

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE POSSIBLE FEDERATION OF THE EVANGELICAL PROTESTANT CHURCHES.

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THE question of church unity is being more and more pressed upon us. In 1886, the Bishops of the American Episcopal Church adopted a declaration that they were ready "to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church." Many responses have been made to this; committees of conference exist, and correspondence is actually in progress. This is a single group of facts, one of several groups. In that most notable of the American ecclesiastical movements of the past year, the revision movement in the Presbyterian Church, the idea of closer union with other churches has prominently asserted itself. The measures taken for securing a formula that shall express the consensus of doctrine among the several Presbyterian bodies, were much more eagerly adopted than those for securing the revision of the present standards. Many Presbyterians are anxious that revision shall take such a form as to lower the barriers between them and other churches.

Among possible modes of greater unity, that by federation is prominently mentioned. The term federation is conveniently elastic for this purpose. We need not define it more closely than by saying that it indicates something less than the consolidation of existing churches into a single body, having governmental functions, and something more than the mere recognition that all the churches are in reality one. It implies, perhaps, a council of some sort, common to the bodies composing the federation. It implies some kind of accepted organization, some kind of official community. The common organization may have only advisory power, but it must be the power of advice that comes from a regularly accepted source.

It is a thing by no means to be taken for granted that such a federation, if feasible, should be confined to the churches that are com-

monly known as Protestant and Evangelical. By way of preferring a simpler problem, however, this paper will deal with the question only within these limits.

It is not intended herein either to advocate or to oppose church federation, but only to consider certain preliminary problems. It would be easy so to define federation as to make it objectionable; can it be so defined that it will be a good thing? Whether one should advocate it or oppose it will depend on the particular form of federation proposed. Antecedent to advocacy or opposition, and antecedent even to definition, there are certain principles and ideas that need to be examined.

I. Unity in the Church is not necessarily identical with either consolidation or federation. Unity may exist without federation. Federation might supposably hinder unity, instead of promoting it.

There can be no just thought in this matter which does not recognize the truth that, as a matter of fact, the visible Church already is one, and always has been one. It is not merely true that the spiritual Church is one, but that the visible Church is one—is visibly one. We often assume the contrary, and thus, from the outset, introduce mischievous fallacies into our reasoning. The address of the Bishops, above cited, assumes the unity of the visible Church, but also assumes that its "organic unity" is lost, and needs to be restored. Whether this is correct depends on our definition of the term organic. The Church has no organic unity, if the idea be that of an organized body of men, submitting to the control of a human head centre, located somewhere; but in this sense the Church never had organic unity since it first became international. With this meaning, it is absurd to speak of the restoration of its organic unity; for that which it never had cannot be restored to it. If, on the other hand, organic unity is the unity of the organs of a single living Divine product, then the existing unity of the visible Church is organic. But, without insisting on this word organic, it is at least true that the visible Church has never, since its foundation, ceased to be a unit. It has had divisions and schisms, but these do not in the least change this fact. The mountain is a unit, though its parts are separated by chasms; the mountain range is one, even though there are broad valleys between its peaks; the ocean is one, though we call the different parts of it by different names. The visible Church is a unit like these, a unit created by God; men can divide it only as they can divide the mountain by digging ditches, or the ocean by building embankments. Israel was just as really one people in the days of the judges, when the families were relatively independent, as in the times of the minutely organized kingdom of David. When we study Church History, we study a single subject, no matter into how many branches it may divide itself. Nobody has any difficulty in recognizing this sub-

ject as one, and not many. If the whole Church were united under one human ecclesiastical government, it would not be more manifestly one than it now is; just as the ocean would not become one whit more a unit than it is, if it all came under the sway of a single human government.

Indeed, consolidation or federation might supposably hinder the unity of the Church, instead of promoting it. The most discreditable church conflicts we have are often those within particular denominations, and not those between the denominations. It is easier for me to love and trust a good man who seems to me to be in error, when he belongs to a different branch of the Church from mine, so that I am in no danger of being held responsible for his errors, than when he belongs to the same branch. When our denominational positions define our differences, we have no need to keep insisting on the differences, but are at liberty to attend to the things wherein we agree.

Any possible church unity must of course be a unity made up of parts. The present churches are simply parts of the one Church, defined by peculiarities of doctrine, polity, and forms. If the present lines of distinction were obliterated, other lines of distinction would appear; for such a whole cannot possibly exist except in parts. Suppose we wipe out the present boundaries, do we know of any rule for drawing better boundaries? Now, ordinarily, a person associates himself with that branch of the Church whose characteristic beliefs and practices seem to him, on the whole, most correct. If you remove this reason, can you give him any better reason to take the place of it?

Doubtless men will always differ theologically, and will regard their differences as important. They will feel called upon to testify, and will esteem it a grievance, if they are forced to be silent. God loves bold and conscientious witnesses to the truth. The truth we have he does not authorize us to suppress because other men think it to be error. But the testimony to the truth will be fairest, kindest, most effective, where men of like views associate themselves together, and manage their own affairs in their own way. When Paul and Barnabas separated, it was in the interests of Christian harmony, and not the opposite. Just this often occurs. When men separate because they can work more lovingly and more effectively apart, the separation is not schism, but is action in the interests of church unity. A large proportion of the existing churches owe their origin not to schism, but to wise counsels. They came into being, not as the rending of the body of Christ, but as the development of needed organs in that body.

Denominational rivalries are often spoken of as if they were altogether evil, and were the mere product of denominationalism; but

both these assumptions are incorrect. Not all rivalries are evil. If the rivalries between the churches were governed by a purely Christian spirit, they would be a help and not a hindrance. And the consolidation or the federation of the existing ecclesiastical bodies would not necessarily either extinguish or purify all rivalries. The emulations between the different congregations or the different parties in the same Church are just as likely to be mischievous as those between different churches.

In fine, the present lack of the perfect manifestation of the unity of the Church is a reason why we should be ashamed, and a reason why we should study the problem, and seek a remedy; but we gain nothing by exaggerating the evil, and we gain nothing by urging haphazard remedies. Even the stock instance of the multiplying of small churches in a community, though bad enough, is not entirely one-sided. The cases are not few in which the planting of an additional church in a neighborhood develops and strengthens, instead of weakening, the local religious resources. And on any theory, federation is not to be urged as a remedy for existing evils, except in such directions and so far as it is really likely to prove to be indeed a remedy, and not an aggravation.

II. The problem of unity by federation is but a part of a larger problem, and should be considered in its connection with the other parts. If we treat it as though it were altogether a new and separate question, we shall be misled.

Protestantism had its origin in a state of things in which men were compelled to choose between loyalty to the truth and loyalty to existing church organizations. The inevitable result was external separation not into two organizations, merely, but into many organizations. But loyalty to the truth is a centripetal force, as well as a centrifugal. Whenever, under the stress of this force, an old unity is broken up, it is that a better unity may be formed. The pull toward the better unity begins the instant the old unity is broken. From the beginning, the Protestant bodies, even when their conflicts were most violent, have regretted their divisions, and made efforts to realize the higher unity that comes from common loyalty to the truth. There has been much of this in Europe, and perhaps more of it in America. The early persecutions in New England owe their celebrity to the fact that they were exceptional; the truly representative fact in the case is the fact that Independents, Presbyterians, Episcopalians, and others went together into the New England Congregational churches. In the eighteenth century, the Presbyterians of Great Britain were doing much missionary work in America, largely through the churches that centred around Boston. All such favors Congregationalism repaid with interest, early in the nineteenth century, when it turned over its churches in central and western New York to the Presbyte-

rian General Assembly. In the early decades of the nineteenth century, the movement toward unity took the form of union revival work, and, a little later, that of union temperance work. Between 1820 and 1845, the people of American blood, in the northern states, were converted from a nation of drinkers to a nation of abstainers, and in the next ten years, most of these states eagerly passed prohibitory laws; and among the methods by which these results were accomplished, union meetings of the Protestant churches were prominent. Early in the century, moreover, the instinct for unity manifested itself in the permanent interdenominational societies that were formed. The American Board of Commissioners for Foreign Missions and the American Home Missionary Society were originally interdenominational. Of the union organizations of that period there yet survive, besides others less well known, the American Bible Society, the Tract Societies, the American Sunday School Union. During the third and fourth decades of the century, interdenominational Sunday School lessons were widely used. In the second half of the century, the movements of the Sanitary Commission, the Christian Commission, the Y. M. C. A., the Evangelical Alliance, the Y. P. S. C. E., the Chautauqua circles, and other similar movements, have been or are widely influential. The plan for local evangelization now worked by the Alliance, comes very near to being a form of official federation among the churches. Meanwhile a large number of instances of denominational consolidation have occurred, particularly in Canada, and among the Presbyterians of the United States. Movements of the same sort are now on foot in several foreign mission fields. Probably the movement toward unity follows a law of accelerated velocity, but not to the extent that many suppose. There is less controversial preaching now than formerly; but this is partly due to the fact that there is less theological preaching, and not entirely to the advancing sentiment for union. Controversy is less harsh than it used to be, but this is to be partly accounted for by our advance in polished manners. In any case, the problem of possible federation is simply the present phase of a movement that has been in progress in every generation since Protestantism began. The instinct for greater unity is always manifesting itself. Its forms of manifestation change, old methods going out, and new methods coming in, but the movement itself is continuous. Any supposable attempt at federation must put itself in relations of continuity with the whole movement, or it will result in divisions rather than in union.

III. Facts like these have their bearing on the question: What sort of federation, if any, is desirable? Let us continue to bear in mind that we are discussing only this preliminary question, and not the question whether federation itself is desirable.

If we are to have federation, it must be such as can be secured

without compromising any one's convictions of the truth. It seems to be a favorite idea with some that union may be had by giving up the points on which Christians differ, and retaining only those on which they agree. Now it is true that our work in common must be principally confined to the lines where we agree; but it is not true that we have a right to abandon what seem to any of us to be important truths, because our coworkers do not see those truths as we see them. Compromises of this sort are wicked; and they are not promotive of unity.

For example, it is suggested that if the Christian Church would confine herself to teaching the doctrines contained in the so-called Apostles' Creed, she would thus do away with most of the doctrinal controversies that now divide Christendom. But at present, our largest Baptist branch of the Church, for instance, holds to the full inspiration of the Scriptures, the true deity of the Son and the Spirit, and the doctrine of eternal punishment. In the matters covered by the Calvinistic-Arminian controversies, it holds to that side of the question which emphasizes the sovereignty of God. It holds to Congregational, rather than Presbyterian or Prelatical church government. And it holds that church membership and baptism are valid only when they follow conscious faith and obedience on the part of the recipient. None of these points of doctrine are distinctively in the Apostles' Creed; most of them are not in the creed of the Evangelical Alliance. A conscientious Baptist holds them to be true and important. His so regarding them is no bar to his hearty cooperation with Christians who hold the contrary; but it would be a serious bar to his accepting any arrangement that should assume that any one of these doctrines is false, or is indifferent or unimportant. *He ought not to be asked to do any such thing, as the price of federation with other Christians.* He has no right to sacrifice or to ignore what seems to him to be the truth, for the sake of Christian union. It is not a question of giving up personal preferences; it is a question of fidelity to the truth.

It is no sufficient reply to this to say that individuals may well hold all these doctrines, but they should be kept out of the church creed, and that the existing creeds of the churches should therefore be abolished, on the ground of their being barriers to unity. In many cases, the obligation to be firm to a truth implies the obligation to combine with others for the study and promulgation of that truth. The distinctive existing theologies must be maintained, not only by individuals but by organizations, except in so far as their adherents come to regard them as mistaken. The platform of the federate Church, if we ever have a federate Church, must of course be confined to a very few generally accepted doctrines; but a federation that proposes to come into existence by destroying the distinctive theology, the distinctive

methods, the distinctive work, or the autonomy of the churches now existing, has an aim that is really schismatic, and not unifying.

Again, any proposed federation of churches, to be feasible, must be content to wield a power that is merely moral. If it aims at a centralized authority, if it attempts to be a court of appeal in any other sense than that in which we appeal to mere public opinion, these features render it unworthy of confidence.

We cannot even look for a federation so constituted that the ministers or members of one branch of the Church will, by being ministers and members of the federate Church, thereby become entitled to recognition as ministers and members in the other branches. An excellent Christian neighbor of mine cannot conscientiously recognize me as a minister, because I lack the touch of certain hands which he regards as essential to the transmission of the ministerial office. I cannot conscientiously seek the touch of those hands, because, if I did, I should be placed in the position of surrendering truths and principles that seem to me very important. Perhaps this condition of things will change, some time; but while it continues, we have no right to pretend that it does not exist. He regards my claim to the sacred office as a false claim, and he has no right to make believe the contrary; I regard his position as false, and I have no right to make believe that I do not. The fact that he and I enter into a federation as coworkers for Christ will not change our opinions on this point. Provided this is understood, we might enter into federation, and neither of us feel aggrieved at the position taken by the other. Without a clear understanding of this, federation would be merely a way of so fastening us together, that we should be compelled continually to grind one another.

If, then, any feasible federation must needs be so limited in its sphere, and so slenderly bound together, the question arises: Can federation be of any possible use?

This question must be answered in the affirmative. Federation, even of this kind, would at least be an additional visible sign of the unity of the Church. It would afford better opportunities than now exist for comparing views and methods. If harmoniously maintained, year by year, it would reinforce the spirit of brotherly love and confidence. In these and other ways, it would exert a pressure toward the minifying of the differences that exist. It would necessarily be a standing protest against the foolish multiplying of weak congregations. It would facilitate concerted action—cooperation in Christian work. Within certain limits, it would render possible a system of interdenominational arbitration, not for matters of doctrine, but for certain kinds of proposed measures. Every change has its risks; but in this change there are certainly possibilities for good, such as render the problem worthy of the most thoughtful consideration.

## II.—THE STUDY OF THE CLASSICS BY MINISTERS.

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

FEW graduates of our colleges, it is said, make any pretence of keeping up their classical studies after graduation. This was to be expected from those students who could with difficulty translate their own diplomas, granted perhaps as in the case of Dean Swift, *speciali gratia*. But it is difficult to assign any reason for the neglect of the classics by others and especially by clergymen. It cannot be that the subject was exhausted at college, for at the best, the college course includes but a small portion of the great field. It cannot be that the subject itself, like the primer or the arithmetic, belongs in its nature only to the primary stages of culture, for as *literature* they fascinate and instruct our best and amplest scholars. It may be in part from disgust at the way in which they were taught, disgust at the barren grammatical drill which usurped the place of some high, inspiring interpretation of a great author's thought and style. But in life we often have to learn to conquer our disgusts. If they conquer us we may often miss securing very valuable things. To leave Homer unread because we were once wearied with dry questions about his prosody or his dialects is surely a lame and impotent conclusion. It may be in part also that the classics are dropped because the difficulty of reading them in the original is so much greater than of reading the same amount of poetry or philosophy or history in English. But in these days of "reading at sight," which is cultivated in all our colleges, this difficulty ought to be vanishing, and at any rate, as we shall see, it may be readily overcome by a little patience and more method.

It is indeed urged by some high authorities in literature, notably Mr. Emerson, that they are better read in translations; that thus at any rate we can catch some idea of what the classics are and at an immense saving of time. That we have some fine translations of classic authors, such works as the Virgil of Covington, the Iliad and Odyssey of Worsley or the Horace of Theodore Martin cannot be denied. Better by all means read them in *such* translations than not at all. But the ordinary *hack* translations which are cheaply furnished in our Bohn's edition, are simply the ponies on which our boys ride to the diploma. Even of the best translations the truth in a modern poet's lines holds abundantly good:

"I thought the sparrow's note from heaven  
Singing at dawn on the elder bough  
I brought him home, in his nest, at even;  
He sings the song, but it pleases not now,  
For I did not bring home the river and sky,—  
He sang to my ear,—they sang to my eye.  
The delicate shells lay on the shore;



The bubbles of the latest wave  
 Fresh pearls to their enamel gave ;  
 And the bellowing of the savage sea  
 Greeted their safe escape to me.  
 I fetched my sea-born treasures home  
 I wiped away the mud and foam  
 But the poor, unsightly, noisome things  
 Had left their beauty on the shore  
 With the shore and the sand, and the wild uproar."

But if this is true of the best translations, what is to be said of the worst. Make all we can of the really meritorious efforts to give us Homer from Chapman to Bryant, or Virgil from Gawain Douglas to Sellars they can never take the place of the direct communion with these great classics in their own tongue. If then the classics are dropped at graduation or their places supplied by translations they may well adopt the plaint on the tombstone of the unfortunate infant :

" If I was so soon to be done for  
 I wonder what I was begun for."

The need of prolonged study of them can be readily shown. It must be kept up in order to justify the pains already taken, the labor already spent upon them. Not otherwise can the full value of their collegiate study be gained, not otherwise can they make a really vital part of our culture. All that has gone before is but preparation. The best classical scholar on the day of his graduation can hardly be said to have more than crossed the threshold. He has had glimpses—clear and fascinating glimpses of what is in their poetry and philosophy and history. He felt their power over him begun as the noble passages were conveyed to his appreciating mind in the class-room. I cannot envy the mind or heart of that scholar who can read unmoved that scene in *Tom Brown at Rugby* where Arthur breaks down in his reading the matchless lines in Homer, "the most beautiful utterances of the most beautiful woman of the old world." But if one had only read as much of an English classic and had but just entered on the field of thought and imagination opened to him and should stop then, what verdict would be pronounced! Will it answer to read *Hamlet*, or the *Merchant of Venice*, and then stop? Or to read *Ivanhoe* or the *Heart of Midlothian* and then stop? Or a chapter from *Burke* or *Carlyle* and then stop? Yet many stop with six books of the *Aeneid*—with fewer, perhaps, of the *Iliad* and none of the *Odyssey*—and then wonder that classical studies had done so little for them. Why, if English classics were treated after this fashion, our English culture would be a "pinch'd thing" indeed. The fact is that the very contact with life, which years after graduation bring, the broadening culture, the ripening powers, are all needed to make us enter in and reap fully the harvest of those long years of classical study in the academy and college.

Ministers are said to be the defenders of classical study as an integral part of a liberal education. The way to save the classics to education is to exemplify a far wider and more thorough use of them than the college curriculum can give. If there is any better argument for classical study than is found in Trevelyan's *Life of Lord Macaulay*, it would be hard to find it. Macaulay in India and on his voyage thither—absorbed in the great task among all his other labors of framing a Penal Code for India—finds time for a wonderful course of classical reading. Let me give a few extracts from the appendix to Vol. I. and refer readers of this Review to the full statement therein contained. They are taken from the notes pencilled in Macaulay's Greek and Latin classics :

"This day I finished Thucydides, after reading him with inexpressible interest and admiration." February 27, 1835.

\* "I am still of the same mind." May 30, 1836.

"I read Plautus four times at Calcutta."

"Finished the second reading of Lucretius this day, March 24, 1835."

"I finished Livy after reading him with the greatest delight, interest, and admiration, May 31, 1835; again April 29, 1837."

"I have now gone through the whole of Ovid's works, and heartily tired I am of him and them. Yet he is a wonderfully clever man."

At the end of each drama of the Greek tragedians, his biographer tells us, Macaulay wrote in pencil a little critical essay, from three to twenty lines in length.

"The first half of the *Eumenides* is equal to any thing in poetry."

"The 'Seven against Thebes' is a noble poem full of dramatic improprieties; but all on fire with the finest poetical spirit."

In his *Prometheus* he wrote: "One of the greatest of human compositions." These instances will show what the classics were to Macaulay—the man of affairs engaged in the work of a statesman—as well as the scholar and the historian.

Now, of course, he was in every respect an exceptional man—his ideal of happiness, as he said, being to read Plato with his feet on a fender. The ordinary parish minister is very far removed from him in gifts and perhaps in opportunities. But the ordinary parish minister may be a good classical scholar—able to follow Macaulay over this track of reading. And if the clergy do not keep up classical studies, the race of classical scholars may die out, save as the chairs in our colleges shall keep them alive. No class of men have better chances for making classical reading a part of their culture. If ministers drop the classics it is not strange that lawyers and doctors should. Dr. Thatcher Thayer of Newport in his green old age daily studies his classic authors. Dr. Howard Crosby is, if not the busiest man in New York, next to him, and he has never yet failed to find time for classical study. The same may be said of Dr. Talbot W. Chambers.

\* Every such memorandum implies a separate perusal.

The list might perhaps be extended. But the point I wish to make very clear is, *first*, that if the classics are to be saved to education it must be by an extended use of them after college days are over and the work for life has begun. And, *secondly*, this being so, the ministers are the men first of all to do it. The salvation of the classics is largely in their hands.

I am well aware that some ministers into whose hands this paper may fall, will say that they can use their time to better advantage than by poring over obscure passages in Herodotus and Plato, Cicero and Lucretius; that it is better to read Isaiah in the original Hebrew than Xenophon in the original Greek and St. Paul than Seneca. I shall not advocate any such study of the classics as will interfere with the completest study of the Scriptures. Nor shall I prescribe any such *critical* study of them as involve such a cost of time and labor. It is rather a popular study of them—a study of them as *literature* that I have in mind. Later on it will be shown that this can be gained without sacrifice of any higher study—and without any drastic effect on a minister's time. For it is certainly true that there may be found a sort of mental recreation in the study. Nothing refreshes a weary body like change of place. Nothing refreshes a weary mind like change of thought. Let a man dip for a few moments into his Virgil\* or his Tacitus, he is in a new world or rather has gone back from the new to the old world. The change is the most absolutely conceivable in thought, in feeling, in life, in religion, in social usages, in moral ideas, in the *tout ensemble* of existence. If the minister smokes he may take his classics and his cigar at the same time. The method of Lord Macaulay is the one to use. "I read, however, not as at college, but like a man of the world. If I do not know a word I pass it by unless it is important to the sense. If I find, as I have of late often found, a passage which refuses to give up its meaning at the second reading, I let it alone. I have read during the last fortnight, before breakfast, three books of Herodotus and four plays of Æschylus."

Such a method of reading his classics will surely prove recreative. Try it with one of the easier classics, say with Virgil's Æneid. Have Sellar's or Covington's translation by if you choose. If it does not prove a mental recreation the fault will not lie with Virgil.

Mental recreation is an important thing. Its importance is not fully enough understood. But higher advantages accrue to classical students. Among them is discipline in power of expression. Years ago the Country Parson (the Rev. A. H. K. Boyd) gave the world a capital essay on the "Art of putting things." It is, I think, the best of his essays. It contains many admirable hints for all writers and speakers. In this "art of putting things" ministers greatly differ. Some are masters of it. They make sentences that are like "nails

\* Virgil—is, I believe, the modern spelling. But I am too old-fashioned to adopt it.

fastened in a sure place." They stick in the memory of hearers. How often, however, the same thought in other hands leaves no impression, gets only hearing by the ear, not by the mind. The wrong word is chosen, the idea gets tangled in circumlocution, the preface is too long, the emphasis is put in the wrong place, in a word, the thing is "put" awkwardly or cumbrously or blindly. Every one is conscious of this in hearing sermons. In fact it makes all the difference between a successful and an unsuccessful preacher. No more important thing in homiletical training can be found. A good plan for a sermon is secondary to it. Many a well-planned sermon has failed because the body of its thought was not well "put." Now it will not answer to say that only men classically trained have this art. It is sometimes a natural gift. Some popular preachers might be named who have this knack of saying the right thing in the right way, who are not at all in touch with classical authors. But what is not a natural gift may be acquired. The majority of preachers will have to acquire it—if they get it at all, and what is more, to take some pains in acquiring it. I believe that if more attention were given to this matter, the power of the pulpit as a public teacher would be doubled. One help toward securing it would be found in a study of the classics. This art of expression is found in the Greek and Latin classics, carried to perfection. No modern literature equals it—few approach it. The French comes far nearer than the German. The English is next to French. But the Greek excels all, and the Latin is only a little way below the Greek.

If, then, the ministry will keep up its classical studies, it will find itself in companionship with the great masters of this art. It will catch something of their power. The effort at translation will fix it far more firmly in the mind than reading in the vernacular an equal classic, if it could be found. Clearness, terseness, force—these are resident in many an old author. What an amount of "wordiness" would be cured by a thorough reading of Tacitus! What a discipline in clearness by reading Xenophon could be gained! What force from Cicero! We have in English two great prose writers—Hooker and Bacon—whose style, indeed, is too much latinized. But what a magnificent power of expression they had gained. Their mastery of it is due largely to the classics with which they were so familiar.

Advantages of a more substantial kind will also ensue. It is safe to say that ministers who keep up their classical studies will be men who keep up also the study of the Hebrew and Greek Scriptures. In our praise of the English Bible, it must not be forgotten that the student who is familiar with the Scriptures in the original tongues gets nearest to the inspired source precisely in the same way that he gets nearest to the real Homer who reads the Iliad and the Odyssey in Greek. Further than this even we may go and say that every minister

should know his Greek so thoroughly that he would always read his Greek Testament in preference to any translation of it. That this would be the case if the classics were more studied there is good reason to believe. It is hardly the question whether a minister can get on without a knowledge of Hebrew. He can, of course, with all the English helps *get on*, have a successful ministry, etc., etc., but he will get on better with far more comfort if can do his own reading of the originals.

There is, however, another point to be made. The great body of pagan thought in the classics is of special importance to a Christian minister. Here is a whole literature uninfluenced by Christianity. All modern literatures have come more or less under its power. The former give us the best type of human thinking apart from the light of Christianity. How can we adequately measure the forces of the latter till we can institute some comparison—not at second hand—but for ourselves! During a recent walk with my friend, Professor Packard, we fell to discussing this point. His own mind was strongly impressed with the importance of the subject, and I asked him to give me what he would consider a desirable course of classical rules for ministers. He has kindly, in compliance with my request, drawn out the following syllabus. I need not say his reputation as a well-furnished classical scholar gives interest and weight to his suggestions.

“There are two lines of classical reading in Greek and Roman classics, one in the masterpieces of literature and history; the other in some leading works containing the best results of pagan thought on morals and religion.

“The first would involve reading in Greek, Homer, Iliad and Odyssey (with Gladstone’s *Juventus Mundi*, of which a new edition is promised), Herodotus (Rawlinson’s Ed. has very full excursus and commentary), Thucydides, Greek Tragedians and Orators, Demosthenes and Æschines.

“In Latin, Cicero’s Orations and *De Oratore* (not superseded by any work on Rhetoric and Oratory), also his correspondence, Virgil, Horace.

“On the second line, Plato’s Dialogues and Xenophon’s *Memorabilia*, Aristotle’s *Ethics*.

“In the period close to and contemporary with the beginnings of Christianity especially, we have three authors easy to read in the original, presenting those views of practical truth and life which challenge comparison with ethical teachings of the New Testament Scriptures. Cicero’s *De Natura Deorum* and *De Fato*, contain the most complete account we have of pagan thinking concerning the Divine Being and His relations to the world, and his *De Finibus Bonorum et Malorum* presents and discusses the different views of the chief good and the nature of virtue in a way still worthy of study. *De Officiis* is a more elementary

but valuable treatise written by him, the last of his ethical works, for his son, then 20 years old.

“Seneca’s Moral Treatise and Epistles approach nearest to Christianity and challenge the most direct comparison with New Testament teachings. They abound in material for the preacher’s study and illustration. In them, as also in Plutarch’s *Moralia*, but in a less degree than in Seneca, may be found in greater warmth and fulness than elsewhere, those stoic teachings, so pure, earnest and powerful in their effect on many lives of his pagan contemporaries in every rank of life which later definitely claimed to rival Christianity. Earlier they produced that wonderful series of self-disciplined and devoted men, who doubtless had no knowledge of apostolic teaching and life, but who were pagan forerunners of the best types of monks, street-preachers, court-lecturers, father-confessors, and imperial counsellors the Christian world has had. In their teachings, their lives, and their deaths, anticipated and paralleled Christian teachers and Christian martyrs, and through the early empire and the age of the Antonines, they were the great rivals of Christianity before it became the world’s religion. Christian fathers claimed Seneca and others as essentially Christian.

“Bishop Lightfoot’s account of Stoicism, its excellencies and its defects, in his introduction to his commentary on the Epistle to the Philippians is able and just.

“Farrar’s *Seekers after God* gives a graphic account of the lives of representative stoics from Seneca to M. Aurelius—both Latin and Greek.”

Perhaps it may be expected that some hints be given as to how such a reading of the classics may be secured. The ministers, it is urged, are busy men—can they wisely give time to such pursuits? If the reading of classics were to absorb much time, it would not be widely urged. Much of Macaulay’s classical reading was done *before breakfast*. It is related of the late Dr. Thornwell that while dining with a company of literary men at Cambridge, reference was made to a passage in the *Nichomathean Ethics*. He astonished the group by quoting it in the original from memory. Few ministers perhaps could give the amount of time and study to the classics which Dr. Thornwell gave to Aristotle. But how richly he was repaid for his devotion to his favorite classics, his sermons on “Truth” testify, and he was none the less powerful as an ecclesiastical debater, as a theologian or as a preacher that he had spent so many hours with the great Stagirite.

If the following hints are observed I think any parish minister cannot fail to get a good hold of that fine old classical literature.

1. Begin the habit of reading the classics early. By “early” I mean immediately after graduation from college. So soon as seminary

studies are begun let *some* classical reading begin. It will not do to wait long after college days. It is somewhat hard to take up the practice when once it has become disused. Here is the secret of so much neglect of the treasures hid in classic fields. After five or six years—the vocabulary has been forgotten, the idioms are grown unfamiliar. If, however, the habit is made continuous, it becomes more and more easy and reading “at sight” the pleasant occupation rather than the hard task.

2. Make it an integral part of every day’s work in the study. Give— if no more—a good quarter of an hour to it, before work in the exegesis of Scripture or on the sermon is begun. It will be found a good preparation for any day’s work. Fifteen minutes a day will soon bring the reader through his Virgil—or through his Odyssey either—if he be a reasonably good Grecian. It is surprising what can be accomplished in this way. In a single winter, giving no more time than I have said, some of the best classics may be read.

3. Choose the classic that interests you specially to begin with— if one of the easier ones—so much the better. If you annotate on the margin, the process of reading will grow in interest. Not every one may follow Dr. Thornwell in his choice of Aristotle. But surely one more than another will appeal to the student. Let him take the one he likes best.

4. Do not read too critically. Remember Macaulay’s rule clearly quoted. Get at the sense of the author—get his style and mark the nobler passages. But let mere scholastic questions alone. Leave them to the scholiasts.

If these four rules be observed, it may safely be said that the reading of the classics will soon be recognized as one of the most profitable and delightful occupations of the minister’s study.

### III.—THE DECADENCE OF COUNTRY CHURCHES.

BY REV. W. H. LUCKENBACH, GERMANTOWN, N. Y.

To us country pastors who are doing the Master’s work in fields of limited area, and whose successes or failures are not of sufficient interest to be inquired about by enterprising interviewers, with the view of parading them in the public press, it is often a question of deep concern, How can our country churches be perpetuated?

