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REVIEW SECTION.

I.—THE PULPIT AND FICTION.

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A DISTINGUISHED American preacher, in the course of a sermon given in the city of Boston, made a violent onslaught on novels and drew a strong indictment against them. To make his discourse the more pointed he cited Thackeray as an instance of a common vice in novels, viz., a maltreatment of Christians, painting them either as milk-sops or knaves. It chanced that Thackeray was in the audience, and seeking an interview with the preacher after the service enlightened him on some points. It is safe to say that this minister did not again choose Thackeray to point his morals. The incident is worth recalling simply to show that in the treatment of some topics (among which surely is novel-reading) which call loudly for some treatment from religious teachers, wise discrimination is a cardinal virtue. A more timely theme than that which heads this article we cannot well imagine. Recent years have marked an enormous increase in the production of fiction. The law of supply and demand holds as well in literature as in manufactures. The demand is enormous and increasing. New novelists come into vogue every season. A successful novel is an assured source of income. The receipts of such a writer as George Eliot make a very comfortable fortune. Many novels are born only to die—never reaching a second edition. But one has only to look at the indexes of the Seaside Library or Lovell's Library to take in at a glance the amazing growth of this species of literature. In fact it is a literary phenomenon which has only one counterpart in the history of literature, viz., the dramatic tendency in the reign of Elizabeth. Then, and long after, everything ran to drama. It should seem indeed as if the novel-writing tendency would cease soon from sheer exhaustion. All possible plots, all possible varieties of human character would appear likely to be soon used up. As yet, however, this result has not been reached, unless the appearance of such a story as Mr. Haggard's "She" would

indicate the vanishing point of possible construction. In this country the cheapness of the novel in editions already named makes them accessible to everybody. In England a three-volume novel costs so much that the circulating library has to be invoked in order to gratify what else were a very expensive taste. But twenty cents here puts the same novel into the hands of any one. This has its good side, if the novel be wholesome and pure. But it has its bad side too, in the mentally debilitating stuff which is freely published, and a very bad side when the damnable trash is considered, some of which has appeared in both the Seaside and Lovell's libraries and in we know not how many others like them.

And yet the subject needs to be handled by religious teachers with a wise and careful discrimination. But it *should be handled by the pulpit.* The novel is a teacher—active when pulpits and Sunday-schools are silent, effective when these have lost their power. What ground then shall the pulpit take? Assuredly not *proscription of all fiction as injurious mentally or morally.* Such a ground could not possibly be held. The number of thoroughly good novelists and novels is too large, and they offset too strongly all of an opposite class to admit of this position. Walter Scott, Fenimore Cooper, Dickens, Thackeray, George Eliot, and among living novelists, Thomas Hardy, William Black and our own Howells would alone make any such position more than absurd. And yet some of us may have heard in comparatively recent times allusions to novel-reading as if it were, if not a sin *per se*, yet one of those very questionable indulgences which had better be given up and which are in hostility to an earnest Christian life. Novel-reading is classed with card-playing and dancing as forms of worldly amusement which are so inconsistent with moral seriousness that the only rule for a Christian is, "Touch not, taste not, handle not." It is always unwise for the pulpit to take a ground which cannot possibly be held, or held only by creating a sort of artificial conscience, which is quite as bad a thing as any evil results from novel reading. There is undoubted truth in the charge that the minds of the young are sometimes poisoned by what they read in novels. But the charge lies only against a class, and holds good far more of many a newspaper than it does of the novel. There are hundreds of novels which could be read only to moral advantage. They were written by authors of very lofty character and with a high purpose. I defy any person to read Miss Muloch's "A Noble Life" and not feel that while reading it he had been breathing the purest of moral atmospheres and had had his soul softened to finest moral impressions. So with scores that might be named. Not to dwell longer on this point, it may be said positively that a wise pulpit will *recognize the place of the novel in the reading of persons young or old.*

It has fairly won this place. Even if we urge that the modern novel,

having for its ancestors Mrs. Aphra Behn, Richardson, Fielding, Smollett, and Sterne, was in the outset of questionable moral tendency to say the least, as has happened in other cases, it has been quite redeemed. As a matter of fact the novel is of much more remote ancestry, and good Mr. Samuel Richardson in his "Clarissa Harlowe" and "Pamela" posed as the friend of injured and triumphant virtue. Walter Scott lifted fiction to its highest level as a form of literature and made it as wholesome as the air blowing fresh over his own heather. And since his time too many noble men and women have given their lives and labors to this form of literature for the pulpit to take any other position than that of recognition of the novel as having right to a part in our lives. Even if it stood simply on the basis of amusement—for furnishing a pure and elevating diversion for young and old—this would be so. The world cannot get on without recreation. In fact, modern life only seems to intensify the legitimate demand for this in its better form. Burns wrote a poem entitled "Man was made to mourn." But man was made to laugh as well, and we do well to look out for the man who has not found out the wholesomeness of laughter. I do not think Iago ever laughed, and I do not know in the world a sweeter sound than the rippling laughter of childhood. If there can be named to me a more innocent and healthy recreation than reading Walter Besant's "Golden Butterfly," I would be very glad to make its acquaintance. Good novels supply a world of such recreation to many invalids, to tired brains, to young hearts that cannot yet take on them the mightier burden likely to come full soon. But I am ready to go a step further and claim that the novel is often a good teacher. If it is not, then woe to us for our Sunday-school libraries. If these religious novelettes do not tend to make our children better we are badly off indeed. The only fault I have to find with them is on the intellectual side. They are so often poor stuff as literary performances that they tend to breed a taste for the lower order of fiction. Of late more than one good novel has been written bringing to notice the claims of the lower classes in society on our active sympathy and help. Charles Kingsley began the good work, and was bitterly and unjustly attacked for it. If any one desires to see what he accomplished in one instance at least by his novel "Yeast," let him read a letter published in his Memoirs, abridged edition, p. 143. And a good illustration of novels of this class is found in Besant's "All Sorts and Conditions of Men." The old charge against fiction, that it imbued its readers with false because dreamy and romantic views of life, in which it must be confessed there was a good deal of truth, has been largely disposed of by the changed type of the modern novel. This deals mainly with life about us, or at least so much with it that it often points lessons of no small value in morals and manliness. At any rate, let us be just and recognize the novel for what in many instances it certainly is, a moral

teacher. When this is done, then the way is open for a further position, and that is the *regulation of its use.* St. Paul has laid down a principle on which, in this case as in many others, the pulpit is called on to act—"using the world as not abusing it" (1 Cor. vii. 31). The pulpit can certainly and strenuously demand that all novels of hurtful moral tendency be proscribed. It can insist and should insist that parents keep a strict and incessant watch in this regard over the reading of their children, precisely as over their companions in life. How are parents to know what are good and what are bad? I believe that the press has done and is doing here an invaluable service. It has not failed to point out with some sternness the evil of certain novels which could readily be named. Let the parent be sure of what the novel is before it goes into the hands of the child. It would be worth the while for any parent to take some pains in the matter. Get a list of works from some one who does know of such fiction as is wholesome, and confine reading to that list. Of one thing he may be sure—he cannot proscribe the novel wholly. Better regulate and take pains about it; and here the pulpit may be an undoubted helper. There are novels published in the cheap form to which I have alluded which deserve the attention of Mr. Anthony Comstock, if it has not been called to them. These publishers are open to the charge which was brought against Socrates, of corrupting the youth. A greater moral responsibility could not well be undertaken than that of putting modern fiction within the easy reach of every cash boy and shop girl and conceding that it has been in the main well met; in certain well-known instances it has been flagrantly violated. The world laughs at all defense of such stuff on the ground of realism in fiction. Let the pulpit sound ever so loudly its notes of warning, but let it insist on wise discrimination—on using fiction as not abusing it.

And still further regulation is needful against excess. There is no earthly doubt that excessive indulgence in fiction is mentally and morally enervating, even when the fiction in itself is unobjectionable. So is too much tennis, or too much party-going, or too much devotion to the tailor or milliner. Nothing in fact needs more care than this, for the appetite grows by what it feeds on, and in consequence of the cheapness of the novel in America, at least hundreds are read now where in earlier times ten were. Like the Sunday newspaper, it has invaded the hours of worship and has usurped the place of the pastor and the church service. Such excess is certainly sin. Preachers should not be silent about it. But if they attempt proscription and not regulation they will err. For after all much of discipline in life must come in the shape of regulation in things innocent in themselves. We must teach the young this code of conduct. It is scriptural, and it is the only course feasible. There is too much that is really good in modern fiction to make any other course possible. There is one thing which pas-

tors might do for the young people of their congr gations which would exert incalculable good. If they would meet for one evening in the week the younger members of their flock and give easy and familiar talks on the best authors they would meet a ready response. The best way to forestall or cure any intellectual or moral evil is to put an intellectual or moral virtue in its place. It would be only a restful diversion for the pastor to do enough such reading in the leading authors of English literature to make such a service interesting, lively and profitable. The lives of authors are in themselves often fascinating biography. The cardinal virtue in such an attempt would be to avoid heavy and dull criticism. Let the service be popular and light, such as to waken interest in good poetry, good history, good novels. If only the latter were made the topics of comment, good would be done. Think of such evenings with Thackeray or Dickens or Walter Scott, or with our more recent novelists. If along with such historical novels as Edna Lyall's "In the Golden Days" or Miss Yonge's "Dove in the Eagle's Nest" the actual history of the time is brought in, so much the better. The historical novel is certainly one of its best forms, and many of our novelists have worked in that field.

But in discussing the subject before us, The Pulpit and Fiction, there is one part on which nothing as yet has been said. It relates to the preacher himself. *Can he make any use of fiction?* He certainly ought to keep his eye on what occupies so a large place in the thought of the time. He had better keep his eye sharply on the notices of fiction that appear in our best journals and magazines. As a rule they are fruitful in pointing out what is flabby mentally and evil morally. But, aside from this, he will often find the best sort of mental relaxation in a thoroughly good novel. I have never seen anywhere an analysis of what is so well known as *Mondayish* feeling. It is a peculiar condition, in great part reactionary. Along with a sort of physical lassitude there is a degree of nervous or mental excitement, the remains of Sunday's exertion, specially if the Sunday night has been full of "tossings to and fro." But any one who has known what it is knows the need of some pleasant tonic or diversion which will rest the excitement and be a sedative for the overtaxed nerves. There may be other equally good expedients for the cure of this ministerial ailment which, like bronchitis, is the peculiar heritage of the clergy. But a thoroughly good novel, a comfortable easy-chair, an open fire if it be winter time, an open window looking out on some fine view if it be summer time—this will certainly prove a means of rest and refreshment. He will make some excursions into regions of fancy, will be talking with pleasant people, or will be seeing regions and a society to which he has never before been introduced, and here his heart will be touched by a genuine sentiment, or there it may be fired by a generous indignation, anon impressed by some well-put observation on men and manners,

and he will rise at length only more braced for his divine calling. Possibly he may make it the occasion for renewing acquaintance with an old friend, as not long since the writer did with "Old Mortality." How welcome were the familiar characters as one by one they appeared and were interviewed! They had lost none of their charm by age, and as they faded from view the heart could only murmur "blessings on the memory of Walter Scott," for he has brought so much sweetness and light to us and to our children.

We may go further and say that the preacher can gain from fiction useful homiletical hints. For the great novelist makes careful study of men and manners. He makes careful observation on the workings of human nature. Its passions are studied. Its foibles are noted. He describes often in the guise of fiction what are actually the workings of human feelings to which many are strangers. It is not therefore an unreal world to which we are often introduced. Charles Kingsley's "Alton Locke" and "Yeast" are sketches of what he had actually observed, for he kept himself *en rapport* with the working classes all his days. In one of Professor Phelps' admirable papers will be found a study of Hawthorne. It is a close and clear analysis of that novelist's remarkable insight into the workings of a sinful soul. Here he is master. Not even Shakespeare saw more deeply into this side of human nature. And as Professor Phelps has clearly pointed out, the pulpit may gain much from such a study. Its danger always is of being too abstract, of failing to reach the people because it does not present the sin which is actually sinned, the shame which is actually felt, the excuses which are actually made, the remorse which actually stings. Much is rightly said as to the importance of a knowledge of human nature to the preacher. The Great Teacher's power consisted much in the fact that "he needed not that any should testify of man, for he knew what was in man." But the preacher does need some one to testify to him of what is in man. His own observation is of necessity limited. He may therefore supplement it by a knowledge of human nature, which need not be discredited because it comes from professed novelists. Aside from this, the preacher may pick up from the byways of fiction many a seed-thought which will ripen into an effective sermon. The writings of George Eliot are full of seed-thoughts. Her altruism, if nothing else, will secure this. No attentive reader of her novels can help noticing how often she falls into the reflective vein. Her novels have decided homiletic value. And it will happen too that the fiction will sometimes suggest a false view of life or a false code in morals or a false doctrine in theology, which the preacher had better discuss and refute. Auerbach's "On the Heights," with its teaching that the true expiation for guilt is by the suffering of the sorrowing soul, is a case in point. The preacher need not allude to the novel, but he can the better repel its injurious tone or tendency if he knows just what has been said by the novel as a teacher.

II.—THE MINISTER'S STUDY.

By Nathan E. Wood, D.D., Brooklyn, N. Y.

It is not the purpose of this essay to discuss methods of intellectual work. It does not consider the various ways of preparation for pulpit discourses. It does not give any pyschological analysis of ministerial mental operations, or prescribe any rules for the minister at his study. It is the purpose to look into the room where the minister is supposed to study, and speak somewhat about his surroundings and about the tools with which he ought to be equipped for the most efficient service. The first need of a minister's study is of course books, and the next great need is a studious minister among the books.

If the minister is devoutly and conscientiously studious the chief difficulty connected with a study and its library is vanquished. The trouble ordinarily with the minister is not that he does not have books enough, but that he does not use what he has, or if using them does not use them rightly. Many seem to think that if one is a bibliophile he must of necessity become a bibliomaniac, and that one is not literary, or at least has not the true literary instinct, unless he has the surroundings of innumerable books. But not so. It is the few great books in every department of study, thumbed and rethumbed, read and reread, which make the masculine thinkers. The choicest products of thought are the only ones upon which the minister should feast. The character of his calling, the limited amount of his time, the single and earnest nature of his purpose alike preclude the profitableness of reading everybody's *ipse dixit* on every subject. Three-fourths of all books published are only the faint echoes of the other one-fourth, or, to change the figure, weak dilutions of them. We have little time for echoes or little business with dilutions. The few books which have the stamp of imperishability are the indispensable books for the minister's library. Less time should be given to the latest utterances of Dr. X. or Professor Z. in books which very likely will perish before the sun goes down, and more time for works which will last so long as time endures. These last books the minister must have, unless he is willing to become what the people call "a real good man, but very uninteresting," or a mere windy exhorter whose words are in no way the signs of ideas. Nor should books be used simply to quote from, and so give the impression of great learning. One of the easiest possible things to do is to make numerous quotations from many authors, and so interlard the discourse with other men's words as to seem to have been a very industrious student. Possibly the majority of auditors may be deceived by appearances, but the thinking few will certainly detect the difference between industry in quotation and activity in mental assimilation. The former is weakness, the latter is power. The mental

effort required to conjure up great names of skeptics and then sweep them away with a dash of rhetoric, or to quote selected passages easy to answer, is far less than that required to follow the subtle and intricate windings of an actual living skepticism in one's own mind or in the minds of one's auditors, and then to remove the difficulties, not by quotations or the marshaling of great names, but by one's own incisive, vigorous, sympathetic thought. Books are grindstones to sharpen one's intellectual sickle for quick and sure harvestings, not shade trees under which to recline in pillowed ease. They are the implements which the intellect uses in its athletics so as to acquire toughness, alertness, strength. Books are too frequently the crutches on which the enfeebled and enervated intellect hobbles to its daily task. If books have come to think for the minister and have not aroused him to vigorous, independent thinking on his own account they have failed in their chief value. If they have made him simply a stuffed owl with all the gravity of apparent wisdom, and not a flashing Damascus blade which cuts and cuts and cuts until the heart of truth is laid bare, then woe is he, and may his books perish with him! Did you ever wonder why Paul in his Epistle to the Romans did not quote from Aristotle's "Logic," or in his Epistle to the Corinthians did not quote from Plato's "Phædo?" He was not unfamiliar with them, but what he had read he had assimilated, and the massiveness, the strength, the eloquence of the argument were all his own. Read, read, but stop whenever there are any signs of mental indigestion. Read incessantly, but think three times as incessantly as you read.