It may surprise some of the readers of *THE HOMILETIC REVIEW* who have never had experience in country pastorates, and, perhaps, don’t want any, to be told, that hundreds of them throughout the land, including churches of all denominations, are declining to such an extent as to make it improbable that they can be restored to the degree of prosperity which they enjoyed twenty, thirty, or more years ago. There is not a denomination that cannot count

scores of its rural churches—notably the Presbyterian, Baptist and Lutheran—as being in a serious state of decadence. And the prospect is the more lamentable in that their decadence is unavoidable. How many there are which have scarcely more than a mere nominal existence! They are able, perhaps, still to preserve the form of an organization. But, like an old mill which has seen its best days, when it used to be grinding grist day and night for its numerous and prosperous patrons, but has now been unused for a long while, these nominal organizations are not in successful running order. The machinery is there, and, now and then, it is set in motion; but it is rusty and creaky; it cannot be kept long moving; it soon comes to a standstill. It is all out of repair, and there is not interest enough, nor can it command business enough in the surrounding district to justify its entire reconstruction. In a commercial sense “it wouldn’t pay” to rebuild it. And so, the old mill, having outlasted its usefulness, is permitted to fall into ruins.

We have been casting about for reasons, explanatory of this decadence of country churches. To city pastors who are enjoying superior advantages and opportunities for enlarging, developing and establishing their church work, these reasons are not, and cannot be, as apparent as to us who have spent the best years of our ministerial life in country work.

Now, the true explanation of this decadence of church work in the country is *not* what some ministers may thoughtlessly assert, who, boomed to success by favorable circumstances and auspicious surroundings in town or city, as much as, perhaps more than by their own native genius, personal magnetism and power, are very willing to be compared with, and to enjoy all the credit of a comparison with their “country cousins.” It is not true, and it is as immodest and unbrotherly as untrue—the judgment that we have heard from the lips of some who have acquired considerable pulpit reputation but would, probably, never have become distinguished for anything, if Providence had sent them, in early life, to some obscure, isolated, scattered, country pastorate, and kept them there—the judgment, carelessly expressed, *that the average country minister lacks the essential elements of success.* We have heard sermons by country pastors and in obscure pulpits that would have been creditable to any pulpit on Fifth or Madison avenues. We have had sweet intercourse with ministerial “country men” who for scholarship, general knowledge and braininess would not have suffered by comparison with the average pastor of first-class churches in the metropolis. Our country ministers are not given to the sensationalism, of which some degree seems to be necessary to the filling up of churches by whose doors crowds pass and repass and would not, probably, halt, to “turn in” and “hear the Word,” if it were not preached to them in a popular



style. The distinguished Albert Barnes once told a class of theologues that if they wanted to hear the gospel preached in its purity and simplicity they should attend country churches. We rustic preachers do not claim preëminence, in this respect, above our brethren "of the cloth" who minister to larger, wealthier and more cultured congregations—churches which the minister does not carry, but which, possessing the elements of progress in themselves, carry *him* along smoothly and contentedly on the flowing tide of prosperity. But we do insist on being judged, *not* by the high standard of fitness for gospel work which is reached by but few ministers in every generation, and who, therefore, become recognized "fixed stars" in the ecclesiastical horizon; nor by the success which consists mainly in crowded, spell-bound audiences, elaborate and costly musical appurtenances of worship, a salary running into the thousands, and frequent panegyrics in the press, but by the faithful, honest, persevering efforts we make to "build up the waste places of Zion."

We must look, then, for other causes of the decline of so many country churches. We think it is explained, in part, by *the strong migratory proclivity of the present generation of country people*. There have never been, in our Eastern and Middle States especially, so many removals from country to village, town or city homes, as within the last two or three decades. The statistics of almost any shire-town to which the mind of the reader of this paper may recur, as an example of illustration, will prove two facts: first, that its population within the past score of years has increased rapidly—perhaps many fold; and, second, that a large percentage of the increase has been drawn from the surrounding country—mainly from the county it represents—farm homes, more or less remote. Our cities, towns and villages, here in the Eastern States, are fast filling up by large annual additions, not so much from the hordes of immigrants that daily tumble out of the ships, landing at Castle Garden, and mostly wend their way westward, as from their own outlying population—residents of the same or of the adjoining county, who, tiring of country life for one reason or another, and coveting its greater conveniences and social pleasures, move to and settle "in town" for the rest of their lives. Nearly one-third of the entire population of the United States is now massed within the corporate limits of cities, towns and villages. And this gregarious trend is increasing. Farmers' families, as a class, have not been so restless, uneasy and discontented with country life for fifty years, as most of them are to-day. And no wonder; farming, notwithstanding the wonderful labor-saving machinery by which it can now be done more easily and quickly than formerly, is a much more expensive business than it used to be. At the same time the rewards of agricultural

industry are not commensurate with the protracted and wearing labor which is still necessary to produce fine crops. There are hundreds of farmers, here in the East, who would sell their farms to the first bidder who made them anything like a reasonable offer; and there are very many who would, but cannot sell, only because there is no bidder for them at any price. The farms covering the territory included within the limits of any given country pastorate, having depreciated in value in the last score of years or more from twenty to fifty per cent.: their products, also, bringing less returns, in about the same ratio, the increased expensiveness of farming, and the consequent dissatisfaction with farm-life and removals from old homesteads, on the part of so many who, hitherto, willingly and generously supported it;—who does not see that all this most seriously affects, not one only, but *all* the interests of the country church of the present day? “We haven’t many young people among us any more,” said an intelligent woman to the writer recently, commenting on the many changes that had taken place in the neighborhood of our church, within a few years. They are not anxious to secure such a heritage of “hard work and poor pay” as would fall to their hands, probably, if they remained much longer upon the farm, and so they move to town.” And if this drift of country people toward the centres of more demonstrative family, church and business life than can be enjoyed on farms and in homesteads more or less distant from them, continues, in the same ratio, for another decade longer, *then* more than one half of the population of our country will be thus aggregated—living, in fact, next door to each other. That human nature is gregarious, is very discouragingly proved to us rural ministers, who, observing this depopulation of our pastorates by which we are losing annually so many of our best men and women, are often put to our wit’s end, to fill up the gap thus made in the ranks of our membership.

We do not envy the successes of town and city pastors, who, dexterously throwing out the gospel net, catch these sturdy, rigorous country Christians and press them into service. We are sorry to lose them, yet glad that, “our loss is their gain.” Perhaps they need new, fresh blood in their church organisms; and we are glad if we can supply it. If our country churches cannot grow in membership as rapidly as churches located in the midst of an increasing, thriving population; if, by reason of circumstances which are simply uncontrollable they cannot flourish as surely and grandly as city churches, some of which seem to develop into full maturity and fruitage somewhat like rare, costly plants in a hot-house, where atmospheric, oxygenic and hydrogenic conditions can be easily regulated by the wise and judicious gardener, yet we ought to be gratified, perhaps, if not

perfectly satisfied, that we can serve them to some extent as "feeders"—that we can furnish them so often with country brawn and brain, country sturdiness and steadiness. The best stock comes from mixed breeds.

But another reason,—in part, a sequence of the former,—for this decline of country churches, is *the lack of men with whom to officer the organization and preserve its efficiency.* When the annual meeting is to be held for the election of officers, the anxious question is asked by one and another of the few from whom selections are to be made, "whom shall we elect as elder, or deacon, or treasurer, or steward?" The old officers, having served their term faithfully and wisely arguing for "rotation in office," are either unwilling to accept reelection or consent to it with great reluctance. The available, non-official few, having observed the difficulties and trials that so often attend the conscientious performance of official duties in the church and too willing to shirk and let others endure them, positively "decline to serve." In fact, there are country churches in some remote districts where there are not enough available men left to fill the offices, in which dilemma, to avoid the alternative of leaving them vacant, and thus permit the organization to extinguish itself, they have "manned" them with women. Neither authorized nor forbidden by the letter of Scripture to do this, but impelled thereto by the feeling of necessity, in order to keep the church alive, they may yet derive some real encouragement for doing it from the high estimate of woman's worth and work in the cause of Christ, which was expressed by the distinguished Dr. Adam Clarke. Though his moral equation could not be proved mathematically, yet he once facetiously "set down one woman as equal to seven men and a half."

And so it comes to pass, that a large number of country churches, if not actually becoming extinct, are yet in a precarious condition. In several districts where there have been many removals of families to city, town or village within the past decade or more of years, whence many young people especially have gone to better their condition elsewhere, and where even the natural increase of population is not sufficient to justify the expectation of future large additions to its membership, a pastor's efforts to build up and perpetuate the church to which he ministers in holy things, seem very like the task which Pharaoh imposed upon the enslaved Israelites—making brick without straw. Conversing with a neighboring pastor, some time ago, on this subject, he said to the writer that he could "count as many as forty-five young men who had gone from home and the home-church out of his congregation, to the metropolis and other cities, within the short period of about four years; and all from whom we have heard," said he, "are doing well," which fact, on becoming known to other young people of his flock, was an encouragement to them to "go and

do likewise." Not many churches entirely rural could long survive such a depletion of young blood.

"Fishers of men" who have pastorates in large places often make a "catch" from "the floating population"—that portion of the people who have no church home, but are found from time to time in one and another where the preaching best pleases them and the services seem to be most interesting. But away out here in the country we have no such opportunities of catching men. No crowds, mostly composed of persons who tramp from church to church more to gratify their literary and æsthetic tastes than their spiritual hunger, throng the courts of our plain meeting-houses in our ordinary, stated services—crowds at which we may aim our gospel arrows with the hope of wounding some so deeply that they probably will not limp to some other competing church for such spiritual treatment as they might need. We are pleased and encouraged if, during a "spell of fine weather," there is a good average attendance of our well-known members, and it as an inspiration to us if, now and then, we see a few strangers with them in their pews—city visitors, perhaps—curiously measuring us and observing the cast of a country congregation. But, on the contrary, if there is a spell of bad weather, a long succession of rainy Sundays, so that the most of our congregation are detained at home, looking at and counting and secretly commending the faithful few who *will* come to church, be the weather what it may, we find ourselves sadly musing on what will probably be the ultimate issue of this state of things, if some auspicious changes do not occur that shall materially and spiritually "boom" our entire country districts.

*The ravages of death in the membership of country churches very seriously interrupt their progress.* Such unavoidable losses are naturally most felt in pastorates of a sparse population. In the course of a dozen or more years, that many, and often more of our old members—good, staunch, active, paying members of the church or congregation—drop out of our ranks, and how we miss them from their accustomed places! If the younger members of their families have not as yet migrated to other places, yet they seem to lack the religious stamina of their departed Christian parents and on which the church has hitherto depended for moral and financial support. Hence they are not seen in the family pew as regularly as formerly. Nor do they contribute as freely and largely to keep up the finances of the church. Either the pew is given up entirely, or the home-farm having been divided into shares, neither one of the three, four or more heirs is as able to give as much to the church as the pew derived from the whole undivided farm.

The straits to which we are very often thus reduced have a very depressing effect upon our endeavors to perpetuate the church. We

find ourselves compelled to countenance means and methods of raising funds for church purposes which, fortunately for them, city and town pastorates have little or no occasion to use. Divested of all exceptionable features we are expected not merely to countenance, but actually engineer to successful results such expedients as egg sociables, pink sociables, oyster-suppers, pound parties, fairs, etc., etc. *We* country preachers don't like these things any more than our dear brethren whose congregations don't need them, to prevent the church from becoming bankrupt. *We* know as well as they that we were not ordained to "serve tables." But, if Drs. Funk and Sherwood will allow in the dignified HOMILETIC REVIEW a query quoted from the parlance of the street Arab, "What are you going to do about it?" In a thousand instances if the country pastor utterly refused to sanction such means of keeping his church afloat, he would be compelled to stand by and see it sink into extinction.

But this paper has grown long enough. We might appropriately end it with several suggestions to our co-laborers in country pastorates as to "ways and means" by which we may avert possibly the threatened extinguishment of our dear Zion, or at least indefinitely postpone it. But there is not space enough given us to include them. Meanwhile, let us earnestly ask these wise men who, from an outside point of view may be able to suggest really practicable methods, as the Philippian jailor, who, also, felt that he was about to be extinguished, asked Paul and Silas, "Sirs, what must we 'country churches' do to be saved?"

#### IV.—DREAMS AND THE MORAL LIFE.

BY PROFESSOR BENJAMIN B. WARFIELD, D.D., PRINCETON, N. J.

It is almost impossible for us to understand in these later and perhaps wiser days, since science has entered in "with disenchanting step," how great a part dreams played in the lives of our forefathers. We all (without his temptation to think otherwise) agree with Bacon "that they ought all to be despised; and ought to serve but for winter talk by the fireside;" though we are prone to forget the succeeding words: "Though when I say *despised*, I mean it as for belief; for otherwise the spreading or publishing of them is in no sort to be despised." The physician and the psychologist have learned to bend their ear to the message they may bring and to seek among the stuff of which they are made for sterner materials than airy nothings and misty shadows. The moralist and physician of souls must not lag behind; for to them, too, we cannot doubt, dreams may come laden with weighty lessons which they will despise to their loss.

Of course, we need but to have our attention called to it, to recog-

nize it as a familiar fact that dreams often play a very great part in the development of the moral life. The personal experience of each will certify to him what a strong impression on the mind an evil dream may make, how prevalent a source of temptation it may become, what a sturdy effort of will it may require to overcome its effect. How often men who boast that they hold dreams to be but toys, wake, "affrighted much," like Antigonus, or basely delighted much, to collect themselves and think "this was so and no slumber" and to determine, against every whimper of outraged conscience, "for this once to square their actions" by it. Poets' intuitions outrun scientific analysis; and what full use they make of dream-temptation every reader knows. One of Shakespeare's finest touches, for instance, is the contrast which he draws between the characters of Banquo and Macbeth as reflected in their attitudes towards the temptations of the night: both receiving them, but the one fleeing from them and fearing to return to his couch, lest they should once more "abase the curtained sleep," crying—

"Merciful powers!

Restrain in me the cursed thoughts that nature  
Gives way to in repose!"—

while the other gloats over them and hastens to fulfil them. If we may take it in this sense, sleep truly oftentimes

"Before a deed is done, has tidings of it."

We are moving here in a region, few of the travellers in which publish reports of what has chanced to them; and we are therefore much thrown back upon our individual experience. But it is safe to assume that there are none who have not been conscious of evil influences in their lives, arising from evil dreams. And we can scarcely help suspecting that some of the curious instances of gradually debasing lives we see about us, may find their explanation, in part, in the influence of debasing dreams—dreams which vividly picture the subject in actions, which in waking moments he would never "dream of," and so gradually familiarize him with himself as vicious, perhaps lead him to gloat over vice, and thus steadily sap and undermine his character. The first of such visitations would no doubt produce a dreadful shock, which may, however, wear away with repetition, until the moral nature receives irretrievable injury.

Now, whence come these hideous visitants which like foul night-birds attack us in our helpless moments and suck the blood from our virtue? It can scarcely be doubted that some of them are to be directly attributed to the cruel cunning of him whose weapons are now as ever "deep guile and heartless craft." When the arms of the will that guard the portals of the soul are lowered in watchless sleep, what more opportune moment could the tempter find to instill the poison of his suggestions? The poets are in advance of the moralists here too.

"The malignant power, which lies in wait to destroy us," we are told in *Undine*, "loves to sing sweet songs and golden fairy-tales to his selected victim, in his sleep." And Milton, as we all remember, not inappropriately pictures his first essay at temptation as,

"Squat like a toad, close at the ear of Eve  
Assaying by his devilish art to reach  
The organs of her fancy, and with them forge  
Illusions as he list, phantoms and dreams."

The last day of the revelation of the secrets of men alone will disclose into the walled-up gardens of how many souls Satan has first made successful entrance in their sleep, "inspiring venom" and taunting their spirits in dreams, and thence raising

"At least distempered, discontented thoughts,  
Vain hopes, vain aims, inordinate desires."

But we must not so magnify the work of Satan as to forget that man's greatest tempter is himself, and that "each man is tempted when he is drawn away by his own lust and enticed." In general, dreams are made up of the loose *débris* of our past experience; and in all ordinary cases,

"In bitter dreams we reap  
The sorrow we have sown."

Dreams, in a word, may not only become factors in our moral development; much more significant than that, they may be revelations of our moral state. *In vino veritas* we say, and we may just as truly say it of sleep. Sleep like wine casts off the rein of will by which we habitually guard and govern the working of our most intimate dispositions, and gives play to the undirected affections of our real hearts. We do not know ourselves: living calm and untempted lives, enshrined in habits of self-control and cleanness of thought, we think ourselves, throughout, the pure beings we seem. Who can estimate the shock of disillusionment when the pure-minded find themselves pursued in the dark watches of the night by thoughts and suggestions, then calmly entertained and fully acted upon, the very imagination of which would be impossible in waking hours, and the memory of which is enough to suffuse the cheeks with blushes of mingled shame and anger? Who can doubt but that in such phenomena as these, the veil is violently torn away from our artificial self and that deeper self that lies behind and that existed before all action of our individual will, is displayed in all its corruption? So that we may adapt the poet's words to a new and fuller meaning and say of ourselves,

"Asleep and dreaming fearfully,—  
Fearfully dreaming, yet I wis  
Dreaming that alone that is,—  
Oh sorrow and shame!"

Dr. Mark Hopkins furnishes us with an illustration of the revela-

tory character of evil dreams, drawn from an analogous sphere. After referring innate corruption "to the action of those involuntary powers of the mind which are analogous to the involuntary powers of the body" he adds: "We all know with what force and persistency thoughts of evil and temptation will sometimes come to us. What is possible in this direction may be seen in those cases of madness in which the voluntary power wholly loses its control, and the utterances express whatever is presented by the involuntary power. When this is the case those utterances are sometimes nothing but a continuous stream of shameless indecencies and appalling blasphemies. This is utter corruption, and there may be corruption analogous to this to almost any degree while the personal power retains its control."\* Here too, however, the poet is before the philosopher. Who can forget the scene in the Cairene madhouse when that monster of self-hood Peer Gynt dropped the common remark that the madmen were "not themselves." "Not themselves!" exclaimed the doctor, "now there you are deeply mistaken! Here, I assure you, people are most damnably themselves. Themselves and not a jot beside: here they all go at full sail as themselves. Each one shuts himself up in the cask of self, plunges deep down in the ferment of self. . . . Ourselves,—that's what we are in thought and speech: ourselves to outmost plank of spring-board." In a truer sense, because undiseased and normal, ourselves is just what we are in our dreams: and the self that is thus revealed to us is often a self to shudder at, and demonstrates to our unwilling belief that beneath the calm exterior of our outward conduct, beneath the habituated purity of our innermost thought, beneath the very reach of our waking consciousness, there ebbs and flows a great black sea of evil that threatens to overwhelm, at any unguarded moment, the whole fabric of our moral lives. Satan has indeed an easy task in inciting us to sin; he has but to blow upon our souls that the waves may rise, and what a fluid horror do we find their substance to be—hidden so long under the calm and sparkling surface on which the lights of heaven alone had seemed to dance and play.

We have purposely laid stress, thus, on our evil dreams, in the belief that they would most pointedly illustrate the two truths upon which emphasis needs to be laid, viz.: that dreams touch upon our moral life (1) by revealing to us our underlying moral nature, and (2) by supplying starting points or impulses to moral development. Fortunately, however, there is here too a good as well as a bad side. We have consciences as well as corruption: and Satan cannot penetrate with temptation where the Spirit of God may not enter with sustaining and renewing grace. We may discover in our dreams the strength and activity of our conscience and the sustaining love of

\* *The Scriptural Idea of Man.* p. 122.



God ; and he may derive from them impulses to good—impulses which may rank in nature and effect as merely natural movements of conscience, as special providences or even as creative effluxes of regenerating grace. For sleep is not vacant of spiritual impressions ; and not only may the proposition of old Dr. Ezra Stiles, "That regeneration may take place in sleep, as well as in waking hours," to which some modern writers strangely object, be successfully defended, but we may be empirically led to maintain that even many of the processes of conversion may go on while we are asleep.

It has, indeed, been strangely asserted that the moral distinction is wholly absent in dreams and conscience entirely extinct.\* If this were true the testimony of dreams would be a hopeless one. But every one has had a contrary experience ; and literature is saturated with instances which disprove it—instances in which men have awakened after dreams of judgment affrighted into new endeavor, after dreams of the hollowness of life enheartened into higher purposes, after dreams of the greatness of God's love won to love him. The history of the Church, from Origen down, is full of conversions through the instrumentality of dreams ; and many of the best Christians have traced their better life to their leading. Bunyan's case is one precisely in point. He tells us in his "*Grace Abounding*," how, at the time when it was his delight to be led captive by the Devil, at his will, and he was so rooted in evil that it was a second nature to him, yet the Lord did not wholly desert him, but "did scare and frighten him with fearful visions." "For," he continues "often after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehension of devils and evil spirits, who still, as I then thought, labored to draw me away with them, of which I could never be rid." No doubt these dreams are explicable as the reflection of his waking fears, for he tells us that, during this time, "he was greatly affected and troubled with the thought of the fearful torments of hell-fire." But they illustrate clearly both the workings of conscience in sleep, and the reaction of dreams on the fears that arise by day, to give them increased poignancy and force. The experience of Elizabeth Fry is similar. It was apparently through the influence of a dream that she was rescued from the indecision and doubt into which she fell after her conversion. As her recent biographer describes it :—

"A curious dream followed her almost nightly, and filled her with terror. She imagined herself to be in danger of being washed away by the sea, and as the waves approached her she experienced all the horror of being drowned. But after she came to the deciding point, or, as she expressed it, 'felt that she had really and truly got real faith,' she was lifted up in her dream above the waves. Secure upon a rock, above their reach, she

\*E. g. by Dr. Edward H. Clark, in *Visions, a Study of False Sight*. Prof. Kedney, *Christian Doctrine Harmonized*, II., 291, bears a similar testimony to our own, in opposition.

watched the water as it tossed and roared, but powerless to hurt her. The dream no more recurred; the struggle was ended, and thankful calm became her portion."

John Newton's remarkable dream of the precious ring entrusted to him, heedlessly cast away, and restored and preserved for him by a stranger, which he records for us in his "*Authentic Narrative*," is quite of the same character. He did not himself doubt that it was from God; and it came to him at a time when, after a period of almost ascetic religious life, he had fallen again under bad influences and was fast "making large strides towards a total apostasy from God." Its chief peculiarity is that it presented a view of salvation (Christ keeping us for ourselves) to which Newton was not yet himself fully awake. Coming nearer to our own day we may cite the case of Alexander Duff's dream of judgment, probably given form by his familiarity with Buchanan's poems on that subject. His biographer's account is as follows: "In vision he beheld numbers without number summoned where the Judge was seated on the Great White Throne. He saw the human race advance in succession to the tribunal, he heard sentence pronounced upon men—some condemned to everlasting punishment, others ordained to everlasting life. He was seized with indescribable terror, uncertain what his own fate would be. The doubt became so terrible as to convulse his very frame. When his turn for sentence drew near, the dreamer awoke shivering very violently. The experience left an indelible impression on his mind. It threw him into earnest prayer for pardon, and was followed by what he long after described as something like the assurance of acceptance through the atoning blood of his Lord and Saviour Jesus Christ."

All these are but instances (which any reader of religious biography might multiply almost endlessly) in higher regions, of what is experienced by all of us in lower measure. There is no one of us who has not been conscious of the effect of vivid night visions in deterring him from evil or in leading him to good. Need we doubt that—whatever may be the materials out of which their imagery is built—their producing cause is the grace of God, ordinary or extraordinary, shielding his beloved even in their sleep? Surely such dreams as those we have recited rank in character with what are called special providences, and a remembrance of them may lead us to pray with new meaning to our Father to keep us in the night season, and give new zest to our song,

"E'en in my dreams, I'd be  
Nearer my God to Thee."

Of this much at least we may be sure—that the sleep of those who keep sound wisdom and discretion, the beginning of which is the fear of the Lord, shall be peculiarly untroubled of evil, so that they may say

“I will lie down in peace, and forthwith shall I sleep, for Thou, O Jehovah, though I be left all alone, wilt make me to dwell securely.” And this much may we hope—that sometimes while we sleep, our heart may wake and hear the voice of the beloved knocking and saying, “Open to me!”

One single word further. May not what we may call the ordinary providential use of dreams as vehicles of moral impression—whether for initiating or helping on moral growth—have supplied the basis for the occasional extraordinary use of them of old, as the media of direct revelation? May we not at least say this much: that our observation of the force of the moral impression made by them every day, may enable us to understand better how God could have chosen them as channels of revelation, and may thus remove our antecedent difficulty in thinking of him employing such airy and usually untrustworthy messengers? “He maketh the winds his messengers.”

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#### V.—SENSATIONALISM AND THE PULPIT.

BY REV. A. McELROY WYLIE, BROOKLYN, N. Y.

NOT a little is said in these days on Sensationalism. It confronts us in literature, challenges our attention in art, meets us in society, is extreme on the stage, is demanding a place in the pulpit. It is one of the signs of the times, and deserves the study of our ablest and most conscientious thinkers.

As usual we hear the wholesale eulogist, and the uncompromising assailant. The former can see little evil, the latter can discern little good in it. As it often happens, the truth runs between and not wholly with the one extreme or the other.

If the artist insists that Sensationalism is the realistic in art and defends it as more true and desirable than idealism, we may ask, what do you mean by realism? What range do you admit and what is the purpose? Whether art shall exert a moral power or its opposite, will depend on how these questions are answered in the practice of art. So in literature, so in society.

Then how, we may ask, is it as to the Pulpit? What shall be the bounds? How shall Sensationalism be defined, and to what extent admitted as permissible or a welcomed means? To-day these questions are seeking their answers as never before. The correct solution, if ever attained, must come after a thorough restating of the entire subject.

The awakening of any of our emotions into expression is sensationalism and has its bearing upon the *principles* of our nature. Pity is coupled with benevolence, fear with courage, awe with reverence, abhorrence with hate, admiration with love, and so on. Looking narrowly into the constitution of our nature we shall see that the

emotion of facetiousness, with the sense of the ridiculous and its movement of laughter, stands separate from any principle in the soul. This fact seems to indicate that it was put into our constitution for the very purpose of recreation.

The lower animals need rest. A man needs more than rest. Because he has a soul he needs amusement and recreation. The soberest and wisest men recognize this necessity. It is astonishing how dull the mind will become, and how leaden the heart, if the man never indulges in a day of recreation. As the old couplet has it:

" All work and no play  
Makes Jack a dull boy."

But when we speak of the Pulpit and Sensationalism, it is too often taken as referring exclusively to the witty, the humorous, the ridiculous.

It has never been questioned that the Pulpit has a proper range in dealing with human hopes and fears, human awe, pity, tenderness, etc. It is only when sensationalism refers to the facetious that a serious question arises, and with many it is quite enough to say, "he is sensational," to condemn him as a Jack-in-the-pulpit, a mere mountebank.

Here, as everywhere, a wise judgment will make its proper distinction. It will look at sensation in our own natures, define its place, its proper and profitable uses; it will distinguish against its abnormal and injurious employment. The unexpected and the novel are elements in the sensational; so also is that which awakens and startles our curiosity; in a greater degree, also, that which widely departs from common usage, and, in still a greater degree, that excites our sense of the ridiculous and stirs our emotion of laughter. These constitute different degrees of the sensational. How far are these different degrees of excitation permissible in the pulpit? How far can they be made to subserv the great ends of truth and right living? Even to the natural wit these are questions seriously to be considered.

We believe we can approach the conclusion by laying down some general principles. Whatever contributes to a sour seriousness should be avoided, and, contrariwise, whatever tends to produce a sweet seriousness should be promoted.

No doubt the Pulpit in a former age greatly erred in fostering a sour seriousness, but many claim to-day that the reaction plies so far to the opposite extreme that seriousness is in danger of being banished from every department of life—from home, from society, and even from the Church itself. That to-day the best paying talent is wit, through all its grades, even to buffoonery, and low caricature, cannot be denied. Some even point to the Church and say, "The witty and sensational pulpit is the paying pulpit. It pays in notoriety; it pays in popularity; it pays in silver premiums." So men are

tempted to assume wit where they have it not—for the popularity and pay that are in it.

Again, let it be remembered that what is natural to one man would be studied sensationalism in another. Some men are born with the histrionic, the dramatic, the comic so largely in them as an endowment, that for them to speak at all they must be sensational. They would not be themselves were they resolutely to restrain these tendencies. They are geniuses in their line. The evil comes in especially when the unendowed in this direction undertake the same role; they become imitators, they attempt wit, they fall into ridiculousness or buffoonery. The lesson here is—let a man be himself, be natural in the best sense, that is, attain unto a *spiritual naturalness*.

Again, the Purpose will, in a large measure, justify or condemn. If the man in the pulpit is clearly conscious of a high and pure purpose, and that purpose is freed from all the tainted degrees of selfishness and self-seeking; if his purpose is, by the use of all his talents and attainments, to save men from falsehood, error, sin, and make them strong and pure; staunch for uprightness, and holy living; then much, we take it, is legitimate and commendable, or at least justifiable, that otherwise should be branded with reprobation.

Then the man in the pulpit has a divine standard. It cannot be denied that the Bible is almost the most sensational book in the world. It deals with the entire range of motives and emotions. It deals in the dramatic and the tragical. It moves over the whole register of human experiences—from the diaphason of unclosed sorrow, to the nightingale trill of unclouded joy. Its great themes are best calculated to excite wonder and awe; to awaken fears and inspire hopes. But in candor let it be said, the Bible deals very little in the comic—only in a homœopathic degree if at all. Is there not something here for the modern sensationalist to consider? If he regards the Bible proportion in manner as well as the Bible proportion in doctrine, he will find that when the main rooms of his structure are assigned, each to its proper uses and due proportion, a very little room indeed will remain to be leased for the caperings of wit in this modern sense.

The Pulpit has its standard in nature also. Of the comic in nature there is proportionably very little indeed. Barring out the monkeys (which are limited in range), we find little that is comic or ridiculous in nature; while, if one goes through the ranks of business and society, he finds but little, proportionably, of the sensationalism in life. Men, by undisputed consent, recognize experiences in business, in society, in the State and in the Church, as real, earnest, serious; so the habitual wag, and trifler, even in speech, is thrust aside as an impertinency.

Another consideration should not be overlooked just here. The

great aim of the Pulpit (so far as that aim is normal) is to secure the beginning and the development of character—pure, sincere, brave. It is worth while seriously to ask, at this point, how far does sensationalism enter into the incipency or development of character in its spiritual birth and high degree? Did space permit we think it could be convincingly shown that wherever sensationalism has prevailed in connection with the work of the Church—whether that sensationalism was produced by the fascinations of high and elaborate art or by the tricks of a mountebank oratory—the results, for the most part, and in the long run, have been unfavorable, if not disastrous, to character.

Just in proportion as sensationalism prevails, just in that degree is sturdy character compromised. Human society must have its reformatory periods; and reformations and revivals are not effected by the Dean Swifts, the Souths and Sternes of the pulpit.

The pulpiteer who aims to provide wit as a staple of his products, does a double injury: he injures himself, and he injures his congregation. The people lose respect for him, and just as respect for a man declines, just so does his power for good decline. Then, hedoes not suffer alone, his congregation suffer with him. He may have numbers, but if the crowd press in for the purpose of being entertained, it is not probable that deep or lasting impressions for good will be made.

“But,” it is rejoined, “you must have the ears of the people, and to have their ears you must have their presence.” But the sur-rejoinder may be pressed, “Better still, you must have the hearts of the people, and their hearts you cannot have if you forfeit their respect.” The good effected may be accompanied by too great a cost. The cost is too great if, while alluring five to a higher living, you destroy the reverence and awe in ninety-five.

We think these positions are borne out by the recent history of a bizarre sensationalism in individual churches. One pulpiteer was in the habit of advertising his themes, devised to catch the attention and excite the curiosity of the public. His topics were sensational, and his treatment was sensational. Take a few out of his many advertised eye-nets—“No, and its variations,” “Gnawed Mangers,” “Impossible Baloons,” “The Willing Hat,” are examples of this sort of baiting. It fell out on a Saturday that no notice had been received at the newspaper office; so, for a practical joke, the ready wit of one of the boys supplied a subject. Accordingly it was announced that the Rev. Mr. Blank’s topic for the morrow’s evening would be, “Mary had a little Lamb.”

In three years from that time the church did not exist. It was swept clean to its foundation and the people scattered. Meanwhile the pastor of a neighboring church, who was often disheartened but

kept on with patient, unsensational fidelity, saw his church revived and the building filled, being greatly comforted by the consciousness that he could rely upon his people and could sustain himself without overstraining himself.

Another preacher of the sensational school reared a tent, gathered a crowd, raised a great excitement, and one hundred and sixty were gathered in. After two years the church was disbanded. An earnest attempt was made by others at reorganization; fifty only out of the 160 could be found, and three of these had soon to be disciplined for immorality.

Yet another sensational brother gathered speedily a large congregation in a large town; ere long he found himself unable to endure the strain of the sensational method. After two or three years he removed to another city; his congregation disbanded and their edifice was transformed into a hall for comic and dramatic amusement.

Doubtless every reader can produce illustrations from the range of his own personal knowledge. But some may urge that those examples given are extremes and therefore exceptional cases. Possibly they may be so, yet the writer can cite a goodly number of a similar class.

Not many miles from where these lines are being penned exists a notable example of the contrary course. Rev. Dr. W—— is held in universal esteem for his many years of faithful (unsensational) preaching and devoted pastoral service. More than this, his unselfish policy has been to urge his membership to colonize in order to build new churches. We know of four new enterprises brought to successful issues, and one of these has built a fifth church and started one or two others.

What is the medium between an intense conservative dulness on the one hand, which kills, by its leaden narcotism, and a vain and flip-pant sensationalism on the other hand, which kills by its irreverent familiarities?—a question easier asked than answered.

We venture a few suggestions by way of helps toward a solution :

1. All attempts at imitation should be severely put under the ban. If it be a poor imitation it is simply shocking. If it is a clever imitation, it becomes theatrical—acting a borrowed part. Both are unworthy the man, dishonoring to the pulpit and an offence to the God of truth. A preacher who is somewhat noted for saying “foolish things in prayer,” was apologized for on the plea that it was natural to him. But what could be said after it was discovered that some of those same foolish things (so we are informed) were found written on scraps of paper and were swept out by the sexton after the service?

2. Let us not err on the side of an extreme conservatism. In some communions where the canon law requires eight to ten and twelve years of general and classical training, there may be danger of

rearing a standard of taste and dignity which lifts the pulpit far away from the sympathies and understandings of the pews. The pulpits that are in danger of dying of dignity had better take their sermons (as some noted preachers have done) and rehearse them to the ears of children or peasants and abide by the decisions, of untutored understanding and unsophisticated tastes, so may they be emancipated.

3. We should not confuse earnestness with sensationalism. Who that has heard Dwight L. Moody but will admit he is sensational? Yet never is this great Evangelist sensational in a false, theatrical or artificial way. To cite an example of true and wholesome sensationalism we know of no better illustration than that furnished by Mr. Moody, both in his preaching and in his methods. His sensationalism is that which necessarily arises out of his "blood earnestness." Man's danger is great, intense earnestness must be enlisted in his rescue.

4. That sensationalism is wholesome which accompanies a truthful (honest) presentation of the truth itself. If the vital truths of Revelation be vitally pressed, there will be no lack of sensationalism. Excitement there will be, and even more than the timid and over conservative will desire. At this point many a pulpit is weak through fear. The preacher stops half-way along the course of a soul-stirring truth and incurs the rejection that follows what is lukewarm and neither cold nor hot, producing the effect that a timid and half-way punishment produces upon a child. It only irritates and excites resentment, instead of being thorough enough to compel submission and induce humility. Just here is the lack-lustre of the pulpit of to-day. Any truth made hot enough will glow and burn. If Bible truth is true, it is terribly true, and blood earnestness in the pulpit must convince the people of the "yea, yea and nay, nay" of the inspired issues set forth without flinch or compromise.

5. To seek sensationalism as an end is nothing short of baseness. To self-congratulate oneself because he has made a congregation swing and sway between a laugh and a cry, is to increase insensibility by exciting emotions which fall short of conviction. The phalanx that frequently assaults a stronghold without planting its banner upon the ramparts, will have excitement enough, but no victory, and at each retreat the thinner ranks decrease hope for the morrow. Ultimate failure looms up, a grim spectre, in the glooming of the distant vista.

Some shear their locks by departing from their own nature, and the Samson who yesterday was a terror by his strength, to-day is made sport of by the Philistines or the Bohemians.

A scribe well instructed in the kingdom of God is like a householder who brings out of his treasury things new and old. The old

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things are the unchangeable and eternal truths. The new things are the things that belong to his personality and methods of illustrating truth, and if an honest man is intensely himself and intensely seeks to freshly illustrate truth, there will be sensationalism, but it will be wholesome.

### SERMONIC SECTION.

#### THE DYNAMICS OF HUMAN LIFE.

By D. H. WHEELER, D.D. [METHODIST], MEADVILLE, PA.

A Baccalaureate Discourse.

*God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.*—1 Cor. i: 27, 28.

THESE words may at first hearing seem inappropriate in this place at this hour. A careless reading discovers in them the divine contempt for whatever of wisdom or strength there is in man. The God some see in this statement is as jealous as Juno, as capricious as Mercury, and as spiteful toward men as Jupiter. To such a view human life has no dignity, and human excellence no future. In scorn of man, in tyrannical empire, this Jehovah uses his power to make all human striving vain—that the worm may not exalt itself above its Creator.

But this reading is not according to the meaning of St. Paul and is due to a heathenism in us which ever seeks to make God like one of ourselves—a kind of petty human despot, keeping power by despotic arts. Paul is breathing hope into despairing Christians. "You are neither rich, nor wise, nor powerful, as men understand these things. But do not be afraid on that account. In the divine order there is a constant reversal of the misguided and unenlightened human judgment. There are triumphing powers in despised

men, and so you shall plant the cross deep in the heart of the world. Yours is the future, because the stream of divine tendency carries you on its mighty bosom. In this divine order God plants his church and it will grow and overshadow all powers in the earth. Not because you are a few, ignorant, weak, despised, unknown, and but as a speck of dust in the human world; but because you stand for the truth and work in harmony with the order of the universe."

And how perfectly this has been realized. The weak have become the strong, the things that were not when Paul wrote this text now dominate the world. New philosophies, new political institutions, new peoples, a new humanity. This vast continent has risen out of the sea; the church of the Redeemer has set its foundations deep in the heart of races then despised or unknown. The power which crucified Paul long since yielded to the Goth of the north; and Christian science has supplanted the philosophies which reckoned as foolishness the wisdom of Jesus. This wisdom of Jesus has suffused all our speech and given new meanings to all moral terms. Honor, truth, justice, purity and kindness glow for us with heavenly light. The things that were buried for ever; the things that were not reign over our human world.

The deeper meaning of all this is that men of the world always mistake folly for wisdom, weakness for power, and the fleeting for the permanent, and that our poor reason is constantly subject to the dominance

of the lower nature with its petty necessities. Plato was wise, but he could not conceive a happy world without human slavery. So always men struggle to keep the moral cankers that consume the spirit and seek strength in more degrading weakness. Every march in civilization begins by rejecting yesterday's wisdom and strength. The primitive man (the naturalist reasons) had to cut off the claws at the end of his fingers—parting thus with his only tool—before he could fashion with weaker hands the implements of early agriculture. From such a beginning came the great tools, the mighty engines. The paddle gave place to the sail, the sail to steam. The claws on a human hand surrendered to the hoe and the plow. From biting with his teeth man passed to the flint hatchet and the steel blade. And all this is true, at least in parable. For every advance has rejected an earlier wisdom; the things that were gave place to the things that were not. And in all this progress the advancing man becomes more intimate with divine power and method. Every invention is a step forward in God's way for men. Each new discovery is a whisper of infinite goodness enticing us to renounce the wisdom of yesterday and seek a wiser wisdom in communion with God's wisdom. Paul has epitomized all our progress in these wonderful words.

I invite you to some meditations upon the higher forces of life as they reveal themselves in the light of our text.

Perhaps there is no better opening upon this divine landscape than is afforded by examining one of our most troublesome beliefs. Christianity brings God into human life to suffer with men for men. Our wisdom distrusts the gracious news. "What," we cry out, "God incarnate *here!* Why, the skies are full of mighty worlds and this planet is but as a

speck of dust afloat on the ocean of space. God's incarnation in some vast orb might be possible. In this mote of a sunbeam, the thing passes all belief. We are little in a little corner of the universe. How can we accept the honors of a divine visitation. Surely it is a fable."

But if we examine this wisdom of ours a little more closely, it affords us no ground for our skepticism. For what does our wisdom affirm? Only that the universe is physically vast and the earth but a spot of dust in the infinite space. That and no more. If it said more, our doubt might take hold. If we knew that the mighty mass of some vast world had a population of intelligence higher and wiser than we; if we knew that in Saturn there are men a hundred feet high with a hundred pounds of gray matter in every brain, we might doubt our Christian doctrine of the incarnation. Think for a moment what it means that here only so far as our knowledge extends—here only—is the lamp of life lighted; here and here only burns the candle of human thought! So far as we know beyond us stretches a universe of desolation. The speck of dust bears human souls; the vast worlds are barren of life. And surely our science cannot say nay to us if not doubt but faith spring from our meditations on the singular distinction conferred on the little world as the cradle of beings made in the divine image. What if we really are a kind of first fruits of a creature race endowed with life and mind! What if here among us partaking of the divine nature the intelligent universe begins a march which is to sweep through God's eternities of worlds and minds. In such a progress the only begotten of the Father may fitly lead the way. It became him to become the captain of our salvation. Now a conception of this kind is far more consistent with our actual knowledge and ac-

tual ignorance than the well-worn unbelief. Here thought resides. We know no other planet where thought resides. Thought in man claims kindred with thought in God. Our Father's son, our elder Brother, visits his brethren.

At every step in such a speculation as I have just suggested, we are called upon to consider what are the great things, what are the great forces, what are the conquering powers in our universe, and in our human life. Is that great which is physically big? Is the dead clod or the living soul the greater? Does the future belong to the cosmical laws or to the thought which made and guides them?

There is an order of progress in our estimates of greatness. Man's earlier civilization is dominated by the respect for physical strength. The demi gods are physically mighty. They represent an age of giants. Our earlier literatures praise force in hunts and battles. The mighty blow, the skilful spear thrust—these are man's glory. The giant, the primitive athlete, is master of the world. Princes reign because they are big-boned and swift and strong and cruel. But these powers by and by give place to intellect. The world of giants passes with its brutalities and cruelties. The thinker devises arts which defeat the mindless brute, and intelligence becomes king. The new empire is built on the ruins of the old. The things which were not, overthrow the things which are. All our history is a record of intellectual supremacy. The giant ages knew little of the means of reporting their deeds, and their world is one of fable and song. But the ages of intellect are in full view under historical lamps, and we know that just as the age of brawn despised brain, so the ages of brain have despised moral and spiritual realities. We are ourselves creatures of a

transition from the reign of a remorseless intelligence to that of intelligence subordinated to the moral law. We believe in brain, in its useful and beautiful arts, in its genius working out our transfiguring inventions, our transfigured thought life. We confess our subjection to the moral law with a mixture of faith and fear. We have unbounded confidence in brains. We give a hesitating homage to goodness. We thrill with the emotions inspired by letters, music, painting, sculpture and architecture. We behold goodness with a kind of awe mixed with doubt. We assent when we are called to self-sacrifice, but to most of us it does not come as a choice privilege, a high calling to perfect joy. Now, what Christianity means in its highest import is the unfolding of goodness as the choice royalty of the universe, as the master force in life, as the heavenly cause of all enduring conquest, all sure anchored hope. What we are advancing to is this age of goodness, become the supreme force in the world, wearing the crown of all encomiums, acclaimed by the universal heart as the highest object of human endeavor. Hitherto most men have desired to be wise, struggled to be strong and triumphed through intellect. To an Israel like this, Napoleon and Bismarck are gods, and Washington is less than they because he is frankly good and true. Just as an African is said to admire a beautiful lie, so we yield our respect to the brutalities of remorseless intellectuality. "He was mean but he was strong," is our comment on many a heartless monster who has filled himself with the blood of the innocent. Our fealty to brain power is manifest in our admirations in the realms of art. The impurity of Dryden, Swift, Zola, is covered out of our sight by the genius glowing in their work. We hesitate to award Milton the first

place in epic song because there is no vileness clinging to his greatness. We are yet in transition and the march may be still a weary one to the full-souled reverence for goodness.

The reason for our hesitant acceptance of the Christian age is partly that we have still to put behind us the dead world of the flesh. Every period of man's progress shows itself among us in survivals. Stone ages, bronze ages, all ages survive somewhere in this motley world of man. And, therefore, it is ours to contend against the delusion that things are more important than minds. The flesh man, the man abject before things, worshipping clothes and houses and lands, is always with us. The fetish of the thing—the idolatry of riches—is our nineteenth century religion, our real heart religion. And no better proof could be given than this hoarse, insane cry of socialism which rends the air about us. It is not a cry for the recognition of the soul of a man, but for more to put into his stomach and upon his back. It seems sometimes inevitable that this man of flesh, who is only the pale shadow of the giant man of the forgotten ages, must have his brainless way and trample civilization down under his bloody hoofs.

Fighting so incessantly against the lust of the flesh it is small wonder that we worship mind. Is not ignorance, is not the everlasting stomach, is not the insatiable hunger for things, set over against us in battle array? With the task ever before us of teaching men that knowledge is the life of a man, is it strange that we should forget the upper aid of the spirit? The carnal beast to whom riches are the all of life, survives to plague our philosophies and deride the first principles of our logic. The carnal logic, which asserts that to get and keep things is the best good and chief end

of man, mixing sometimes a little heathenized Christianity with it to impart a flavor—this logic of the beast is upheaving beneath our feet the first principles of our age of brain. We must contend for the faith delivered to Socrates, how thus shall we find time to recognize the faith delivered to the saints? If we must disprove that the chief end of man is his clothes, how can he rise to the contemplation of virtue?

But we have another reason for our hesitating reverence for goodness. Have we not been taught that it is the birthright of fools to be good? Has not ignorance in all the Christian ages clothed itself with a special sanctity as the beloved of God and the elect of the world to come? "The poor have the gospel preached to them" is somehow twisted round so as to mean that God rejects any man having any knowledge, and that a thinker belongs by vocation to the non-elect people left to the uncovenanted mercies of Jehovah. Out of the singular belief that the less a man knows the better he is likely to be, has grown some of that scorn of mere goodness which is one of the curses of human thought.

[The entire conception is false. The early church did not conquer the world because it was ignorant, and therefore good, but because grace inspired it to become wise.] It did not trample down Greek philosophy as with the feet of elephants, but it learned, appropriated and improved and Christianized Greek philosophy. Paul, the man who had charge of the conquest of the Gentile world, knew all that Athens knew and much more that Athens did not know. [The church did not, as an ignorant mob, burn down the lofty structure of the Roman institutions, but it took possession of and cleansed and humanized and Christianized it.]

In short, goodness and wisdom have kept house together and are

both loyal to Jesus Christ. But because ignorance may be sure of the next world, a rash thinking makes wisdom as insignificant as all the transitory and beggarly elements of the world must ever be. The fallacy lies in the degradation of the powers of thought, in a kind of contempt for the image of the divine mind shining in the soul of man. God is thought as well as love. He formed the worlds. He holds the reins of law. He thinks and his thoughts are worlds and cosmic laws and evolving dramas of infinite art. He is artist; He is historian; He is dramatist; He sings eternal songs; He paints and chisels and builds. Our songs, our pictures, our statues, our cathedrals, are but children's small copies of the eternal art which builds and glorifies creation.

Christianity does not seek to honor ignorance. It stirs men's souls with the desire of knowledge. Its nations are the enlightened nations of the earth. Its true believers struggle up into knowledge that they may "think God's thoughts after him." It creates all nobler hungers, and hunger for knowledge is next to the first and noblest hunger in the soul of man.

But we have a nobler calling. In our progress we are to "move upward working out the best and let the ape and tiger die." And this calling is a calling unto goodness—to glory and virtue. It ought to be understood by this time that this transit to glorified virtue must be through glorified intellect. The ignorant man is the victim, almost by necessity of the fleshy influence. His belief must be in things since it cannot rest in thoughts. The transient things are his realities. By rare endowments of Grace he may escape into thought. But only by and in thought can he or we transcend the materialist's world of changeful things. But thought may find God's ways and not God himself. It may

read the story of the rocks and dews and flowers, which have their hour, and miss the story of the virtues which have eternity. And our pride in thought may be only less foolish than pride in things. Nay, we may think the moral law through to the throne eternal and yet yield it neither reverent obedience nor triumphant joy. To conquer and use the fist is the triumph of the physical man; to conquer and use the brain is the victory of the intellectual man; to bring every thought and feeling and fancy of the soul into sweet and enduring captivity to the obedience of Christ, is the last best conquest of the moral man.

In a sense all real human victories are moral. The parting with finger-claws for weaker but more cunning fingers, involved a moral struggle. The first tool was a fruit of self-denial. The first letters grew out of moral resolution. The stars told their first stories to men, bravely turning their faces to the skies. The first sail propelled the boat of a man lifted into a kind of faith in God. To write poems the old singers neglected feasts and despised the joys of battle. At the root of every floweret of invention lies a seed of courage if not of self-abnegation. It is only by the way of moral endeavor that men have ever scaled any intellectual mountain range. Why, then, do many men still despise goodness? Because they do not so much know what it is. It stands to them as a kind of weakness though it is the strength under all their strength, the power of all powers in men. Even an old fighter of the giant ages would not have won by mere bulk and weight if a resolute spirit had not carried him to the bloody field and nerved his arm for the mighty stroke of fist or spear. He lived in moral midnight, but such goodness as he knew made him brave and firm and victorious.

Our trouble concerning goodness.

our lack of reverence for the moral man in us, lies partly in ignorance of the simplicity of morals. We are like men who would learn arithmetic without the nine digits, or write without an alphabet. These simplicities of morals escape us. We construct moral systems in the air and wonder that they are unsubstantial. The beginnings of all human effort are from moral strivings. The hour when intelligence awakens in a child witnesses a nobler birth—the birth of the moral man. Our infant strivings dumbly reveal our will to get and be and do what we desire. And thence onward in every move the conquering force is moral. You shall find it everywhere in this human world. The other day in the French Soudan some savages blew up their rude magazines and perished rather than surrender to an enemy. It was heroic because it was a victory of the moral nature over the love of life and the fear of death.

And so all force in human life rests on the moral base. It is a courage which overcomes the love of present ease and begets industry. It is a waiting for the harvest. It is endurance of the march, the darkness, the uncertainty, the perils by land or sea. It is the heroism of the creature man in all his races and climates. It is the real force of humanity. It may be bewildered and wasted in follies; but it is still the energy which makes a man a man. It builds all cities and nations and civilizations, and arts and philosophies and sciences. The brain is, after all, only the finest tool God has fashioned; the moral nature wields this tool and fashions life into the measure of comeliness it bears in any age. If we take this wider view of the moral man, we shall more easily comprehend the dignity he wears in the household of human powers.

To guide this human will into right strivings, to teach it to keep step to the music of eternal harmonies, to

make it wise enough to seek the best and then seeking to find God—that is the purpose of the revealed moral law. And the Christian teaching, as teaching has its precise value in showing us what is best. And as power it has its value in organizing the forces of the human will for a life-long, perhaps for an eternity-long struggle, toward the blessed, perfect and eternal best. The moral in us is our striving power. This power has its right office when it moves us upward toward all that our fine choice would mean, when honor, truth, right, love and purity attract and draw us towards the precious verities which they express.

The humblest effort of the moral manhood is for something better, a choice of loss in the pursuit of a gain, a surrender of ease for the enjoyment of the fruits of toil, a peril incurred for a longer safety, life surrendered for something dearer than life. And so there is a fellowship between the savage who foregoes eating his corn that he may plant it, and Moses choosing affliction having respect unto the recompense of reward. The shining pathway where the saints walk in white under the burning splendors of divinity were once but rough paths trodden by feeble men buried in moral gloom. This piece of divinity in man, this pulse of yearning upward, has carried the saints far, but it has pushed every man a little way towards the kingdom of God.

And this is the force which the giants despised, which the intellect rejects, which dark and bright ages alike look upon as a weakness, and unwisdom, a minor element in human life. Once more, why?

The answer lies in that endless conflict between the worse and the better, that mysterious sympathy with the beastliness below us which we call depravity, the domination of the lower man over the higher man. And, therefore, while all progress is

by moral energy, all victories purchased by self-renunciation, all gains in civilization glorified by sacrifices of the lower present for the future better, we go on searching curiously in cosmic forces or in lettered brilliance for the mighty motors of our progress.

On an ocean steamship the passengers might fancy that the seething wave pushes the mighty bulk of steel straight on to the farther shore. And they would reason as men reason who tell us that the elemental world is regnant in man and causes our progress. Or those men on the deck of the steamship might say "It is the man on the bridge yonder. What skill, what energy, he must possess to drive the ship on its course merely by walking to and fro up there above us all." And so reason they who tell us that man's intellect is the force which makes our human progress. It is that wisdom which God makes foolishness for evermore. The wise passenger, truly wise in the mystery of things, goes down under the decks where the groaning engines wail out their agonies in the hoarse minor keys of all the conquering powers of earth, and says: "The driving force is here in this dungeon and prison house of the ship." An Oriental heathen might say: "They have chained a captive god to the oar and he drives their ship with steady and incessant stroke." And this passenger or this Oriental is wise just as St. Paul is wise.

Our ship, humanity, has moral engines below the decks, and their minor keys, their distressful notes of self-denial, of loss, of pain, their solemn music of the forge, the loom, of the land, the sea, of the night and the storm, beats out one by one the steps in our human march. And Jesus Christ has but laid bare the engines of life in teaching us to forego pleasure and endure pain—for the joy that is set before us—for the heavenly best which is above us.

Christianity triumphs because it is the divine expression of the dynamics of the moral universe, because it makes men capable of resisting the seductions of ease, pleasure, wealth, honor and life under the pressure of the engines of spiritual desire, through the vision of the divine better and best, through the allurements of participation in the divine nature. It towers still above the plain of our living, a holy mountain too far and too sacred for our poor feet, but all eyes look wistfully upward, and every real advance bears up these rugged slopes. That way the multitudes lean still to catch the invitation of the Christ, that way the saints travel with bleeding feet, but beaming eyes. The wiser we are the more certain we become that if this mountain of holiness be only a mirage of way-worn travellers, then is all life but vanity and vexation. If we may not climb up to God, then we are but as bits of volcanic dust tossing a moment on the ocean wave. The last and most intimate verity of humanity is this divine dynamic energy in man, or no other verity has the least value. We know nothing if we may not know that we are the sons of God. We can work out the beast and let the ape and tiger die, or we can only be graceful apes and sleek tigers. The feeblest throb of a moral pulse in us is the promise and potency of an endless life, or life is a delusion so cunningly wrought that it makes chance wiser than God. These alternations compels us to condemn all we have ever praised and our entire vocabulary of moral worths, or to frankly accept our faith.

We have outlived the age of adulations for sheer physical strength. Even our athlete must be skilled and stout of heart. We like him best with the finer atmosphere of a college, and the theory, at least, that he is a student, enveloping his strength. We realize the uplifting

power of all the decencies and moralities which give perfume and savor to life. Do we realize as we ought that we do really require some saintliness in our heroes, some self-abnegation, some devotion to the unseen, some fragrance blown out of the gardens of the Lord into the heart of the good man? If the worldling sees it not yet does the wise man see it and find a steadfast rule of the arithmetic of life in the Saviour's law, that the good treasures come out of the heart of a good man. And this good man—let me define him anew—as a man *striving to be better than he is*, reaching out for *the best* in his range of effort, trying to build on rock, with rock, a house of himself which no elemental storms and no passions can shake. That man is the coming man, the perfect man, the victorious man, wherever and however he is now abased and unknown, he is God's choice, and he will rule this lower world, and the kingdoms of eternity are his, as the younger brother of Jesus Christ.

This order of Providence which brings to naught wisdom by unwisdom, power by weakness, and things which are by things which are not, seems to me to find a small punctuation mark in the last of Professor Huxley's sayings. This time he lectures a pair of English bishops for rashly conceding the untenableness of the supernatural. He assures them that without let or hindrance from science, they may believe in miracles, providence and answers to prayers. Even the coldest scientists most realize that the despised worlds of spiritual life and energy loom vast and stately through our philosophies. We begin to see the kinship of the feeblest struggle for a better with the holiest prayer, the higher nature of man—that necessary basis of the Christian college—and the Christian culture of our higher nature must prevail over the things that were, while we move from ignorance to

more perfect wisdom, from the vanities of life to its enduring conquests. To-day's fool is to-morrow's oracle. This man Paul has the ear of the world. His homeless Master lives in the intimate heart of the unchanged world. To be like that Master is the noblest enthusiasm; to surrender the wide space of this world for an inch of Eternity is the profoundest wisdom.

#### THE HOLY SPIRIT.

BY STEPHEN PHELPS, D.D. [PRESBYTERIAN], COUNCIL BLUFFS, IOWA.  
*And grieve not the Holy Spirit of God*  
Eph. iv: 30.

THE idea of the trinity—three in one—is marvellously held before us in nature and Scripture. It is, perhaps, to help us grasp the Supreme triunity, the Godhead. Even the ancient Egyptians had the idea. Their hieroglyph for God was a winged globe, with a serpent coming out of it. The globe represented God's eternity; the wings his activity and power, and the serpent his wisdom. The Thracian emblem, too, was a sun with three beams. The Hindu Trimurti personified and deified three powers of nature. So did Plato's Triad. Now to us, led toward it by all these teachings of nature and Scripture, and rising far above those ancient conceptions, what a Trinity reveals itself in the Godhead; three persons; three such persons; three divine persons in one being; Father, Son and Holy Ghost. This is our God. Of these, I have chosen the third as my theme. Let us consider: 1, His Personality; and 2, His Power.

The Holy Spirit is a real Person. He is quite popularly regarded as a mere, though great, power. We often hear petitions for the gift of the Spirit, in the use of the pronoun "it." If He is nothing more to us than a great "it," He is surely not, in our thought, the great God. The Bible speaks of Him as a Person.



It also ascribes to Him personal qualities, viz.: understanding, will and freedom. These do not belong to a power. They are the very crowning attributes of personality.

Personal experiences, too, are imputed to Him in the Scriptures. He is said to be grieved, vexed, sinned against. Such things cannot be true of a power. Here, *e. g.*, is gravitation. It is a power; and incomprehensibly great. It binds down upon the surface of the earth every object, large and small, that it shall not fly off into space, in the immensely rapid revolutions of the earth on its axis—over a thousand miles an hour. It holds the earth and all the planets in their orbits, while speeding around their distant suns. It even binds the physical universe together into one great system. Yet, though such a power, it cannot be grieved, or vexed, or sinned against. Electricity is a power so great that a single stroke will kill many persons, ruin a building, shiver an oak, or rend a mountain. Men make it carry their messages, almost quicker than thought, to and fro, through the earth, across continents, and under oceans. They light their cities with it. They turn their mills, and drive their trains with it. Its currents, ceaselessly sweeping around the earth, make of it a great magnet, as is evident from the magnetic needle, and probably make life, of every kind, a possibility, for it is a great life current, too; yet electricity cannot be grieved, or vexed, or sinned against.

Personality rises consciously and immeasurably above all mere physical, mechanical, chemical, or electrical powers. Man seizes these great forces of nature, which were intended to be his servants, and compels them, more and more, to do his will. No, no, the Holy Spirit is more than a power. He has power greater than all mere natural powers combined; greater than can be stated, or even conceived of by finite minds;

yet He Himself is a person, immeasurably above all power, and is the Creator of power.

Personal actions are also ascribed to Him; *e. g.*, Creation. Is it not a person, who has devised the marvelous fabric of nature and produced it? The Holy Spirit is distinctly acknowledged in the account of creation. He is said to have "moved on" the chaos, which was once the earth. The figure is that of the parent bird, brooding over its nest and warming the eggs into life. Under this personal supervision of the Holy Ghost the six days' successive work was done, whereby the earth was prepared for the abode of man, and man created and placed upon it, and in dominion over it. Creation proclaims Him a person.

Again, He inspired the Scriptures. He sent Philip to the Ethiopian eunuch. He sent Peter to Cornelius. He said to the Church at Antioch, "Separate me Barnabas and Saul, for the work to which I have called them." And when Paul and Silas wanted to go down to Ephesus with the Gospel, the Spirit forbade them; when they then desired to go up into Bithynia, the Spirit suffered them not. He led them, instead, on to Troas, and thence over into Macedonia. He thus introduced the Gospel into Europe. That Gospel has civilized and Christianized Europe, and then America; and has led Europe and America to join hands for the civilization and Christianization of the whole world. Was there not here a great personal purpose and plan? The Spirit is said to strive with man; not, as the wind contends with his sails, or the swift current with his oars, but as a parent strives to instruct and train his child.

He led Jesus out into the wilderness to be tempted. He helps our infirmities, teaching us what things to pray for, and as we ought; He, himself, at the same time, making intercession for us with groanings

which cannot be uttered. Is not all this personal work?

He is spoken of as a person in the formula for Christian baptism, and benediction.

Again, He is a peculiar person. Ananias and Sapphira each dropped dead when Peter accused them of lying against the Holy Ghost. Jesus teaches that all manner of sin and blasphemy against the Father, or the Son, may be forgiven, but that whosoever shall speak a word against the Holy Ghost, it never shall be forgiven him, neither in this world nor that which is to come.