The minister's study should be in the best and quietest room in the house. It should be light and cheerful. It should not be inaccessible to the children. The influence of papa's study and a studious papa in it will be one of the great molding influences of childhood. Its good will be incalculable. The study should not be a dungeon in which are immured Calvin and Wesley, Hodge and Dick, and the father, the minister, engaged in a mysterious and unhappy struggle with them for the most part of every day. How will the children be attracted to culture and learning if their sanctuary, the library, be sombre and forbidding? It should not be the play-room, nor yet the regular family sitting-room, but the humanizing influences of the family must not be altogether excluded. It should not be in the church. The day of the cloister for us is gone. The minister's wife ought to be his best protection against book agents, insurance men, tramps, and solicitors of money for meeting-houses. The study-room itself should be attractive. The walls might appropriately have photographic views of Jerusalem and of the Palestine country; photographs of eminent men in the church, and a few busts appropriately placed. Don't put up chromos! What inspiration to study can there be for the minister in such worthless pictures? With slight expense the library

can be set in such surroundings that the very atmosphere itself would hold a charm for reading and study. The severe simplicity which sets the books in unpainted shelves in an uncarpeted room, with an unclothed wall and a generally cheerless atmosphere, savors too much either of an uncultivated taste which ought to be set right, or of a foolish asceticism which is monkish and to be condemned. Don't imprison the books behind glass doors. Have them where they and you breathe a common atmosphere. Arrange them so that they look well. Slovenliness in the arrangement of one's books, one's literary companions, betokens slovenliness in one's mental habits. Books both within and without should be an inspiration to the man toward that which is highest and best. If his books are left with broken backs I should fear that his thoughts would come to have the same sad characteristics. If they have the appearance of general shabbiness it is but too often the counterpart of the inner mental furnishing. "A man is known by the company he keeps," and nowhere is it more true than of his literary companions, his books.

Let us come now to the books themselves: 1. *The Devotional.* The minister should have a large-print English Bible on his table, not for critical or exegetical purposes, but over which every day he shall bend in spiritual meditation, not for the purpose of looking up preaching texts, but solely for the refreshment of his own spirit. Preparing sermons for other people does not of necessity afford sufficient nourishment for one's own soul. A broad, clean-faced Bible provokes meditation, and draughts from it seem sweet and clean. Do not confine yourselves to a verse, a chapter, or an epistle, by any set method, but read and meditate until the heart is all aglow with the passion fires of the truth, and the shining face of the Christ, out of the printed page of his revealedness, reflects light into your soul. These are also helps to devotion: Thomas á Kempis' "Imitation of Christ," Baxter's "Saint's Rest," Dr. Phelps' "Still Hour," William Allen's "Blood of Jesus," Pascal's "Thoughts," Augustine's "Confessions," Taylor's "Holy Living and Dying," Fish's "Primitive Piety Revived;" the biographies of Jonathan Edwards, Dr. Payson, President Finney, David Brainerd, R. M. McCheyne, A. H. Francke, George Müller, William Tennant and others. These all are invaluable as aids to spirituality in life, and so also are numerous books of lyric poems. Bernard of Clairvaux's "Celestial Country," the "Stabat Mater," the "Dies Irae," and the well-known English sacred lyrics have been and will still be sweet inspirers of spiritual devotion.

After all, among uninspired works nothing has so great power to stir the soul, enkindle all the devotional fire, arouse the spirit of consecration and self-sacrifice as the biographies of the fathers most eminent for piety and service. I can but believe that if the ministry read biography more we should reach a higher plane of character and of

self-abnegation for Christ's sake and for Christ's service. The apostles and apostolic fathers: Polycarp, Justin Martyr, Augustine, Jerome, Gregory, Basil, Bernard, Xavier, Francis d'Assisi, Luther, Melanchthon, Pascal, Chalmers, McLeod, Guthrie, Robertson, Hall, Newman, Arnold, Alexander, Carey, Marshman, Judson, etc.

Biography is intensely personal. It stirs the soul far more than the history of great events. We come into a living friendship, fellowship, intimacy with the greatest and most devout spirits of the universal church. How can the frequent commingling with such life do other than make us nobler and more unselfish men and better Christian ministers? If the department of Christian biography has been too much overlooked in the library, so also in my judgment has another closely allied to it, viz.,

2. *Sermons.* These also reveal intense personality. They unfold not only truth, but also the inner and spiritual life of their authors. Hence in the study of sermons we live over again the lives, we think again the thoughts, and catch the delicate spiritual aroma of the sainted ministry in the church which has passed beyond the shadows. What power to preach must come to him who has reverently thought over after them the thoughts of such preachers as Augustine and Chrysostom; of the glorious triumvirate in the French pulpit, Bossuet, Bourdaloue, and Massillon, and that one possibly greater than either, Father Bridaine; Lacordaire and Hyacinthe; Saurin, the powerful preacher at the Hague; the noble company of English preachers—South, Taylor, Tillotson, Bunyan, Wesley, Hill, Whitefield, Hall, Stanley, Liddon—or Knox and Evans; or the spiritual Krummacher; or from among our own ablest American brethren! If one cannot drink at all these founts of Christian thought and eloquence, let him not fail to have the sermons of Thomas Binney, Thomas Chalmers, Jonathan Edwards, F. W. Robertson, John Henry Newman, John Kerr, John Caird, Horace Bushnell, Alexander McLaren, H. S. Holland, Canon Mozley, and Phillips Brooks. If living association with these men when they are in their supreme moments of intellectual and spiritual exaltation does not ennoble us and enlarge the whole horizon of life and thought, then we may set ourselves down as incorrigible. Why should we not aim to reach, not the stereotyped commonplaces of speech on religion, but those passionate outbursts of thought and eloquence which distinguish some of those whom I have mentioned? I am sure that we need to study and cultivate more a genuine eloquence in speech, and the sermons of these men are surely the best text-books on sacred oratory. What a privilege, that we may hear these men utter to us, day by day, their noblest thought, their most passionate Christian eloquence! Who could preach tamely after reading the astronomical discourses of Dr. Chalmers, or whose method of exposition would not be radically modified after perusing his sermon on "The Expulsive Power of a New Affection," or

whose heart would not be stirred by Canon Mozley's sermon "On the Reversals of Human Judgment?" It is said that the sermon reader is in danger of becoming a plagiarist. Never, if reading in the spirit which I have indicated. Sermons are for an inspiration. They are for stimulant to our own thinking, not to supply the place of our own thinking. It seems to me that the Christian biographies and Christian sermons ought to have a larger place in our libraries, not so much for addition to our knowledge as to deepen and intensify our passion for souls, for the church, for pulpit eloquence, and last but not least, for truth.

3. *Commentaries, Scripture Helps, etc.* The minister needs the best Greek, Latin and Hebrew texts. He needs Tischendorf's Ninth Edition for the New Testament. One cannot afford to preach from passages which are now conceded to have no place in a correct text. Scholarship is becoming too widespread for him to do this without detection. Besides the usual New Testament lexicons, he should have Liddell and Scott for its breadth and accuracy of scholarship. He will find Winer's Greek Grammar invaluable. Among commentators I would place Meyer first in point of value; soon after, Ellicott, and by a considerable interval, Dean Alford (Greek edition, not English). Lange has value, but one must search through too much chaff for a very little grain. Bengel is terse and meaty. For those who are fond of rabbinical lore there is nothing like Dr. Gill. Matthew Henry has excellent reflections, is always reverent, and if one were always honest with one's self one might use him. It is better, however, to make one's own reflections. One ought to have such works as Hackett on Acts, Hodge on Romans, Stuart on Revelation, Stier on "Sayings of our Lord," Eadie on "The Minor Epistles," Godet on Luke, John, and Romans. For the Old Testament, Keil and Delitzsch, Hengstenberg, Murphy, Cowles, and in the order named for relative value. The first two, however, are greatly superior in point of scholarship.

Perowne on the Psalms is an incomparably fine work. Pusey on Daniel and on "The Minor Prophets" has no superior either in reverent or in scholarly exposition of Scripture. The authors whom I should choose treat the text exegetically and not homiletically. Pious reflections, suggested thoughts, ingenious homilies given second-hand, fall stillborn from the lips of the preacher. What he gets for himself, if it lack in profundity will have the merit of originality and also of vitality. The critical and exegetical work of the commentator is of value. The rest is comparatively worthless. One needs but few commentaries and none of suggested thoughts. These last, if used, will steadily emasculate the thought of our ministry.

Every minister should have an abhorrence of books of "Sermon Skeletons," or any pulpit crutches of that sort. They are scarcely safe to have in the study, even if the minister should have them pickled in glass cases and labelled as "specimens only" and to be handled with

care. David with Saul's armor on will make just as sorry an exhibit now as he would have done three thousand years ago. This is one of the evils which time does not seem to cure, at least if one may judge from the numerous and extensively advertised books of skeletons which are continually rattling out from the press.

4. *Theology.* I name first "Calvin's Institutes." Some able brethren have made this the one book of their library after the Bible. Profound, inexhaustible in thought and doctrine, it holds a wonderful charm for thinkers. It is no book for an indolent man. It should always be within easy reach. Fuller is always robust and honest in statement and eminently biblical. Dr. Hodge's "Theology" is one of the greatest works of this century. Its erudition and acumen are alike remarkable. One must study it with some degree of caution. Dr. Hodge's mind was eminently metaphysical, and sometimes the speculative gets the better of the biblical in his statements. One will find his work of very great value if he will be watchful to stop when Bible ends and speculation begins. Dr. Wood's "Theology" is verbose but clear, and without being a great work is a good work. Dr. Hovey is pre-eminently biblical in his statements. With a metaphysical mind, he has nevertheless held all in abeyance to a "Thus saith the Lord." His little "Compendium of Theology" is one of the safest and most valuable of recent works. As learned expositions of Arminianism, the works of Grotius and Watson's "Institutes" are authoritative and the best. We must omit mention of the ancient theologies. The number of books devoted to single doctrines is legion. We mention a few. Müller's "Doctrine of Sin," Liddon's "Our Lord's Divinity," Hovey's "God With Us," Shedd's Essays, particularly the one on the Atonement; Charnock on "The Attributes," Garbett on "The Dogmatic Faith," Mozley on "Miracles," etc. Every minister would find valuable that little book of Bernard on "Progress of Doctrine in the New Testament." It is a revelation. *Inspiration* is ably treated in works on theology, but there are many excellent separate treatises, as Gaussen, Bannerman, etc. I would not have Dean Stanley or Robertson Smith on Inspiration of the Scriptures. I should make my shelf of *Apologetics* a small one: two or three works valuable for their groupings of argument, like Hopkins, Alexander, and Butler. Few of us ought to turn aside to defend Christianity, for few of us have the necessary qualifications for such a work. Let us preach the gospel and leave Apologetics to the scholars. The Homiletical shelf should have the best works, such as Vinet, Bautain, Alexander, Shedd, "The Yale Lectures," and Dr. Phelps. For

5. *Books of Reference* one must have Smith's "Bible Dictionary" (4 vols.), the Schaff-Herzog "Encyclopædia" or "McClintock and Strong," if he can afford it, and a good biographical dictionary. The minister should not fail to have an English dictionary on his table.

One sometimes hears very ludicrous pronunciations from the pulpit and unaccountable misuse of words. A carefully thumbed dictionary would help in these matters and would aid also in the choice of synonyms, whose use always makes a pleasing variety in literary style. For general reference "The Encyclopædia Britannica," Appleton, and Chambers are valuable in the order named. Young's "Analytical Concordance" ought to be in every minister's library and can now be had at small expense.

Palestine Researches should command one shelf. Robinson's "Researches," Thomson's "Land and the Book," which gives graphic pen-pictures of life, manners, and surroundings in the Holy Land; Tristam's "Land of Israel" and "Land of Moab," Palmer's "Desert of the Exodus," the Explorations of the Palestine Society, and if possible the Geography of Palestine, by Carl Ritter, should be had.

Three or four *Reviews* may safely be taken, and in the choice one must remember that all scholarship and learning are not confined to any one denomination. In truth, a very small part of its best and real scholarship ever comes to the light of the Reviews. A secular magazine or two will have a humanizing influence on the minister, *e.g.* *The Century*, *Harper's*, *The Atlantic* or *Scribner's*.

The library must not lack in general literature. Shakespeare, Milton, Dante, Tasso must have a place, and in the crowd of lesser poets each one's peculiar taste must make choice. I should be heterodox enough to advise that Scott, Thackeray, Dickens, Hawthorne and George Eliot's novels might have a place. Time is too precious to spend on the inferior novelists, and on any should be spent sparingly. I must not pass the British essayists, but cannot stop to mention others in general literature.

Choice Histories. Michaud, Michelet, Ranke, Macaulay, Gibbon, Hume, Froude, Prescott, Irving, Motley, make a glorious array of fine writing and of fine history. I should also mention McMaster and Parkman.

Philosophy, that prince of studies, should have representation. Each philosophical system should be allowed its representative expounder—Kant, Leibnitz, Hegel, Descartes, Cousin, Maine De Biran, Locke, Berkeley, Hamilton. If one cannot make a study in all of these, "The History of Philosophy," by George Henry Lewes, will prove valuable, although one needs ever to keep in mind who wrote the book and his strong skeptical bias. The same is true of Morrell's "History of Philosophy," only that his bias is in an entirely different direction. As to *Science*, what shall one say? Read everything, believe nothing, and wait! I have purposely left to the last *Church History*. This microcosm of the church is too little studied. Full of lessons, full of inspiration, full of warning, it ought to hold a chief place in the study of the ministry. The past must furnish guidance to the future. The careful and pains-

taking examination of the growth of the church, the evolution of Christian character, the errors, the false doctrines, the struggles, the defeats, the triumphs of the church, have a living, abiding interest and one worthy of prolonged study. Eusebius, the father of church history; Mosheim, heavy in style and fettered by a false method of historic treatment, yet valuable; Kurtz and Gieseler, Dean Milman, Conybeare and Howson, Schaff, but best and greatest of all among modern historians, Neander; the history and development of doctrine by Shedd or Hagenbach; the history and development of life and events by Eusebius and Neander—these lines of study should have a foremost place in the minister's attention, and these books should be his handbooks. A moderate sized library of works in the various lines of biblical study is herein indicated. It is not intended to be an exhaustive list of books which the minister needs. It is rather the necessary nucleus, and of books which have a permanent value.

The list seems formidable, but in our time all knowledge lies in the minister's domain. He must be omnivorous in all the chief departments of mental industry. He may not say of anything, "This has no interest for me," or "This is not practical to my work." All knowledge is practical.

But now a word in regard to the *buying of books*. The rule which Dr. George B. Ide is said to have laid down for his own guidance commends itself as thoroughly good. Never buy or read a book unless it has been on the market at least two years. If at the end of that time its reputation is established and it is still in demand, this will be *prima facie* evidence that it may have something of permanent value in it and is worth your time to read. Assuredly his own library, as an illustration of his method, amply justified his rule. Much time and money would be saved to us by the observance of this rule. Life is too short to busy one's self with the ephemeral literature of the day. Life is too urgent for such waste.

If you ask, What is the smallest possible minister's library? we would answer, the Bible. The next smallest would be the Greek and Hebrew Bible with lexicons, Young's "Concordance," Meyer's "Commentaries," Keil and Delitzsch, Murphy and Perowne, on the Old Testament; Smith's "Bible Dictionary," Neander's "Church History," Calvin, Hodge, Hovey's and Watson's Theologies, a few volumes of sermons, a few biographies, and a Webster's Dictionary. The minister who would live and grow *must* find time for study. He must deny himself of idleness, of gossip, and of ephemeral literature. Our own intellectual pond will be shallow and will most certainly run dry unless we shall supply it freely with a perennial stream from the immensity of a past of profound thought and experience.

We cannot close this essay without expressing the earnest conviction that the ministry of to-day more than the ministry of any other time

in the history of the church needs the humanizing influences of the very best of general literature upon its own thinking and life. We seriously doubt whether the prolonged study of the technical questions connected with professional theology, or with the so-called critical thought of our time, will make men as able ministers of Jesus Christ as will studies in some other directions. We do not say this simply because the times are impatient with the spirit and forms of dogmatic theology. The minister must have a theology, but it is doubted if he must have also a stock of hypercritical thoughts. The danger of dogmatic theology as well as of criticism is that it will forge a strong ribbed armor of steel in which the living man will encase himself, so that he cannot go out to others nor they come in to him.

The minister of the gospel must always wear his heart upon his sleeve where any man can touch it. He must be intensely human in his sympathies. He must be every inch of him a man, and however great his professional learning, it does not free him from the necessity of observing the common moralities, the common courtesies, the common humanities of life.

III.—ILLUSTRATION IN PREACHING.

By Rev. Theodore E. Schmauk, Lebanon, Pa.