Still, again, He is a divine person. The work ascribed to Him in the Bible is an infinite work. The power with which He is there accredited is an infinite power. He could not have infinite power; He could not accomplish an infinite work, unless He Himself is infinite. None is infinite but God. The Holy Spirit is therefore God.

He is also called by the names of God, in the Scripture. Paul says, "Know ye not that your bodies are the temples of the Holy Ghost?" A temple is a place of worship. Worship is due to God alone. He, therefore, must be God, since our bodies are His temple. The attributes of the divine nature are also His, according to the Scriptures, viz.: omnipresence, omnipotence, omniscience, and others. These surely are attributes of no creature.

Now, if He be divine, it follows that He is the equal of the others of the Trinity, and should be so treated by us. If He be God, He is our God. It is right to worship Him. It is duty to worship Him. To pray directly to Him, therefore, and to sing praises in His worship, is our privilege and our duty.

If He be our God, we ought also to obey Him as God. Is not His expressed wish equivalent to a divine command? He has immediate access to the mind and heart. He

can make a suggestion or impression directly upon our mind or feelings. The suggestion may be, go do this; go do that; go speak to that person; rise and testify in a meeting; go by yourself and pray. Whatever it is, are we more at liberty to disobey that suggestion, made directly to us, than we are to disobey one of the ten commandments?

Let us consider: 2, His Power. We have already seen that it is omnipotence. But let us study it in some of its manifestations. He appeared in the form of a *dove* at the baptism of Jesus. The dove is the emblem of gentleness and peace. In gentleness is power. A mother's power is often through gentleness. One of the elements of the power of Jesus over men was His gentleness. The Holy Spirit is gentle. His is the still small voice. He is the comforter. His influence is as the oil on troubled waters.

In peace, too, is power. Our country's power, at home and abroad, now in peace, is tenfold greater than it was in war. The Holy Spirit manifested Himself in the form of a dove, the symbol of peace.

Another of His manifestations was in the *tongues of fire*. Into the upper room, where the church was assembled, at the Pentecostal season, came a vivid flame. It was the Shekinah splendor of the temple of old. That was very suggestive. In that Shekinah, at the tabernacle, dwelt the power which had opened the Red Sea, before God's people, and the rock in the desert, and the swollen Jordan. It now divided itself into tongues of fire, one of which sat on each disciple. How blessed each must have felt to have seen it there, for it was the Shekinah, resting even on him, or her, now, instead of on the wings of the cherubim, as at the tabernacle. They went forth from that place clothed with power such as man had never

known before. When the tongue of fire darted through the smoke-filled atmosphere at Chicago, great buildings, and acres of them, fell at its touch. Darkling forests, on mountain slopes and in vast valleys, have fallen before the tongue of fire. Batteries have belched their thunders and thrown their missiles of destruction, and great armies have bitten the dust before them at the touch of the tongue of fire. Oh that every disciple might be resistlessly empowered by that Shekinah touch, the tongue of fire; and that every pulpit in all the earth might be a battery of power, equipped with the artillery of Heaven, and its speech be ceaselessly the thunderings from the lightning flashes of the Almighty tongue of fire!

Another of His manifestations was in the sound of *wind*, a rushing, mighty wind. The storm-wind has again and again levelled the proudest structures of man, and mowed its swaths through the thickest forests. Resistance has been powerless before it. On that Day of Pentecost, the Spirit's power came upon the city of Jerusalem. It was a feast day in that holy city, and multitudes were there from all over the earth. Three thousand, among them the murderers of Jesus, fell prostrate at His feet; and in a few days, five thousand more. There was power. It was the power of the Holy Ghost.

Another of His manifestations was when Peter and John, released from their arrest for healing the cripple at the gate "Beautiful," of the temple, returned to the other disciples. A prayer was offered. While they prayed, the place whereon they stood, was shaken by the Holy Ghost. That is, this time He chose *the earthquake* as His representation of power. Who shall measure the earthquake's power? It takes the crust of the earth, seventy miles thick, and rolls it in waves, or

opens it in yawning chasms. An earthquake came upon Lisbon once, in Portugal. The greater part of the city was immediately overthrown. The sea receded, leaving the harbor dry; and then returned in a wave fifty feet in height, overwhelming everything before it; and the marble wharf, to which many had fled, sunk into the sea to a depth of six hundred feet. Sixty thousand persons perished in six minutes. Fearful indeed, to the enemies of God, is this manifestation by the Holy Spirit of His power, in the shaking of the earth.

But we are not left to these suggestions of power through emblems. We have the record of it in what it has accomplished. In every instance it is wonderful. One is the creation. Where could there be evidence of greater power? Another is inspiration. See Moses, writing the account of the creation, and of the fall and flood; of the dispersion of the human race over the earth; of the rise of the different languages, in the confusion of tongues; of the rise of God's people on the earth in the family of Abraham; of the giving of the law on Mt. Sinai; yet with such vast themes as these, see how simple is his language and clear and comprehensive. This same Moses wrote, under God, the laws which held the Jewish nation together for 1,500 years, and for which, even at that distant time, they would freely give their lives. He also, as their leader, transformed a race of ignorant and degraded slaves into a free, strong, and conquering people. He also predicted the coming, in Israel, of the greater Prophet, like unto him. Moses demanded from Pharaoh the release of two and a half million of slaves, and enforced his demands by the ten terrific plagues. Pharaoh at length gave them into his hand. Moses, at the sea, spoke to the frightened millions and commanded

them that they should *go forward*, when the Red Sea, twelve miles wide, lay across their path, impassable mountains to the south and west of them, and the army of Egypt to the north. They moved forward, and a path opened before them directly through the sea. The only possible explanation of all this power in the word of Moses, is that he spoke as he was moved by the Holy Ghost.

Joshua, too, on the slopes of Beth-horon, sees the enemy fleeing before Israel, and hail-stones out of Heaven slaying more of them than the swords of Israel. He feels that that day's sun must not go down until that victory has been completed. He feels that it is not his own battle, but God's. He stands, for a moment, filled by a thought that lifts him above ordinary limitations of human endeavor. He then startles all about him with the command, "Sun, stand thou still upon Gibeon: and thou, moon, in the valley of Ajalon." And the sun stood still, and the moon stayed over the valley, until the people of God had avenged themselves upon their enemies. Was there ever anything else like it in human history? Is a reason for it asked? It is this, Joshua spoke that day on Beth-horon's slopes as he was moved by the Holy Ghost.

Elijah—ah! Ahab the king and Jezebel quailed before him; fire leaped from heaven at his call, and destroyed his enemies. Fire came down, at his solicitation, and consumed his sacrifice on Carmel, and licked up the water in the trenches round about it, and the very stones of the altar. The children of Israel fell on their faces at Elijah's feet, crying, as they beat their breasts, "Jehovah is God, Jehovah is God," though for many years they had been worshipping Baal. At Elijah's command they arose and slew the eight hundred and fifty prophets of Baal and Ashtoreth. He so spoke

that the heavens refused to give rain on all that land for three and a half years. He spoke again and the atmosphere unlocked its treasures and there was an abundance of rain. He was a man of like passions as we are. What gave him such power over nature, over Israel, and before God? Again the explanation is, and it is the only explanation that can be given: he spake as he was moved by the Holy Ghost. Joseph interpreted the dreams of Pharaoh and saved a large portion of the earth from destruction by a seven years' famine. Daniel revealed to Nebuchadnezzar his forgotten dream and its far-reaching significance; tracing through many coming centuries the succession of four of the mightiest empires that have ever been—the Chaldean, the Medo-Persian, the Greek and the Roman; and this is to be followed by the uprising of the Messiah's kingdom, and its spread to the filling of the whole earth. Joseph, at the feet of Pharaoh, and Daniel, before the throne of Nebuchadnezzar, spake as they were moved by the Holy Ghost. There can be no other explanation.

John the Baptist came, and in six months accomplished a work never paralleled in history except by the ministry of Jesus. He was filled with the Holy Ghost. But this was not all. Isaiah predicted His coming and His work seven hundred years beforehand, and even that his work was to be done by His voice, in the wilderness, as it was. So, also, Isaiah foretold the birth of Jesus, as the child of a virgin, and much as to his character and reign. In all these marvellous predictions as to Cyrus, and John and Jesus, Isaiah spoke as he was moved by the Holy Ghost.

The ministry of Paul was wonderful. He was a hated Jew; doubly hated by both Jew and Gentile. He was small of stature; in feeble health; had a thorn in the flesh,

which marred his bodily presence, so that he said of himself that his bodily presence was weak and his speech contemptible; yet he went to the centres of culture of that golden age, and preached with so much of power, that even in high Roman circles he was called the man that had turned the world up side down. That man's power spans the ages. It reaches us. Who has not felt it? He is preaching still, and to ever-widening circles of hearers. Why such success? Simply this, his ministry was with the demonstration of the Spirit and with power.

John, the latest surviving apostle, nearly a hundred years old, was so feared by the Roman government, that they banished him to Patmos. Sitting there, on one of its rocky heights, in Sabbath meditation, he was given a vision of the Son of Man in His glory, and then a revelation of things to come, that are recorded in this closing book of the Bible. He was in the Spirit on the Lord's day. This is the explanation. The writing of the New Testament, too, was a triumph of the power of the Holy Spirit; so is its successful enduring of all the assaults which have been made against it; so is also the immeasurable work which it has accomplished in the earth in the uplifting of the nations of Christendom, into their present marvelous light. He also interprets the Word when preached. He indeed selects, in the mind of the preacher, the very passage that He would have presented at a particular time. He helps to preach it. He brings hearers there to hear it. He adapts the message to the hearer, and the hearer to the message; many times all unknown to the preacher. In this way, He fulfils his own promise, through Isaiah, that His word shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing to which it is sent.

The Holy Spirit strives with man. He regenerates. He leads to Jesus. He is the author of true faith. He comforts. He sanctifies. His work in the scheme of redemption seems little less important than that of Jesus Himself. He is spreading abroad the truth and the church of Christ. He is to fill the earth with the knowledge of the Lord, even as the waters cover the sea. Is His power available to us? It is. I went through what was said to be one of the largest paper mills in the world. I saw men unloading the filthy rags from the wagons. I saw those rags rotting in the large revolving caldrons; then washed and bleached in other caldrons. I saw the pulp drawn up on the screens and pass from roller to roller, gaining consistency as it went, until at length it fell, in cut sheets of pure white paper, from the machinery at the other end of the building. I was watching the results of power, there, rather than the power itself. That, I could not see. I felt the floor, all through the building, trembling with power under my feet as I walked over it. But where was it? What was it? Under that very floor lake Winnebago was pouring out its water into the swift Neenah River, and there, in its flow, was wonderful power. Those men had discovered it. They had been wise enough to bring their machinery there, and lay hold upon what that beautiful lake was there offering; and it served for them every noble purpose which they, or others, asked it to serve. Power is offered to you and me. It is, if you please, in the flow of the crystal river of the water of life out from its inexhaustible sources, in the throne of God and the Lamb. In that flow is power, the irresistible power of the grace and Spirit of God. It is within our reach. It is for us that it is flowing. Let us plant the machinery of our churches by the side of

that river of life, and gird the wheels, and shafts, and belts—*i. e.*, the regular services and the special services, and all the agencies which it employs—with the offered and effective and almighty power ever present there.

At the Centennial Exposition in Philadelphia, we walked through Machinery Hall. It covered fourteen acres. Up and down its aisles and transepts were placed machines from all nations of the civilized earth, and for almost every conceivable purpose. Some were weaving finest silk threads; others were twisting great steel cables. Some were making, or polishing, or pointing the finest needles; others coiling the delicate hair-springs of the watch; others were taking huge blocks of steel into their lathes and making the shavings fly from them as if they were pine in a turning lathe. It was interesting. It was marvellous. But where and what was the power that was thus turning all these acres of machinery? Yonder, in the centre of the building, stood the gigantic Corliss engine, lifting and lowering its levers and noiselessly turning its great fly-wheel. Out from it reached, in all directions, two and a half miles of shafts and belts, conveying its power over those aisles and transepts. All that those men needed to do was to bring their machines from any part of the world, place them there and reach up and apply that power which was offered just above their heads; and would accomplish the purpose of each machine, whatever it was adapted to accomplish; whether it was the conversion of the huge steel block into the polished shaft, or to coil the delicate hair-spring of the watch. The Holy Spirit's power is offered us. It is just above our very heads, wherever and whatever be our field of labor. All we need is to reach up and take hold upon it, and it ours to use in every possible

measure to which we can put it to use. Have we great enterprises or small? Have we difficult tasks or delicate duties? This offered energy is equal, and it is adapted, to them all.

Human oratory is a marvellous power; as when Demosthenes hurled his Philippics; as when Cicero accused Cataline; or when Peter, the hermit, roused Europe to the Crusades; or Beecher revolutionized public sentiment in Great Britain, toward our country, during the war. Who that has ever listened to Mr. John B. Gough, at least in the days of his prime, did not marvel at it? Yet merely human oratory, however electric or magnetic it may be, is often like the wind, blowing on the tall grass. Every blade bends before it, but when the wind ceases, the blades are as before, and there is no trace left of the force that moved them. But somehow, in the preaching of the Gospel, sometimes at least, even when the oratory is poor, there are effects that are like breaking in pieces the rocks of the mountains by the fierce wind that terrified Elijah. One is the power of human eloquence; the other is the demonstration and power of the Holy Ghost.

About a hundred and fifty years ago, Dr. Jonathan Edwards was preaching, I think in a revival meeting, at Enfield, Mass. His theme was, "Sinners in the hands of an angry God." He read it closely. He was tall and slender, and leaned forward, as he read, to see his manuscript. He hardly lifted his eyes to his audience. He scarcely made a gesture. His voice, though clear, was not strong. Surely it was not the graces of human oratory that was moving that audience. Evidently some great power was there. One after another rose to his feet, until at length nearly all the congregation were standing, and many of them seized hold of the pews in front

of them, and trembled. Hundreds were converted under that sermon. Its power—read it; the sermon is indeed clear, and logical and forceful, but its power is of God and not of man. Dr. Edwards, at that moment, evidently was endued with power from on high. Dr. Livingston once had an appointment to preach, on a Sabbath morning, in a church in the country. During the morning he went out into the woods to meditate. He saw the roads in all directions filled with teams. People were flocking to the church. He felt afraid to meet such a congregation as was gathering there. His first thought was to run away from his appointment. Better thoughts prevailed. He knelt down in the forest and prayed for an hour for help. He went and preached; preached as perhaps no other man has ever preached since Pentecost. Five hundred were converted. How can it be accounted for? The Father in Heaven is much more willing to give the Holy Spirit to them that ask Him than we are to give bread to our starving children. He asked; he received. Could *we* ask in vain? Need our ministry be without power?

God provided for man in the forces of nature; in the wedge, the lever, the steel spring, the trip-hammer; in the gases, the explosives, the chemical affinities; in heat and friction; in animal strength; in the flowing water; in the wind; in compressed air; in steam and electricity, and yet other things, agents of almost incalculable service. His providence led to their discovery one by one. Man eagerly seized them, as soon as known, and by their ceaseless employment, in numberless uses, he has multiplied his working power on the earth many thousands of times. But this offered omnipotent aid of the Holy Spirit, if seized and used to the largest possible extent by man, would multiply his

spiritual working power beyond all measure. No figures can state, nor calculus compute, the power with which the Church of Christ may clothe herself, or with which any Christian may endue himself, in the offered energy of the Holy Ghost.

#### METHODS OF EVANGELIZATION.

BY REV. J. HUDSON TAYLOR, OF THE  
CHINA INLAND MISSION.\*

*I have compassion on the multitude,  
etc.—Matt. xv: 32-38.*

IN reading this account it touches all our hearts to remember: 1. That the presence of our blessed Lord is kept before us. We read that Jesus called his disciples, Jesus asked and Jesus said thus and so. He opened to them his own loving heart of sympathy for the multitude. This is what we, gathered here to-day, need to feel, the Master's own heart. If He wishes the multitude to be fed, they must be fed. There is no question about it. Our duty is plain. The only possible question is, How? Before this Christ had fed 5,000. The disciples had witnessed at once the needs of the people and the power of their Lord. Yet now they seem to be all unconscious of these things and raise the query, "How *can* we? How *can we* fill so great a multitude?"

These doubts and questionings are just like those in which we ourselves indulge. We have been helped by Christ. Difficulties have been removed, and yet the next time we come into similar straits our faith wavers and our hope grows dim. Yet Jesus does not upbraid them. His grace and gentleness are great. Nor does he upbraid us, though our faith is so feeble. He waits to bless. He, who is no longer in the feebleness of

\* Preached at the opening of the General Conference of Missionaries at Shanghai in May, and reported for the HOMILETIC REVIEW by Dr. E. P. Thwing. The Conference enrolled 432 members present and was one of extraordinary interest and importance.—Eds.

earthly flesh but reascended into heavenly glory at God's right hand.

2. Notice that the disciples are used by Christ as instruments. He works through them and not independent of them. Should we not therefore cooperate with one another and not separate ourselves. Christ is the Vine and we are the branches. The unity of God's people should ever be kept in thought. We are one. God works through us. We are in Him and united to each other. At this period the disciples had not received the Holy Ghost, but Christ was with them to teach and guide.

Notice, too, we have the multitude, in this account of the Evangelist. It numbered 4,000, besides women and children. It seems to appall the disciples, "Whence should we have so much bread in the wilderness as to fill so great a multitude?" So we exclaim, "There is so much for us to do." We are too arithmetical in our thoughts as to how much or how little we have to do, and to do with. The widow of Sarepta had only a little meal and oil. Much money or food in her hands would have been a peril, for in the famine the hungry people would have very likely robbed her. A little with God's blessing is enough. God makes use of just what we have, to show his power and grace. He asked Moses what he had in his hand, then bade him cast it on the earth. Lo, it became a serpent. He bade him thrust his hand into his bosom, it became leprous; again he placed it there and it was restored. The Master requires nothing outside and beyond ourselves, but only asks that we heartily put at His disposal just what we have.

Christ asks "How many loaves have you?" Fancy one of the disciples of a calculating turn of mind figuring up the needs of 4,000 with the seven loaves, on the basis of 5,000 fed with five loaves. That is the way we sometimes meanly reckon. But Christ wants *all*. We are to keep

back nothing. An entire consecration is the test. As a conference we need to get near to God. It is not large numbers, experience and ability, so much as it is a thorough surrender of all we have to Him. Then our needs and China's needs will be fully met. If "All for Christ" be our motto, then we shall be consecrated to the welfare of others. Our time, our treasure, our influence, our children will be lovingly and loyally given to Him. When the eye is single and the heart is true to Jesus, the whole body will be full of light. All questions brought before us in debate will be illuminated, and all our surroundings, will be full of light. We shall then know what to do.

Do you ask how this is to be had? Just put yourselves in the attitude of trust and of docility. With this complete self-surrender, all personal ends and selfish motives are abandoned. We shall not allow private feelings and ambitions to influence us, or ask which shall be greatest. Our only wish will be to know what is Christ's way, what is His thought and choice.

I expect a great and precious outcome from this gathering. He who fed the multitude will feed us and care for us who have left home, kindred and country for His sake, and have come to labor in China. But the thought uppermost in my mind yet remains to be considered.

3. The methods of feeding the multitude. Christ's methods were perfect, for He followed the Father in all things. He acted not in a desultory way but orderly. He commanded them all to sit down on the ground. They sat doubtless as did the 5,000, in rows, to be more easily reached and to avoid confusion. He gave thanks. He brake the seven loaves. Then He gave to his disciples and they to the multitude. Each disciple took a portion of the company to serve. He left to their



judgment and common sense the division of the work and the details. It is not likely that He told them just how much each was to receive; indeed, it is natural to suppose that the first receivers became dividers. A man may have given a portion of what he received to his wife or child. So they who receive the bread of life, the gospel of Christ, are to give the same to others.

I am glad that the subject of the division of the field is to come up. It is an important one and a difficult one. It is, however, an easy problem for Christ. Let Him direct. Do just what He indicates to be our duty. We should not say, "I'll try to." He does not ask us to try. I have looked through the Bible to see what it says about "trying," and I everywhere find the imperative command, Do! The Holy Spirit is given to them who obey Him. Let our response be immediate and complete. Then may we look for Pentecostal blessings. Our few loaves and fishes will be surely multiplied.

This is an age of opportunity. Material forces are developed. Steam and electricity wait upon us. We have wealth abounding on every hand. But wealth is poverty if without God's blessing. Even meal in His hand is abundance. So we may be enriched by giving, as we are surely impoverished by withholding. Let us work, not fanatically, but with full trust in the Lord who has promised to bless us beyond our highest thought.

Without abandoning present organized methods of effort, may we not add auxiliaries, looking towards a rapid evangelization of China? Can nothing be done to present the gospel of Christ speedily to the whole of this empire? To begin with, I think that there are not so many people here as has been represented. Correspondence and inquiry convince me that the statements of population have been greatly exag-

gerated. However, putting the number at 250,000,000—no one would be likely to suggest a lower estimate there are 50,000 families. Could we put into the field 500 qualified evangelists, each of whom visiting 50 families a day, we should reach the entire population with the gospel in three years. Shall we not unite, in an appeal to the Church of Christ to send forth men and women in some such rapid work of evangelization? Three or four days in a place cannot, indeed, accomplish all the work needed, yet much may be accomplished with God's blessing on the seed thus sown, afterwards to ripen and bring forth fruit. Christ drove away the apostles from some centres, lest they should stay too long in a place. But the work went on when the workers had left. Thirteen years ago at the last meeting of this conference, our appeal for laborers was not fruitless. Now there are in American schools of learning, alone, 5,000 who have indicated a purpose to give themselves to foreign missionary service, if God shall open the way. At the first meeting here, thirteen years ago, but 19 bodies were represented; we now have 40 societies at work, under whose wise supervision these evangelists might carry the truth by voice and printed page all over this empire.

Letters from all parts of the world assure me that prayer is offered, men and money ready. In Scandinavia 100 are to be had. It was said to me in Glasgow, "We can send 100 from this city alone." From the lay workers of England cannot 300 come? As for the United States, 500 is a number ridiculously small when 5,000, in various stages of preparation, are looking forward to the foreign field. For sixty generations Christ has been looking down upon us, and upon the work with unspeakable interest. To His immediate followers He gave command to disciple all

nations. He has commanded each generation to evangelize its own generation. Have we been heedful of our Lord's parting injunction? Shall we wait and let the people perish while we wait? No! In this sixtieth generation since our Lord wept in Gethsemane and died on Calvary, see to it, my brethren, that this blessed gospel of grace is carried to every hamlet in China and the offer of salvation is made to all whether they receive it or not.

### THE CHRISTIAN PHILOSOPHY OF LIFE.

By PRINCIPAL T. C. EDWARDS, D.D.  
[PRESBYTERIAN]. PREACHED IN  
LONDON.\*

*If ye know these things, blessed are ye if ye do them.*—John xiii: 17. R. V.

IN the introduction he spoke of Christ's two acts—the feet-washing and the institution of the Lord's Supper—showing the *contrast* between them, one being the act of a menial, the other that of a master at the head of a family; and also the *similarity* between them, the essential meaning of both being self-denial. Then he went on to say—

I. Our Lord here lays down the theory of a system—the Christian philosophy of life. “If ye *know* these things.” We have ideas to deal with in Christianity, ideas so original, that nowhere else do we find them. Christ's idea of life is so original that it requires in every age personal, prayerful search. The man who attains and practises it gains the Divine benediction, “Blessed are ye if ye do them.” The most prominent thought of our age is not to *deny* self, but to *develop* self; make self stronger, more complete. How, then, does Christ's theory of life—self-denial—affect it? Human development needs

\* We are indebted to Dr. A. T. Pierson for this outline of a grand sermon. Also for the extract from Dr. Maclaren, the famous Baptist preacher of Manchester which follows.—Eds.

frequent checks and new beginnings; and, after all, Christ is right, self-denial *is* needed to attain that development.

II. Let us look into this word which Christ uses. What is self-denial? It is called a *losing of life* in another passage. That is, a *dying*. What is it to die? (1) It is a solitary act. In all other actions I need partnership—if I speak some one hears, etc.—but in this I am alone. I die. Nothing in life becomes a good man so well as to die. He towers above all circumstances, he has been level with the ground too long, he gives himself to eternity. (2) It is to gather all the forces of previous life into one action. We must have the past to form the present. It is the keystone of the arch. Impelled by what goes before, the soul rushes with tremendous momentum through the portals of eternity. So self-denial is not an isolated event. The salvation I want is one that gathers into one all the past. I want force, development. Go on, young men, and work, study, pray, develop yourselves; be strong enough to know every truth, to deny every lie, in order to give something worthy to Christ. Look at two theories that do not imply this idea of self-denial. The first is in that wonderful book of devotion none of us can afford to do without, “The Imitation of Christ,” where we have a form of self-denial that does not require development, that can be best accomplished in seclusion, that shuts out the world as too bad, such is not a true expression of Christ's teaching. The second, the Puritan idea, a reaction from the theory of the “Imitation.” It is strong Christianity. But I see something else besides strength in Christ's theory: I see beauty besides strength. It is the personality of Christ that produces the best in music and painting. Let us be true to our age; it is the best age for pro-

gress. Educated students are the best to preach to. Let us go on developing. You will then become Christians naturally, and yet supernaturally at the same time. There will not need to be that convulsion and breaking from the past, but it will be the outcome of the past. (3) To die? What is it? It is life. To leave this world and enter the one we know little of. I cannot transcend the limits that bind me. I have no conception of the life of disembodied spirits. I only know it is life, and life with God. Blessed Jesus, Thou art light, eternally light. True light and life and joy of life is self-denial. Shall we try and make it the one great object of our life to die to self, that we may live to God?

#### FAULTLESS.

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

*Faultless before the presence of His glory with exceeding joy.*—Jude 24.

NOTICE how we have here the great end to which this upholding leads—"Able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy." To Jude, then, that future had three salient points. The great range of mountains, as it were, towered up into three peaks, each of them smitten by the sunlight, and so made visible across the waste. And these three are, after all speculation and revelation, the sum of what we really know about that blessed Heaven to which we aspire—"faultless before His presence—with exceeding joy." As to the first, it indicates moral purity. The word is the same as is used to describe the physical perfection of the sacrificial lamb, which was to be "without blemish," and is thence transferred to describe the immaculate holiness of Christ's manhood and of His servants, who are one day to be "holy and without blame

before Him in love." The unspotted and unblemished lamb was the type—Christ Himself. So not only may we be kept without stumbling here, but the foulest and the darkest of us, in whose nature sin may seem to be most deeply engrained, may humbly expect to stand in His presence "without spot or wrinkle or any such thing." Here the nature may be one field of black, broken only by narrow and short streaks of contradictory light; but yonder all the foulness may be discharged from it, and sin lie behind us, an alien power that has nothing in us. That is the first of the mountain summits, up to which the good hand of the Lord our God may lead us, devious and tottering though our steps be there. And the second of them lies by the side of the first, equal in altitude, equal in radiance—"before His presence." If we are to connect that clause directly with the one which precedes it, it is intended to heighten the conception of the purity. If it is without blemish when it is submitted to the searching of that fierce light, it must be unblemished indeed.

"Eternal Light! Eternal Light!  
How pure the soul must be  
When, placed within Thy piercing sight,  
It shrinks not, but with calm delight  
Can live and look on Thee."

But if we take the words not to be thus connected, but to present a separate though cognate thought, they present the hope of a complete immersion in, and illumination by the glorious presence in which we shall walk. Purity is the condition of that. We must be blameless in order to stand in the presence of God. "Blessed are the pure in heart, for they shall see God."

#### THE JOY OF ISRAEL IN THE WILDERNESS.

BY REV. B. F. RAWLINS, D. D. [METHODIST], MOUNT VERNON, IND.

Preached in the Jewish synagogue of that city.  
*He made him to ride on the high places of the earth, that he might*

*eat of the increase of the fields; and he made him to suck honey out of the rock; and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of which; and thou didst drink of the pure blood of the grape.—Deut. xxxii: 13, 14.*

THE ordinary view of the lot of Israel in the wilderness is that it was one of hardship and sorrow, of unbroken tribulation and anguish. We propose to contest this view. In doing so we shall try to avoid the danger of maintaining that their lot was one of unmixed happiness. Such is not the state of mankind under any conditions.

1. A large part of their happiness came from the sense of the grandeur of the movement of the divine providence of which they were the immediate subjects. Nothing like this movement in all history.

2. Another source of their joy came from their liberated condition.

3. Another was the sensible evidence of the divine goodness.

4. Another was from the new phases of natural scenery by which they were constantly saluted.

5. Another was from the abundance and richness of their temporal supplies. The text gives a hint.

6. Another was their faith in the promises of the covenant.

7. The last source I shall name was in their social and domestic enjoyments. They had their *homes*; families lived together; children were born unto them, as likely as ever came into the world; and what makes more gladness than the babe and little ones. And all these babes they knew had glorious prospects before them. Every parent is glad if he knows fortune is coming to his children.

#### CONCLUSION.

1. God wants us all to be happy and always happy. Let us take

stock of our happiness. We take account of stock in other matters, why not in this? All men can be happier to-day than ever before. Why go with our heads bowed, and ever complaining? Reckon your joys.

2. Some of the greatest promises of the Word of God are for the Jew. The greatest reserved energy and goodness of God is yet to be exerted in his behalf. The Jew, scattered everywhere, should yet be one of the happiest of men, one of the best of men, shining as a light in a dark place until the day dawn, and the standard of his deliverance again floats in the heavens, and he comes, with a grander tread than that of his fathers, from the wilderness of the whole world, with songs and everlasting joy, to his Jerusalem and King and Saviour.

#### STILLING THE PEOPLE.

BY REV. W. MUDGE [BAPTIST], RICHBURGH, N. Y.

*And Caleb stilled the people before Moses, and said, Come let us go up at once, and possess the land; for we are well able to overcome it.—Numbers xiii: 30.*

THE history of the text is full of thrilling interest. No event in the historic record of God's ancient people was more intense or enthusiastic in its nature and expectation than the report of the spies who were sent to spy out the land of promise.

The history of the report implies a complicated condition of affairs which test the faith and unbelief of God's people when they had become a great and strong people under the fostering care of the Almighty.

Unbelief prevails, and consequently confusion enters the ranks of God's ancient people! Ten of the spies run by sight and not by faith. Two run by faith and not by sight. (Notice results of unbelief as seen in the representatives of Israel in the Mosaic age.)

God uses agencies to check unbelief and turn the batteries of Satan upon the citadel of his stronghold of unbelief. The agency used to accomplish the end was God's gift of wisdom to his servant Caleb, who "stilled the people before Moses."

There are four thoughts growing out of the text worthy of our meditation, all of which show the magnanimous character and wisdom of Caleb.

1. He stilled the people. The report brought confusion rather than a plan for the procedure of Israel. Disputation Caleb knew would widen the breach of a cowardly people rather than bridge over pending difficulties apparent.