Let the preacher illustrate. To illustrate is to throw lustre upon thought. Thought may be rendered lustrous by a brightness cast over it from some exterior illuminating source, or be made to shine by a native radiance brought out from within. Some thoughts are diamonds—stars and suns emitting sparkling rays of their own.

The grand purpose of illustration is to make vivid and so to impress. Nature is herself the supreme illustrator. By the pure harmonious intensity of her white light she will bring up every color in the landscape "to the highest possible pitch and key," and bring out the exact relief and relation of objects against and to each other, "with a thousand intermediate tones and distances." This is general elucidation. Then by the gleaming, pointed flash of her high light on a single spot or object she will render it so vivid as to throw everything else into definite shade by comparison. This is special illustration. The emphasis of her brilliant "golden blaze," of her many degrees of light and shade, of her passages of sunlight and shadow, are perfect and almost beyond the attainment of human art. Just as nature illuminates, emphasizes and renders a scene of earth impressive to the physical eye, so the preacher is to illustrate his fields of truth for the spiritual eye.

Perfect lustre is light, purity and glory. Thought must be *lighted up* in order to become luminous to the mental retinas of those viewing it. If the illumination is perfect in quality and quantity, if the light

is neither lurid nor colored, thus attracting attention to itself, but is a clear, simple, translucent, revealing medium, the lustre of the thought is *pure*. If this illumination is so placed as to bring out not the trivial or the mean but the noble in the lighted-up thought, the lustre becomes *glorious*. Defective lustre is due to lack of light or clearness, lack of purity or simplicity, lack of glory or native splendor.

It is possible to preach without special illustration. Some preachers are peculiarly gifted. Rejecting all abstract or technical form as mere husk, they also reject all particular and detailed illustration as mere impediment, and so clothe general statement with native simplicity that it shines out of its form equally clear and equally deep, and impresses all the more quickly and all the more profoundly. The heart of things is before your eyes. It matters not whether your eyes are those of a child or those of a philosopher. Such lucid, white-light preachers are rare. Most speakers need to employ special illustration if they would convey thought. There are many fine thinkers in the ministry who present almost matchless thought, and who yet are unsuccessful preachers because they do not convey thought. Presenting thought is not conveying thought, and the difference is the essence of preaching. The writer dare be satisfied with simple perfect embodiment of truth ; his thought will have time to sink in and make its own impression. Besides, he can select an audience able to appreciate his forms, or he can wait for posterity to read. But if the spoken word be not conveyed, conveyed immediately and to the very audience—rude and unselected—now present, it is lost forever. Beecher, Talmage and Spurgeon gained their hold and rendered their thought so effective upon the masses to a great extent through special illustration. Truth in pictures attracts more than truth in abstract symbols. The illustrated magazines and weeklies and even the great dailies have seized upon this fact in human nature and rendered it tributary.

Special illustrations are powerful for various reasons. One great class impress because they *explain*. All comparisons, analogies, parables, fables, allegories throw lustre and brightness upon truth by explaining it. They emit a clear, high light upon the emphatic point in the truth. They make its strength apparent. They bring to the front its peculiar tendency. They correct what would otherwise be our estimate of the subject or of its relative parts by showing us clearly what one thing is like, and what another is unlike. After the explaining illustration, we see the whole subject in a "new light"—in a light that would not have been cast upon it without the use of the comparison, analogy or parable. We are shown what "the kingdom of heaven is like unto." One of the strong elements in Henry Ward Beecher was that he walked forth into nature and into life and everywhere saw what spiritual truths were like unto, and came back and told the people. The broad completeness and calmness of nature in his similes brought

flooding beams of sunlight, widely illumining, into the mental field before him. Cultivate the power to elucidate obscure or difficult truth by portraying it in the broad and sweeping outlines of the explaining illustration.

Another class of illustrations are those that *exemplify*. While the explanatory illustration is a light upon the thought from without, the example is a light from within. Exemplification is the use of a well-known and easily-recognized particular along with or in place of the whole; a representative detail in place of or along with the general truth; a familiar individual in place of a species, a species in place of a genus. It is adding life to logic. If we enliven, we shall impress. The more attributes we strip off from pure being, the more life we eliminate; but to the ordinary man the luminosity of thought is in its life; deprive it of life and it becomes incomprehensible in its logic. By illustrating, the logic may lose universality, completeness and breadth; but in speech, uttered once and lost forever, and especially in persuasive speech, it may be well to sacrifice breadth to intensity. Accuracy need not be lost.

General truths are neither more important nor more effective with the ordinary Christian than special truths. In Nature and in Scripture God speaks to us in special truths. It was the philosophers, not the Saviour, who enunciated general truths. He clothed nearly all his teaching with illustration. Without a parable spake he not. The fields, the sky, human nature, the family, business, politics, farming, well-known history, were the spheres from which he drew. The learned theologian sins against his people when he preaches in philosophical, not in living forms. He is deservedly unpopular. Let him go back to his audience of scholars: he is not fit for the people. When our thought is to be carried home to people who are not thinkers primarily and as such its dress should not be general and speculative. A popular sermon can be the embodiment of sound theology. Remember the Saviour: never spake man as did this one. The common people heard him gladly.

There is a third class of illustrations. In rendering a point lucid and vivid, they at the same time also *prove* it. They may explain or they may exemplify, but they do more: they confirm. They carry with them the conviction of argument. They are cited for that very purpose. They are appealed to as a proof. It is thus that Joseph Parker, in the heat of argument, hurls out an illustration in confirmation of a point stated just before. Such illustrations not only illumine the thought, but actually set it on fire. They are the lightning-strokes of language.

Again, the pulpit being under the most pressing necessity of conveying much in little, needs the illustrations that *epitomize*. They are the shorthand of the tongue. They condense a world into a picture of

three words. By a few vivid strokes they bring up before the mind a great complex of facts and relations, an intricate spiderweb of thought not to be set forth satisfactorily in a literal statement of many pages. By seizing on a few salient points or on a single representative situation they get the mind to recognize at once the totality of an idea, with many of its important but intricately winding ramifications. In the twinkling of an eye they paint for us the great relations, the numberless attitudes, the minute expressions of a truth, whereas otherwise they could only be slowly unraveled thread by thread, and painfully described word for word. They pack a chapter of long-tailed sentences into a nutshell.

Illustrations may furthermore be classed according to the relative degrees of beauty or dignity with which they tend to invest a subject. To *dignify* and to *beautify* are a definite and important though always subordinate function of illustration. There is a vast difference between the rough or homely cartoon and the magnificent fresco of the same thought. Much depends on whether the truth is illustrated by fact from a higher or a lower range, on a grand or on a petty scale. What mighty crescendos, what tiny diminuendos are possible! The picture may have the volume of a fiery sea, or may be the little flame-flake of a single facet. The lovely violets and sea-greens, and blood-red ruby and pure blue, and sunset purple and orange gold, and enveloping, dreamy, luminous haze, and brilliantly coruscating tips of wit, are all to be thrown over or out of a subject by illustration. Illustration has the power of casting a halo of biblical sacredness or a glare of saloon coarseness about a theme. It can illumine with the arc-light or the torch, with the electrolier or the tallow dip, with the locomotive headlight or the opalescent shade of a library lamp. Such power is dangerous. It is dangerous to give a subject more beauty or greater dignity than its own nature will bear. It is all wrong to lend imaginative beauty or verbal dignity to a thing which has neither beauty in fact nor dignity in fact. To attempt to cause a truth to shine in borrowed attire is equally hazardous. The dangers of illustration I have thought sufficiently important to deserve separate treatment. The great preacher will seek out the pure lustre and native splendor of his theme.

Let no one complain of a lack of sources from which to draw illustrations. The world is as full of them as a forest is of leaves. The heavens and the earth seem to have been made in order to furnish concrete illustrations of abstract truth. Every drop in the mightily flowing stream of history, every wavelet in the boundless ocean of life, is an illustration of something. The vast universe of the actual, both in its totalites and in its details, with all its facts and all its relations, and beyond that the still more vast, shadowy, aerial outlines of the possible and the thinkable, are open to our use; invite us to multitudinous insights and colossal combinations; beg us to cut the timbers, pluck the

branches, fruits and flowers we need. Pinnacles, soaring skyward like the Himalayas in their strength and glory, are placed at our disposal. The silver star-point of the upper heavens is not too high and the shadow of the daisy under our feet is not too lowly for our use. History comes forward with her beautiful tales and fables, heroic myths and legends, wondrous mythologies all embalmed in the classics. She tells us that these treasures are polished gems, dignified, elegant, and above all safe, for they are so remote to the people's consciousness as to be guaranteed not to stimulate or excite by attracting to present issues. Then she displays to us the grand events of the nations, the statesmanships, the wars and contests that she has caused to be begun and finished and stored away for the orator's use. She unpacks for us the bales of biography, and out roll the anecdotes, incidents, reminiscences, characters, situations, as luminous as glowing sparks or intense points of fire. Nature comes forward and leads us into her beautiful world of flowers, of plants, shows to us the wonders of animal life, points us to the rocks and the waters, and carries us up into the sublime world of the constellations. "Take these," she says; "any of these you may have." Man comes and throws open the doors of his family life and bids us behold the beautiful, tender relations and lovely beings that crystallize so much truth in themselves. He escorts us through the mazes of society, pointing out the formal fetes and the everyday haps. He shows us through his departments of business, lets us peep into politics, invites us to his places of amusement and of worship. Stationing us at his window or guiding us by the arm upon the sidewalk, he exhibits to us the demeanor of the passing thousands of his species. "Here," says he; "take your lights from life. You may provoke the critic and offend taste and excite the feelings, but you will impress your hearers with the reality of things. You will stir to action. The lantern of homely common sense is more useful to men than the fairy lamp of beauty or the taper of elegance." Then science steps forward with her claims to present attention. Then the arts encircle you with their ring of beautiful hands and lead you, a willing captive, through grand halls whose massive piles of architecture, whose frescoes and paintings and sculptures, whose treasures of literature, are to be had by you for the asking. There is nothing lovely which they will not yield up for your sake.

O fortunate orator, how all beings combine to solicit thee to take of their treasures! How easily the lustre for thy thought is to be discovered! How foolish not to avail thyself of such opportunities!

IV.—THE WAY TO PREACH.

BY NATHANIEL WEST, D.D., MINNEAPOLIS, MINN.

THE following extract from a precious book entitled "A Cordial for Fainting Souls," published in 1648, and whose gifted and grace-endowed author was a young minister of but twenty-six years of age, who calls himself "an infant of days," the Rev. John Collings of Norwich, England, must be acceptable to the best readers of THE HOMILETIC REVIEW. It speaks for itself and needs no comment, save, Would that the Lord's prophets could all feel and speak in the same way! The reader will judge for himself what part of it applies to our own present age in reference to pulpit ministrations. It occurs in the General Preface to the work.

"It is a sad Age in which we live; an age in which most of our time is spent in *tithing mint, anise, and cummin*, while we neglect the weightier things of God's law. Disputing opinions hath eaten up the religion of Christ. We are all too apt to spend more time in examining our brethren's tenets than in searching our own hearts. How much of it and of our books are spent in quarrelling for the *Jus Divinum* of a Church Government, which is but as mint and anise to weightier things! Yet I am not of so loose principles as to think that the Government of the Church is a mere circumstance. Every truth of God has the brightness of a star in its forehead, but of these stars some differ from others in glory. Search the Scriptures and see if the things be true which thou meetest with here, and if thou findest them so use them as a handkerchief to wipe the tears from thine eyes. I have endeavored to neither darken them with misty expressions, nor yet paint them with beauteous vermillion. I had rather they should capture thine heart than take thine ear, and be to thee rather an object of meditation than of admiration. I remember that true speech of Jerome in his Epistle to Nepotian, instructing him how to preach: '*Docente te, in Ecclesiæ, non clamor populi sed gemitus suscitetur, lachrymæ auditorum laudes tuæ sint. Sermo Presbyteri Scripturarum sale conditus sit. Nolo te declamatorem, et sabulam, garrulamque sine ratione, sed mysteriorum peritum, et sacramentorum Dei tui eruditissemum. Verba volvere et celeritate dicendi apud imperitum vulgus admirationem sui facere indoctorum hominum est. Nihil tam facile est quam vilem plebeculam et indoctum, concione linguaque volubilitate decipere, quia quicquid non intelligit, plus miratur.*'*

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* "I would that thou shouldst preach Christ in the Church, not that the people should be provoked to humming but rather to sighing; that the tears of thy hearers may be the praise of thy sermon. The sermon of a minister should be seasoned *sale scripturarum*, with the salt of the Scriptures (he doth not say *salibus* with idle querks). And he goes on to say, I would not have thee like a declaimer in the schools, or a brawler, or one that should have a great deal of expression without the substance of reason; but one that should be skilled in the word and ordinances of God. In short (saith he), it is the trick of dunces to rumble over words, and by their mere expressions make people admire them. For there is nothing so easy as to deceive an unlearned people with a voluble tongue, for by how much the less they understand, by so much the more they admire."

"And yet was not this the design of our old Cathedral and University preachers? Nay, is it not yet also of many in this city that have not left off making use of the pulpit to tell us what they have of Greek and Latin fathers in their commonplace-book? A generation of the worst of men (ministers of the gospel shall I call them?) who go about to convert and heal souls as the devil heals diseases, by charms that the patient understandeth not. Their whole design is plainly to make people admire them. To this end they preach as if the days of Pentecost were continued still! They are Galileans! And their hearers too! Yet if Parthians, Medes, Elamites, and dwellers in Mesopotamia were there, they might also hear something of their own language, and something, too, that possibly neither the preacher nor the hearer understands! They are admired. *Verily I say unto you, they have their reward!* Observe how these men court with their jests and spirts; how ambitious they are to smooth up their sentences with an *esse posse videatur! Such* PULPIT-MONKEYS *bring the ordinance of God into contempt, and make the word of God of none effect.* They may well be styled '*opprobrum evangelii!*' Thus saith the Lord unto the shepherds, Should not the shepherd *feed* the flock? Woe to you shepherds that feed yourselves with the wool of admiration, and eat the fat of applause! The diseased have ye not strengthened, neither have ye healed the sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost. Ye shall one day, without repentance, hear your reward in plainer English! Matt. xxv. 41. While these men feed themselves the hungry soul starves at meat, crying out, '*There is death in the pot!*' While poor souls cry for bread, these unnatural fathers cheat them with stones, and while they call for fish, they beguile them with scorpions! My heart bears me witness that, in these following pages, I have labored not to smooth, but to settle thy soul, which must be done by putting thee on trust in the Lord. If thou mislikest these sermons for their plainness, know that I had rather displease thy taste and teach thee to rectify thy palate, than by studying to please thy childish tooth, lose the advantage of speaking to many another's heart. Read them. Thou shalt not read and not learn something. If thou getteth no good in relation to the intended end, thou shalt learn yet a lesson of the poor creature's nothingness, and give glory to God, by looking to him for thy soul's peace. If from anything in these sermons thy soul gets comfort and settlement, let thy and my God have all the glory, and his soul the benefit of thy tears and prayers, who is, and shall be forever

"*The Worthlesse Ambassador of the Lord Jesus,*
for thy soul's good and peace.

"Given, from my study in Chappel-field-house, in Norwich, August 17, 1648.
"JOH. COLLINGS."

As we read the Preface, and then the book of 265 pages, on the one text, "*Lord, increase our faith,*" and find not only the "cordial" but the honeycomb and the balm on every leaf—a work so full of the soundest theology, deep spiritual experience, masterly solution of the most difficult problems in the field of Christian casuistry, and fragrant with the rich odors of divine promises to troubled souls—we are constrained to ask, Where is the American minister of "*twenty-six*" summers only, or of *sixty-six*, who can think, write and speak as did John Collings?

V.—HOW TO PRESERVE THE RESULTS OF READING.

BY REV. WILBUR F. CRAFTS, NEW YORK.

"READING makes a full man," eating makes a fat man, but neither fullness nor fatness is a proof of strength. In these days of popular books and fascinating magazines and racy papers, there is almost as much danger of gluttony and gossip at the reading table as at the dining table. The art of reading is therefore the art of skipping—skipping the better for the best, and the best until the best time. Never read to-day what you can read to-morrow just as well or better. Such procrastination is the banker of time if you have some plan by which the books or chapters or articles you skip because they are on a topic which you are not yet ready to study, but expect to be, can be kept at command so that you may turn to them, when the hour has struck for their reading, as quickly as you can turn to older material on the topic in cyclopedias.

And if we should index and classify what we only *suppose* important in our *skippings*, much more should we make available for instant use at any time whatever we *know* to be important in our *readings*, whether a line or a page. And we should count important not only what is on our side of any controversy, but also the best and worst arguments of our opponents, that we may both state them fairly and meet them conclusively. Even shallow sayings may sometimes be important as exact illustrations of shallowness.