*Stillness implies thoughtfulness.* By this pause the people must have thought of God's dealings with them in the past. How mysteriously they had been delivered from bondage and divinely protected in all their journeyings up to the border of the promised land.

2. Thought that wins our admiration of the magnanimous character of Caleb is seen in the unity of faith he seeks to secure. "*Let us go up.*" He did not say to Moses, who with the wand in his hand was *omnipotent* over nature, Go thou and we will follow. No! He did not say to Aaron, the High Priest, who could touch the arm that could move the world, Go thou and intercede for us and God will pave the way for us. Nor did he say to Joshua, Israel's Engineer, Go thou and engineer the way and we will follow thee. But he said, Come, let us go up, *let us—your men, your women and your children, the whole covenanted host of God's elect.* If union was a necessity then, it is equally a necessity of the Israel of God to-day in order to overcome the enmity of the world.

3. A characteristic feature of Caleb's leadership was *promptness*. "*At once.*" (Amplify this thought.)

4. The fourth and last thought in

Caleb's wise management is seen in directing their minds to their *ability*. "For we are able to overcome it." Able in the *promises* of God for strength to overcome all obstacles.

*Application.* Recount the promises of God to his ancient people and their unbelief, and by way of analogy consider like unbelief the leading cause of our weak church age. The world belongs to Christ by creation and by preservation. In God's name the church may claim Christ's prerogative for the conquest of the world.

#### SERVICE OF SONG.

BY REV. W. H. ILSLEY, MACON, ILL.

Subject: *The Great Invitation.*

[The following service is arranged from "Gospel Hymns," the combined edition.]

Organ or choir voluntary.

Read Rev. xxi-xxii: 7, and Num. x: 29-32.

Prayer.

In the first of the Scripture selections read we have a description of the heavenly Canaan, of which that to which Israel was journeying was the type.

In the second there is an invitation, most pressingly given, to one who was not of God's chosen people, to go with them and share their blessings.

Moses' invitation has been ever echoing through the centuries till it has come even to our ears. It was caught up by Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." It was again repeated by the Lord himself: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." And then, as if afraid that, amid the many thoughts heard, these invitations would

be forgotten, almost the closing words of Revelation repeat the strain: "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

As Moses and the children of Israel in their day, so we journey to a land of promise, and invite all to bear us company and share our blessings.

"We're marching to Zion."—No. 250.

Like Moses, we may rest assured of two things, protection and blessing while on the journey, and rest at the end of it. Difficulties there may be, it is true, but nothing will be permitted to do harm to the people of God.

"He will hide me."—No. 225.

Moses said to Hobab, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." The narrative implies that the departure of Israel was near at hand when the invitation was given. But little time was given to consider the matter. Hobab's conclusion must be reached at once. Under no circumstances should there be delay in accepting God's invitations.

"Are you coming home to-night?"—No. 311.

In every congregation, to which this invitation is extended, there are some who procrastinate. If asked for a reason for the delay, none can be given. They only answer: "Not yet; some other time."

"Why do you wait, my brother?"—No. 240.

Some reply in the spirit if not in the language of Hobab, "I will not go; but I will depart to mine own land, and to my own kindred." They prefer to risk the loss of all future good rather than separate themselves from the companionship and habits of the past. What do such hope to gain?

"Is it the pleasures of sin for a season?"—No. 255.

Some are kept away not so much by love of pleasure as by the cares of business or the household.

"It will profit thee nothing."—No. 312.

Turning from our thought, for a moment, I call your attention to the fact that, when the Lord was about to go away, he said to his disciples, "I will come again and receive you unto myself, that where I am there ye may be also."

"Christ returneth."—No. 239.

His return will be for two purposes. To receive his own, and in so doing, to judge all mankind, banishing the wicked to their own place.

"Are you ready?"—No. 127.

When the children of Israel crossed over Jordan they prepared an altar and worshipped before the Lord. It was a joyful season to them. Their wanderings were at an end. They were about to receive the fulfilment of the promises made to their fathers. So when we reach the end of our journey we shall praise him for our deliverance.

"Home at last."—No. 189.

What will this home coming mean to you?

"Nothing but leaves."—No. 96.

#### THEMES AND TEXTS OF RECENT SERMONS.

1. Peter's Venture on the Water. "Lord, if it be thou, bid me come unto thee on the water," etc.—Matt. xiv: 28-33. Rev. John McNeill, Regent Square Church, London.
2. Faith Necessary and Supernatural. "Whom do men say that I, the Son of Man, am."—Matt. xvi: 13. Rev. Charles Gore, M.A., in Westminster Abbey, London.
3. What is Religion? "On these two commandments hang all the law and the prophets."—Matt. xxii: 40. Rev. Henry Ross, D.D., Dundee, Scotland.
4. Vacation: Its Uses and Abuses. "And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat."—Mark vi: 31. Rev. F. C. Baker, North Easton, Mass.
5. Highway Robbery. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, leaving him half dead."—Luke x: 30. Rev. Thomas Kelly, D.D., Philadelphia.
6. Employment and Amusements. "I few say that we have fellowship with him

- and walk in darkness, we lie."—1 John i: 6. Rev. S. Giffard Nelson, Brooklyn, N. Y.
7. The Question of Questions. "Jesus heard they had east him out: and when he had found him, he said unto him, Dost thou believe on the Son of God."—John ix: 35. Rev. C. H. Spurgeon, London, Eng.
8. The King and the Kingdom. "And the writing was, Jesus of Nazareth the King of the Jews."—John xix: 19. Rev. Joel S. Ives, Stratford, Conn.
9. The Outlook from Olivet. "And while they beheld he was taken up and a cloud received him out of their sight. . . And behold two men stood by them in white apparel," etc.—Acts i: 9, 11. Rev. H. G. Browne, Ph. D., Mishawaka, Ind.
10. Compensation of Sin. "I will repay, saith the Lord."—Rom. xii: 19. Rev. W. G. Thrall, Williamsport, Pa.
11. Slippery Places. "Wherefore to them that thinketh he standeth take heed lest he fall."—1 Cor. x: 12. Rev. George Black, Neoga, Ill.
12. Life and Principle of Thought. "For the letter killeth, but the spirit giveth life."—2 Cor. iii: 6. Francis L. Patton, D. D., Princeton, N. J.
13. Marks of the True Church. "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh."—Gal. iii: 3. T. D. Witherspoon, D. D., Louisville, Ky.
14. Opportunity the Measure of Obligation. "As we have therefore opportunity, let us do good unto all men."—Gal. vi: 10. W. H. Montgomery, D. D., Brooklyn, N. Y.
15. Christian Unity and Perfectness. "Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. iii: 15, 16. A. J. F. Behrends, D. D., Brooklyn, N. Y.
16. True Character of the "Election of Grace." "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth; wherunto he called you by our gospel."—2 Thess. i: 13. Brethren, give diligence to make your calling and election sure"—2 Pet. i: 10. Geo. D. Armstrong, D. D., Norfolk, Va.
17. The Crown. ". . . The crown of life, which the Lord hath promised to them that love him."—James i: 12. Alexander MacLaren, D. D., Manchester, England.
18. but it is a witness between us and you."—Josh. xxii: 28.)
4. The Ark of God, His Glory. ("She said, The glory is departed from Israel, for the ark of God is taken."—1 Sam. iv: 22.)
5. Depression After Elevation. ("He [Elijah] requested, for himself, that he might die, and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers."—1 Kings xix: 4.)
6. Thank God Early. ("Stand every morning to thank and praise the Lord."—1 Chron. xxiii: 30.)
7. The Fruit and Value of a Past Record. ("It was found written that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hold on the king Ahasuerus. And the king said," etc.—Esth. vi: 2, 3.)
8. Self-Abhorrence and Repentance a Consequence of a personal Vision of God. ("Now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."—Job. xlii: 5, 6.)
9. The Full-rounded Man. ("Mark the perfect man, and behold the upright: for the end of that man is peace."—Psalms xxxvii: 37.)
10. Christ's Sociability. ("As Jesus sat at meat, in the house, behold, many publicans and sinners came and sat down with him and his disciples."—Matt. ix: 10.)
11. Unconscious Hardness of Heart. ("When Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?"—Mark viii: 17.)
12. The Cumulative Power of Evil. ("Then goeth he and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man cometh worse than the first."—Luke xi: 26. R. V.)
13. Preservation by Loss. ("Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life shall preserve it."—Luke xvii: 33.)
14. Share the Blessing with Others. ("Come, see a man which told me all things that ever I did: is not this the Christ?"—John iv: 29.)
15. The Sovereignty of God's Love. ("Having loved his own, which were in the world, he loved them unto the end."—John xiii: 1.)
16. The Circuit of Ultraism. ("When the bar- barians saw the venomous beast hang on his hand, they said, among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire," etc.—Acts xxviii: 4, 5, 6.)
17. Obedience by the Discipline of Suffering. ("Though he were a Son, yet learned he obedience, by the things which he suffered."—Heb. v: 8.)
18. Unconscious Destitution. ("Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor, and blind and naked."—Rev. iii: 17.)

### SUGGESTIVE THEMES.

1. The Benefits of a Godly Ancestry. ("Because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight, with his mighty power, out of Egypt."—Deut. iv: 37.)
2. Brought Out to Bring In. ("He brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers."—Deut. vi: 23.)
3. The Witnessing Altar. ("Behold the pattern of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

AUGUST 25-30.—THE DREAM OF JACOB.—Genesis xxviii : 10-12.

First—*The dreamer's plight.* It is a plight of exile. Significant words these—"And Jacob went out from Beersheba and went toward Haran." Beersheba was Jacob's home; Haran and the parts to it were the exile into which he must go. I say, *must* go. As things were just then there could be for Jacob nothing but exile. See the story of Jacob's treachery to his mother and falsity to his father. (Gen. chap. xxvii.) Reading the story, you can very easily see, I am sure, that the family harmony there at Beersheba must be broken up. Beersheba could not be longer a very pleasant place for Jacob to tarry in. Is not this very plainly evident that the doom of sin must be a chasm between and exile us from those against whom we sin.

But now this doom for sin, of chasm and exile must be just as real toward God as toward our fellows. For instances see Gen. iii : 8, 9, 10; 1 Sam. xxviii : 6; Ps. li : 11. That is the fact concerning sin—there is this universal consciousness of moral exile from God because of it.

Also the dreamer's plight is a plight of penalty. Notice.—*Stones* for pillows. Ah, sooner or later sin always brings one to a hard resting place.

And what is true in this life that sin brings exile and penalty is necessarily as true for the other life, the character being unchanged.

Second—*The dreamer's dream.*—A traveller writes: "In approaching Bethel the hill-sides presented frequently such an exact resemblance to the steps of a stairs that it may have been from them that the vision of Jacob's dream was borrowed." Possibly. Read the account of the dream. I have no space to go on in description of it.

Third—*The meaning of the dreamer's dream.*

(a) Notwithstanding exile and penalty God still loves the sinner.

(b) For the sinner God will open a way of communication with and entrance into that Heaven which sin has lost.

Thank God, we need not be in the least doubtful as to this meaning of the dreamer's dream. Our Lord, borrowing the very figure of this dreamer's dream, declares, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John i : 51.) Christ is Himself the ladder which the dreamer's dream symbolized. See how accurately the dreamer's ladder tells their faith. *The foot of the ladder was set upon the earth.* Ah, yes. God in Christ stoops down to us. Here is the Humanity of Christ. *The top of the ladder reached to Heaven.* Ah, yes. It was God who in Christ stooped down to us. Here is the Divinity of Christ.

And now this Divine-Human Christ is the way for us back from the exile, and out from under the penalty, into the restored heaven.

This dream is the turning point in Jacob's life. This is Jacob's conversion. This is the beginning of his struggle upward. Will you likewise accept God's overtures?

SEPTEMBER 1-6.—THE BREAD OF LIFE.—John vi : 35.

Every living thing is a feeding thing. That it feeds is the test and signal that it lives.

Your apparently structureless Amœba, way down amid the very lowest ranges and beginnings of life, is known to be a living thing, because it is a feeding thing. It is all head, all limbs, all stomach, indifferently; but it is alive, because it feeds. It throws out a portion of its substance, now here, now there, and wraps it about some nutrient particle floating in the water, and



extracts from it its nourishment. A mere shapeless clot of structureless matter it seems; but it is a living thing, because it feeds.

But every living thing, whatever it may be, whether lowest in the scale of existence, or highest, *must have food appropriate to itself*, or it cannot live.

There is a pathetic story which comes to us from the earlier explorations of the vast island of Australia. In the central deserts of that island there grows a strange plant called the nardoo, bearing leaves like clover. The Englishmen Burk and Wells, who were making these explorations, in the failure of other food, followed the example of the natives, and began to eat the roots and leaves of this plant named nardoo. It seemed to satisfy them; it seemed to fill them with a pleasant sense of comfort and repletion. But they grew weaker every day, and more emaciated; they were not hungry, for the plant seemed to satisfy the calling of hunger. But all the effects of an unfilled hunger began to appear in them; their flesh wasted from their bones, their strength leaked till they scarcely had the energy of an infant; they could not crawl on in their journey more than a mile or two a day. At last one of them perished of starvation; the other was rescued in the last extremity of it. On analysis, it was discovered that the bread made of this plant lacked an element essential to the sustenance of a European. And so, even though they seemed fed, the explorers wasted away, and one of them died, because they were feeding on a sustenance inappropriate.

Now all this is true of man's higher and moral nature. That is a living thing; therefore, again, that it may live in the highest sense of living, it must feed on that sustenance which was intended for it and is appropriate to it.

This is the mistake men are mak-

ing constantly: they are seeking to feed their higher moral nature upon wrong food. This wrong food may serve to satisfy for the time, but it does not really satisfy. It may seem to nourish, but in the long run it cannot keep back the pangs of a noble spiritual hunger.

Now, this is what Christ came into the world to be to men—the appropriate, satisfying, sustaining, up-building food for their highest nature. This is what Christ stands among men to say: I am the Bread of Life.

*First*—Christ, the Bread of Life, feeds and fills the human hunger for a *Divine Sympathy*.

*Second*—Christ, the Bread of Life, feeds and fills the human hunger for a *Divine Forgiveness*.

*Third*—Christ, the Bread of Life, feeds and fills the human hunger for a *Divine Helping*.

LESSONS—(a) Do not refuse the Bread of Life because there are some things in Him you cannot understand, any more than you refuse the bread upon your tables, though there are mysteries in that no science can explain.

(b) See the adaptation to our needs of the great truth of our Lord's divine-human nature. He could not be the bread of life to us did He not possess such a nature.

(c) Learn the essential meaning of religion. The essential meaning of my physical life is that I come into contact with food. The essential meaning of my religious life is that I as really and as utterly come into contact with the food for my spiritual nature—Christ.

SEPT. 8-13.—THE PERPETUAL INVITATION.—Rev. xxii: 17.

“Every thing which God has made He treats according to the nature He has given it.” A memory of this fundamental principle will greatly help us in our thoughts of God. A cross idea of omnipotence is a very constant source of misconception;

but, in the nature of things, and according to the Scriptures also, there are certain *cannots* even in God. One of these cannots is, He cannot deny Himself. Now, if God should treat anything which He has made against the nature He has given it, that would be a denial of Himself. So, when I think of God's omnipotence, it is not right for me to think about it in any such way as to suppose that He could do anything which would deny what He had already done; I am rather to think of it as such divine power as can do anything to anything according to the nature impressed by God upon that thing, and not otherwise.

So God cannot treat a human soul as He would a stone; nor can He treat a human soul as He would an animal, for there is something belonging to the nature of the human soul that does not belong to the nature of the animal or stone.

Now, in what does this diverseness of human nature, which thus necessitates diverseness of Divine treatment inhere? In many things, but eminently in this, that to man has been given by God the power of choice, and therefore God must treat a human soul, not as a stone, nor as a horse, but as a something thus endowed with the power of a rational moral choice.

So, if any man, as men are so apt to do, looking forth upon the material workings of the Divine hand, or upon its workings in realms lower than that in which man moves, should say: Surely God is omnipotent; surely I need not trouble myself about the management of my soul; surely if God means to convert me He can seize me in the grasp of His power and convert me, whether I will or no; surely I can go carelessly on, choosing the wrong, waiting for Him to *make* me choose the right—then that man thinks wrongly, and at his soul's peril, for he forgets that since God cannot deny

Himself, God must treat him according to the nature of the rational, moral, responsible soul he is. Upon that power of choice which God has given man, God will never, can never rudely break. The Holy Spirit, powerful as are His influences and helpless as we should be without them, never, in the slightest, *so* intrudes upon the integrity of our human, moral choices that they are not kept intact.

So, then, this Scripture is the perpetual appeal and invitation of God to us to come to Him, to accept Him.

(a) The Spirit says come. The impact of the Divine Spirit upon the human spirit is perpetually asserted in the Scriptures.

(b) The church says come, by its existence, by its doctrine, by its examples, by the Scripture on which it is founded, and which it in turn holds forth and declares.

(c) He who *hears* may say come. Christianity is democratic. A man need not wait for the calling of any priestly and separated class.

(d) But there is a call internal. He that is *athirst* may come. Our spiritual longings are the internal invitations to God.

(e) And whosoever will. *Will*—it hinges there. And *freely* if you will.

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SEPT. 15-20.—WHAT WE TOO USUALLY DO; AND WHAT WE OUGHT TO DO.—Mark vi : 36.

Consider 1st—A usual but useless prayer.

The green and narrow plain of El Batihah, at the northeastern corner of the little lake of Galilee. A multitude of men, 5,000 strong, beside the women and the children. The sun sinking rapidly toward the western hills. The hastening and threatening night. The great throng shelterless and foodless. The little company of anxious disciples, wondering what their plight will be if

the chill black night capture the crowd; and the disciples' prayer to Jesus, at once a suggestion and a prayer: Send the multitude away, that they may go into the country round about, and into the villages, and buy bread for themselves.

A wonder of the Scriptures is, that it is so full of pictures of one's own experience. I am quite sure that in this scene any one can see a frequent picture of what he himself has known and felt.

I do not think it an infrequent experience that life seems often quite too much for us.

(a) There are *temptations* in life, far more numerous than this multitude of men beside the women and the children.

(b) There is the *reduplicating power* of temptation when once yielded to. "When once a man has done a wrong thing, it has an awful power of attracting him, and making him hunger to do it again."

(c) There are the *hard duties* of life; hard because of their monotony; because of their intrinsic difficulty.

(d) There are the *great sorrows* of life. How pathetic this wail of sorrow I found once in a book on the New Hebrides. "Ay, it's a sad thing, Mr. M'Jan, when death takes a child from the breast. A full breast and an empty knee, Mr. M'Jan, makes a desolate house."

(e) There are the *bothering harassments* of life; what Montgomery calls the "insect cares."

Now, amid all these things, this is our too usual and, how frequently, useless prayer: Send them away; let me get out of them. For, in how many cases, notwithstanding the prayer, such things stay.

Consider 2d—*A True Inventory.*

How much have ye? Jesus asks. Five loaves and two fishes, is the reply. Yes, the disciples have this much. So have we; toward temptations, *some power* of resistance; toward hard duties, *some little*

strength; in great sorrow, *something* to be thankful for; amid annoying harassments, *some power* of self-control. But what are these among so many? And too usually we stop here in our inventory. *We do not count in the Lord Jesus with us, as we should.* What fools these disciples were, looking at their five loaves and two fishes all the time, and forgetting to look at Christ. As foolish are we, and for the same reason. Count Christ in, and so make a true inventory.

Consider 3d—*The only right and reasonable action.*

*These disciples, when Christ took the matter in hand, expected His help, and went on in the expectation of it.* So they were not disappointed. Nor shall we be, giving ourselves and what we have over into Christ's hands, and going on in obedience. So life cannot master us. We shall be the master of life.

SEPT. 22-27.—PRAYING AND NOT FAINTING.—Luke xviii : 1.

*What are some of the characteristics of successful prayer?*—That is our question.

(a) All right prayer must be *believing* prayer. I take a seed and plant it. I bury it out of the light in the earth's darkness. Can I tell the process of its germination? Can I explain how the seed shall make a ladder of the sunlight and climb into the affluence of the summer leafage? Has any science yet perfectly explained the mystery of the connection between the waving and laden harvests and the hard brown kernels of the seeds? And yet the sower sows the seed, and the reaper gathers the harvest, notwithstanding the unbridged gulf of mystery between the cause and the effect. Man has faith in the process of germination, even though he cannot understand it.

So, as between prayer as a cause, and the answer as a result, there is

a mighty region of the unknown. Yet, in all right prayer there must be *faith in it as a real cause*. Right prayer is believing prayer.

(b) *Forgiveness* is another characteristic of right prayer. We must be willing to do toward others what we desire God should do toward ourselves. This does not mean that you should feel no hurt or burn when the hot iron of insult is thrust into you; as long as you are a man, with a man's sensitiveness, you must feel it. This does not mean that a sense of injury shall not rise within you when the plank of a brother's promise, on which you had put your foot, breaks and lets you down—you must be a piece of rock, and not a piece of humanity, not to feel it. This does not mean that when your character is attacked you may not, in all right ways, defend yourself—that were a base and cowardly surrender. It means that you bear yourself toward men with the same royal magnanimity with which you pray that God may bear Himself toward you; it means that while you cannot approve the bad acts of others toward you, as far as the evil actions are concerned, you will yet bear gentleness and helpfulness toward those others themselves, considering yourself, lest you also be tempted. For surely it would be a strange sight for a man to come before his Maker with his own hands

filled with violence against Him, with innumerable disobediences against Him, and beseech that his Maker forgive these things, while, all the time, the man's heart is breathing menace and spite and vengeance toward his fellow-man.

(c) *Continuance* is another characteristic of successful prayer. Men ought always to pray, and not to faint. This continuance should manifest itself in two directions—in the direction of time, and in the direction of earnestness. Prayer is to be something *habitual*; it is also to be *unfainting*. This praying must gather into itself the energies of the soul.

(d) *Humility* is another characteristic of successful prayer. True prayer springs not from the Pharisee pretensions; it does spring from the Publican, crying, God be merciful to me the sinner.

What are our prayers? Do we use them, or do we shirk them? Gen. Havelock would rise at four if the hour for marching were at six, rather than lose the privilege of communion with God before setting out. Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with work, he would say: "I have so much to do, I cannot get on without three hours a day of praying." Said Sir Matthew Hale: "If I omit praying and reading God's Word in the morning, nothing goes well all day."

## EXEGETICAL AND EXPOSITORY SECTION.

### Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

NO. XXI. THE SIXTY-EIGHTH PSALM.

*The Greatest of Hebrew Lyrics.*

THIS Psalm is usually considered the most glowing and powerful in the whole collection. It is remarkable for its boldness and energy, its wealth of historic allusion, its rapid movement, its brilliant imagery, its sustained elevation, its far-reaching outlook, its lofty devotion and trium-

phant faith. Every part bears the stamp of a mighty poetical genius. Yet, on the other hand, it is difficult of interpretation in detail, because of its rare expressions and obscure allusions. "It is no easy task to become master of this Titan." Still its general purport is clear. It is a triumphal song upon the occasion of some brilliant victory. Its salient points are the entrance of God as conqueror into his sanctuary on

Zion, and the extension of his dominion thence over all the earth. There are apparently eight strophes. First, a burst of praise to God as the deliverer of the righteous (vv. 1-6). This is followed by historical illustrations—one from the march through the wilderness (vv. 7-10); another from the conquest and settlement of Canaan under the judges (vv. 11-14); and a third from the creation of the monarchy on Zion, and its confirmation by the recent victory (vv. 15-19). Here the poet pauses to reiterate God's relation to his people as their Saviour in every extremity (vv. 20-23). Then comes a vivid description of the triumphal procession with its component parts (vv. 24-27). All this, however, is but a specimen of a world-wide conquest yet in the future (vv. 28-31), in view of which earth's kingdoms are summoned to unite in Jehovah's praise (vv. 32-35).

#### I. The Introduction (vv. 1-6).

God ariseth, His enemies scatter,  
And they that hate Him flee before Him.  
As smoke is driven away, thou drivest them  
away.

As wax melteth before the fire, the wicked  
perish before God.

But the righteous are glad, they exult before  
God ;

Yea, they rejoice with gladness.

Sing unto God, make melody unto His name !  
Cast up a highway for the rider through deserts !

JAH is His name, and triumph ye before Him !  
The Father of orphans and defender of widows  
is God in His holy dwelling.

God maketh for the lonely a household,  
He leadeth forth prisoners into prosperity ;  
But the rebellious dwell in a parched land.

The first verse is copied from the watchword of Israel when on the march through the wilderness (Num. x: 35), but with a significant change. What was there expressed as a wish is here stated as a fact of certain occurrence. This is in condensed form the theme of the whole Psalm, as it is a fact verified in all human history. The truth is emphasized by the familiar Scripture figures of smoke driven by the wind (Hos. xiii: 3), and

wax melted by the fire (Ps. cxvii: 5; Micah i: 4). But the presence of God before which the wicked flee in dismay and confusion is just that which kindles the exultant joy of the righteous. This being the case the poet calls upon all to sing praises to the Being so revealed, to cast up a highway, as pioneers for a royal progress (cf. Is. xl: 3), for Him as He rides and marches through wastes (the Sinaitic Peninsula). The reason assigned is that His name is JAH, an abbreviation of Jehovah, first used in the Song of Moses (Ex. xv: 2), and afterwards adopted by other poets (Ps. cxviii: 14; Is. xii: 2), apparently as an agreeable archaism. This covenant name indicates the character of its bearer. On high in heaven he is the protector of the helpless, here indicated by the two most familiar representatives of the class. He provides the unbefriended with a home, and transfers prisoners into a happy condition, possibly an allusion to Israel's exchange of bondage for freedom and of the error in the wilderness for a settled residence in Canaan. With this is contrasted the fate of rebels who must remain in a sun-parched region with all its privations

#### II. The March through the Wilderness (vv. 7-10).

O God, in thy going forth before thy people,  
In thy march through the desert,  
The earth shook,  
Nay, the heavens dropped before God,  
Yonder Sinai before God, the God of Israel.  
A plentiful rain didst thou send, O God,  
Thy weary inheritance Thou Thyself didst refresh :  
Thy flock were dwelling therein ;  
In thy goodness thou carest for the afflicted, O  
God.

What has been said before is now illustrated by the early experience of the nation. The address to God gives wondrous vividness to the conception. He is represented as marching in the pillar of cloud and fire at the head of his marshalled people, and manifesting his presence at Sinai. All nature was moved

at His coming. The earth shook; the heavens dropped water (Jud. v:4), the usual accompaniment of a thunder-storm; even yon stately Sinai trembled. But God was seen not only in these awful phenomena, but also in a shower of free gifts, not merely water, but manna, the quails, etc., and that just when these gifts were most needed. God's people, in themselves poor and weak, were constantly cared for by Him. The phenomena at Sinai are very striking to the senses, but the quieter manifestations of His providential goodness are far more impressive to the believer.

### III. The Occupation of Canaan (vv. 11-14).

The Lord giveth the word;

The women publishing the tidings are a great host.

Kings of armies, they flee! they flee!

And she that biddeth at home divideth the spoil.

When ye lie among the sheepfolds

Ye are as dove's wings covered with silver,

And her pinions with yellow gold.

When the Almighty scattereth kings therein,

It becometh snow-white upon Zalmon.

With a new theme the poet resumes the narrative tone. Assuming the victories as accomplished, he describes the joyful celebration of them. God gives the news, and immediately it is taken up and proclaimed by a great host of women who were in the habit of going forth with timbrel and dance to meet a conquering army on its return from the war. The next verse recites the words of the song. Not kings only, but kings at the head of armies flee, they flee, and the spoil is quickly divided by the women at home. The next two verses are very obscure. The most natural interpretation makes them a picture of peace and prosperity. After the din of war has ceased the people lie in safety among the sheepfolds, enjoying a quiet country life, and their well-being is figuratively represented by the brilliant hues of the dove's wings, now gleaming with gold under the sun's direct rays, and

again, when seen against the light, looking like molten silver. In like manner the effect of the Lord's routing kings in Canaan is viewed as a change from dense darkness into dazzling light, as when Zalmon, a low mountain near Shechem, which was thickly wooded (Josh. ix. 48), and therefore, heavily shaded (like the Black Forest of Europe), was made white and luminous by a fall of snow. There is something very impressive in the sudden transition from the shouts of victory and the division of spoils to the beautiful picture of rural comfort and prosperity, where the fruits of peace display most attractively their winning characteristics.

### IV. The Establishment of the Monarchy (vv. 14-19).

A mountain of God is Mount Bashan,

A mountain with peaks is Mount Bashan.

Why look ye askance, ye mountain peaks,

At the mount God desireth to dwell in?

Yea, Jehovah will dwell in it forever.

The chariots of God are myriads, a thousand thousands.

The Lord is among them; Sinai is in the sanctuary.

Thou hast ascended on high, hast captured captives;

Thou hast received gifts among men,

And even the rebellious are to dwell with Jehovah God.

Blessed be God who daily beareth our burden, The Mighty One who is our salvation.

The Mighty One is for us mighty unto salvation;

And to Jehovah, the Lord, belong escapes from death.

God has chosen Mount Zion as the seat of his earthly residence. The greatness of this favor is poetically set forth by adducing loftier ranges as envious. Bashan, the bold, towering mass of Anti Libanus, is called a mountain of God, inasmuch as its vastness shows His creative power. It also has peaks, that is, is a chain with many lofty summits. Yet it is passed by, and the poet conceives these pinnacles (like the *aiguilles* of the Alps) as looking askance at the insignificant hill which dares to outrival them. Yet Zion is and ever will be far above them.

For God has chosen it for his dwelling, and as Jehovah, Israel's covenant God, will abide there forever. In the next verses He is described as taking possession of his chosen abode at the head of attendant angels and followed by the long train of his captives and his spoils. The angelic hosts are represented as war chariots, very mighty and very numerous, twice ten thousand, even thousands upon thousands. It is not, however, the number even of these heavenly beings that gives glory to the place, but the presence of their Maker. *The Lord is among them*, and that, as the next obscure clause seems to say, as surely as He was in the glorious theophany which took place on Sinai when the law was given. But God comes not only thus, but with the tokens of a great victory. The poet turns to address Him, and says, "Thou hast ascended on high," *i. e.*, to his throne, whether in heaven or on earth is indifferent, since the whole scene is ideal. Thus returning in triumph he led a multitude of captives who swell his train, and also received gifts among men, to wit, the forced gifts of the conquered. The last clause completes the picture of conquest. Even the rebellious, they who hold out longest, are yet subdued and brought to dwell in lowly fellowship with Jehovah God. The application of this passage by Paul (Eph. iv: 9) to our Lord rests upon the prophetic and typical character of all the Old Testament. The Apostle interprets as well as quotes the Psalm, and since a kingly conqueror receives gifts only to distribute them among his followers, he substitutes one word for the other, not as a translation but as expressing the correlative idea. The strophe appropriately closes with an ascription of praise to God as the one who daily beareth our burden, *viz.*, that which is too heavy for us to carry, and so becomes the God of

our salvation. The pressure of a hostile world Zion could not bear unless with a divine support. But this the Almighty habitually furnishes. "Escapes from death" are always in his power, and therefore never wanting to his people. The piety of this noble lyric is equal to its poetry.