It is a good plan to mark the preserves from our reading—what we regard as true with blue, what we regard as dangerous with red, and what seems doubtful with green.

When one has a large library there is econony of time in arranging it topically, on some comprehensive plan, by which books of a feather will flock together, so that any one of the family will know as well where to find books on science or art, on the Bible or temperance, as a New York merchant knows on what street to buy leather or paper.

These coarser elements of classification need only a passing recognition. The chief difficulty is not in finding one's large stores of material on the great questions, such as the Sabbath or Temperance or the Indians or the Negroes or Labor, but in finding, with equal facility, that important two-line clipping you laid away last summer, which bears on a winter topic, about which you have not gathered any other material, and gives a statistical statement that you only half remember but wish to quote accurately, with the name and date of the paper, which if you are wise you always put on every clipping to show its indorser. The chief difficulty is not in finding your commentaries on John when you wish to preach on its 10th chapter, but in putting your hand, with equal readiness, on the notes you made in using this chapter

for a prayer-meeting topic five years ago, and also on the beautiful bit of exposition in regard to it which you remember to have read in some book of George MacDonald, but cannot recall in what book, much less on what page, nor yet the substance of the passage.

A minister needs to store material especially in three lines: First, with reference to Scripture exposition and illustration, which will include also matter about doctrines and duties, sorted under the strongest text in each case, with cross references in his topical index; second, with reference to timeliness, which will include material especially adapted to the various sacred and national holidays and the various months and seasons; third, with reference to everything not included in the two preceding divisions, since everything can be turned into sermon illustrations to show the characteristics of God or man or devils.

As for myself, in order to provide for the first and second of these needs I have secured a case of 365 pigeon-holes (and a few more), and divided the Bible up into 365 sections, one for each day of the year (a part or all of each section being suitable for family worship), and each of these sections, with the date, is indicated on the front of a paper drawer that belongs in one of the pigeon-holes. The front of the drawer is only partly covered, leaving at the top an opening of a quarter of an inch across the whole width, so that scraps and notes and references may be sorted in from the receiving box once a week, in some leisure hour, as rapidly as a postmaster sorts the mail into the letter-boxes. The width and depth of the pigeon-holes is arranged with reference to the sizes of paper used, six inches wide, nine inches deep. The height of the pigeon-holes is arranged with reference to having the top ones within reach as the owner stands on the floor, and the width is determined by the place it is to occupy—in my case seven pigeon-holes in width, and the top row seven feet from the floor—which makes the 378 holes each a little more than one inch high. The case is divided in three parts for easy handling in case of fire, each part being eighteen holes in height. Three drawers, each one foot high, raise the lower row of holes from the floor, and each one receives the overflow of one-third of the pigeon-holes.

Into the pigeon-hole for January 1 and Genesis 1, references, notes and clippings bearing on either the day, or the chapter are placed; so on other holidays. Material about winter in general goes into the pigeon-hole for the first day of winter, Dec. 21, as well as matter on the Scripture section for that day. So with matter about each of the other seasons.

Any material that comes to hand or to thought appropriate for the next preparatory lecture, or the next communion, or for the reopening sermon of the next autumn, or for the good-by sermon before the next summer vacation, or for the Sabbath-school review at the end of the quarter, is safely deposited against the day when it will be needed in

this intellectual savings bank, which is also a "supplemental commentary" and a reservoir of timeliness.

For those who lack either the room or money for such a set of pigeon-holes, or who do not have deposits enough for so large a bank, 365 large envelopes arranged in a drawer or on a shelf will carry the same plan on a small scale. In that case the envelopes should be divided up, grouped by months or by Bible books or sets of books (Pentateuch, Historical, etc.). Each envelope should be distinctly labeled and cut open at the front end and at the top for facility in putting in new material.

A minister needs also some plan to meet the third need mentioned, some way to keep always at command his miscellaneous gleanings on many topics—cuttings, notes, references, pamphlets. "The Supplemental Cyclopedia" is the most scholarly arrangement for this, but a cheaper one and very helpful is a set of index file cards, 9 x 6 inches: A, Ae, Ai, Ao, Au (y), B, Be, etc.

Here among my papers I come on a leaf from my pocket notebook giving a fact heard in conversation, "*For second Sabbath in June, when people are planning where they will go for the summer.* At one of the popular summer resorts last summer a respectable young man became 'dead drunk.' The other young men at the hotel at once arranged for a 'wake,' 'laying him out' on the billiard table, with the usual array of candles and liquors, and holding a drunken carouse, over which their young lady friends only laughed in great glee when the blear-eyed youths made their late appearance on the piazza the next morning. To such places Christian parents take their sons and daughters to make fashionable matches, often to find Lucifer in other forms, and so turn a summer's recreation into eternal damnation."

This note suggests the importance of preserving accurately the gleanings of the ear as well as those of the eye. A notebook in the pocket is a bank book of riches if faithfully used to record with exactness, at the moment, the important points heard at lectures and in conventions and conversations, and especially one's own thoughts, which if not caged may be beyond recall when wanted.

VI.—DOES DOMINION OVER ANIMALS INCLUDE DESTRUCTION?

BY CHARLES S. ROBINSON, D.D.

SITTING beside a friend at his own table once, the casual remark was made by me that I had noticed he was not fond of lobster as an ordinary article of food. He replied, with a peculiar sort of abashment, something like deprecation in his manner as he spoke, "No, and quite likely you would laugh at me if I gave you the real reason. We used to be very glad to have it years ago, but one day while I was doing some fussing kind of job down stairs I happened to go into the kitchen; to my horror I heard screams that sounded like the shriek of a baby coming from the range. I rushed toward the fire,

and there I saw a great living reptile swimming and crying out in agony in the scalding water in the pot. It leaped this way and that in its desperate struggles to escape from the awful pain, but of course it finally succumbed, turned over on its side and died, and grew ruddy and red, just as it looks on the sideboard. I rebuked the cook for such cruelty, and asked why she had not killed the poor creature before plunging it into the hot death over the fire. She answered with all the enthusiastic professional amazement in her eyes which an artist in her calling might be expected to exhibit, 'Why, sir, it would fail in color if it was killed first.' "Since which incident," added my sensitive friend, "we have never used for food any creature of God that needed to be *boiled alive* to be palatable." Then after a moment he said again, "I presume you think our notions are extreme; but I seem to hear that poor thing screaming like a baby, and it sickens me always to imagine myself eating its flesh."

Now the fact that most persons would call this story a very odd illustration for a preacher; that some would deem the sensibility which shudders at a lobster's boiling in the dinner-pot a mere mawkish sentimentality; that others would be shocked at the thought of being challenged for abominable cruelty in thus treating a mere monster from the ocean; this fact and others like it show that the time has come for an honest question to be put: Does the dominion over the lower animals of every grade include cruelty toward them, disregard for them, destruction of them—all in one fell sweep of merciless subjection?

It certainly goes without the saying that there is no common law on this subject, no unwritten principle of the ages that may be pleaded for our authority: we demand a special enactment of the Almighty in person. Only the Creator has this mighty right of disposal of his inferior creatures. There is need of a declaration which shall be absolutely peremptory and unmistakable. This we have in the record itself: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Among the pictures at Apsley House was one bearing the name "Van Amburgh in the Den with Lions and Tigers." This was painted by Sir Edwin Landseer after the instructions of the Duke of Wellington, who owned it. The artist used to relate how the great warrior took the Bible in his hand to point out that passage—this one we are now studying—in which dominion is given to Adam over the earth and the animals. In the end he went further, and caused the very verses to be inscribed on the frame as the authority which conferred on him a privilege of power over the brute creation, and gave to himself what he termed "the great commission" to use the beasts in battle and for food in the chase.

This, then, being our charter of privilege under the primal constitution of things, it becomes us to examine exactly what it includes and implies. What are our rights, our obligations, our restrictions?

I. The language is plain as to the rights possessed by the human race. There would be no need of going any further if men had remained pure and holy, gentle and sinless, as they were made at the first.

1. For one thing, men have the right given to them of using animals for their food. We may slay them for that purpose; that is stated with perfect clearness. We may eat the eggs of fowls, the flesh of beasts; we may domesticate them for the purpose of slaughter. We may take the cow's milk, seize the bee's honey, gather the fish's spawn.

2. For another thing, we may employ animals for our service. No one can need any proof of this. Jesus rode a beast into Jerusalem; it is a common consent of the Scriptures all through which renders debate unnecessary. If a man's life is to be saved by speed, a surgeon would not sin in riding a horse to death when it was necessary. If war rises and the cause is so just that men may expose their lives in fighting, then they may force the beasts into perils of the field even unto destruction. We may train pigeons to fly through the air, and teach a dog to hunt hares, and an elephant to perform profitable tricks in the show. These aid us in the earning of our living; and that is granted.

3. In the third place, we have the right to use animals for comfort. Adam and Eve set the early example of employing skins for their clothing. We may use the otter's fur, the lamb's wool, the silkworm's cocoon; we have a right to a whale's oil, a walrus's teeth, an alligator's hide, an elephant's tusks, a goat's hair, a swan's down.

4. Yet again it seems plain that we may claim the help of these lower creatures in our recreation. There are harmless amusements that are in a sense necessary to our well-being; this comes in logically as a part of real service. Pleasure-riding with horses, aviaries for the notes and plumage of birds, goldfishes in ponds, deer in the parks around our mansions, dogs for comrades; all these are legitimate.

II. But now what do all these privileges involve? What are your obligations and mine toward the brutes we thus put into our service?

1. First, we owe them all ordinary care, food, shelter, and protection. There is no way of specifying the particulars; everything is due these creatures to make their lives tolerable, from a decent harness and an easy check rein to a clean blanket and enough straw. The man who cannot feed a horse has no business to own one. And when that sober extremity of dying comes on, and they have to part with life in a self-surrender for ours, they should be put to death as painlessly and as swiftly as possible. Brutes have no apprehension concerning any eternal hereafter, as we have; they fear nothing but wounding and laceration and pain; they should be killed suddenly, and without having to look on others of their kind butchered and struggling around them.

2. Then again, we owe these animals consideration. It is really delightful to find how much some of them do receive in our ordinary life in this land. Indeed it seems fairly pathetic sometimes to think how little the brute creatures know what some dear, good, kind friends, in a season of peril or pain, have been trying to do for them. Men who are gentle and forbearing frequently go out on foot through a storm rather than bring their tired horses into the snow again. We know there is a society to protect cats from cruelty and miserable puppies from abuse; yet cats sneak around the corner and puppies dodge into alleys without ever so much as looking at or understanding the sign over the door of the refuge. Farmers have suffered again and again while gathering the frightened flock of sheep into shelter; no one knows this but God. A poor blind horse plunges over into a hole and comes down upon heated steam-pipes beneath the pavement; there he groans and struggles as he slowly broils to death. Afterward you meet the dull driver,

and he says with rough tears in his eyes, "The worst of it is, the old fellow never knew how hard I was working for those five hours to get him out!" It was God who knew it, however, and the man himself in his soul knew it.

3. And then, likewise, we owe these dumb creatures pity. For an awful change has passed over them for our sake. They are fallen; they have been cursed for the sake of human sin. They groan and travail in pain together until now, waiting for redemption as we do. But not an animal was in the sin, only in the suffering. God has respected them. He made his covenant with them after the flood just as he did with Noah, mentioning "every living creature, of the fowl, of the cattle, and of every beast of the earth." He saved Nineveh because of the infants and of the much "cattle." Even the worst-tempered of beasts are going to be better by and by. The wolf shall lie down with the lamb, babes will play with the asp and the cockatrice, and the lion shall eat with the ox. So all creatures on the earth are to join in the final song.

III. We reach now in proper course the consideration of the last point mentioned in the outset. What are our restrictions in this permitted dominion over the lower animals? Is there a limit to our right of any sort whatsoever? And if there is, what are its specifications?

1. Surely, it must need no argument to prove that we are not authorized to abuse them in any form, manner, or degree, under any false or special pleading, for any pretense whatever. The right to use does not include the right to injure or destroy.

Not long since there was passing through the street in which I have my home a young man with an ordinary young woman of the period by his side. He had a small whisker upon his face and a slender whalebone cane in his hand. The pavement had been torn up, and probably the stones were warm with the fire which had been needed to thaw the frozen ground; for there sat a lonesome cat upon the top of the pile, looking as if she had achieved just a moment of comfort in her thin and wretched sort of life. This great bully saw his chance; he crept up behind unnoticed, and in the instant of approach let fall the stinging stroke of his stick across that poor creature's back. With a wild scream at the intolerable pain she disappeared into wretchedness again. And the miscreant who struck her so outrageously went back to the sidewalk chuckling, and walked on with a conscious swagger of superiority. A man who would do that is a coward and a brute; if the girl had spit upon him to show her contempt for so vile an action she would not have been coarser than he was.

2. We are forbidden also to make animals the unconscious instruments of their own injury or destruction. There is no spectacle worse for a man's heart than that of a battle between dumb creatures, generated or fostered by human viciousness and baleful ingenuity, just for amusement of the bystanders. Cock-fighting, bull-baiting, dog-fighting are of the most infamous character in the category of crimes.

It is a direct appeal to the disposition which our sins have corrupted when such animals are urged into malevolent conflict with each other. It is actually taking advantage of their curse which they are enduring for nothing but the wickedness of our own race. Men inflame the passions that men have begotten, and then stand by looking on just for diabolic fun. How can a Christian man witness such things and then go home and sing, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest

man and beast." The better words for him would be found in the shame-faced confession: "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have I the knowledge of the holy. So foolish was I, and ignorant; I was as a beast before thee."

3. Then likewise we have no right to take the life of these animals in mere wantonness or waste. Once I saw a passenger on a vessel just entering port go down deliberately to his stateroom for his pistol that he might shoot the great white gulls that came to give him an unsought welcome as he neared his home. In the sight of all of us he brought down into the water one after another of those large beautiful creatures, and laughed as he left them tinge-ing their feathers and dyeing the crests of the waves with their life blood. A man who would do a thing so wanton as that would beat his wife, would stone his neighbor's children, would slap his own mother's face, if in a land of law and decency he dared so to do. Much of what men call sport—that is, hunting and fishing, squirrel matches, fox chasing, and the like—will come under the same condemnation. These living things are our helpers and servants; that is admitted. But we have no right to murder even a servant for exercise or recreation, not even when we have bet we could do it with a double-barreled gun. The Egyptians used to do so, but it is best to remember that they lived before Jesus' birth in Bethlehem.

4. And, finally, we have no right to make God's creatures suffer and die for mere luxury and vanity of fashion. Just now the sound has seemed to be out in the air, as if a noble public sentiment was rising against the wholesale destruction of our singing birds for the sake of their plumage. Societies are forming and plans of organizing efforts are attracting notice. It was recently published in the paper called *Science* that an ornithologist of great quickness of observation, riding in a Madison avenue car in this city, reported that he noted there were in it at one time thirteen women, of whom eleven wore birds, thus:

"(1) Heads and wings of three European starlings; (2) a whole bird, species unknown, of foreign origin; (3) seven warblers, representing in all four different species; (4) a large tern; (5) some heads and wings of at least three shore larks; (6) the wings of seven shore larks with other feathers of some grass finches; (7) one-half of a gallinule; (8) a small sea swallow; (9) a blue turtle dove; (10) a vireo and a yellow-breasted chat; (11) the usual array of ostrich plumes *a la mode*."

The worst of this is the way in which these ornaments are procured. Only a few weeks ago I cut this slip from the New York *Evangelist*. A minister is making an appeal for consideration and humanity, and he writes:

"In Louisville I saw in an apple orchard a man catching the Southern red-birds in a trap. *He skinned them alive before my eyes.* He was paid fifty cents each for their skins. Every red-bird I have seen since, in milliners' shops or in church or street has recalled that blear-eyed man, bloody-handed amid the sweet fragrance and song of that peaceful orchard. Five hundred thousand skins of this species alone have been used this fall. Every humming-bird I see on a woman's bonnet, every bright-hued wing or velvety breast of bird that trims a fashionable hat, hurts me. A human scalp displayed by a savage is less barbarous, for at least human fought human, and the scalp is the reward of prowess, but the bird skin is the badge of cruelty and cowardice. Is womanhood inherently cruel, or only thoughtlessly so?"

I am aware, as I end this discussion, that I have planted myself on the unpopular side of the question. But tell me, how can I help it if my position

be true, as before God and conscience, most of my readers will instantly admit it must be? Does it do any good to discuss such things? I will answer with only a child's small tale.