V. God the Saviour from Foes (vv: 21-23.)

But God crusheth the head of his enemies,  
The hairy crown that goeth on in his sins.  
The Lord said, From Bashan will I bring them  
back,  
I will bring them back from the depths of the  
sea:  
That thou mayst dash thy foot in blood,  
And the toogoe of thy dogs have its portion of  
the enemies.

God is the deliverer of his people, and to this end is terrible to their foes. Of these he strikes the head, a vital part; nor can they escape. Even if they hide in the primeval forests of Bashan or sink into the abyss of the sea, he will yet bring them back for punishment and destruction (Ps. cxxxix: 9; Amos ix: 2, 3). The construction of the next verse is doubtful, but the general sense is clear. God's people are to be the instruments of retribution, and inflict a bloody and terrible overthrow, even the dogs lapping up human gore. Victory having thus been achieved the poet returns to God's triumphant entrance into the sanctuary.

VI. The Joyful Procession (vv. 24-27).

They saw thy goings, O God,  
The goings of my God, my King into the holy  
place.  
The singers went before, the players behind,  
In the midst of damsels beating their timbrels.  
Bless ye God in your assemblies,  
Even the Lord, ye whose fountain is Israel.  
There is Benjamin, the youngest, their ruler;  
Princes of Judah with their company,  
Princes of Zebulun, princes of Naphtali.

The goings referred to are those of a solemn procession either into the sanctuary from without, or in, *i. e.*, within, the sacred enclosure. The order of the stately pageant is next

described, male singers and performers surrounded by maidens with timbrels, and then we are told to whom their summons is addressed, viz. (v. 26), to the descendants of Israel. Next, the component parts of the procession are given; four tribes representing all the rest, Judah and Benjamin the southern portion, Zebulun and Naphtali the northern. Benjamin is called ruler because Saul, the first king and conqueror, was a Benjamite, and Judah's company is mentioned because it was the largest of the tribes.

VII. What is Yet to Come (vv. 28-31).

Thy God hath commanded that thou be strong ;  
Make strong, O God, what thou hast wrought  
for us

Because of thy temple above Jerusalem,  
Unto thee shall kings bring tribute.

Rebuke the wild beast of the reeds,  
The herd of bulls with the calves of the peoples

That come crouching with bars of silver:  
He has scattered the nations that delight in wars.

They come, the magnates from Egypt ;  
Ethiopia hastens to stretch out her laden  
hands unto God.

The poet now turns to entreat and predict still greater triumphs, and begins with an abrupt address to Israel. God had commanded the people to be strong, and this command is immediately turned into a prayer. Anticipating its answer the Psalm goes on to state the results. Foreign powers bring a voluntary offering of tribute and that from a religious motive, viz., because of the temple that overhangs Jerusalem. In ver. 30 the prophecy takes the form of a summons for the overthrow of Egypt (the crocodile), and other kings with their subject nations till they come with their offerings; and then suddenly becomes a description "He hath scattered" etc., that is, war is at an end and peace reigns over the world. Egypt and Ethiopia are here cited as examples of rich and powerful nations pouring out their gifts before God.

VIII. The World Summoned to Praise (vv. 32-35).

Sing unto God, ye kingdoms of the earth ;  
Make ye melody unto the Lord ; [Selah]  
To the rider in the highest of the heavens of  
old,

Lo, He uttereth his voice, a voice of strength.  
Ascribe ye strength unto God :

Over Israel is his majesty, and his strength in  
the skies.

Terrible art thou, O God, out of thy sanctuary ;

The God of Israel that giveth strength and  
power to his people ;

Blessed be God !

Inspired by the prophetic anticipations he had uttered, the Psalmist resumes the utterances of praise with which he began (ver. 4), and summons the entire earth to join in the chorus. They are to praise God not simply as the One who once rode through the desert, but as Him who rides in state on the summit of the primeval heavens. Here the writer seems to hear an audible response from the skies, and hence his exclamation at the roar of the thunder, "Lo, he uttereth," etc. Then he demands that all ascribe strength unto God, assigning as the reason the nature and extent of the divine power. It is revealed in the protection of the chosen people, while at the same time it has its seat in the skies and so extends throughout the universe. The lyric ends with a repetition of the same thought in an address to God who shows his own fearful power in what he does for Israel or against their foes, and at the same time is the giver of might unto others. Well may this sublime lyric wind up with the one short and simple ascription, embracing in itself all that went before,

BLESSED BE GOD.

The whole Psalm is full of devotion. Its author, the sweet singer of Israel, never soared on so lofty a wing as in these stirring strains, but here as elsewhere in the Scripture, the human element does not exclude the divine nor earth displace heaven, but



the glory is always ascribed to the Most High. There is no praise of angels or men, but the poet's genius reverently falls at the feet of his Maker, and over and over gives to Him the praise due to His Name. The most glowing, the most spirited, the most powerful hymn in the whole Psalter is at the same time the one most alive with faith and consecration.

#### The Time of the Judges.

BY HOWARD CROSBY, D. D.

THE period from the death of Joshua to the elevation of Saul has been computed very differently by chronologists, the duration of the period having been estimated as almost any number of years between two hundred and four hundred and fifty. The shorter estimates have been favored by those who consider the genealogies of the lines of Judah and Levi in the Chronicles to be complete. Thus we have only five generations from Nahshon (chief of Judah in the desert) to David, and only eight from Eleazar, the high priest in Joshua's day, to Ahitub, the father of Zadok. These cover about the same period, and might mark anywhere from 200 to 300 years. The present belief that Rameses II. was the Pharaoh of the oppression seems also to call for this shorter estimate. But then as against the genealogical argument we have the genealogy of Samuel in the Chronicles, which gives 16 generations from Korah (in the desert) to Samuel, a number which we scarcely could harmonize with the five and the eight generations of David and Ahitub. And then we must bear in mind that Rameses II. is not yet proved to be the Pharaoh of the oppression, and there are still scholars who consider Thothmes as that Pharaoh.

But what light can we get from the Book of Judges itself?

We find four oppressions of Israel

by foreign powers distinctly declared to be consecutive and not contemporaneous. They are those of Chushan-rishathaim for 8 years, of Eglon for 18 years, of Jabin for 20 years and of Midian for 6 years.

We also find that each of these oppressions were directly succeeded by long periods of freedom from oppression, 40 years after Chushan-rishathaim, 80 after Eglon, 40 after Jabin and 40 after Midian. So in these number we have at once 253 years of consecutive history. Then we find that Abimelech, Tola and Jair are mentioned as *succeeding* one another and not contemporaneous. These three make 48 years. Then we have 18 years of oppression in Gilead from which Jephthah delivered the Eastern tribes. Even if we suppose that these 18 years were synchronous with Jair's administration (as they may have been), we must count Jephthah's 6 years as Judge *after* Jair's time. To those 6 of Jephthah we must add 7 for Ibzan, 10 for Elon and 8 for Abdon, all of whom were successive and not contemporaneous.

Now to our 253 we must add  $48 \times 6 \times 7 \times 10 \times 8$ , which makes 332. We must now add to this 332 at least 10 years for the interval between the death of Joshua to the invasion of Chushan-rishathaim.

We have, therefore, 342 years as *certainly* given us in the Book of Judges, for the time between the death of Joshua and the elevation of Saul.

And now we have to deal with the Philistine oppression. We know from Ch. xiii : 1, that it lasted 40 years. When shall we begin this period? The phrase "did evil again" (Heb. *added to do evil*) does not necessarily imply a consecution to that which immediately precedes, and there is no context here to determine the matter. If we should place the end of the 40 years at the battle of Ebenezer (1 Sam. vii : 13), we should

have to put Samson's death about the same time, for the Philistines had begun to trouble Israel when Samson was born (Ch. xiii:5), and we must suppose Samson to have been 20 years old at least when he began to judge Israel, and he judged Israel 20 years (Ch. xvi:31). In this case Samson's career would be synchronous with Samuel's earlier life, and with the abode of the ark at Kirjath-jearim before the decisive battle of Ebenezer. Samuel, in this case, would be a contemporary judge with Samson, the latter probably having a local and partial influence, while the former was recognized as a prophet of God. This theory will shorten the chronology as much as it can be shortened, and yet by it we must add the time from the battle of Ebenezer to Saul's elevation to make up our whole number of years. If Samuel was 35 at the Ebenezer battle and an old man when he anointed Saul (and both these propositions are most probable), then we must make an interval here of at least 30 years. This added to our 342 makes 372 years.

In thus making the chronology as short as possible, we have not only made Samson a contemporary of Samuel, but we have made Ibzan, Elon and Abdon also to live and judge at the same period with Samson, for we add the 30 years of Samuel (after Samson's death) directly to the 8 years of Abdon.

Hence the period of the Judges from the death of Joshua to the elevation of Saul cannot be less than 372 years. As David was born after Saul's elevation, the five generations between David and his ancestor Nahshon will not suffice. We should have to make each father 75 years old when his son was born. We are forced to conclude, therefore, that there are omissions in the genealogies of David and of the High-priests, and that the genealogy

of Samuel in the Chronicles, making 16 generations from Korah to Samuel, is correct, which would make an average of 25 as the age of each father from Korah to Samuel when his son was born.

So much for the length of the period. And now a word as to its character. It is usual to consider the times of the Judges as dark and dismal, full of vice and violence, but an examination proves this to be a gross error. We have 200 years of that period expressly stated as times of peace. Now, in the second chapter of the Book of Judges, which is an epitome of the whole Book, we are told that, whenever Israel forsook the Lord, the Lord brought the spoilers upon them. Hence these 200 years were years in which they did not forsake the Lord. They were generally years of their religious and national prosperity. That is, the major part of the 372 years of the Judges was a time of high moral and political enjoyment. Where can such a proportion of peaceful years be found in Israel's whole history besides? There is nothing like it. It was the golden age of Israel. The monarchy of David and Solomon was more showy and powerful, but the moral and social maximum was reached in the time of the Judges.

As Israel became a conspicuous monarchy, it became a corrupt and worldly nation. Solomon's court was as corrupt as that of any Assyrian or Babylonian king. The two narratives at the end of "Judges" regarding the conduct of the men of Gibeah, and regarding the action of Micah, show these cases to have been *extraordinary*, calling forth in the one case the indignation of the whole people. The phrase, "In those days there was no king in Israel; every man did that which was right in his own eyes," is no condemnation. It is Samuel's expression, when living under Saul's

tyrannical reign, touching a time when every Israelite was free.

### Ecclesiastes; Chapter XII.

BY TRYON EDWARDS, D.D.

Two mistakes as to this chapter have been made even by some of our best commentators, (1) in understanding the figures of the sixth verse, as well as those of the preceding five, to refer to old age; and (2) in treating the remaining verses of the chapter as if each was a distinct and independent apothegm, as in the Book of Proverbs, and not regarding them, as they really are, as consecutive and connected parts of a sermon, or discourse, which is marked by a manifest unity of argument and appeal from beginning to end.

The figures of the *first five* verses, as all agree, do plainly refer to old age—to its feebleness and decay, and so to its unfitnes for attending, for the first time, to the great work of seeking salvation. But in the *sixth* verse the imagery is suddenly and entirely changed, and the emblems are those of youth, in all its vitality and vigor, seeking eagerly the enjoyments of the world, when, as in a moment, life is suddenly cut off, and then will be seen and felt to have been spent in vain as to all the great ends for which it was designed and given. And the whole chapter, instead of being merely a series of apothegms, as so many have regarded it, has a oneness of thought and motive and appeal, most admirably fitted to impress its lesson on the young, to whom it is particularly and so pointedly addressed.

The paraphrase that follows may illustrate both the real object of the chapter, and the fitness of its varied and striking imagery to set forth and impress the aim of the sacred writer or preacher—"Remember," he would say, "remember your Creator *now*—in the days of your youth, for (1) old age, even if you

live to it, is no fit season for attending, for the first time, to the one great subject. But (2) do not count on living to old age, for the silver cord may be loosed in the midst of its brightness, and the golden bowl be broken, and the pitcher broken at the fountain, and the wheel broken at the cistern just as you are seeking the full draughts of life's pleasures; and then, cut off suddenly, in a moment, in the very heyday of youth and its enjoyments—then you will find and feel that your life has been vanity of vanities, worse than vanity as to all the great ends for which life was given!"

And then the preacher goes on to say that as a wise counsellor he would earnestly press his call and appeal with motives and words of soberness and truth. He would fasten them on the mind, as nails fastened in a sure place. You may make books, he says, without end, and may study to utter weariness of the flesh, and yet you can find no motive which is not included in the two he has given for seeking God's favor *now*—in the days of one's youth, viz.: that old age is no fit time for doing it, and even if it were that it is daring presumption to count on living to old age, for death may come suddenly at any moment, cutting you down in the very midst of youth and its pleasures; and then if God's favor has not been found life will have been in vain and worse than in vain—utter loss—everlasting ruin!

"Hear, then," the preacher would say, the one great lesson—the conclusion of the whole matter, "Fear God and keep His commandments" *now*, for this is (not merely "the whole duty of man," for the word *duty* is not in the original, but this is) *the whole of man*—all he was made for—all he is good for, and all that he ought to desire and seek, as demanded by and consistent with his high nature, and as the only true

way of duty and happiness, as will soon be seen and felt at the great and final day, when God shall bring every work into judgment, and character and conduct and destiny shall be decided and fixed forever!'

Is not this the plain meaning of the chapter? And are not these the two great motives, including all others, for seeking God *now*—*in the days of youth*, before it is forever too late?

## EUROPEAN DEPARTMENT.

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

### An Especial Need.

UNDER the pressure of the demands now made on believers, method after method is proposed to meet the religious needs of the day. Does it not look as if machinery were deemed the most essential thing? Methods may become bewildering, and there may be even over-organization, at the expense of spirit, of individuality, and of freedom. Education, idolized by many, has thus far failed to furnish a panacea. There are loud complaints of the evils which result from an over-estimate of mere learning and intellectuality. To have learned much and to know much is declared to be neither the necessary means nor a trustworthy evidence of culture, but may be coupled with barbarism. In neither intellect nor culture is salvation to be found for this life, to say nothing of the next.

Christianity is the world's redemptive power; and Christianity is a divine life in man, to which the church and institutions may minister, but for which they can offer no substitute. It is an inner life but with outward manifestations, a life which is an appropriation and an embodiment of the facts and doctrines of the Gospel. The mystics were one-sided, but they had some of the deepest elements of this divine life.

The soul with this life is an especial need of the times, this soul with spiritual depth and breadth, in which the truth of Christ has become character, just as in the plant soil and sunlight and dew become sap.

This soul must be so developed and strengthened that it becomes too great to be the subject instead of the master of its methods. With itself, in its own secret chambers, the soul must not be a stranger, but most perfectly at home. There must be inner concentration if there is to be outer power. Men are needed who are stronger than the crises which come, who can therefore pilot through the crises.

Christian thinkers complain of the dissipation of their powers amid a multitude of studies and in the distractions of modern life. The soul itself is in danger of losing itself. Hence the thoughts must be collected for inner concentration. The first work required is on the soul and of an ethical character. It is not meant that a man needs only a development of what is ethical; the idea is that whatever comes to him as a spiritual object must be taken by him and wrought into his personality. By an ethical process we mean self-elaboration, appropriation; we mean that truth and religion must be made personal, so that they are transformed into spirit and purpose and energy. The ethical appropriation of divine truth makes it a leaven of our soul, an integral part of our being. This is spiritual self-culture through the truth and the spirit into the likeness of Christ.

The personal element is the only truly religious factor on earth, all else being but means, not agents. This personal power developed into soul and tact and genius becomes the energy especially needed in our

day. Perhaps this deep inner development must be in silence and in solitude, away from the noisy world but with God, and in opposition to the usual views and tendencies of men. Reflection, meditation, prayer, unreserved consecration are the means. Every Christian worker can do for others only that work which he has first done on himself. All spiritual work is a sacrifice, an actual giving of self.

The Christian personality must be the initiative in Christian movements. That personality must be itself, must express itself, and must embody itself in organizations and institutions. As Jesus puts himself in his Gospel and Paul into his Epistles, so must the Christian go out into his work. The soul with God in it is the needed spiritual power.

#### Notes.

*University of Berlin.*—During the summer the number of attendants at lectures is 6,603, of whom 4,781 are matriculated students. The attendance is always smaller in summer than in winter; during last winter there were 5,547 students who had matriculated. At present the matriculated students are as follows: Of theology, 698; of law, 1,235; of medicine, 1,184; in the philosophical faculty, 1,664. From abroad, the largest number of students here are furnished by America, namely, 159, of whom 19 study theology, 4 law, 54 medicine, 58 philosophy and history, 22 mathematics and natural science. Some of the American students of theology are inscribed in the philosophical faculty, since they make a specialty of Semitic languages or of philosophy. Last winter there were 185 American students, between 30 and 40 of whom were theological. The professors and teachers of the University number 316; in theology, 17; law, 25; medicine, 110; in the philosophical faculty, 164.

*Catholicism in Holland.*—A Dutch Catholic journal gives the progress of the Catholic Church in Holland since Pius IX. restored the hierarchy thirty-seven years ago. In 1853 there were in the country 711 male members of the Catholic orders in 88 houses; in 1887 there were 2,572 in 144 cloisters. The female orders increased in the same period from 1,943 in 109 houses to 8,350 in 453. The charitable institutions have grown from 93 to 233. Holland had 1,144,415 Catholics in 1853, and 1,403,000 in 1877, and it is probable that the number has been increased several hundred thousand since that time. At an expense of one hundred million francs, 416 new churches were built and 136 were repaired.

*Materialism.*—Buechner's "Kraft und Stoff," which has been called "the Bible of materialists," appeared in 1855. The sixteenth edition was published in 1888. During the first seventeen years twelve editions appeared, and in the last eighteen only four, which is regarded as evidence that materialism is not as prevalent as formerly. It has been translated into thirteen foreign languages. Like all materialistic books it has three fundamental articles of faith: 1, matter is eternal; 2, a general, allwise chance has produced the present order of the universe; 3, the conservation of energy.

Buechner writes in a popular style, and this has given him great influence with the masses. He manifests a bitter hatred of religion and is zealous in his propagandism of atheism. His principles, of course, reduce all science to chemistry and physics, and make ethics in the true sense impossible.

*Socialists and Catholicism.*—From the Pope down the Catholics have tried to get control of the socialistic movement. Not only do they claim marvellous success, but also that the Catholic Church is the only power which can save kings, governments,

and nations from the dangers of anarchical and atheistic socialism. Even Protestants have been deceived by these claims, and von Berlepsch, Prussian Minister of Commerce, recently declared in the German Parliament that in Belgium the Catholic labor party equalled in numbers and importance the socialists. In that Catholic country the bishops and the clergy have done their utmost in meetings, through the press, and by all possible means to unite the laborers in Catholic associations, and it is in that country that the greatest success has been claimed. But in a recent election the Catholic and socialistic laborers were pitted against each other, and the former were completely defeated. They did not elect a single candidate, while the socialists elected 73 with overwhelming majorities. The Catholic laborers cast 600 votes, the socialists 3,400. A similar result is said to have been attained in the other cities of Belgium.

*Surplus of Educated Men.*—In Germany the preachers, professors, lawyers, physicians, architects and higher officials, all of them appointed by the State, are required to pass through the regular course in the gymnasium and the university. For many years the students in the universities preparing for these various positions greatly outnumbered the actual needs of the State. From 14,000 students in the universities in 1870, the number grew to 29,267 in 1888. While the population increased only from 100 to 114.8 per cent., the number of students increased from 100 to 211.6. Persons who prepare for business do not take a university course, but only such as expect to enter a learned, professional or official career. As a consequence the State for a long time has had on its hands a much larger number of men trained for such places than it could use. The Minister of Education and other officials,

together with the teachers in the gymnasium and the universities, have been discussing the best means of preventing this surplus. Some time ago a society of teachers offered a prize for the best monograph on "The causes and the cure of the excessive number of students preparing for learned careers." The Minister of Education also appointed Prof. Lexis of Goettingen to prepare an exact statement of the number of men annually needed by Prussia for professional and learned careers, and to compare with this the number of students actually preparing for these positions. The result of his investigation is that the State requires 420 new lawyers every year. Given seven as the average number of semesters taken by law students in the university, there ought to be 1,840 students of law in course of preparation in order to meet the demand. But for the last nine years there were never less than 2,400 students of law in the various Prussian universities, and most of the time there were more. In the winter of 1888-9 the number was 2,821, that is, 981 more than needed. The annual demand for teachers of mathematics and natural science is 80, so that 470 ought to be in course of preparation. But eight years ago the number was 1,900; and though there has been a steady decrease since then, there were 1,301 in the winter of 1887-8, nearly three times as many as were needed. In other departments the number of students likewise greatly exceeds the demand. Many after completing their studies find no opening for them, and thus the learned proletariat is constantly on the increase. In law and medicine the Jews are very numerous. They have the money required for the preparatory studies, and find these pursuits the means to position and influence.

*Buddhistic Propagandism in Christian Countries.*—The revival

of Mohammedanism in Africa and of Buddhism in the Orient is not so surprising as the efforts to spread Buddhistic doctrines in Christian lands. It has become quite common in philosophical and other works to praise the ascetic and mystical elements in Buddhism. Professor Rosny, in Paris, an eminent Oriental scholar, lectures before crowded audiences on Buddhism. He himself is not a Buddhist, but many of his hearers are said to have accepted the doctrines which he expounds. A French Catholic journal contains an account of the efforts to spread such doctrines in England, France and the United States. It states that Prof. Franck of the College of France and a member of the Institute uses his influence to further the movement. In the second edition of his translation of the Cabbala he says: "Disgusted with the doctrines of positivism, evolutionism and brutal atheism, which at present are dominant in our country, and affect not only to rule science but also society, a great many minds have turned toward the Orient, the cradle of religions, the original fatherland of mystical ideas and evangelical doctrines, and seek to inspire their pupils as much with respect for the former as with contempt for the latter."

Of the Theosophic Society, which has extended from India to Europe and the United States, the same professor says: "This association has an organization, a hierarchy, a literature, reviews and journals. Its principal organ in France is called *The Lotus*. This is a periodical of great interest, taking the basis of its ideas from Buddhism, but without interdicting new researches and attempts at transformation."

Besides Prof. Franck, other scholars in France work in the association, some secretly, others openly. The French branch of the Society is

called the Isis. The journal gives a long list of books, English, French and German, in which the cause of Buddhism is advocated. It is asserted that even in Oxford Buddhistic and Brahmanistic sympathies are to be found.

#### The Church and Negative Criticism.

PROFESSOR SCHLATTER, of Greifswald, discussed this timely and important subject at a recent ministers' conference in Berlin. A brief summary is here given as an indication of the views prevalent among German evangelical scholars respecting the negative criticism of the day. The professor said that at the time of the Reformation, the Protestant church took its stand on the Bible. The reformers said, "If ye desire to believe, believe the Bible; to believe the Bible is to believe God." In time, however, more profane views of Scripture were also advocated. Through historical criticism, Abraham and Moses, David and Isaiah, Jesus and Paul, were made to appear as uncertain personages. These two views of the Bible are conflicting, and it is a serious question how the conflict can be overcome.

There are two divergent schools of Scriptural investigation, which start with opposite principles. Those who honor and revere Scripture, do so for God's sake. There is an intimate connection between our relation to God and to the Bible. The human mind may either believe or deny the existence of God; and this relation to God also determines the attitude toward Scripture. We cannot deny God's existence and at the same time believe in the Bible. This explains the division of biblical science into the positive and the negative sides.

In modern science it has become the fashion to put aside the thought of God; and now it is regarded as unscientific to explain any phenomenon by divine agency. If now the

Scriptures are explained without God, the result is negative criticism.

God is the great theme of the Bible, the centre about which everything revolves. Take away God, and all in Scripture is reduced to the ordinary earthly level; so that the prophets, apostles, and even Jesus, are like ourselves, and can be measured by human standards. But when God is believed, then Jesus becomes the Son of God, the Lord of all, and the apostles and prophets are divine messengers. Without God the Bible as such becomes impossible; Paul, who through God the Father, and his Son Jesus Christ, was made an implement of God, is an impossibility; the Moses of the decalogue and the Jesus of the Gospel, who sees and hears God, are also impossible. The exclusion of God likewise accounts for the efforts to explain as pseudonymous as many books of the Bible as possible, and to account for many things by other means than those indicated in Scripture. Numerous ingenious theories lose their hold on us so soon as we see that the denial of God is their source.

Nevertheless, criticism is an unavoidable necessity. If difficulties exist, they cannot be evaded; they must be met and overcome. The critical conflict respecting Scripture is a conflict which the church is obliged to bear. Neither the Bible nor science is to blame for this conflict; it is inevitable so long as the human mind finds it difficult to apprehend God.

The Bible would not be God's Word if the denial of His existence did not involve the thorough transformation of its history and doctrines. Jesus, the apostles and the prophets would no longer be God's witnesses to the world, if they could be understood when cut off from direct intercourse with God. The more negative criticism endeavors to explain the Bible as impossible, the

farther is the Bible of the negative critics from the true Bible, and the more plainly negative criticism itself becomes a proof of the truth and power of the testimony which Scripture bears to God.

We often refer to the superstitious, religious notions of other people; yet it is not more easy for us to retain God in our thoughts than it was for our forefathers, the worshippers of Odin and Mary. We have not written the romance of a false prophet, as in the case of Islam; we have not created the romance of a false priesthood, as in the case of the papacy; the romance of a pseudo-science is our contribution to man's attempt to live "without God in the world." Among the nations which made nature the object of their piety and worship, the nature-myth arose. In Israel, after the law had been testified of God, the false law of the scribes usurped the place of God. And after the Reformation made the Bible the source of the knowledge of God, the negative impulse of the human mind created a biblical science which is really the denial of all that is biblical. As Catholic Christianity must find salvation in spite of the bishops and priests, so Protestant Christians must find salvation in spite of their historians and critics.

Prof. Schlatter does not think the negative handling of the Bible a harmless amusement. Still, the discussion concerning the Bible must be fully set forth to the theological students. Naive ignorance in a pastor is not a virtue; he ought to know the difficulties which separate our times from the Bible. This work should form a part of theological study, even if our list of losses were still greater than it is. What must be done ought to be done thoroughly. The rule: "Let us have a little criticism, but not too much," is worthless. Rather let us apply the words of the apostle:



"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Nevertheless, with negative trains of thought serious dangers are connected. Scripture seeks to bring us near God and to make us submissive to his will. If, however, we take a view of the Bible which excludes God, we "may become like a wave of the sea, driven with the wind and tossed." Our young men must be so guarded as not to lose the power of faith, if they are to become fit leaders of the church.

Prof. Schlatter endeavors to determine what positive and negative criticism have in common. They, of course, have the same Scripture as the subject of investigation. Positive and negative criticism are also both Protestant, in that they have their source in that freedom of inquiry which dates from the Reformation. But the confusion and strife among theologians is due to the fact that they have turned a deaf ear to the counsel of the reformers, namely, to hear God in the Scriptures and seek God's word therein. The results are also to a considerable extent common to both. If, of two men, the one confesses, and the other rejects Christ, it does not follow that there is no point of contact between them. There remains a neutral zone where they think and act alike, and where they can understand and help each other. This neutral zone is *nature*. Biblical science has a neutral zone because the Bible has a natural side.

The Bible is a book written in a language which had a natural development; it has issued from a history in which those natural elements, which work in all history, are factors. That the Bible should have a natural side is just as indis-

pensable as that the Son of God should become flesh. An observation made by one person in a natural sphere, is made for all. From an observation there is no appeal. If we refuse to trust our eyes, we shut out all knowledge and all certainty. The negative observer, of course, interprets the observation negatively. Hence, criticism is constantly in need of criticism. This is the true work of the church in regard to negative criticism. All criticism is not improved. If a scribe wrote over a Psalm, "A Psalm of David," and we reject the heading, that does not make our relation to the Bible different from that of the scribe. From the contents the scribe conjectured that David wrote the Psalm; from a similar examination we conjecture that David did not write it, and so we omit the heading. Such a course is no evidence of impiety or unbelief.

Such changes will confuse only those who do not follow the advice of the reformers to read Scripture as the word of God. We must be careful not to pin our faith to the men whom God uses, instead of making it depend on God himself. God must not be confounded with his instrument and servant. The problem is essentially the same as that presented in our religious experiences. Nature and God must neither be separated nor confounded. Negative criticism separates the two, and assumes only a natural course of events in Biblical history; whereas in our spiritual thoughts nature is apt to be lost in God.

It would be false to say that the natural and historical parts of the Bible are just as important as the rest. If only our ear is open to the word of God, it is not so important who wrote the books and when they were written. But that does not free the church from the necessity of criticism, since we know God only

through the men and the objects by means of which he reveals himself.

There is some ground for the complaint that the Bible is lowered by modifications in the traditional views. More of the limitations and ignorance common to humanity are now attributed to Scripture. But it must be remembered, history progresses by action and re-action. Our fathers went to one extreme in that they ignored the natural side of the Bible. We are now in the re-action. Biblical investigation must now attend to the limitations of the men of the Bible, and to the gradual growth of the books. But whatever negative criticism may do, the church can guarantee that the God of the Pentateuch, with his commandments, his justice, and his grace, lives, and can be found by every one. Those who are offended at the limitations and ignorance of the Biblical narrators, are like the Jews who were offended at the lowliness of Jesus. Whatever the imperfections of the writers, they bring us the Word that is eternal light.

It is thus evident that Prof. Schlatter does not start with a dogmatic theory of inspiration, but simply with belief in God. However, just here he thinks is the root of the difficulty, since to modern theology and to many laymen God himself has become problematic. How can one be sure of God otherwise than through Scripture? Does not the strength of criticism consist in the fact that it makes that uncertain whereby God is to be made certain? How now can the Bible itself settle the conflict? This is the last point considered.

We naturally seek such proof of God's existence as shall remove all doubt. With the certainty thus obtained we should then be prepared to investigate the harmony of Scripture with God. In view of the difficulties met with in Scripture, we are

often reminded of the Spirit, whose regeneration makes us sure of God; or of the church whose testimony confirms that of Scripture; or of nature and history, which furnish evidence well calculated to lead to God. It is an important fact that the Bible is not the only place in the world where God's name is legibly written. Who would believe Scripture if it alone spoke of God, with no trace of him elsewhere? The power of Scripture manifested in its testimony coincides with that of the other witnesses of God, as well as with the testimony of nature as with that of mind. The Witness of the human mind is received through our own consciousness, as well as through the church. Nevertheless, it would not be well to say: "First learn to know God and then read the Bible." If the testimony of Scripture has no weight, then the other sources of the knowledge of God will have none. Moreover, our standpoint is conditioned by the Reformation, and the Reformation has made the Bible normative. Here is where doubt arises, and here is where assurance must be sought. Our first proposition was: "Through faith in God we come to Scripture;" our present one, inseparable from it, is: "Through Scripture we come to God."