One day a rude boy was tormenting a kitten; his sister, with her eyes full of tears, exclaimed, "Oh, do not hurt her, she is one of the creatures of God." The rough fellow kept on, but the word of warning so gently spoken struck in. The next day he in his turn saw a comrade beating a half-starved dog and he remembered his sister's words. "Hold on there," cried he; "that is one of God's creatures." That second boy looked ashamed and stopped. And just then a desperate drunkard passed by; he overheard the talk between the lads, and said within himself quietly, "I too am one of God's creatures; I will go to my Father to see if he cares for me." And he went to his Father and was saved. My words may fall on listless ears, but some one may send them along further, for every heart pities a brute when some one else is striking it.

VII.—CLUSTERS OF GEMS.

By Rev. Arthur T. Pierson, D.D., Philadelphia.

Subject: The Grace of Giving.

God makes upon us three reservations: one-seventh of our time, at least one-tenth of our money, and daily communion in the closet. To keep this last is the surest way of keeping the other two sacred unto the Lord. This is beautifully illustrated by the holy place which contained the golden candlestick with its seven branches, symbol of consecrated time; the table of shew-bread, symbol of consecrated substance; and the altar of incense, symbol of unceasing prayer. Moreover, all have to be sprinkled with blood from the altar of sacrifice before they are accepted of God.

The burnt offering, which represented self-dedication of the worshiper to the service of God, was uniformly preceded by the sin offering, which represented the expiation by which the worshiper was reconciled and made acceptable in the eyes of God.

Robbery of God in tithes and offerings is punished—1, by cursing even our blessings; 2, by allowing us to grow hard and heartless; 3, by leaving us to embarrassment and perplexity; 4, by calling us to account and transferring our property to better hands.

Bible rules for giving: 1. By principle and habit. 2. In spirit of stewardship. 3. According to ability. 4. Willingly and cheerfully. 5. Secretly as unto the Lord, not men. 6. As an act of worship kindred to prayer and praise. 7. In faith, venturing on God. 8. Intelligently as to the object.

Dr. Josiah Strong says: "We multiply ourselves in our gifts." Shaftesbury speaks with contempt of "magnificent *bequests*," as though there were any real munificence in giving away what one can no longer keep or use for himself; but emphasizes munificent *donations*, in which the donor anticipates the ultimate reward by the joy of giving and of blessing others.

There is need of a reconstruction of our giving to missions and to every other benevolent cause. Bishop Coxe says he knows a man in Western New York who puts five cents in the offering on Sundays in the free church which he attends, but pays $800 a season for an opera-box; and *The Living Church* matches him with a millionaire of its acquaintance who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands of dollars upon himself and family.

Every dollar belongs to God.—If we have been purchased by the precious blood of Christ, all we are and all we have belongs to him. Dr. William Kincaid says: "A friend of mine, receiving some money at the hands of a bank officer the other day, noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend for some needless luxury, notice the scarlet thread therein and reflect that it belongs to Christ. How can we trifle with the price of blood?"

Self-giving.—The well-known authoress, A. L. O. E. (Charlotte Maria Tucker), when she addressed a letter to the secretary of the Christian Vernacular Education Society, proposing the mission station of Batala, in the Punjaub, as a promising central point for their operations, said in the course of her appeal: "It has often occurred to me that many true servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When, in Israel's tabernacle, brass was required for a laver, the women gave their metal *mirrors!* What a *sacrifice of vanity* was there! A Mohammedan woman here has lately devoted the jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there here no example for us? Many a Christian lady could sacrifice the gold chain and the jeweled ring and so realize the delight of laying her gems at the feet of her Lord. Why should the table of the Christian gentleman be loaded with superfluous plate, when it might afford to him the privilege of laying up treasure in heaven? Oh, if my brethren and sisters in Christ saw what I see—the struggle so interesting, so momentous, between darkness and light—and realized the honor of being permitted, however feebly, to fight under the banner of the cross, they would feel more inclined to throw themselves into the breach and sacrifice everything for God and souls."

God's Way.—"O that my dear fellow-believers who seek to do the work of God, and who need pecuniary means for it, would more deliberately consider that it is not enough that we obtain means for the work of God, but that these means are obtained in God's way. That to ask *unbelievers* for means is not God's way; that to *press* even *believers* to give is not God's way; but that the *duty* to contribute and the *privilege* of being allowed to contribute to the work of God should be pointed out to believers, and this followed up with earnest, believing prayer, will result in the desired end."

Large Gifts.—Are our wealthy men to do all the endowing of our institutions? Do we not expect them to bear more than their part of these burdens? We ask for thousands and neglect the fives. Rome demands the fives of her children, and in that way adds up her thousands. I venture to say that the men among us who have money and a reputation for using it charitably have more invitations for giving than one clerk could reply to, working ten hours per day. It is not fair to have wealth meet all our emergencies. It is not scriptural. The man who has a dollar is not relieved from duty any more than he who has half a million. Either we must pray for our big-hearted men of wealth, that God will send them prosperity in perfect tornadoes, or we must seek to share with them all the burdens of the church.—*Cor. Examiner and Chronicle.*

Franklin's plan was to lend to a poor fellow in need and require payment

to be made, when the borrower has the ability, to some other person in need. This avoided the humiliation of accepting a charity, while it gave aid when there was most necessity, and passed it on to some other needy recipient by and bye.

Seven Ways of Giving.—1. The careless way: to give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way: to give from impulse, as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.

3. The lazy way: to make a special effort to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way: to save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way: to lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

6. The equal way: to give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way: to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

Nathaniel Cobb more than half a century ago sat down in his counting-house in Boston and wrote the following solemn covenant:

"By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth *twenty thousand dollars*, I will give *one-half* of my net profits; if I am ever worth *thirty thousand dollars* I will give *three-fourths*, and the *whole* after fifty thousand. So help me God, or give to a more faithful steward and set me aside." This covenant he subscribed and adhered to with a conscientious fidelity as long as he lived. On his deathbed he said to a friend, "By the grace of God, nothing else, I have been enabled, under the influence of these resolutions, to give away more than *forty thousand dollars*. How good the Lord has been to me!"

Joy in Giving.—When I spoke to another disciple of his "work"—relieving the needy and feeding the prisoner—he interrupted me somewhat brusquely with "Work, indeed! Call it *fun*, for such it is and nothing else. Oh, if rich men only knew the *luxury of giving* it would be impossible for them to hoard. The only thing money is good for is to be given away. When a man feels that all he receives is but a deposit in trust, to be used for the relief of God's poor, nothing is easier than to dispense with a liberal hand; but when his feeling in reference to what the Lord gives him is 'This is mine,' he can never get enough; the whole world would not satisfy him."

"*Slopping Over.*"—"I am accused of slopping over. I suppose I *do* slop over sometimes. Well, it's the mistake of temperament and disposition. Can you carry a brimming pail without its slopping over? Put a pint of milk in a big bucket and it will stay there. And take a man that has but a pint in him, and if he is a roomy man there is no danger *he'll* slop over. But bring a bucket of water from the well and it will be dripping, dripping, dripping all the way, and every blade of grass and daisy is glad of it. So don't be sorry you have been generous even to an unworthy object. You can't afford to calculate when you'll be mean. Give your heart some headway and in the long run it will be better."

SERMONIC SECTION.

FREEDOM FROM SELF-CONDEMNATION.

BY J. E. RANKIN, D.D. [CONGREGATIONAL], ORANGE VALLEY, N. J.

And herein do I exercise myself to have always a conscience void of offense toward God, and toward men.—Acts xxiv. 16.

THERE is nothing that men so often mistake as what we call conscience. With a Scotchman it is frequently obstinacy; with an Englishman, snobbishness; with a Yankee, prejudice. Conscience is not the thing that guides men, but the thing by which men justify themselves when they have made up their minds! They set their watches and then look at the time of day. Whately says that "some people follow the dictates of their own conscience only in the sense in which a coachman may be said to follow the horses which he is driving." And we may add that when they are ditched they lay it to the horses and not to their own driving. They have made up their minds to pursue a certain course; their interests or their passions or their prejudices have moved them to it, and to content themselves they call it conscience. They verily thought they were doing God service.

It is difficult for some people to find their own pulse—that which marks the ebb and flow of that red tide of life which surges back and forth within them. So hard it often is for a man to put his finger on the real motive of his conduct. There was a time in the life of St. Paul when he could not find his own moral pulse. Listen to him: "For I verily thought that I ought to do many things contrary to Jesus of Nazareth," the very Being respecting whom a few years later he said, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Nobody had changed but St. Paul. Men clip coin and then try to pass it for the genuine currency of the realm. If they clip the currency of truth it is sure to come back to their own hands for redemption. The little girl who defined memory as the thing she forgot with gives us a hint as to the popular definition of conscience: as that which we do wrong by and try to defend ourselves when we have done wrong. The difference between men as good and bad is the difference in their treatment of conscience.

A SELF-KNOWLEDGE THAT IS VOID OF SELF-CONDEMNATION: this is the subject I shall discuss this morning.

I. I remark that there is nothing more wonderful in man than his power to know himself. It is the most fearful and wonderful thing in him. If he wants to get the temperature of his own body he must use a thermometer; if he wants to count his own pulse he must hold his watch in his hand. But the temperature of the man within, the pulse-beat of the man within, he must find from a standard within. Conscience is the self-registering thermometer of the soul. There is no more striking illustration of Shakespeare's words, "Conscience doth make cowards of us all," than in the history of Joseph's brethren. They had every reason to think that Joseph was dead, that their sin was buried in his grave, that slavery had either exterminated all vestiges of his former self or extinguished all hope within his beautiful young soul, so that he was powerless to disclose or avenge the wrongs which they had occasioned. They had kept their guilty secret well. No person in Egypt, no person anywhere else, knew what they had done. No person but themselves and God; their higher self and him to whom that higher self must always point. But listen

to their communings: "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear. Therefore is this distress come upon us. Then Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child, and ye would not hear? Therefore, behold also his blood is required;" as though they had actually killed him. Dead though he be to all the rest of the world, he is alive to them. They had no suspicion that they were in the presence of Joseph himself, that this was the boy they had put into the pit, that he heard and understood all their words, and that he had to turn away his face in order to conceal his tears. All these long years had elapsed. These brothers had undergone the ordinary vicissitudes of pastoral life, had seen increasing families, increasing wealth. To Joseph they had brought what time always brings to God's elect; the unfolding of God's purposes, the making of man's wrath to praise him, the restraint of the remainder; a throne instead of a pit. For it is a singular thing how, give God time enough, and he rebukes all evil, even here in this world. There were several exigencies in Joseph's history when to the eye of sense his career was virtually ended—namely, when he was left alone to perish in the pit, when he was taken out and sold as a slave to the Midianites, when he was imprisoned on the cruel accusation of Potiphar's wife, he with his soul of angel-whiteness; when he was neglected by the chief butler of Pharaoh. All this series of evils sprang from the treatment of his brethren, of which they were now repenting in his presence. It was God's method of making a prince, of engrafting a bud of his own into the house of Pharaoh.

Joseph's brethren never had lost their self-consciousness, their self-recognition—never, day or night, year in, year out. They knew themselves. It is a thing which cannot be lost, this conscience of self. Men sometimes dream that they are guilty of wrong-doing, that in a moment of weakness they yield to temptation. But the day breaks, and the delusion vanishes as the sun drives the mists up the mountain. They are still themselves, and not the victims of evil which they never committed. But let them do the deed; let conscience make its registry respecting that deed, and they may wake and sleep; they may change their place of residence and traverse seas and deserts; years may pass over their heads, but they never can be rid of their own self-recognition. It is no longer like the mists of the morning. It is like the sin of Judah; it is written with a pen of iron and the point of a diamond upon the tables of the heart.

One of the sad things about insanity is the frequent loss of this power of self-recognition, the confusion of personal identity. A person will imagine himself guilty of deeds which he never committed; will confound his identity with that of some other person, perhaps long dead; will believe that he is Napoleon imprisoned on the island of St. Helena, or some other character that has seized hold of his imagination. But this is a temporary clouding of the intellect which passes away with the disease which produced it. Out of this penumbra the soul will emerge when it stands before God. But not so with a soul that has committed actual sin, unrepented and unatoned for. It will carry its own deep self-knowledge throughout all eternity.

II. There is no higher aim for a man made in God's image than to keep this self-consciousness the source of comfort and support to himself. It is like keeping the prow of the vessel pointed to the polar star. If a man maintains his self-respect it makes little difference what are his outward surroundings. They

cannot affect his inward worth any more than the setting of a jewel affects its intrinsic value. One would have said of this young man Joseph, so tenderly brought up as he had been, that the lot of a slave would break down all his courage; that to be put to menial service in the house of Potiphar, that heathen Egyptian; to be imprisoned on a charge as false as it was repugnant to his soul; in other words, to lose his reputation would crush him to the earth. But he merely adjusted himself anew to his circumstances, as a ship caught in the trough of the sea cuts again across the waves and triumphs over them. He was just as near to God, and to the throne of God in Egypt as in the house of his father. His feet were hurt with fetters, but he could still run in the way of God's commandments; they were shod by angel-hands with the sandals of preparation. They laid him in irons, but God gave him songs of deliverance, songs in the night!

There is one phrase which relates to the humiliation of our Lord Jesus which seems to me to touch the very depths of that humiliation: "Made himself of no reputation." It was something to go that pathway of suffering and shame, if one could keep the respect of men, of one's contemporaries; could feel that he was looked upon as unfortunate, as unjustly persecuted, as an enthusiast, mistaken but pure. But the Saviour's contemporaries would not allow him that mitigation of the bitter cup. They called him a friend of publicans and sinners, when that meant not what it means now, but on a level with them, with similar tastes and tendencies, as though he chose them for his companions, had degrading affinities with them. They said his wonderful deeds were the work of the devil, as though he were in league with the great tempter to afflict and destroy the bodies and souls of men whom he came to deliver and to save. They crucified him between two thieves, as the chief felon of them all—nay, as the blasphemer of the living God; the God of Abraham and Isaac and Jacob; him whose Father's will was supreme in his heart and in his life. Utterly extinguished, as it must have seemed to the Jews, his work, his name, his errand! But when you come to his personal self-consciousness, to his self-knowledge, his soul was as placid as the surface of a mountain lake. He was so pure in heart that he could always see God. He kept open a channel of communication between his soul and the Father. "I know that thou hearest me always, for I do always those things that are pleasing in thy sight." "The hour cometh when ye shall be scattered, and shall leave me alone; and yet I am not alone because the Father is with me." "Art thou a king then?" "For this cause came I into the world."

Garfield once said that one thing he meant to do was to be at peace with the man whom he was obliged to sleep with at night. There is something serene in that soul, like the grandeur of the mountains where the storms and the tempests have been all day beating, that can go away from every other living soul into the presence chamber of God at night and feel that here is as anctuary which the voice of evil-speaking cannot reach; here are wings which cover him from all attack, where even the voice of self-condemnation is silent because in Christ Jesus there is forgiveness and peace; he is cleansed from an evil conscience. There is a place where the most imperfect man is accepted according to what he has and not according to what he has not. There is sufficiency in Christ Jesus for all deficiencies. "Complete in *him!*"

III. This keeping of self-consciousness serene and undisturbed is never the result of a happy accident, but of a settled purpose and masterly aim.

The apostle's phraseology in the text is very strong: "And herein do

I *exercise* myself to have always a conscience void of offense toward God and toward man." If a man means to make his living by the use of his arms he trains the muscles of his arms; if he means to make his living by the use of his voice he exercises his lungs so that he can produce voice; and so of his ears and his eyes, as his calling may require. In other words, he takes gymnastics which are suited to his necessities. He strips himself of all weights and goes in for victory. In St. Paul we find a man doing for his conscience just what other men do for their limbs, their lungs, their eyes and ears—training himself with reference to the peace and comfort which come from a conscience which does not condemn.

Peace of conscience is not an accident but an acquisition; is not a matter of temperament but of attainment. I suppose the frequent and popular conception of the life of such men as St. Paul is that being so eminent in spiritual endowments, being called of God to distinguished service, and inspired of God to deeds of heroism, there is to him an end of all self-denial and self-sacrifice; that the Christian life in a sense takes care of itself. But I do not get any such conception of the apostle's language. Here he talks of the moral gymnastics by which he keeps his vision of God clear and unclouded, his vision of man tender and fraternal; "of *exercising* himself to have always a conscience void of offense toward God and toward man." It is not a Sabbath-day experience—an experience which comes on communion Sundays, or when the year is reviewed and new resolutions are formed. Notice that one word—always! It was his habitual method, the habit of his life.