If the Bible appealed to the intellect alone, then the negative critic might easily succeed in raising a wall of separation between us and Scripture. But the Bible does not appeal solely to the intellect. Its appeals are made to human nature, as a whole. Hence its power continues even when Scripture is encompassed with a host of problems and doubts, when negative critical views and mistrust, and suspicion prevail. The Bible has the power of changing the train of thought from within, for it can appeal to penitence and to faith. These Scripture can awaken and strength-

en even when doubt and prejudice affect the mind. The Bible holds up the law of God in order to arouse and deepen penitence; and to our receptivity for grace it presents Jesus, thus giving a content to our capacity for believing. These are living forces of Scripture, calculated to excite new trains of thought. Thus the thought of God does not arise as a problem or an hypothesis; but God is recognized as testifying to us of himself by his law and his grace. He who has become penitent through the law, and has experienced the joy of grace through Jesus Christ, is sure of God. Having attained this position he can no longer be a negative critic.

So far Prof. Schlatter. His address is directed against that extreme negative criticism which is intent only on destruction. No one questions that certain negative results may also be attained by the most devout believers in God, as in the case of Delitzsch. Some of the negative results Prof. Schlatter also accepts. But these negations do not destroy the positive foundation. That honesty and the love of truth are impulses to critical inquiries, Prof. Schlatter admits. He demands great care in the pulpit, so that statements respecting Scripture be held strictly within the limits of truth. He does not rest in tradition, but wants the results of honest and thorough inquiry.

There is a reverent and healthy criticism which need not be a whit less thorough than the irreverent and destructive kind. The criticism which is now so intent on sifting the Bible, must itself be carefully sifted. Then it may be the means of positive blessing to the church. Six days before his death Delitzsch wrote: "The evening of my life falls in a period of Biblical crisis, particularly respecting the Old Testament. This crisis repels me, because its leaders take pleasure in

destruction and in unlimited negation, and because this spirit is profane. But this crisis, like so many other crises since the days of the Apostles, is to become a lever of progressive knowledge. And the problem now presented to us is this: to recognize in the chaos and to draw from it the various elements of truth which it contains."

#### Christian Faith and Modern Thought.

THE relation of the church to the masses has been made a burning question by the prevalence and continual growth of socialism. Hardly of less importance is the problem of the relation of the church to the culture of the day. Into what is called "modern thought" various philosophical and scientific views are concentrated which are either atheistic or deistic, or at least contradict some of the cherished doctrines of evangelical Christianity. Even where there is no direct hostility to the Christian religion, it is not unusual to find that men of culture live in a world so totally different from that of the Gospel, that they cannot enter into sympathy with its teachings. Many of them are still found in the church, but they do not feel at home there; others are indifferent and rarely attend divine service; and many are wholly lost to the church. In Germany, culture has to a large extent been alienated from the church; and yet many of the cultured classes who never attend divine services claim to be religious. The person of Christ is revered, the morality of the Gospel is praised, and the love which Jesus taught is proclaimed as the essence of their religion. The esoteric religion which they profess has a man-ward rather than a God-ward side. Respecting God and eternity they are largely agnostic.

No one questions that intellect has made marvellous progress; but it is no less certain that much of modern

thought is simply modern thoughtlessness. Careful writers are calling attention to the astonishing overestimate of the intellectual character of the age. What a few eminent thinkers and investigators have accomplished is treated as if characteristic of the age itself. The fact, however, is patent that thinking is largely done *en masse*, by proxy, through tradition, in schools, and by parties. The hypotheses of original thinkers are promulgated by their echoes as established facts and demonstrated laws. Design is rejected, miracles are denied, and negative criticism is accepted, by those who cannot intelligently define these terms.

On the other hand it must be admitted that conscientious and profound thinkers may also have serious religious difficulties. From so many sources is doubt suggested, that it may lay its icy hand on the warmest heart. The church must reckon with this honest as well as with this frivolous doubt; with the perplexities of deep and earnest culture as well as with the pretentious and shallow article. Whatever now the character of this culture may be, how is the church to meet the demands made on it by modern thought?

"Preach the old Gospel in the old way," some answer. But different ages have taken peculiar aspects of the Gospel, according to their appreciation and needs. No age has in its preaching exhausted the Gospel. The methods of presentation have likewise differed. Are there not neglected elements of the Gospel which have peculiar significance for our age? Has not the Gospel germs which need but be unfolded in order to produce methods which are old to Christianity but would be new to our day?

Not merely from the enemies but also from the friends of the Church the complaint is frequently heard that the pulpit in many places is be-

hind the age and fails to meet the needs of the day, particularly those of the educated classes. The charge is made that it considers too exclusively Christians, while it ignores those who are estranged from Christianity or who are troubled with doubt. It is also said that the study of Scripture is not properly supplemented by a study of the age to which the pulpit is to be applied. From thoroughly evangelical men comes the demand for a peculiarly adapted faith—the preaching of the Gospel so as to undermine the doubts, strengthen the faith, and promote the Christian spirit of sincere inquirers after truth. The fact that a sermon is biblical is no evidence of its effectiveness; there is a shallow exegesis, and a repetition of commonplaces of religious thought, which are calculated to deaden rather than quicken spiritual life.

A German writer, Paul Mehlhorn, in discussing the manner of winning the educated back to the church, declares that the standard of the pulpit must be raised. There is too much cant, too much weak phraseology, he thinks. He holds that there must be more thorough religious instruction as the basis of the religious life. Besides attendance at divine service, the educated must have something to do: lay activity must be developed, so that the thoughts about religion may be supplemented by practical Christianity.

Not a few regard the dogmatic position of the church as one of the most serious difficulties. Professor Harnack, of Berlin, thinks that the great majority, both of the educated and uneducated, no longer believe what the church officially confesses. This gulf between the confession and modern thought, he believes, is not solely due to sin, but likewise to the love of truth. Thus social problems, he holds, can be solved only by the production of new forms. These forms are produced only by a living

and truth-loving mind, conscious of its power, rooted and grounded in the Gospel, and at the same time equipped with the knowledge and the energies of our day. All the productive ages in the history of Christianity complied with these conditions, such as the second, the twelfth, and the thirteenth centuries, and also the era of the Reformation. Where do we find these conditions in our day? How can the spirit required exist where its first condition is absent, namely, full agreement with, and therefore perfect confidence in, the cause espoused? One cannot commend heartily to others what he himself accepts with great difficulty, and with many reservations. Hence he does not regard it as the chief task of the Evangelical Church to devise new expedients to meet the peculiar needs of the day, but to bring about such an understanding of the Gospel as shall make it a power of liberation and redemption instead of a burden. That is the question of questions, the problem of problems. But one preaches to deaf ears, he thinks, when this problem is proposed for solution. Some are against it because they despair of accomplishing anything; others are unwilling to learn, and refuse to forsake the convenient path in which they have hitherto walked; and there are others still who are so extremely cautious that they think it better not to disturb what is possessed for fear that all may be lost. Nevertheless, we must never cease to demand of the Evangelical Church that she correct her confession, her preaching, and her instruction, not according to the wishes of the times, but according to the sure knowledge we have gained, in order that to the Christian of the nineteenth century the church may become an institution of inestimable value, whose life he can share with truth and honor.

Harnack's advocacy of a new con-

fession of faith is as vigorously opposed as was Kaftan's plea for a new dogma. Where are the sure results of learning which could be made the basis of such a confession? Is it the view of nature which excludes the miraculous? Is it the theory of natural selection? Has criticism definite results? These and other questions are interposed by the advocates of the existing creed. But some oppose a new creed who hold that the present creed must be wisely used as a help to believers, not a burden to the conscience. Christian faith must include Christian liberty. But with the greatest liberty consistent with Christian faith, it is argued that the Gospel will still be a burden to a sinful world, and the preaching of the cross will be deemed foolishness now just as it was in the days of the apostles.

In spite of the alienation of a large part of modern thought from the church these have much in common, and there are avenues which lead from the one to the other. There is no ground for despair in the situation itself, but there is despair in the way in which many view the situation. Those who ignore the gulf, or who think it can be bridged without careful study and great labor, are the men who make us hopeless. It is painfully evident that very many think the task altogether too easy. They may see the red on the morning and evening sky, but they do not discern the signs of the times. The faith which is possible only by shutting the eyes to existing difficulties is weak, no matter how much it may boast of its strength and superiority. Well has a German writer said: "Perhaps there often exists more faith where one is accessible to all the considerations of modern theology, and yet remains sure of his God and Saviour, than where this theology is mistrusted for fear it may rob us of our peace." All the difficulties must be fully mastered,

honestly stated and thoroughly met. It is self-evident that the place for this is in learned works and in theological seminaries rather than in the pulpit. What in the former would serve to establish the faith might in the latter be the means of unsettling it. Men in the pulpit thoroughly

grounded both in the faith of Scripture and in the scholarship of the day, will accomplish more by preaching the simple but deep and adopted truth of the Bible than by wickedly troubling their people with unsettled problems and with questions which only serve to gender strife.

### CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

#### A Case of Consistency.

CAN any of my American readers help me to settle a case of consistency? Many persons worship consistency as a kind of idol. I cannot lay claim to this species of idolatry, yet I think there are occasions when even consistency itself touches the region of practical morals. Let me state my case and await the judgment of my critics. Were I to invite a Unitarian minister to preach in the City Temple pulpit, what a stir there would be in many evangelical quarters! I should be accused of treachery and of all manner of wrongdoing. Such accusation might not be without defence, because the Unitarian and I preach two totally opposite and irreconcilable doctrines. The Unitarian denies the deity of Christ, and I strongly affirm it. How then is it possible for a Unitarian and a Trinitarian to preach in each other's pulpits? Would an allopathic hospital permit a homeopathic lecturer to occupy one of its chairs? The answer would be an instantaneous and indignant negative. Such an arrangement would be declared at once to be a violation of all consistency and honesty. May I ask, however, what difference is there between a Unitarian preaching for me and a Calvinist preaching in an Arminian pulpit? I am not at this moment asking whether either Calvinism or Arminianism is doctrinally right, I simply contend that they cannot both be right, and it is at this point that my question concerning consistency arises. Take the

case of one of your foremost Methodist Episcopal preachers; as a Methodist he would say that Christ died for the sins of the whole world—this may be said to be his vital and distinguishing doctrine: he has no doubt about it; he rejoices in it; it is the very breath of his life and the very inspiration of his ministry. Very good: right or wrong, that is a mere matter of historical fact. Side by side with this man, take Mr. Spurgeon, who in a printed sermon now before me declares that "it is nowhere said in Scripture that Christ died as a substitute for all men." Mr. Spurgeon has said this in his sermon entitled *A Divine Mission*. Now, without saying whether Mr. Spurgeon is right or the Arminian is right, I must confess that I cannot see that they can both be right. What then is the difference in the cases so far as consistency is concerned? Unitarianism and Trinitarianism never contradicted one another more flatly than Arminianism contradicts Calvinism. Yet Arminians invite Calvinists to preach for them and *vice versa*. Mr. Spurgeon would go to a Wesleyan pulpit and declare that "it is nowhere said in Scripture that Christ died as a substitute for all men," and thus he would contradict the very basis of Wesleyan doctrine. On the other hand, Mr. Spurgeon would invite a Wesleyan Methodist preacher to occupy his pulpit, and that preacher would honestly proclaim that Jesus Christ died as a substitute for all men, that Christ

tasted death for every man, that he is the propitiation for our sins, and not for ours only but for the sins of the whole world. Understand, I am not now setting up a case either for Mr. Spurgeon or for the Wesleyan Methodist preacher, I am simply asking, how can these men preach for one another? The difference is not of a trivial kind; it is vital, and it goes to the very root and heart of the question of redemption. If it were Unitarian as against Trinitarian, the case would be seen at once in all its glaring inconsistency. When, however, it is a case of Arminian against Calvinistic, the party simply laugh over the difficulty and twit one another as having different conceptions of the same grand reality. If a Calvinist were to preach in a pulpit in the morning, and an Arminian were to preach in the same pulpit in the evening, what a startling contradiction of doctrine would be developed! Yet would there be any outcry in the Church? Would either of the parties be accused as unfaithful to his vow and pledge assumed upon ordination? Then why should there be such an outcry when the case is one as between Unitarianism and Trinitarianism? For my part I cannot see how a believer in the deity of Christ can invite a denier of that deity to preach for him; nor can I well see how a believer in the universality of Christ's redemption can invite to preach for him a man who distinctly and honestly denies that universality. My question is, are both these ministers preaching the same Gospel? Can they consistently preach for one another? Can we expect to make any solid progress in our ministry so long as these inconsistencies, or, as some would call them, these immoralities, are found in our practice?

#### SECONDARY SCHOOLS.

Nonconformists in England are interesting themselves very much in

the matter of secondary schools. There is a great outcry amongst Dissenters that their sons and daughters are going to what we call in this country "Church,"—meaning by that term the Established Church or the Church of England. On every hand Nonconformists are getting up meetings and passing resolutions and encouraging one another with a view to the larger patronage of distinctively Nonconformist schools. It would be very wonderful if the sons and daughters of some Dissenters went anywhere else but to the Established Church. Look at the facts, and say if this be not so. Their children are sent to Church schools, and whilst they are at Church schools of course they attend Church services. During their school period they are never allowed to know that there is such a thing as Dissent. During that period their fathers' convictions, habits, and traditions are simply ignored. What wonder if on leaving school they should turn their backs on their fathers' chapel? Dissenters seem to me to talk a good deal of nonsense upon this point. They want to overturn the very laws of nature. They part with their children, giving up the whole responsibility of their training for several months of the year, and when those children come back deeply influenced by the course of thought and habit through which they have passed, their parents wonder and lament that they should turn away from the good old paths of Dissent! It is time that we should protest against such ignorance and such foolish complaint. If I were to put a boy into a chimney five days in the week and wonder on the sixth day that he was not quite so white as he might have been, I think there would be no difficulty in explaining the sooty condition of the little prisoner. Men send their children to Church of England schools, and then wonder that they are not turned out strongly

convinced and resolute Dissenters! We shall never be right on this matter until we get rid of boarding-schools. I believe in schools, and I believe in boarding; but except under very rare circumstances I do not believe in their being united. What right has a parent to break up his family and to form an outside home over which he has no direct control? What right has a parent to delegate the physical, moral, and intellectual training of his children to paid officers? Is it not a most serious responsibility to make a child a stranger in his own father's house? I know what is said about discipline and emulation and so forth; yet I am of opinion that the balance of good is decidedly on the side of wise home-training. Certainly there is neither sense nor meaning in the complaint of many parents that their children are leaving old Nonconformist ways. I do not blame the children, I blame the parents. Are there then no good boarding-schools? I am far from returning a negative reply to such an inquiry. I am not now endeavoring to discover the best side or the worst side of boarding-schools. I am simply pointing out that if parents construct and support an outside home they have no right to complain if certain effects follow certain causes. As the seed-time, so shall the harvest be. It is here as everywhere else true. Whatsoever a man soweth, that shall he also reap. There can be no doubt that there is a very large and increasing exodus on the part of young Nonconformists towards the Established Church. I have endeavored to account for this in other communications. I am still of opinion that worldly fashion has a good deal to do with it; sometimes that worldly fashion may pass under the name of social custom, but it is worldly fashion still. Amongst the worst offenders in this matter are the Quakers, who on leaving Quaker-

ism almost to a man go over to the Church that persecuted, degraded, and insulted their fathers. Truly if history in some cases repeats itself, in other instances it completes a very startling inversion.

"LUX MUNDI."

Everybody is of course talking about *Lux Mundi*. I have carefully perused all the distinctively theological or religious essays—by which I mean that as yet I have not looked into what may be called the ecclesiastical and ethical department of that work. I have read the essays on Faith, on Inspiration, on the Atonement, and on the Preparation of History for the Coming of Christ. Speaking as a Nonconformist. I do not hesitate to express my thankfulness for *Lux Mundi*. I am aware that as it is written by High Church clergymen and scholars I ought as a Nonconformist to look down upon the book with contempt. I prefer another and a wiser course. The essays to which I have referred have done me really substantial good in the matter of spiritual instruction and stimulus, and it gives me pleasure amidst all the divisions and controversies which distract and exasperate Christian society thus to acknowledge in the most cordial terms my deep personal obligation. I think the essay on Faith one of the finest essays of the kind in the English language. It would not surprise me to find that the perusal of that essay was followed by a profound and enduring revival of interest in the greatest spiritual subjects. I wish all ministers throughout the world could prayerfully peruse Canon Holland's brilliant essay. From a literary point of view the essay is simple music, charming and elevating in a wonderful degree. If any man wants to know what the English language is, that essay will reveal to him its wealth and beauty. Apart from the literary charm, the deep spiritual insight which it re-



veals and the rich results which it brings to the reader ought to secure for it a high place in the estimation of Christian students. After reading that essay I went forth to preach with such a consciousness of the nearness of God and the sureness of the foundations of the Christian religion as I had not for a long time realized. I grow in the confidence that in proportion as writers of various schools come to know one another, many of the impediments which stand in the way of vital spiritual union will be removed. We shall know nothing of each other by communications through third parties or through the medium of bitter reviews and hostile criticisms. We must come as nearly as possible face to face in our communion, carefully and anxiously perusing each other's thoughts, and in this way brotherhood may be initiated and advanced. In speaking as I have done of *Lux Mundi* I am not ignoring the fact that some Nonconformist critics have taken up a very hostile position towards it. One Nonconformist writer has declared that *Lux Mundi* is the most wearisome reading he has known for a long time. Another Nonconformist says that *Lux Mundi* contains nothing but restated German commonplaces. With this kind of criticism I have no sympathy; I repudiate it with strong feeling; it seems to be tainted with sectarianism, and to be employed as a medium for the exaltation of the wonderful reading and ability of the small critics who have undertaken to play a contemptuous part. I wish above all things that Canon Holland's essay on Faith should be read by every theological student throughout the world.

#### WOMEN SCHOLARS.

Your American women have long been distinguished for unusual intelligence and scholarship. English women are now coming to the front very strongly, and greatly to the

dismay of their masculine rivals. Things have lately undergone a wonderful change in all matters academic. It was once thought that if a young man took the degree of Bachelor of Arts he needed to be petted and confectioned by his mother for many a day as a really startling prodigy. I remember the time when a Bachelor of Arts was regarded as a very superior person. Now all that has been changed. Men who prided themselves that by sheer strength of brain they alone were able to pluck the highest academic prizes have now been shamed into a second place. Miss Ramsey is first: Miss Fawcett is first: a young French lady is in her examination first! How now about your young masculine snobs, your pale-faced masculine students who think that only by hot coffee, and cold towels applied to their lofty and aching brains could they attain the dignity of a university degree? All these prodigies are relegated into subordinate positions. The girls are taking their right places; nor are they losing one whit of womanliness by this academic strife and success. The greatest scholars I have ever known have shown to me that the greatness of their scholarship has been the measure of their modesty. I remember with what tremulousness I once went into the presence of a lady Doctor of Science. She had been a Wrangler at Cambridge and she had taken the highest degree of her university, and therefore I was afraid that she would at once penetrate my boundless ignorance and shame me as one who was unworthy of cultivated society. All this I found to be simple delusion on my part. No simpler-minded person do I ever wish to meet; no sweeter, more modest, more womanly character have I ever known. The difficulty with the English woman is that she is simply brought up to discuss two subjects, namely, the

kitchen and the nursery. Take the average English woman out of these two regions, and she is nowhere. The relations of an academical kind into which we are now entering will happily change all this, and we shall in the course of ten or twenty years see a very different intermingling of men and women, and see the beginning of a very different class of English homes. Why should we fear intelligence in any department? I can quite understand that a little intelligence may lead to conceit, but in proportion as the intelligence enlarges in width and depth will it lead to genuine modesty. Half-education is always conceited and priggish; full education is always diffident and generous. One of your American ladies told me that she thought our English people made more of their degrees than the Americans do. Many American young ladies are Bachelors of Arts, and say nothing about it. If we announced in England the name of a gentleman who was a Bachelor of Arts and did not put the magical letters after his name he would write to complain of the omission.

#### RISEING MEN WANTED.

As in days of old, there is a great complaint that if our senior leaders were to fall, there are no young men to take their places. From the beginning of time this has been the lament. We say, when Mr. A. dies, who will take his place? When Mr. B. passes away, on whose shoulders will his mantle fall? Then we lament that in looking round the whole horizon, we discover no rising figure, no outline of a man that promises to attain the majesty of former days! I do not believe one word of all this nonsense. My belief is that there are greater men coming than any that have gone. When I look round upon the young men of the day, when I hear their voices, read their essays, study their methods, I am convinced that those

of us who have been long at the plough will be replaced by a sturdier set of men. If we could see them now, in all the fulness of their power, they would of course be no longer young. It is because we do not see the autumn in the spring-time that we form a mistaken estimate of what that autumn will produce. There never were such great opportunities for great ministers and preachers as there are in England and throughout the world to-day. Of course we may have to change our tone and readjust our methods, and submit to the ever-changing environment of life; but in these readaptations we lose nothing of real substance or spiritual power. The Englishman is, of course, naturally conservative, as every man born upon a little island is bound to be. He does not like changes; he is afraid of sensationalism; he abominates eccentricity; and all the while the devil is making encroachments upon divine provinces, and is wasting what ought to be the inheritance of God. There is, of course, an eccentricity which I would simply abominate. I heard the other day of a man announcing as the subject of a Sunday afternoon lecture, "God with His coat off," and another, "God's Pocket-handkerchief." Against all this eccentricity I protest with my whole soul. I call this an utter and inexcusable degradation of holy office and service. I am not alluding to this kind of vulgarity when I advocate the readjustment of Christian methods to social needs. I am particularly in favor of a larger use of religious music in the conduct of divine worship. Music, of course, may be abused; but that is no reason why it should not be sanctified to the highest uses. Account for it as we may, people run after music eagerly, and listen to it attentively; and it is our business, as Christian ministers and teachers, to study the influences which most promptly and

profoundly affect the public mind, particularly inquiring whether we cannot associate ourselves with such influences, and turn them to the best advantage. In the religious services of to-day in England music is playing a very prominent part. Given an occasion on which there will be an abundance of good music, and there need be no fear as to the attendance of the people. I am bound to add that long and weary sermons are rapidly losing their hold upon public attention. Dreary platitudes have had their day, and they have nearly ceased to be. There are still some old-school men who imagine that Sunday is not kept un-

less they deliver upon it two long sermons, elaborately and formally divided, and rising in bareness and commonplace from the exordium to the peroration. Such old folks are rapidly losing their hold upon public attention, and men who conduct bright, inspiring services are daily drawing increased attention to the higher aspects of the Christian ministry. I would strongly advise all my ministerial brethren everywhere to make a larger use of music in connection with their services. I am persuaded that we have not yet begun to realize the religious uses and possibilities of music.

#### MISCELLANEOUS SECTION.

##### The Pastor Among his People.

BY J. E. TWITCHELL, D. D., NEW HAVEN, CONN.

##### No. II.

In a former article on this general subject we considered the young pastor entering his *first parish*, or the older pastor taking up work in a new field. Having made his first rounds in the parish he now begins *real pastoral work*. What does he find as he becomes more intimately acquainted with his people?

1. *The real princes of Israel*, SAINTS OF GOD, who are unsuspecting, unselfish and grandly magnanimous in all their estimates and claims. These occasion the pastor no anxiety, but are a source of continual joy, strength and inspiration for him, whatever the toil or trial upon him. Sooner or later, as he calls, they will say to him: "We shall always be glad to see you in our homes, but we shall never feel neglected or slighted if you visit in other families more than in ours, or *seem* more friendly to others than to us. We desire you to go where you can do the most good."

The number of this class is not large, but such are found, few or many, in all churches. That pastor

is fortunate who recognizes them, and has grace to walk wisely with them. God bless these unsuspecting, unselfish and magnanimous souls, and multiply their number. The pastor will often say to himself, "but for duty calling me in other directions, I would frequently go to these homes and refresh my spirits in communion with these *rare saints*." He may be excused if he does occasionally "drop in" for a few moments; for he is a *man*, and if he is worth much as a minister and pastor, he is very *human*. He must, however, guard against making too frequent calls even upon these *saints*; for his mission is to aid in *making saints*, rather than to *enjoy* himself in their society.

2. *The patronizing class*. Those in the church and parish who can be thus catalogued, sooner or later will express themselves as "wonderfully pleased" with the "new minister's" sermons, and as "delighted to meet him" anywhere and always. They will call him their "dear pastor"—using a circumflex inflection for the word "dear." They will invite him to make their house his "home"; to come in "any time, without formality"; when he

is "tired or lonely"; come in "to rest"; come in "to read"; come in "to chat"; come in "to sing"; never go by "without calling"; always "more than welcome."

They of this class are sometimes refreshingly, and sometimes *distressingly cordial*. Then again they will *lack* in cordiality, and the pastor may come to feel that he has not fully reciprocated their kind offices, or has done something to grieve them. Many a minister has thought he had found a "Bethel," a sort of "harbor of refuge" from the storms likely to rage around him, but finds he has sadly mistaken his ground.

Far be it from me to affirm or intimate, that all who are exceptionally complimentary and cordial belong to this *patronizing class*. There are real "Bethels," real "harbors of refuge" in all parishes. It is not, however, wise to count too much on greetings and assurances that border on extravagances until after a season of "probation."

I remember reading once of a minister who, on his first visit to a certain home in his parish, was greeted with words like those quoted above. As he went out of the house he said to himself, "what a resting-place that will be for me!" Feeling so confident of this he soon called again, received the same warm welcome, and went away assured of that family as greatly pleased with the "new minister." He, therefore, made a *third* call there before he had completed his first round among the parish. The lady of the house was not quite ready to receive her "dear pastor," so sent in her little seven-year-old girl to entertain him. The minister took this little innocent child upon his knee, when she said: "Mister, what does *bore* mean?" "Why, my dear child, what makes you ask that?" said the unsuspecting man. The child answered: "'Cause mother said the

other day, when you was gone, that you was the *biggest bore* she ever saw." When the mother appeared a few minutes later, the minister said to have been *somewhat embarrassed*. It is safe to "go shy" of these *patronizing parishioners*. They *over-do it*.

3. *The over-sensitive*. These are of a retiring disposition, or are extravagantly fond of attention. If they are to be active, they must be courted and petted and praised, or they feel themselves to be unappreciated. If they are unsocial and inactive it is because they suppose themselves not really wanted in positions of trust, or that their society is not enjoyed. They may not complain, but they keenly feel the lack of Christian fellowship, long for recognition, and are hoping, now that the "new minister" has come, that they shall find in him a *real friend* who will help them into some place of activity, or comfort them in their lonely condition.

This class, I think, is larger than most imagine. Some of them, once rich and able to give liberally, are now poor, and sadly feel the change in position.

Some of these, with time formerly at their command for various kinds of service in the church, are now pressed with cares, or in some way have been providentially forced out of the ranks of active workers, and sadly miss their old privileges. Then again there are the *aged* whose infirmities keep them partially or wholly at home. Once they were "pillars" in the house of God, office-bearers, taking active part in all church work and worship, now inclined to brood over their comparative uselessness, and to consider themselves forgotten because they cannot serve as in former times. Now to all this "over-sensitive" class the pastor has a *special mission*. He must seek to comfort and encourage them. He must

spare no pains to convince them of his appreciation of what they have been to the church, and have done for it. He must lead them into spheres of action for which they are plainly fitted; must, if possible, remove all hindrances to activity; must influence his people to seek out these inactive and partially neglected ones, assuring them of kind remembrance.

4. *The alienated.* Blessed is the church that is *wholly united*, all the members walking together in sweet and helpful fellowship. Few, however, are so united that no coldnesses or alienations exist.

Every pastor will find some one in his parish, possibly several, who declare that "a great wrong" was done the former pastor, that "dear, good man"; that he was "driven away" when he was doing a "grand work among them," and when he "might have been kept for years." Possibly all this is true.

My counsel here to the *pastor* is: Be magnanimous; acquiesce in all the good things that are said about the "dear man" who has gone. Take no sides with the complaining against those of whom the complaint is made. Don't encourage criticism of this sort. That isn't your funeral. Speak kindly of your predecessor if his case comes up. Have large charity for those who consider themselves bereaved in the loss of their old friend.

Let your effort be to influence all to take a fresh start in Christian work and worship. The *cause* is of larger concern than *any man*.

These alienations may be found existing between church members, in which no minister is involved. In almost every church those can be found whose hearts have grown cold, if not *bitter*, toward each other. The result is that certain ones in the church or parish, and sometimes *entire families*, wholly or partially, neglect church services on this account.

How can these alienations be overcome? Sometimes by being let alone, *wholly ignored*. This plan may be wise. Time has wondrous healing power. They will always be overcome if a season of deep religious interest is enjoyed. The Divine Spirit opens eyes, softens hearts, corrects false judgments, promotes brotherly love. It may be well for the "new minister," who becomes aware of these alienations, never to notice them; rather to *forget* them, in the supreme prayer and effort to promote what is called a "revival." This is often the only thing that will re-unite a scattered and discordant people.

If, however, the "revival" does not come, it may fall to the lot of the pastor to seek to bring together the alienated for conference. This is his most delicate and difficult task. Such a conference should never be *forced* or *undertaken* until the pastor's heart is tender and full of love. He will accomplish nothing unless he has the spirit of the Master. If he possess this spirit, and succeeds in reconciling these alienations, he may then look for a "revival." Silence in regard to church difficulties is *golden*. The pastor, above all, must keep himself in touch with Christ if he is to lead his people in the divine way.

These are some of the classes which the new pastor will find. The above suggestions are the result of large observation, and of a somewhat extended personal experience.

#### Japanese Wit and Wisdom for the Preacher.

BY WM. ELLIOT GRIFFIS, D.D.

MORE than one-half of the thirty-two thousand or more converts to Protestant Christianity in Japan, and nearly all the native pastors are of the *samurai* class, which constituted the former military-literati of the country and had the monopoly of intellect and culture. The intel-

lectual discipline which these young men, who are now preachers, enjoyed before coming under the influences of the Gospel, has given them a great advantage over the native ministry in other mission fields. The Japanese pastors and preachers have shown singular ability, tact and eloquence in presenting the Gospel message; and this is the general testimony of missionaries in the field and of secretaries at home. Whereas the Roman Catholics seem to keep everything in their own hands, the Protestants delight to pass everything over to the native brethren, keeping the attitude of friend and helper. Besides the four hundred and more native unordained evangelists and lay-helpers, there are, to the nearly three hundred churches, about one hundred and fifty native ordained pastors.

In other words, here is a body of young men, endowed by environment and heredity, who take naturally to public speaking. Questioning the language and literature we find a mine of wisdom relating to preaching and public address. The coinage of long experience circulates in their proverbs. From these terse sayings, full of "shortness, sense and salt," a Japanese Quintilian might construct a manual of conduct before an audience. We shall cull out a few of those we have gathered and arrange them under appropriate heads. A proverb is the short story of a long experience, and perhaps even our American pulpit orators may profit by perusal.

Appreciation of the good speaker is never lacking, for while "It is easier to capture the commander of three armies than to change the will of one man," yet "A powerful will pierces even a rock," and the ultimate work of the preacher is to move the will. The clever "Bonze and story-teller pick men's pockets with their tongues." It may be said that the will of individuals and of a

nation has been moved in Japan by the eloquent men who have in time converted their countrymen to Buddha's faith, and filled it with temples and monasteries, concentrating wealth as nothing else in Japan has done. By forcible address, "Hearing becomes seeing," and the listener is made "To see one thing and understand ten." "One great man can still a crowd," and the speaker with lively imagination "Without going from home sees all the world's famous places," "Turning men's ears into eyes." Or when pleasing in order to win is not the end in view, but when the aim is rather the bold rebuke of evil, and the crushing of violence by the weapons of speech, then the orator takes courage in remembering that "The tongue three inches long can kill a man six feet high."

For personal equipment, a knowledge of one's art, shrewdness in reading human nature, tact, and the power to seize opportunity are indispensable. "Even a dragon may be tamed, if we know how to treat him." "By pinching one's self, learn how others feel." "Catch a tai [delicious fish] with a rice grain," and "The right kind of bait to each sort of fish." One must not be too self-indulgent or kind to his own faults; which, if persisted in, ruins reputation and influence. "The superior man is not ashamed to inquire of his friends," and "Something may be learned even from a grass-cutter." The little infelicity of to-day becomes the disgusting mannerism of the next decade, when "The twig which was despised has put his eye out," and "The dyke has been destroyed by the ant-hill," and "The evil of three years has become a necessity." On the contrary, the man who perseveres to excellency "Though he falls seven times, rises eight." "The crystal ball and the needle become bright by polishing," "The dust heaped up becomes a

mountain," and "A famous sword is made of iron-scrappers" [or heel-irons]. "There is no teacher of Japanese poetry," or of good oratory, but the speaker who strives to reach that height of art at which art is forgotten will "Through mortification get benefit," and in him the natural gift, like "A polished gem will attain splendor."

Clearness and concentration of thought are demanded in Japan as severely as in America. The Japanese do not like to read the books or hear the sermons of "A man who writes with a hair at the end of his pen." To them "Proof is better than argument." As it is "Better to smite with the fist than to fillip with the five fingers," so they like a "Demonstration better than a discussion."

Preaching is not usually the presentation of something new, it is the re-presentation of what is old in fresh form. The flower, old in name and from ancient soil, must be fresh picked and dewy. One must take for granted some preparatory knowledge in his audience—just how much cannot be told—or else the speaker may be "Preaching to Buddha." The lawyer who addresses the Supreme Court must not expatiate on Blackstone. Platitudes are hateful in Japan as in Yankee land. "*Hotoke no kao mo, san do*"—even if the dead saint is in Paradise, one cares not to look on the face of the corpse more than three times. "Even a crow laughs at tales told during three years." The platitude-monger makes the young folks snicker. Even exaggeration must be deprecated. "A needle must not be called a club, nor a cat a tiger." One cannot "reach the young people" by "Boiling water become cold," or "Flowers picked three days."

Conciseness, brevity, freshness are qualities highly appreciated in a speaker. "Clever preacher, short

sermon," contrasts with "The long sermon of a stupid preacher." "The unskilful speaker is long-winded," and "While the tongue works the brain sleeps," and "The more words the less sense," even though the man in the pulpit "Argues till a crow's head becomes white." Such a house-emptier need not complain that his audiences are unappreciative, brainless, or uncultured, for "The bad artist always blames his brush," and the people know it. Rather than such failure in public speaking, it is better to be one of "Those silent men who are worth listening to," who illustrate the proverb "What is not said is better than what is spoken."

In a word, in the spiritual renaissance of the Land of the Sunrise, "the foolishness of preaching" is being made one of the mighty influences of Divine Providence, and the young Christian heralds of the Gospel seem resolved by diligent use of the unchanging laws of right discourse to illustrate Paul's glorious paradox on its noblest side. Among the "gifts, gold, frankincense and myrrh," which these men from the East are laying at the feet of their divine Saviour, that of the power to win souls by preaching is not the least.

#### Funeral Texts and Themes.

BY REV. GERARD B. F. HALLOCK,  
ROCHESTER, N. Y.

DEAR EDITORS:—In a recent number of your always helpful and suggestive REVIEW a correspondent, speaking of funerals, especially in village and country pastorates, said: "In a ministry of many years, in a place where funeral sermons are preached over everybody that dies, from the infant of a day to the veteran of a century, one of the most perplexing questions that confronts the pastor as from time to time he is called upon to bury another, and another, and still another of his people, perhaps in quick

succession, is, What text shall I use, or what line of thought shall I pursue, at *this* funeral? The embarrassment is greater if the people whom he serves, as is often the case in country and village pastorates, are about all related to each other. In this event, at every funeral there is present nearly the same congregation of friends and acquaintances, so that, to prevent unfavorable comment, there must be preached a spick-and-span, brand-new sermon."

As one who in an earlier and just such a pastorate has felt this necessity of cultivating variety in funeral preparation, the writer here presents to his ministerial brethren some of the texts and themes that he has used.

For an aged Christian—*The Final Prayer*: "Even so, come, Lord Jesus."—Rev. xxii : 20.

For a husband in prime of life—*The Strong Staff Broken*. "How is the strong staff broken, and the beautiful rod!"—Jer. xlvi : 17.

For a little child—*Gathered Lilies*. "My beloved is gone down into his garden, to the beds of spices, to feed in the garden, and gather lilies."—Cant. vi : 12.

For a young woman in mid-life—*Sunset at Noon*. "Her sun is gone down while it was yet day."—Jer. xv : 9.

For a suicide—*Tired of Life*. "My soul is weary of my life."—Job x : 1.

For a child—*Taking Wings*. "I shall go to him, but he shall not return to me."—2 Sam. xii : 23.

*Mourning for Mother*. "I bowed down heavily as one that mourneth for his mother."—Ps. xxxv : 14.

*The Ever Swinging Gate*. "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?"—Job xxxviii : 17.

*The Sunrise of the Soul*. "For there shall be no night there."—Rev. xxi : 25.

*The Best Thing to Do*. "They went and told Jesus."—Matt. xiv : 12.

*Seeking Christ for Sympathy and Help*. "And they came to Him from every quarter."—Mark i : 45.

*The peculiar Sleep of the Beloved*. "For so He giveth his beloved sleep."—Ps. cxxvii : 2.

*One Who Can Help*. "He was a man of sorrows and acquainted with grief . . . Surely He hath borne our griefs and carried our sorrows."—Isaiah 53 : 3, 4.

*The Song in the Valley*. "Yea, though I walk through the valley," etc.—Ps. xxiii : 4.

*The Heavenly Home*. "In my father's home are many mansions," etc.—John xiv : 2.

*Longing for Canaan*. "I pray thee let me go over and see that good land that is beyond Jordan, that goodly mountain and Lebanon."—Deut. iii : 25.

*Christ's Pity*. "And when the Lord saw her He had compassion on her and said, Weep not."—Luke vii : 13.

*Whence No Traveller Returns*. "When a few more years are come, then I shall go the way whence I shall not return."—Job xvi : 22.

*Bereaved Parents Comforted*. "Suffer little children," etc.—Mark x : 14.

*Cheer for Widow and Orphans*. "A father of the fatherless and a judge of the widows is God in His holy habitation."—Ps. lxxviii : 5.

*What Shall I Say?—A Message to Ministers*. "Comfort ye, comfort ye my people, saith your God."—Isa. xl : 1.

*Concerning Them Which Are Asleep*. "But I would not have you ignorant, brethren, concerning them which are asleep," etc. 1 Thess. iv : 13, 14, 18.

*Refuge and Strength*. "The eternal God is thy refuge and underneath are the everlasting arms."—Deut. xxxiii : 27.

*He Does!* "Doth God know?"—Ps. lxxiii : 11.

*Light in Darkness*. "Men see not the bright light which is in the cloud."—Job. 37 : 21.



## EDITORIAL SECTION.

## HINTS AT THE MEANING OF TEXTS.

## Christian Culture.

**The Two Immutable Things.**

*That by two immutable things in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, etc.—Hebrews vi : 18.*

THIS is one of the most inspiring and helpful passages in the New Testament. The key to it is in the *dual* thought presented, and which run all through the paragraph. God gave to Abraham a *promise* which He confirmed by *oath*. These, His word and His oath, are the two immutable things; they constitute not only a consolation, but a *strong* consolation; we have not only an *anchor*, but an *anchorage*; the word is *sure*, and the oath makes it *steadfast*. This double form of presentation thus pervades the passage. God condescends to human frailty and the weakness of our faith. He gives his word of promise, and then confirms it with an oath, and because He can swear by no greater, swears by Himself. A deeper thought lies here. *Jesus Christ is the living, incarnate oath of God*, his word of promise made flesh and thus doubly secured to the believer. The word of God is our anchor, but the anchor needs an anchorage, and Jesus, the forerunner, takes the anchor and lodges it within the veil, making it fast to the rock of ages. The introduction of the person of Christ here is to be accounted for on this ground, that He represents God's confirming oath; and hence without him the promise would lack its confirmation. (Compare Heb. vii : 22, also 2 Cor. i : 18-20.)

The theme suggested is *the immutable promises of God*.

1. God has given His *word* and cannot lie.

2. God has given His *oath* and cannot perjure himself.

3. God has given His *Son* and so has given Himself. Christ incarnates His word of promise and His oath in Himself, and fulfils both. He adds the *yea* of confirmation to God's word. He seals the promise with His own blood.

## PRACTICAL THOUGHTS :

1. The *folly* of unbelief. The land of promise is before us, but we are slack to possess it. All depends on our appropriation. (Compare Joshua i : 3.) Only what we measure off with our own feet do we actually possess and enjoy.

2. The *sin* of unbelief. We virtually make God both a liar and a false swearer by not accepting His promise. We dishonor and disobey so far as we lack faith.

3. The inseparableness of the word written and the word incarnate. He who appropriates or rejects the promises, appropriates or rejects Jesus. No man's anchor has an anchorage until he finds Jesus as his Saviour.

4. Faith and hope are close akin (Heb. xi : 1.) To believe God's word begets hope. The more confident the faith the more assured the hope. Both reveal their real value, like an anchor, only when subjected to the strain of trial.

## Revival Service.

**The Message of the Gospel.**

*God so loved the world that He gave his only begotten Son, etc.—John iii : 16.*

LUTHER called this verse "the Gospel in miniature." Probably it contains more of the substance of the Gospel than any other one verse of the Bible. And it has been, perhaps, more owned of God in the conversion of souls, and in the quickening of whole communities

than any other single verse. Mr. Nott read it at Tahiti when fourteen years had passed of fruitless, and apparently hopeless toil. The Gospel of John had just been translated into the Tahitian tongue, and he read the precious verse and explained it to a group of savages. One of the warriors, stepping out from the rest, asked that this verse might again be read. "That," said he, "cannot mean *us*, though it might mean *you*." Mr. Nott responded, calling attention to the word "*who-soever*," that universal word, that includes everybody. "Well," said the savage chief, "if that is so, your God shall be mine, for we never heard of any such love as that in our religion." That was the first conversion in all Polynesia, where now there are 750,000. Similarly was this verse blessed in Burmah among the Karens, when Dr. John E. Clough, in the famine of 1877, gathered his vast camps of men to work on the government canal. In the evenings he used his opportunity to preach to them the Gospel, and although at that time he, himself, knew but little Telugu, he committed that verse to memory, and however he might get "stuck" in a sermon, could always fall back on that blessed "Gospel in a sentence." As souls were converted, he bade them commit that same verse to memory, and go and tell it to their comrades; and 10,000 souls were baptized within a twelvemonth. Could we gather together the annals of missions, we should find similar results following from that same precious verse, in other parts of the mission field.

It may be well to inquire wherein lies the wonderful power of this brief epitome of the Gospel. Perhaps it lies in the very fact that it is a brief epitome of the entire Gospel message. Examining it closely we find it contains *ten* marked words, and they belong in pairs.

1. There are *two Divine Persons*: God the Father, and God the Son.

2. There are *two universal terms*: "World" and "whosoever."

3. There are *two gracious revelations*: "Loved" and "gave."

4. There are *two human conditions*: "Believing" and "having."

5. There are *two ultimate extremes*: "Perish" and "life."

1. God the Father and God the Son sustain this relation to us: God the Son is the *Father made manifest*. "He that hath seen me hath seen the Father." He is the attributes, attitudes and affections of the Father incarnated and exhibited.

2. This statement of the Gospel has the *broadest* terms known to any language. The largest *collective* term: *World*, a curious term that may mean the entire globe, the entire human family, or the entire period of time assigned to the globe and to its human inhabitants. "Whosoever," on the other hand, is the largest *distributive* term. It means not only all, but everybody. John Newton said it was more comprehensive of every man than thought mentioned him by name, since many might bear the same name, and so some other "John Newton" might be meant.

3. Here are two words most closely linked with grace. Love is the grandest of *heart* words. It expresses that indescribable something which represents the highest power. (Compare 1 Cor. xiii.) It is in God, the perfection of Benevolence. In man, it is the closest perfection of divine likeness. To give and to give all one has to give is simply the natural expression of love. It is love, loving, working, living and acting. Love would be nothing if it ceased giving. And to attempt to earn love's gifts is like attempting to buy sunshine.

4. The two *human conditions* are *believing* and *having*. As Love delights to give, so love asks only that

we take, and believing is simply *accepting* Love's free gift. To him that worketh not, but believeth on him that justifieth the ungodly etc. (Rom. iv : 4, 5. Comp. Jno. vi : 28, 29). All we have to do is to *take* and so *have*. There is no other way of having, and he who takes, has, and ought to know that he has, and has now, at once and forever.

5. The two remaining words, "perish" and "life," are the extremes that measure the woe out of which, and the blessedness unto which, this Love rescues and redeems. Death is exchanged for Life. These terms must not be literalized. Literal construction makes nonsense. The prodigal was dead and alive again; dead to his father and alive to his father. The woman that lives in pleasure is *dead while she liveth*. Not until these terms bear to be literally construed, will this verse mean that man dies body and soul unless he believes.

#### Funeral Service.

##### The Bliss of a Departed Soul.

*Thine eyes shall see the King in his beauty : they shall behold the land that is very far off.*—Isaiah xxxiii: 17.

THESE words are a beautiful expression of what awaits the dying believer; and often a dying Christian has glimpses of the coming glory and beauty. A German countess, when on the very verge of eternity, was asked if she did not desire the attendance of a priest. Her simple, sublime answer was: "*Ich bin in Gotte nahe.*" The Bible brings light and immortality to light. It teaches us that to be absent from the body is to be present with the Lord. "To-day shalt thou be with me in Paradise." Paul was in a strait—having a desire to depart and to be with Christ, which is far better.

The central charm of Heaven is *the king in his beauty*. The Lamb is the light thereof. It needs no

temple for He is the temple of it. Every attraction centres in Him. And he to whom Christ is not the altogether lovely is not prepared for Heaven.

The Heavenly land is the home of the saints: a promised land indeed, an abiding place. There is the river of the water of life, and the tree of life. There can be no hunger or thirst. There is no night there, and so no gloom or shadow. All tears are wiped away. The tabernacle of God is with men. And nothing enters that defiles, etc. Such a land is very far off, not perhaps in locality, but in experience and in perfection.

#### A Prayer Service.

EPHESIANS iii: 20, 21.—This is a double climax, and no more emphatic words are found in the New Testament. They are picked words, and packed words, and the thought rises to the highest summits of promise and of glory. We arrange these verses to exhibit the double climax. Beginning at the central words "unto Him," and reading first *up* and then *down*, and observing that as we ascend and descend, we come to stronger expressions, the climactic relation of the various parts will appear.

#### Exceeding Abundantly

OR EVEN THINK  
THAT WE ASK  
ABOVE ALL  
IS ABLE TO DO

WHO, according to the power that worketh in us,  
UNTO HIM.

In the church  
By Christ Jesus  
Throughout all ages,  
World without End  
BE GLORY  
AMEN!

#### Missionary Sermon.

*Enlarge the place of thy tent, etc.*—  
Isaiah liv: 2.

1. *Dispensational meaning.*

The fruit of Messiah's sufferings and Israel's final penitence (liii : 6).

Her joyful restoration and enlargement by Messiah.

Converted Israel compared to a wife put away for conjugal infidelity, converted and restored to marital relations.

Even more—the Gentiles compared to a barren woman now wedded to the Lord (?) whose children become more numerous than those of the married wife.

The Bride of the Lamb, no longer Israel, but a church gathered from among the Gentiles.

"Enlarge the place of thy tent"—domestic figure expressing increased accommodation for a more numerous family.

"Grudge not," give abundantly, means for enlargement of church. (2 Cor. ix : 5-7).

"Lengthen," and "strengthen." The more the tent is enlarged by lengthening the cords the more the stakes need strengthening that hold the cords and sustain the cloth covering.

A hint of expansion, to cover more territory, and of extension by organization which attempts great things, and by development which expects great things.

"Thou shalt burst forth with increase." Compare "the servant" and the "servants" of the Lord, phrases which turn on the travail of soul of Christ; up to chapter liii it is always singular, after that, plural.

Compare Acts—the enlargement as taught by Peter's vision, and the conversion, Cornelius, etc.

Enlargement means more enterprise for God; world-wide occupation of territory. It means a *plan*. "Attempt large things." Strength implies development—the missionary church must be strong in doctrine, in faith, in prayer, in gifts to the treasury.

We know of no grander missionary text. The analysis is suggested by the leading words:

ENLARGE, LENGTHEN, STRENGTHEN, GRUDGE NOT.

#### LIVING ISSUES FOR PULPIT TREATMENT.

##### The God of Nations.

*O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth.* Is. xxxvii : 16.

THE difference between sacred and secular history is, that the former directly declares the divine interposition, while the latter only allows it to be inferred from its effects. But these are often so striking as to clearly show the direct action of Him who worketh all in all. It is worth while to bring to the thoughts of men such striking instances of providential interposition as may make the presence and action of a living God a present reality to the thoughts of men. Two such instances appear among recent events. One is in the case of the Louisiana Lottery Bill. Gov. Nichols sent in an emphatic

veto of the measure, though it had been passed by a two-thirds vote in both houses, and seemed morally certain to be at once passed again over his veto. He did his duty manfully, when it seemed utterly useless, and the God of providence interposed to make his blow for the right avail. The story of events is well told in the following extract from *The Voice* :

The Louisiana Lottery is farther than it was last week from a future lease of life. The Legislature has adjourned without passing the bill over the Governor's ringing veto. One House passed it, but the other House failed to do so because of the serious illness of a single member, whose vote was necessary to make the two-thirds majority required. The Legislature's time had expired, and it could do nothing more than denounce the Governor, impeach his constitutional right to veto the bill, and then adjourn. One of the most remarkable things about the contest over the bill in the Legisla-

ture has been the dramatic effects accompanying it. When the Lottery men had at last secured the necessary two-thirds vote, the death of one Senator broke their ranks, and an "anti" was elected in his place. Again the necessary number was secured, and as the vote was about to be taken, one Senator fell to the floor with nervous prostration and had to be carried home. On another day, just before the assembling for decisive action, another member was prostrated in the same manner. On one day, just as Shattuck, the leader of the Lottery ranks, began his speech, the heavens grew dark, the thunders drowned the voice of the speaker, and the lightning flashed along the electric wires in the capitol building extinguishing the lights, and the word went out, "God is fighting the Lottery Company." And after all was said and done, and but one vote was wanted to override the Governor's veto, and preparations had been made to bring the sick Senator on his couch to the capitol, a rain-storm prevented, and the Legislature had to adjourn, unable to do the Company's bidding. We know of no such a remarkable series of interruptions, seemingly providential, recorded in history, outside the Old Testament.

The *Union Signal* tells beautifully the story of providential blessing upon the brave Dakotas:

The God of the harvest has been good to the Dakotas this year, and the greatest wheat crop ever known in that region is now coming forward. The present fear is that the laborers are too few to reap it. Owing to the failures last year farm hands left in large numbers to seek employment in other States. It is probable that special rates of travel will be secured for harvesters and threshers during ninety days covering harvest time. There is an "idea" here for those grave scientists who are striving to measure the force of thought. Much of the seed sent into the Dakotas for this sowing was charged with good will from brotherly hearts, touched by the need of a brave people, who in the midst of famine scorned the liquor-sellers' gold and the gambler's bribe. Some of it was good Prohibition grain—as the five hundred bushels sent by George Woodford from his wheat farms in Iowa, and contributions just as generous, if measuring less, from many others. All of it had the blessing of the poor temperance editors, who, unable to give aught but ink and prayers, would fain believe these, too, had power in bringing about the glad results. The unthinking secular reporter says, "The growth of the 1889 lambs was phenomenal even among scrub stock," while the wool clip is the largest ever known there. Let them that have no God say this prosperity is accident; but for us, we remember the farmers of the Dakotas who went to the polls with trustful heart and single eye to vote out the rum robber and the

gambler, and we choose to believe that in that sovereign act the word of the Lord came to them saying, "Blessed be the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep." May they take the words of warning and of promise in this chapter (Deuteronomy 28) for their business policy. Then shall they "lend unto many nations and not borrow."

#### The Profit of Prohibition.

*Treasures of wickedness profit nothing, but righteousness delivereth from death.—Prov. x: 2.*

The sudden dam thrown across the path of Prohibition by the "original package" decision has brought out its strength. A convention of 3,000 delegates from the churches, Sunday-schools and Temperance organizations of Kansas met in Topeka, July 16, and amid great enthusiasm adopted an address containing the following statistics from the office of the Secretary of State.

The school population of Kansas in 1880, was 340,647; in 1888, a period of eight years, there were 532,010 children of school age on Kansas soil, an increase of 191,363 in eight years.

In 1880, the assessed value of Kansas property was \$160,570,761; in 1889 this aggregate is swelled to \$360,815,033, a gain of more than 100 per cent. in nine years of Prohibition.

As against the argument of financial decay we offer the additional proof of confidence in that fact that within five years, more than five thousand miles of railroad have been constructed within our borders, until Kansas, with her 9,249 miles of main and side track, stands second in point of mileage of all the States in the Union.

When Prohibition came, Kansas had 917 convicts in her penitentiary and a total population in the State of 996,096; after nine years of Prohibition and an increase in population of 600,000 she has 873 convicts in her penitentiary, an actual de-

crease of five per cent., notwithstanding the increase in population. Our sister State of Nebraska, with a high license system, during the same time has increased her prison population 167 per cent. The prison population of Nebraska has outrun the general growth of prohibition 47 per cent. Kansas with her 1,600,000 population, has 174 in her reform school for boys. Nebraska, with her estimated population of 1,000,000 has 245 boys in her reform school. Nebraska with 600,000 less in population, has seventy-one more boys in prison than Kansas.

For the purpose of comparison, we will parallel the rates of taxes in Kansas and Nebraska for the same years that we have had prohibition in Kansas:

|                    | Nebraska. | Kansas. |
|--------------------|-----------|---------|
| 1880 assessed..... | 95        | 55      |
| 1881 " .....       | 85        | 50      |
| 1882 " .....       | 97        | 45      |
| 1883 " .....       | 81        | 43      |
| 1884 " .....       | 76.0      | 45      |
| 1885 " .....       | 77.2      | 39      |
| 1886 " .....       | 76.2      | 40      |
| 1887 " .....       | 80.2      | 40      |
| 1888 " .....       | 75        | 34      |
| 1889 " .....       | 63.3      | 40      |

The average rate in Kansas under prohibition has been 43 cents and 5 mills on the \$100, while in Nebraska under high license it has been 56 cents and 7 mills; 13 cents and 2 mills lower in Kansas than in Nebraska. The rate has increased in Nebraska and decreased in Kansas; the Nebraska rate for 1889 being nearly 60 per cent. higher than in Kansas.

The material prosperity in Kansas as shown by the silent records is more than 100 per cent. better than that of her high license neighbor, Nebraska.

License of the great wickedness of the liquor traffic is not good, judged even by the test of revenue. But when rulers become "a terror to evil works," as God meant them to be, they and their people find "righteousness profitable for the life that now is."

### The Civil Government and the Sabbath.

*For kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.—1 Tim. ii: 2.*

REV. DR. E. C. GORDON, in the *Presbyterian Quarterly* for July, has an excellent discussion of the above subject. All will not agree with him in all particulars. The most learned and devout men differ widely as to how far any religious consideration can be recognized by a government like our own. But the point that "A Sabbath law, as a police regulation, is essential to the highest welfare of a people," may be maintained, we believe, to the thorough satisfaction of all good citizens who are not bigoted opponents of Christianity. The following striking quotation is given from Blackstone's Commentaries:

"Besides the notorious indecency and scandal of permitting any secular business to be transacted on that day (Sunday) in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day of the seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to a State, considered merely as a civil institution. It humanizes by the help of conversation and society the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labor, without any stated time of recalling them to the worship of their Maker."—Vol. IV., p. 45, side page 64.

The author quotes the testimony given respecting the economical advantages of the Sabbath by Lord Macaulay, in a speech delivered in the House of Commons in 1846 on the Ten Hours' Bill.

"For my own part," the learned historian said, "I have not the smallest doubt that, if we and our ancestors had, during the last three centuries, worked just as hard on the Sundays as on the week days, we should have been at this moment a poorer people, a less civilized people, than we are. . . . While industry is sus-

pended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor."

The author's third point is very well stated, as follows:

"There is a third reason why, in our own country especially, the civil government should enforce a Sabbath law. A very large number of the best citizens consider it their religious duty to observe a Sabbath. They may differ widely in their views as to the manner of its observance, but they regard the Sabbath from an economical standpoint as an inalienable right, and its observance from a religious standpoint as a moral and religious duty which conscience requires them to perform. It is clear that government should protect them in the enjoyment of this right and in the performance of this duty, unless their manner of observing the Sabbath should become a nuisance to their neighbors. It seems also to be clear that *the only way in which the right of citizens in this regard*

*can be protected is by some general law requiring a cessation of labor from all.* If labor of every sort is to go on seven days in the week; if men at will may work and require others to work under penalty of loss of pay or patronage, how is it possible for those who desire to observe a Sabbath to do so? . . .

In other words, for the government to do nothing would be to leave a very large part of the best citizens unprotected in what they consider the highest of human interests. The government furnishes police to guard a Fourth of July procession, or a parade of school children, or a political convention, or any other matter that interests numerous citizens and does no public injury. Sabbath observance does no public injury, but is an economic benefit, and conducive to public morality. The fact that a large proportion of citizens believe it to be also service to God should not rule it out of State protection. That would be for the State to establish irreligion.

#### EDITORIAL NOTES.

##### Political Preaching.

Is it legitimate? If legitimate, is it wise? or to take Paul's phrase, Is it lawful? If lawful, is it expedient?

The answer to the first part of the question is undoubted. It is legitimate; nay, more, it is helpful for the preacher to preach on any topic which affects the conscience of the hearers, and there are few topics connected with political action in these days that have not a direct relation to the conscience of citizens. Never has there been a time when the *moral* element in public life was so prominently brought into notice. Never a time when public men were brought more searchingly to the test of their own profession or the public demand. The time has gone by when, "it is politics," can be a sufficient excuse for immoral political action. The pulpit is the leader in morals as well

as in religion. It may, therefore, utter its voice in clear tones on all subjects of morals, and no man can say it nay.

Is it expedient? To this no definite answer can be given. Each man must decide and act for himself, simply laying down certain general principles.

1. He must be careful to preach *Bible* politics, not *partisan* politics, *i. e.*, he must make it clear, so clear that not even the weakest mind in his audience can fail to understand that his position is based on Bible teaching, that his motive is the salvation of souls, the building up of the church as the body of Christ. If he can so preach politics that every man who goes from the church door to cast his vote, shall go with the consciousness that the eye of God is on him, and that the vote he casts is the expression not merely of his

political but his religious *principles*, then he has preached wisely and expediently.

2. He must preach in *love* so that his pastoral relations to his people shall in nowise be affected. Each and all must continue to feel that he is their spiritual guide and helper, one whose sympathy is unailing, whose earnest desire for their soul's welfare is the predominant idea in all his life.

3. He must preach in *humility*, genuine humility, not laziness or cowardice. Some men appear humble because they are unwilling to take the trouble to make up their minds, others because they are afraid to take the consequences of plain speaking. The truly humble preacher is not the man who is always saying "it seems to me," "but I may be mistaken," etc., but the man who with clear and firm convictions yet realizes that he is not God, and that his wisdom is not infinite, that whatever wisdom he may have is not his own but came from the Spirit of God, and that that Spirit speaks in very diverse ways the one great truth of God.

To preach this is not merely lawful but expedient. Would that from every pulpit throughout the land such sermons might reach those whose eyes are dimmed by the glamour of political gain, whose ears are dulled by the clang of political strife!

As a nation never have we had a keener sense of what was right, never have the foes of right been more insidious or more powerful. Let the pulpit speak, but be careful that it speak from the Bible, that it speak in love, that its voice be not the thunder of personal ambition, but the still small voice of the Spirit urging men to do what they know to be right.

#### Church Attendance.

"WHY do so few mechanics, artisans and laborers attend church?"

is a question asked over and over again by every earnest pastor. The reply given to one who had just undertaken city work among such men gives food for thought. "Largely because of the drink habit, but also because as a rule their employers go." In further explanation the man, himself a mechanic, said: "When an employer takes every opportunity to get the better of his men, squeeze a little more work for the same or a little less pay, or expects them to assist him in defrauding his clients, during the week, his Sunday piety is not apt to be attractive. To fill a contract for 10 inches of stone in a foundation with 6 inches of stone and 4 of brick, does not indicate such an ideal of character as the employee cares to follow."

As we listened to these words there came to mind a story told of one of New York's most esteemed Christian business men, by one who knew him long and loved him well. "He made it a principle always to pay every bill as it came due. He never ran up an account. But—(and the friend paused) but, he would often when the bill was presented, if it was a dollar or two over \$20, \$50, etc., say 'We will make it a round sum,' pay the less amount and dismiss the man, to whom that difference very probably represented the comfort of his profit."

We do not forget that there are many employers who are not of this class; but there are too many who are, and one such, who holds a high place in the church, has more influence to keep those who work for him out of the church, than all the pastors can exert to bring them in.

The same reason doubtless operates to a greater or less extent with the young men even of our well-to-do families. We hope to present in our next number some statements in regard to them, and bespeak from all our readers careful attention to the subject, and some investigation, that they may be able to judge as to the accuracy of the statements. We would be glad to have every pastor inform himself so far as possible on two points: 1. What proportion of the young men in his community attend service on the Sabbath. 2. The causes that operate for absenteeism,