It is said of Elijah that he was a man of like passions as we are, and yet he prayed fervently that the heavens which for three years had been as brass became full of the sound of abundance of rain. It was just so of the Apostle Paul. He was a man of like passions as we are. He did not get mastery over himself without a struggle. Take another passage from his account of the matter: from his Christian experience. Here he uses the same style of illustration drawn from the public games. "I therefore so run, not as uncertainly," not wavering as though with a moral blind stagger; "so fight I, not as one that beateth the air," not as though in a sham fight. But I keep under my body and bring it into subjection, lest by any means when I have preached to others I myself should be a castaway."

The twofoldness of man's nature, so long as he is flesh and blood, makes the issue of his life here a contingency. Historically God knew that the Apostle Paul would at last write to his son Timothy, "I have fought the good fight, I have finished my course, I have kept the faith; from henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." But what was history to the mind of God was yet a thing to be wrought out, a thing not accomplished to the mind of St. Paul. He was weighted heavily, and yet the race must be run. He was not running it as a man who was uncertain where his eye was fixed. His eye was on the goal. It drew him like a magnet. And he knew that every swerving of the eye from the goal was sure to result in a swerving of the motions of the body; for the sight of the eye controlled those motions. And as to fighting, he was not buffeting a man of straw. He had down a live antagonist, who would yet lift him and worst him if for one moment he forgot what he was doing—that is, *keeping* him down, keeping him down with his eye on eternity.

The conscience is the vision of the spiritual man. It determines duty for him. And the Saviour says, "If thine eye be single thy whole body shall be full of light. But if thine

eye be evil or divided thy whole body shall be full of darkness." There is no darkness like the darkness which springs from a benighted conscience. There are no blunders like the blunders committed in the name of conscience. The blindest people in the world are the people who do wrong and lay it to their conscience. Conscientious scruples or conscientious convictions have had more to answer for in the way of iniquity than any other influence on earth. This is what the apostle means by a conscience void of offense, a conscience which does not make him stumble; because it has a clear vision for the inward man.

IV. Every man's conscience has to do with his carriage toward God and toward man. It is like the eye—two organs and one sight. Some people think conscience has mainly to do with the inward walk, with regularity in the exercise of the spirit in what would be called worship and service. It was just this kind of conscience that Saul of Tarsus had, when like a bloodthirsty beast of prey he was putting to death the members of the little flock of the Good Shepherd at Jerusalem. He was the very pink of the Pharisees. This cruel treatment of the disciples of the despised Nazarene did not disturb his spiritual life. He was just as regular with his prayers and his alms. He was just as proud of his ecclesiastical relations, a Pharisee of the Pharisees! "Concerning zeal, persecuting the church." His glory! He did not abate a single iota of his inward zeal for Judaism. Then he exercised himself to have a conscience void of offense toward *God*, and stopped there. I do not think there can be a more merciless condition of the soul than for a man to try and keep a conscience void of offense toward God without reference to his fellow men. It makes men fiends. It gives them the purchase of eternity for their barbarisms. It accounts for all the awful things done in the way of persecution, done in the name of God and for the glory of God. The work of the Inquisition was the work of men who prided themselves on being the only true church of God, God's only channel of mercy to a lost world, of having the apostolic succession and the priestly unction and the ordinances; who thought as did the Apostle Paul, that they were doing God service when they were providing for men the torments of the damned. Therefore such martyrs as Stephen and all his successors.

Piety and humanity are the two necessary poles in all Christianity. People get into the church, get their children under religious influences, and leave the rest of the world to take care of themselves. They teach their own children the catechism and the commandments and let the rest of the world wag. What are the heathen to them or they to the heathen? The truth is that the highest Christian development is not possible if we do not have a warm side in us—the side where the heart is—toward humanity. If you think of it a moment, the Son of God was also the Son of man. He was no more reverent toward the Father than tender toward his brother man. If he was on the mountain top, and in the desert for communion with the Father, he was in the market-place and by the wayside seeking after his brothers and sisters who were lost! And the moment the scales drop from the eyes of Saul of Tarsus, lo, the change in him! "Who is weak, and I am not weak? Who is offended, and I burn not? I am a debtor both to the Greeks and to the Barbarians; both to the wise and the unwise"—this man who but lately was grinding his heel into the fragments of the Christian church!

But the Christian will not satisfy himself with what he does for his brother man far in other lands. When you come to a conscience void of offense toward men it relates to all matters in the second table of the

decalogue. It is conscience which determines whether according to the interpretation of the Saviour a man cherishes murder in his heart, adultery in his heart, theft in his heart, covetousness in his heart. The Sermon on the Mount is a running commentary upon the twentieth chapter of Exodus and all the glosses of the rabbis upon it. In Exodus it reads, "Thou shalt not kill." In St. Matthew, "Whosoever is angry with his brother without a cause." In Exodus, "Thou shalt not commit adultery." In St. Matthew, "Whosoever looketh on a woman to lust after her." In a word, "Whatsoever things ye would that men should do unto you, do ye also unto them." It covers a man's business life, a man's social life; his words, his deeds, his affections, all that makes him a man among men.

A man cannot keep his conscience void of offense toward his fellow man by adopting another man's conscience as his standard—sinning under cover of another man's shield. This is the temptation which comes from improper intimacies in business and in social life. Here is a partnership, for example, where there is the church-going partner, the praying partner, the almsgiving partner, and the close-shaving partner—the man who does the buying and selling and pays off the hands and grinds the faces of the poor. To be in such associations is being unequally yoked together with unbelievers; is trying to bring into fellowship light and darkness, Christ and Belial. Since the death of Christ every man living has a new valuation. He is one for whom Christ has died. If a man be dishonest, he is dishonest toward one for whom Christ died; if he bear false witness, it is against one for whom Christ died. And so the sacredness of the cross goes into all the relations of life, makes human traffic holy, human intercourse holy, brings everything human to the judgment of the cross.

This subject shows us how to live serenely and how to die serenely. A man who keeps a clear inward vision of God finds nothing to disturb him, whether in life or in death. He lives in the light of God here; he dies to go into the light of God hereafter. But a man who has no peace of conscience, how can he be prepared whether to live or to die? He has no certainty to guide him here. He walks in the light that his own hands have kindled, and not in the light of God, and as to death, he goes to it with the expectation that it has for him an irremediable surprise; that it will confront him with standards which are new and from which there can be no escape.

This subject shows us the secret of Christian living for all who would not labor alone, who would have power with men in trying to build up God's kingdom on earth. For how can I pray to the God that seeth in secret when my own conscience condemns me? And with what grace or wisdom or even sincerity can I beseech other men to be reconciled to God when I am condemned within for the things which I allow in myself? A clear vision of God in the face of his Anointed; the face set as a flint to please God whatever it bring me or whatever it take from me; a conscience void of offense toward God and toward man—with these I can say, "Take me, O Master, and use me, and take to thyself all the glory!"

"TIME ENOUGH YET."

By Tryon Edwards, D.D. [Presbyterian], Detroit, Mich.

Go thy way for this time; when I have a convenient season, I will call for thee.—Acts xxiv. 25.

These were the words of Felix, the Roman governor. Though he trembles before the searching appeals of the apostle, urging upon him the claims of personal religion, he still puts away those claims for the pres-

ent, and endeavors to quiet his conscience by the excuse which he offers.

With the same truth which the apostle urged on him, as God's ambassador, I have often come to you. And to-day I again come, urging the call of God and the claims of personal religion. Pleading as I am for your own safety and happiness, I might well be discouraged by your heedless security, by the willful or thoughtless unconcern you evince as to your highest welfare, by the fearful calmness and deliberation with which you even excuse and justify yourself in your sins—in your work of self-ruin.

And yet your soul is at stake, and I cannot leave you. I cannot give up these calls and leave you to perish forever while there is the least hope for your salvation—the least hope that you may yet act as a man and an immortal ought to act, and seek to live for your entire existence. Again, then, I come to you with the call of God and the claims of personal religion, and I press them in all their weight upon your soul. But you reply—and this is the excuse I would now consider—you reply, "*There is time enough yet.*" With Felix, you say, "Go thy way for this time; when I have a convenient season, I will call for thee."

Now with most of your excuses you are not yourself satisfied. In many of them you know and feel that you are but trifling with your highest interests—with your immortality—justifying or desperately trying to justify yourself while acting the suicide of your own soul. But in this the excuse that you now offer, that there is time enough yet, and that at some future season you *will* attend to religion, I am willing to admit that you are honest. No man is willing deliberately and forever to trifle with his highest interests. No man deliberately resolves and intends to go to hell, and you do not resolve or intend it. Every man, whatever his idea of salvation, intends at some time to comply with its conditions, and you also intend it. You would not be willing deliberately, and with all the solemnity of an oath, at any one day to write down, "This day I resolved before God and forever, never to become a Christian; this day I resolved at last to go down to hell—to break away from God and conscience and duty and Christian friends and happiness forever." You would not be willing to do this, and at once to have God take you at your word and record it in his judgment book and hold you to it forever! Such a game would be too horribly fearful. Even the pirate on the deep would not be willing to play it, and you are not willing to do it, and you show your wisdom that you are not. And yet when I come to you with God's claims and urge them *now* upon you, you are not willing at once to meet them, and you tell me, by way of excuse, "that you intend to do it in the future—*that there is time enough yet!*" This is your excuse. I ask that you will look at it as it is, in the light of truth and reason and conscience. In aiding you to do this, I remark,

1. *That in the very excuse which you offer, you admit the importance of the claims which I urge.* Some excuses are, substantially, a justification, and are so regarded by those who offer them. If I call upon you to injure yourself or to abuse your neighbor, you justly decline, saying that the request is unreasonable. Or if I ask you to tear the stars from their orbits, you say at once that it is impossible. And in either case your excuse justifies and sustains your denial. But if I ask you to pay me a given sum of money which you owe me, and you reply that you cannot or will not now, but will at some future day, then the very excuse which you offer is a full admission that the debt is justly my due. And so in the case before us. Your very excuse, that at some future time you intend to comply with God's claims, is the full admission that they are binding upon you. And yet it is a part of these

very claims that *now* you yield to them, for *now* is God's accepted time, and *now* the day of salvation. Why not then be consistent, and as you admit the reality, the justness of these claims, at the same time *admit* and *feel it* too, and *act upon it* as well as feel it, that *now* they are binding upon your soul? Again, as to the excuse that there is time enough yet,

2. *I ask, what am I to think of its morality?* We are all too apt to think of religion rather as a matter of *privilege* to ourselves, if we choose to embrace it, than as of *obligation* to God rightfully binding upon us: rather as an offer of *blessing* that we are free either to accept or decline, than as a *service* sacredly *due* to our Creator, and which we can no more *honorably* and *justly* than *safely* refuse. Now it is in this latter aspect that I put the question before you. As a man of mere morality you claim that you render to all their dues, and on this very claim, it may be, that you are resting your hope of salvation. Certainly you *are* resting on it your claims to character, and to the respect and esteem of your fellowmen. If, for example, you were indebted to some friend or neighbor, and he should come and ask the payment of the debt, and you, having the full means of paying it, should refuse to do it, putting him off to the future, saying to his every demand, "there is time enough yet," and that without any good reason and when you knew that he needed it, you would feel yourself to be a disgraced and dishonored man. And you would feel this, and justly feel it, for the plain and simple reason that you had violated one of the very plainest duties of morality.

And when God is the creditor, where, I ask, is the difference, unless it be that his claims are infinitely higher, and that the debt you owe is not one of mere gold or silver, but of all that you have and all that you are? And if it be a breach of morality not to meet the just claims of your fellow men, is it not to refuse those of your Maker? If it be a dishonor not to render to Cæsar the things that are Cæsar's, is it not to withhold from God the things that are God's? You claim to be a moral man and would feel affronted if, in the affairs of this world, the claim were denied you. You are jealous of that claim under the second table of the law. Beware lest, by putting away God's claims, you deny it to yourself under the first! If still you say "there is time enough yet," I ask,

3. *How do you know it?* Who has given you a lease upon life, so that you can know it will be yours beyond the present moment? Who has given you a vision of God's book that you may may know how much time is yet to be yours? "*Time enough yet!*" The last time I heard this excuse actually offered it was by a young man in college life, and in a single week from that time disease had seized upon him, and in another the clods of the valley were over him, and his heart-broken mother was weeping above them. And now do *you* know that while you are saying "there is time enough yet," your time, like his, may not be ended forever? In every burial place there are graves of every length and of every size. And it may be—God grant it may not—it may be that while you are resting on this excuse, yours may be added to their number. Say not, then, that there is time enough in the future, unless you absolutely know it, for if you say it disbelieving it, then you are false to the truth, and if believing it, then you are deceiving your own soul! But even if you have time enough yet, still I ask,

4. *Do you soberly think that in the future it will be any easier to become a Christian than it is now?* You have had some experience on this point already, and what, I ask, does that teach you? Now that you have lived ten, twenty, thirty, forty or more years in impenitence, do you

find that with each of these years you are coming nearer to the cross? Do you find that the grasp of the world is loosening, and that you are nearer than hitherto you have been to the kingdom of heaven? Go back but a few years, perhaps but a few months or weeks, and you may remember when you felt more deeply than now you do; when perhaps you were more serious and thoughtful, and almost persuaded; when conscience was tender, and the tear sometimes started to your eye, and God's Spirit was often with your heart. And now I ask, and I beg that in all honesty you will answer the question to yourself, do you think that now you are as near to salvation as then you were? Do you find it is any easier to become a Christian now than it was then? To say nothing of the shortness and uncertainty of life, do you think you are nearer now to God's service than then? Has delay brought salvation nearer to you, or more inclined you to seek it? Now if anything will teach us, *experience* will do it, and on this point I appeal to your own experience, sure that it will teach you that all your past delay has not increased your hope of salvation, has not brightened your prospect of heaven! And if in the past it has not done it, will it do it for the future? And if it will not, is it right or wise or safe to continue it? But I go further, and ask, in the

5. *Do you not know, are you not satisfied, that delay, so far from decreasing, will surely increase the difficulties in the way of your salvation?* We read in ancient history of a supposed prophetess who came to the Roman king, asking him to purchase nine sacred books which she had. And when he refused she went away and burned three, and then coming back demanded the same price for the six; and when again refused, she burnt three more, until the king, finding out their value, was at last compelled to give as much for the three as at first he was asked for the nine. Religious opportunities are in more respects than one like the books of that sibyl! Their number is constantly becoming less, and their value increases more and more the fewer there are that remain. And if you ever secure them, it must be after all at the very same price that was at first demanded, while you are less and less inclined to pay it. The world, I grant, may have lost some of its charms. Disappointment or the progress of life may have taught you its hollow and unsatisfying nature. But what it has lost in one way it will have gained in another. If the levity and pleasures that now invite shall have ceased their allurements, ambition or avarice may have taken their place. If the subject of religion is unpleasant now, it will probably be more so then. If sinful habits now hold you with a strong and mighty grasp—a grasp that it seems well nigh hopeless to attempt to break—they will hold you with a stronger and a mightier in the future. If you cannot pass the stream now when it is comparatively but a little rill, will you be likely to pass it when it is a rolling river, with its rapid current and its swollen flood? If business and the cares of life now engross, they will increase with your progress. If conscience is now almost seared into silence, it may be quite so then. Difficulties will multiply as you advance, and your strength to resist them will decrease. Every day will bind you with fresh cords, and though each in itself may be weak as the very spider's web, and may be wound but gently and insensibly around you, in the end they will hold you as with the very grasp of death!

Is it then wise to rely upon the future, when even if it is sure it will not make it easier but only more difficult to enter the kingdom of heaven? If delay would gain time instead of wasting it, if it diminished in the least God's demands, if at every moment it was not doing work that must be undone, or you are un

done forever; if it brought before you stronger motives instead of weakening those that now address you, if it subtracted from the work to be done instead of adding to it in a most fearful ratio, if it increased your strength or inclination to do it instead of decreasing both, it is possible that then you might safely and wisely delay. But it does not, and well do you know it. Or if you do not, then you may appeal to those who have already put off God's claims for twenty, thirty, forty years, and their experience, their insensibility, their impenitence will tell you what fearful work time has been doing for their souls! They will tell you that the grasp of the world and of sin is stronger upon them, and that their prospect of heaven is more hopeless now than it has ever been. Again, then, I ask, is it wise to delay when this work must yet be done, or you are undone, and when by every delay it is harder to do it?

But if still you may say to yourself there is time enough yet, I ask once more,

6. *What if after all you should find yourself mistaken?* If you should think you have at farthest but little time, and should hasten and do up the great work for which time was given, and then should find that your time was longer than you supposed, the mistake could not be injurious, it could not harm you. But ah, if you should think your time long, and trusting to this and leaving the great work of life undone, you should suddenly find it short; if thinking you had time enough you should find you had not, what then would you think of your excuse, of your delay, of your security? If when trusting to the future for religion you should find life closing with the present and you left without it forever, if when trusting to coming days to make sure of heaven you should find that death had cut off those days and you were sinking own to hell, would you then feel satisfied with the excuse you are making? If to-day you were suddenly arrested by disease, and the physician were called, and you were told that you could not live another week, or even another day, how would you then view this your excuse and your conduct? Would you —in all honesty would you—be satisfied with either? With death thus staring you in the face, would you feel that you had done justice to yourself, to your immortality?

It is said of the dying Queen of England, that as the King of Terrors came suddenly upon her she cried out in anguish, "Millions of worlds for another day!" And of another, we are told, who in the full vigor of youth and health was trusting to the thonght that there was "time enough," when he was dashed from a flying vehicle and borne insensible to the nearest dwelling. A physician was sent for in haste, and as the wounded youth came to himself his first question was, "Sir! must I die? Deceive me not. Must I die?" His firm and yet quivering tone, his earnest and almost desperate look demanded an honest answer, and it was given. He was told that he could not live more than a single hour. Rousing up at once to a full sense of the awful reality, he cries out in deep and fearful anguish, "Must I then go into eternity in an hour—appear before my God and judge in a single hour? God knows I have made no preparation for this. I have trusted to the future. I never dreamed of dying so. *What* shall I *do*—what *shall* I do to be saved?" He was told that he must repent and believe on the Lord Jesus Christ. "But how shall I repent, and how shall I believe?" he again cries out, almost in distraction. But there is no time for explanation. Death will not wait for it. The work must be done—the whole work of life done —crowded into one short hour, and that an hour of intense bodily suffering and mental anguish and distraction. Parents were weeping over

him. Friends were hurrying to and fro in all the agony of grief. And there the poor sufferer, his eye gleaming with desperation, and with an agony of earnestness continues the cry, "What shall I do?" till in one short hour his voice is hushed in death and his soul has passed to eternity.

I do not say that such will be your end. But I do say that death may come as unexpectedly to you as it did to him. And *if* it should, what on the bed of death—what as you enter eternity—would you think of your delay in putting off to the future the great work which God calls you to do *now?* Here, perhaps, is your greatest danger, for while other excuses have ruined thousands, this may have ruined its tens of thousands or its millions. Trust to it a little longer and it may ruin you. Believe the great adversary of souls when he whispers, "There is time enough yet;" believe him when he tells you of the future, say but a little longer to the claims of God, "Go thy way for this time;" deliver yourself a little longer with looking to the future, and it may make your perdition sure! There may be time enough, but you will waste it in the ways of sin! There may be time enough, but you will spend it in impenitence! There may be time enough, but it will soon be gone, and in it, if you still delay, you will have ruined your soul!

If you would but fix on some time, some one day or hour or moment, as to which you would say, "From this hour, from this moment, I will make the salvation of my soul the great object of my pursuit, and from it I will never turn back till Christ is mine"—if you would do this, and in prayerful sincerity act upon it, then there would be hope for you. But so long as you will fix only on the indefinite future, so long I tremble for you, lest at last you perish—lest to you, as to Felix, the "convenient season" will never come, and that you will never be saved! Even you must admit there is a *possibility* of this, a possibility, in delay, of your eternal ruin. Think, O think of this. And before you again say, "Go thy way for this time," ask yourself *if it be safe or wise or best to trust your soul, your eternity, your all,* TO A POSSIBILITY LIKE THIS!

SPIRITUAL DISCERNMENT.

BY MELVILLE B. CHAPMAN, D.D. [METHODIST], NEW HAVEN, CONN.

But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him: Neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.—1 Cor. ii. 14, 15.

MEN take rank in the scale of manhood according to what they see, according to their capacity to apprehend and to know. We begin in the senses—in the realm of things. The little creature in the cradle may be an angel in its fond mother's eyes, but to the dispassionate, cold-blooded philosopher it is only a little animal, with a capacity to eat and sleep and cry. Gradually he wakes to intelligence, reason, thought, and thus unfolding new capacities he acquires new knowledge and receives new truth. He becomes an authority on taffy and tops and baseball, but we do not ask his opinion about logarithms or trades unions or the mind cure. He has none—these things are above his head. He cannot possess what he does not understand, and he cannot understand what lies beyond his experience. He knows as far as he has gone. He judges all that is below him, but he judges nothing that is above him. The teacher judges the scholar, but it is an impertinence for the scholar to judge the teacher, who sweeps other and larger horizons of knowledge. The mother judges of the things that relate to the child, for she has been there, but the child

knows nothing of the yearnings, dreams and joys of motherhood, because these are *maternally* discerned.

What is true of the knowledge that comes to us through the senses and the reason is thus, we see, especially true of the knowledge that comes through the feelings. Such knowledge must be felt before it can be known.

There are people, for instance, with so little sense of music that to them it is only a variety of noise. By no mental process, by no self-struggle can they enter into the songs of Mendelssohn until their musical sensibilities have been strung to the key of those immortal harmonies. There are others who have but a faint perception of beauty. They are not touched by the tender grace of a flower, the delicate curve of a coast-line, or the splendid flame of sunset sky. The secret of nature's beauty is in the eye that pastures, in the heart that feels. Who knows anything about patriotism who has never looked upon his country's flag and felt his spirit leap in its scabbard? Who that is selfish knows anything about the joy of self-bestowal—the deep delight of self-sacrifice? The secret of truth is with the true, the secret of purity is with the pure, the secret of goodness is with the good, the secret of the Lord is with them that fear him.

In this text Paul simply declares that what is true of all other knowledge is especially true of religious knowledge. The natural man *cannot* understand the things of the spirit, for the reason that they are spiritually discerned. They are above his head, out of his reach, beyond his natural capacity. Sensuous things require sensuous organs, insight, experience. Intellectual things require intellectual organs, insight, experience. Spiritual things require spiritual organs, insight, experience. The natural man knows as far as he has gone—when he has gone farther he will know more. But between him and his spiritual capacities and possibilities is that divine quickening, that touch of life, which we call regeneration.

The natural man is born once. He is born of the flesh, and lives a natural and earthly life. He is immortal but not spiritual, he survives the earthly, but does not belong to the heavenly. The spiritual man is born twice, born of the flesh, and born again of the spirit, so that he partakes in the nature, the blessedness, and the destin- of God. He shares in the divine sympathies, solicitudes and purposes, he has fellowship with unseen beings—citizenship in unseen worlds—he is in this world but not of this world; he follows an unearthly and divine guide through unearthly and divine paths, is transformed into the same image, is changed from glory unto glory as by the spirit of the Lord.

The natural man is spiritually unborn, and belongs to a lower and rudimentary order of being. He has no natural capacity to discern the beauty of holiness and the blessedness of divine things. Religion is an intrusion, an unpleasant and distasteful intrusion to the natural man. Social customs may require him to respect it, his own personal needs and yearnings may lead him to seek it, but nothing but religion itself can make him *like* it. He has a natural, hereditary distaste for the holy, and disrelish for the divine. Its pleasures to him are not pleasing, its blessedness to him is not blessed, its heaven to him is not heavenly. He receiveth not, neither can he know the things of the spirit of God.

In the light of this exposition several things may perhaps become clear to us.

1. We see why it is that the natural man cares so little for the Bible. He is so indifferent because he is so ignorant—because the word that means so much to the Christian means so little to him. The illumination of the spirit is as needful to properly read the Bible as it was to write it. It is

one thing to read the Bible, it is another thing to read the word. Scholarship may read the book and get an intellectual apprehension of its principles and philosophy, but what scholarship ever crossed the threshold of the Epistle to the Ephesians or fathomed the profound depths of the last utterances of our Lord? Only the spiritually quickened and illumined can read the word and enter into the mind of God. Spiritualized ignorance is wiser than materialized scholarship.

Hence the Bible is interpreted and cherished according to the measure of the spirit we possess, and like the natural world around us means more and more as we have eyes to see it and capacity to apprehend it. I remember when a tree meant a thing to climb or a shade under which to play. Then I began to look at trees in the light of timber, with a view to bows and whistles and whipstalks. Then I found in them a lesson in botany. Then I began to see their beauty and note their grace of line and play of color, and at last I see in these noble elms that overhang our city a revelation of God, a disclosure of his stately patient purposes, his upholding and unfailing power, "till every common bush is afire with God, and I take off my shoes on holy ground." So under the suggestion of the spirit as we study the Bible we come to know the Bible. Its inner meanings flash upon the wondering explorer, it discloses deeper depths and higher heights, as the word in the book echoes and answers the word in the soul.

And yet no man, no generation of men, has ever compassed the full meaning or exhausted the revelation of God. Under the illumination of the Spirit new light and new truth is ever breaking forth from the word. It means more to us than it did to the fathers, more than it did to Augustine or to Luther or to Wesley, and it will mean more to the generations to come than it does to us. A greater capacity to receive the truth, a greater measure of the spirit to interpret the truth, will give to future Bible explorers a richer discovery and a grander conception of the truth of God.

Furthermore, obedience affords the highest and truest exegesis, and as the Christian world bows in profounder loyalty to the truth the horizon of its knowledge will be magnificently enlarged. The Bible, nature, the whole world is charged with spiritual suggestions, which the race has never apprehended because it has not attained to the requisite experience, the religious capacity, the spiritual insight, to interpret and understand them. This is why the Bible can never become obsolete or outgrown in the religious development or the social progress of the race. A finer moral fiber, a more sensitive conscience, a more spiritualized soul will discover in the Word illimitable revelations of truth and disclosures of God.

All progress is toward the Bible, and not away from it. The race may reject the Bible, may deteriorate morally, disintegrate socially, may degenerate toward dynamite and dirt, but it cannot grow better without growing more biblical. The Bible may be rejected, but never surpassed. And when the race has reached the shining summits of virtue, when it has forsaken the flesh for the spirit and climbed into its highest nature and divinest life, it will still stand with its face toward the oracles of God, uttering the ancient prayer, "Open thou mine eyes that I may behold wondrous things out of thy law." As heaven is a prepared place for prepared people, so the Bible is a prepared book for prepared minds. It is *spiritually* discerned.

2. We see why it is that so many who are eminent in scholarship, profound in physical or metaphysical research, ignore or deny Christian truth, and discredit Christian experience. They have never approached it in the right spirit or sought it in the right way. You cannot draw

music out of that organ with a corkscrew, or sweep up sunshine with a broom, or demonstrate Christian truth with a syllogism. You cannot discover God as you discover an asteroid or a new element of mathematics, or a new principle in sciology. Natural methods of research can lead no man toward supernatural discoveries. Supernatural things are supernaturally discerned.

And further, what men are unable to apprehend they are incompetent to judge. A critic should at least know something of what he criticises, and be in touch and sympathy with what he judges. He who would interpret and criticise poetry must have something of the insight, the feelings, the soul of the poet. Gradgrind—your hard-headed, unimaginative, unemotional Philistine of the street—may know all about hides or horses, but he is not there by qualified to sit in judgment upon Tennyson or Browning. A man may have a good eye for mechanics, or a quick turn at figures, or a knack at trade, but he needs something more to make him a critic of art. And so men may be critical and scholarly and scientific, they may know all about rocks and molecules and gases, and yet be utterly incompetent to sit in judgment upon Christianity. Physical truth requires physical evidences. Philosophical truth philosophical evidences. Moral truth moral evidences. Spiritual truth spiritual evidences. The court is incompetent because the evidence is undiscerned.

I am weary with the impertinence of men who imagine that scientific eminence entitles them to weigh Christianity in a balance, and because they are experts with the microscope or the scalpel that they are necessarily experts in religion. It is out of their horizon, it moves in realms of experience to which they are strangers and foreigners, and having no sympathy with Christianity they can have no insight into its divine philosophy or its supernatural life. No man knows anything of essential Christianity until he is a Christian. Christianity judges all things, yet is itself judged of no man who has not been enlightened by its spirit, transformed by its grace, regenerated by its power.

3. We see why it is that the criticism of Christianity by scholarly skeptics, the denial of Christ by his enemies, or the betrayal of Christ by fancied friends, does not disturb or dishearten the Christian. He has his own evidence of the truth of Christianity. It matters not to me how many men look at the plunge of Niagara and see only a mill privilege, or look at the western sky aflame with a glow as of some vast celestial furnace where new worlds were being cast and see only fair weather to-morrow; or hear the quail whistle in the brown meadows, or the Tannhauser singing in the high orchestral strings, and call it only a noise; or see my mother with her dim eyes and clouded vision but undimmed and unclouded love, and say she is only common clay; or speculate about God and say they cannot find him; or analyze the passion for Jesus Christ and say it is a mere evolution of the religious instinct, an expression of the religious feeling.

I know better. I have my own evidence of the reality of these things. I cannot prove their reality by any logical process. I believe in their reality not because I can prove them to be true, but because I *discern* them to be true. No man by searching, by rational demonstration, by the mastery of evidences or the scaling of theologies, ever climbed into any certainty about God or found any peace for his troubled conscience, any rest for his aching heart, any pillow for his dying head. The spiritual man has his own secret certainties of spiritual things, his own sufficient evidence of the great verities of his faith. The Spirit itself witnesses with his spirit that he is a child of God, and by an instinct of his own, by an in-

communicable sense of recognition, he has fellowship with an unseen and ever-living Saviour, and is sure that he who died to bring him to God lives to bring him to glory.

What eye hath not seen or ear heard or the natural heart of man conceived, the things that God hath prepared for them that love him, the blessedness of being that makes not merely heaven hereafter, but heaven here and now—these supernal experiences God hath revealed unto us by his Spirit, and having this inward evidence, the testimony of generations of agnostics who do not know are as the small dust in the balance.

This is the reason why Christianity does not wane or weaken, but grows in spite of all the frailty of its friends and the fury of its foes. Again and again Bethlehem has been ravaged and the Christ and Christianity seemingly been slain, and the Herods had their way. But the revelation of God to the spiritually receptive soul, the consciousness of Christ in us and with us and for us has survived and widened through the world. Out of the tragic history of Christianity has sprung its ceaseless triumphs, and the angel that appeared in Egypt has re-announced in every century of Christian history, "They are dead which sought the young child's life."

Sometimes in northern seas where the Arctic currents are ever streaming toward the south, great icebergs are seen moving toward the north, plowing the ice-fields and crashing toward the Pole. The reason is that these icebergs are so deep that they reach down into the undercurrent that flows to the north and are swept on in the teeth of all surface opposition. The surface currents are all against Christianity. It preaches unpalatable truth in an unpalatable way. It insists upon a course of life that crosses the wishes, the desires, the habits of men. It despoils their fairest dreams, it crucifies their deepest affections, it scourges their sweetest and most succulent sins.

The kingdom of heaven is the most revolutionary engine and agency that ever troubled a weak conscience or vexed an evil world. It is a proclamation of war against everything that this world most cherishes and that the heart of man most loves, and has in it the seed of all social and individual insurrection and revolution. The surface currents are all against Christianity, but the deep undercurrents of heart experience, the conscious fellowship with Christ through the Holy Ghost, the silent, secret polar flow of love and life carries the kingdom of God steadily on against all the tides of worldly antagonism, nor will Christianity ever perish from the earth so long as there is power in the love of Christ, spiritually discerned, to give peace in the conscience, joy in sorrow, light in darkness, or hope in death.

Two final perplexities may now be explained.

1. The despair of the pulpit.

It vainly endeavors to make clear to unconverted and unspiritual people the nature and power of Christian experience. It has to speak of color to the blind, of music to the deaf, of life to the unborn, of the things of the spirit to those who are unquickened by the spirit and unillumined by the ray from on high. The preacher must often preach in the certainty that many of his hearers can have no perception of the real meaning of his message. The peace of pardon, the joy of adoption, the comfort of prayer, the deep delight of fellowship with the unseen but ever-present Saviour, the sense of his indwelling and abounding love, to the natural man these are mysticisms, "the stuff that dreams are made of." Thus the preacher must often address a fraction of his congregation, and the impossible problem of his life is to make spiritual truth real to unspiritual people.

This problem is as old as the pulpit. He who spake as never man spake, more than any of his preachers,

sowed seed by the wayside of unreceptive and unfruitful congregations, and the despair of his ministry finds expression in the entreaty so often heard by the multitudes of Galilee, "He that hath ears to hear let him hear."

2. The despair of the pew.

To the natural man the language of spiritual experience is, and must be, an unknown tongue. He wants to understand, he feels that he ought to understand, but a fatal incapacity clouds his perceptions and mocks his intelligence. He hears of the splendors of Christian experience as a man born blind hears of the sunrise—the joy that others feel has for him no glad suggestion; the blessedness that shines in saintly faces quickens no pulse, stirs no feeling, wakes no response in his torpid heart. He has no relish for the things of the spirit, devotion seems distasteful, and the service of Christ a servitude. That which others love to him is not lovely, and when he looks upon the Man of Sorrows there is no beauty that he should desire him. It makes a great difference whether we look at Christianity from the outside or from the inside.

Standing on the pavement before the great cathedral and looking at the lofty window in its front, you wonder that anything so dull, so unattractive, should be the glory of the city. Standing outside you see no beauty that you should desire it. But come inside and look at the window. It is aflame with light, and shines and burns like the sea of glass mingled with fire. Heavenly faces flash out upon the cloistered gloom. Patriarchs and prophets, saints and seraphs, the cross and the crown are glorified together in that celestial splendor, and the gray old walls are touched and transfigured with an unearthly beauty until you feel that this is none other than the house of God, and the gate of heaven.

Brothers of the pavement! Come inside, and something will fall from your eyes like scales.

INHERITING THE KINGDOM.

By Charles H. Hall, D.D. [Episcopal], Brooklyn, N. Y.

Be not deceived; neither fornicators, nor idolaters . . . nor drunkards shall inherit the kingdom of God.

The common meaning attached to this warning is that sinners of this sort cannot go to heaven at death. That is true, but evidently not the meaning of St. Paul. He gave a fuller and richer significance to his appeal by applying a present and potent energy to the dissuasives he urged. Men who commit these sins have no place in the kingdom of God here, of which the church is an expression, the beginning of that path which ends in future felicity. Men are wont to put aside penal motives, fears addressed to them with relation to the punishment hereafter. The subject confessedly is a mystery. It is difficult to formulate the facts involved. It is hard to realize the real incongruity between the present life now lived and that which forms the true ideal hereafter. It is hard to project the far-off future upon the mental retina so as to make it a present and powerful motive. To break up this mental and spiritual lassitude, Christians are sometimes urged to break away from business, to spend more time in meditation, in prayer meetings and revival measures. In our Christian year Lent serves, in some degree, the same purpose. By solemn thought and prayer we draw from eternity influences that properly affect our short life below.

Now Christ and John the Baptist spoke of the kingdom of heaven as near at hand; not heaven itself, assuredly, but rather the heavenly life. The strait gate and narrow way are better conceived of as being at this end and not at the far end of the way. Now is that kingdom to be set up. Here we are to enter into it. If our hearts now condemn us not, God, who is greater than our hearts, will surely not condemn us hereafter. This is life eternal, to know God now and here. The present temper and condition

of our spiritual life are linked to future blessings in the life immortal. Mere baptism cannot save us, but rather the washing of regeneration and renewal of the Holy Ghost. *Now* are we the sons of God. When Christ shall appear we shall be like him, we who here, in some measure, are like unto Jesus.

The apostle says that all things are not expedient which may be lawful. "I will not be brought under the power of any" (habit), "for the body is for the Lord . . . members of Christ." Believers in him are truly in "the kingdom of God," the eternal kingdom of divine grace. Now he takes up the things whereof the text speaks, sins incongruous with the Christian life—deadly sins, all of them, though very different in our conception of them. How much will be passed over in the day of judgment is quite another thing and a matter with which we have now nothing to do. We have to do with the present. These sins, any of them indulged in, will shut us out of the kingdom of God, of which the visible church is the outward form. Heaven is in a peaceful conscience, the abiding sense of inward purity. "No drunkards shall inherit the kingdom of God." It is easy to be baptized. There are many who show a soft emotional religiousness who yet indulge in strong drink. At times they are very penitent and remorseful, but they do not stop their dissipation. I have found such the hardest to treat. I have seen a woman elegant in her apparent humility and lovely in her outward penitence, yet a Jezebel for all that. Such are beyond my comprehension. I will not, I cannot, anticipate God's final judgment, but I remember that my work is here to declare his truth. We are to denounce the sin but not the sinner; not to gather up our robes and pass by the sufferer as did priest and Levite of old, but to have compassion on them who are out of the way. Remember that all the sins spoken of in the text are deadly; covetousness and extortion as truly as sodomy and murder; deadly as related to time as to eternity. Keep this in view in attempting to reform and cure. Paul lumps them all together. He who grasps the throat of a poor brother in straits, saying, "Pay me that thou owest," and the thief and the drunkard are grouped together.

Some sins may be regarded as elegant. They do not bar us out of society, but they must keep us out of the kingdom of God. We say that drink is apt to lead to all other sins. It is also true that other sins lead to the intoxicating cup, which is taken to drown the sting of remembered transgression. The great army of drunkards is recruited from men and women who have the fever in their veins and who drink to find a temporary oblivion in their woe. The opium vice is more covert, silent and less troublesome to others, but it binds its slave in a slavery even more dreary. "Revilers" may hide their sin beneath fair attire, and appear as angels of light. They may be apparently devout at church and in the Sunday-school "teachers of babes," yet they cannot inherit the kingdom of God. He is a true Jew who is one inwardly. Circumcision is of the heart and not in the letter. All, *all* sin, indulged in, is deadly.

Take this sin of drunkenness, and let us remember that our zeal to extirpate it is to be a Christian zeal and not a pagan, as is the case with too many reformers. We are to maintain scriptural conservatism and we are to use the same cogent motives in contending against all these crimes enumerated in the passage before us. Drunkenness disgusts, and covetousness may secure wealth and so friends and favor, but the latter is still a deadly sin. We are to be guided by the temper of Christ when we rebuke sin. He approved moderation in all men. He was serenely and lucidly honest. He reformed men, first, by being himself pure. He once was

transfigured before his disciples, as if to reveal to them his inward purity of being. Can we thus render luminous the light and wholesomeness within? Sometimes virtue and spiritual health do appear so manifestly and alluringly that it seems as if it would be easy for some holy souls to be transfigured. But Christ also reformed men by compassion and sympathy, by miracles of tenderness rather than by denouncing the offender.

The more miserable a man was the more he appealed to the sympathy of the Redeemer. He was called a winebibber, and he felt the accusation, for he referred to it, but he made no change. He did more by love than by censure.

In removing drunkenness we have a right to make, amend, and enforce laws for its suppression. Men have no right to poison others. Restriction or confiscation is allowable. Last week in New York city a large amount of property, considered valuable, was confiscated because it was believed to be injurious to morals to have the objects exhibited. We have a right to abate a nuisance. We have a right to establish quarantine to exclude infected vessels. So with this evil of drunkenness and its causes we are to apply this principle. But we are also to avoid misrepresentation, abusive personalities, party strife and wholesale denunciation, as where we hear our government called "entirely corrupt." Good laws, indeed, are not enforced, nor are our churches always ready to aid. Mutual sympathy and co-operation are to be cultivated. We are to be kind and yet firm. We are to more fully realize what it is to render unto Cæsar what the interests of good government legitimately demand and at the same time to render loyally to God that which the higher interests of his kingdom on the earth implicitly require.

THE HIGH IDEAL.

By Rev. Joseph H. Twitchell [Congregational], Hartford, Conn.

Be ye therefore perfect, even as your Father who is in heaven is perfect.—Matt. v. 48.

One noticeable feature of the gospel is seen in the high moral aim which it presents to man. It presents to us the highest, the most exalted character ever conceived, and bids us all to imitate as well as admire; to become followers of God. Those who accept and strive after this high ideal are invested with titles suited to this endeavor. They are called saints, holy brethren, sons of God, heirs of God and temples of God. What wonderful epithets to apply to men! How incongruous their application to the ordinary character met with in life! No man has yet fully realized this ideal. Christ did not expect that we should here become perfect as God is perfect. Those who have made the greatest achievements in moral excellence have felt that they were far below this requirement. The people whom Christ addressed were full of infirmities. They were low in their attainments in knowledge of the truth, and often low in their moral character.

This is a divine ideal. It is at present unattainable, yet we must make it our aim and toil for it. "Be ye perfect even as your Father who is in heaven is perfect."

It may here be objected that a sense of its incongruity will depress and deter. We see this unlikeness in others and in ourselves. Life is uncelestial. Our surroundings are material. We are not perfect, we are not saints. I remember a kinsman of mine, a plain farmer, whom I once visited. He unfolded a parchment and showed me its inscriptions. It was a diploma received from a secret society. There I read his name and title. He, my humble kinsman—the farmer sitting in his kitchen, sitting in his shirt-sleeves tipped back in his chair—*he* was called by the grandilo-

quent title, "PRINCE OF JERUSALEM!" I could hardly keep my countenance. As in the Scriptures, so in our hymnology, the picture of our high calling seems enormously overdrawn. We sing these hymns, full of lofty phrase and glowing thought, but the language is that of hope rather than that of plain reality. We feel that the tone is much above the level of our daily life. This atmosphere of unreality is an occasion for frequent sneer on the part of disbelievers, and may it not be unfriendly in its influence on our own spiritual life? Would it not be well to have a lower ideal? Is it not also a discouragement to others who otherwise might seek a better life? No. The ideal is not too high. We have suggested that some might be deterred by the loftiness of the aim, but we must remember also an opposite truth, that men are allured by that which is high, far beyond and above them—that is, men who have any ambition at all. It is so in the prizes of life, of wealth, position and influence held out to the aspirations of youth. It is so in business projects. When Dr. Horace Bushnell originated the idea of a public park in this city, there were some who feared that the appropriation it called for would not be voted. It was suggested that it would be wiser to ask for half the amount. He replied, "No; sometimes a project is made practicable by being made difficult." So is it in higher endeavors: men like a large challenge in moral as well as in business enterprises. National movements gain momentum as they satisfy and gratify exalted aspirations. "Hitch your wagon to a star!" said Sumner to Lincoln. Michael Angelo, Shakespeare, Beethoven—all the great masters in art, poetry and song—grand though their productions are, did not fully reach their ideals. In our religious progress we are animated by a divine model, the Only Begotten of the Father, full of grace and truth, a perfect ideal of manhood for us here in this world, as well as a peerless object for us in seeking a sinless sainthood, to be ours hereafter.

Here is the gospel's underlying thought—our moral capacities and our immortal destiny. We must not lose sight of our high calling, or fall victims, as some have, to that withering infidelity which says that sin is our nature; we cannot help it; therefore "eat and drink, for tomorrow we die." The gospel says, "Now are we the sons of God;" "Be ye perfect, even as your Father who is in heaven is perfect." What is the inference? Clearly, a life beyond. Will you not accept it? Choose for eternity.

A man's moral stature is graduated by the range of his thought. To investigate the problems of being, to interrogate the mysteries of life, even though we get no response, is to enlarge and ennoble our nature. "Our reach exceeds our grasp," says Browning. Behind life and all its structural forces there is an omniscient acquaintance with man, and in view of this divine knowledge and sympathy shall we not, as Goethe says,

"Work and despair not?"

Our faith at times is indeed put to a sore trial. Unbelief turns it to ridicule, as did the devil at the temptation of Jesus, "If thou be the Son of God—*if*, IF thou be!"

We feel the exasperating challenge, and like Peter are "often in heaviness through manifold temptations," but we know that the trial of our faith, like that of gold, will be to praise, glory and honor. Though in one sense we are but worms of the dust, slaves in bondage, we look up tearfully, trustfuliy, as we hear these prophecies uttered of a better being. As we have borne the image of the earthy, so shall we bear the image of the heavenly. These promises, meanwhile, attend and encircle us as angels on our pilgrimage until our weary feet shall touch the portals of the life eternal!

DUTY.

By Joseph R. Kerr, D.D. [Presbyterian], New York.

This is the whole duty of man.—Eccles. xii. 13.

The interest in the series of portraits presented in this book culminates here. "Let us hear the conclusion of the whole matter." The life of society in all its mad passions and endless struggles has been vividly painted. The picture is just as true to-day as it was when the preacher proclaimed, "Vanity of vanities, all is vanity." Human nature remains the same. The bits of glass are the same in the kaleidoscope though they change their place and assume new relationships as you turn the glass. Society is more a unity than this. The experiences of the past are repeated to-day. The presence of the Divine Spirit is witnessed in the truth of the Bible, and the uniformity of human character is shown beyond a doubt.

Some render this clause, "The duty of every man," wherever he may be, whoever he may be. Others omit the word in italics and read, "This is the whole of man," that is, the purpose of his creation and redemption; that which makes life perfect, therefore that which he *ought* to do. "Ought" means duty, and so the translators have properly inserted the word duty. Duty is our theme. We admit at the outset that each of us feels the force of obligation. We ought to do this or refrain from doing that. Conscience is an inward monitor that articulates this command. If we listen and obey an educated conscience we are brought under the will and spirit of God. Mr. Darwin has said that the dictates of the conscience as related to human choices constitute the great difference between man and the brute. The ape looks in the face like a man. We cannot deny the similarity. It is not altogether pleasant to recognize it. But we regain our composure when we study this question of conscience and duty. The ape has not, and never had, a soul. We see in him not the genesis of man, but possibly the excrescence. I do not say that the soul is eliminated by the process of physical debasement, and yet there are some human beings but a little above the lower animals so far as any sense of conscience is concerned. They do not live, but "wallow." If you do not like the expression, remember that it is scriptural. Christianity, on the other hand, develops whatsoever is pure, lovely and of good report. Have the slums descended from higher grades, or has the higher come from the lower?

The religious instincts of man are indestructible and everywhere exhibited. Nothing can eradicate, nothing can quench them. They lie deep in human nature. Therefore we should never trifle with them or suffer anything to blunt their sensitiveness.

There are those who claim that there is a decline in the sense of duty in society. I do not believe this. In certain places or persons you will find much to sadden and dishearten, but take the world as a whole we see that it is growing better. It will not do to make sweeping generalizations founded on limited observation. Homer lamented that his people were not physically the equals of men before his day, but archæological discoveries have shown that his complaint had no basis of fact. Men there are now who fancy that the former days were better than ours, and that there is no more real progress than the revolution of a screw in a hole; that candor, truth, self-respect and equity are declining. It is not true. The religion of Christ is steadily advancing. While human nature does remain the same, age after age, unless sanctified, as was said at the outset, still this fact does not militate against the truth of the ennobling power of the gospel. Everything is *not* "going to the devil," but much is going to God, even in this age which is

"steeped to its lips in materialism." One writer scornfully asks, "How big is man?" and then answers that he is smaller than an elephant, and the elephant is smaller than a mountain; the latter is but a speck compared with the globe, and that is small beside the sun, and the sun is but one in a universe of suns. "How big then is man?" Are we silenced? No. If a man is doing his duty faithfully and growing daily "into the measure and stature of the fullness of Christ," how big is he? The promise is that the Father will manifest himself to such, and with the Son will come in and abide in his heart, and that finally he shall have a crown of life and be a king and a priest and reign forever! How big is he?

Remember that it is the continuous performance of duty that ensures this glory and reward. Do then your duty. Do it now. Goethe says,

"The present moment is a powerful deity."

Do your duty now and do it with all your heart. It will be a means of spiritual elevation into the character and temper of the Lord Jesus Christ. Is there any one here who is stifling the voice of conscience and smothering these holy instincts? Shall the record of such a course continue and the proofs accumulate day after day, that you are a DEFAULTER to your duty? Do not thus continue, but return unto the Lord, for there is forgiveness with him that he may be feared. Recall his treatment of that sinful woman at Jerusalem. There is confusion in the streets. A woman is arrested. She is caught in the commission of crime. They drag her along and bring her before Jesus. She cowers at his feet. The accusation is made, but when the Master speaks and bids the guiltless punish the guilty they all retire. Death is the penalty. She has forgotten her duty. Jesus bids her go and do her duty, to do it at once, and always thereafter. "Go, and sin no more." O the mercy of God! Seek it before it is too late. "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

THE SPIRIT OF THE WORLD AND OF CHRISTIANITY CONTRASTED.

BY W. R. D. STOCKTON [METHODIST], WEATHERFORD, TEXAS.

1. *Would have killed himself.* 2. *Do thyself no harm.*—Acts xvi. 27, 28.

I. THE spirit of the world finds illustration at several points in this narrative, read from 16 to 28th verse, and reaches its culmination at the 27th verse.

1. Its object is *gain.* The spirit of *divination* is consulted, and the work of *soothsaying* is courted.

2. The hope of *gain* being cut off, its votaries become exasperated and raise a howl of persecution, and by false accusation being charged against the ministers of grace and by sanction of perverted law imprison and make the feet fast in the stocks of those who preach deliverance to the captives and salvation to the lost.

3. When defeated in their pernicious ways by the overpowering energies of divine grace, vindicating the just and liberating the imprisoned, their madness is turned into recklessness. "He would have killed himself." Thus the nobler instincts of humanity are so perverted by the false theories and degraded sentiments of the world as to make *suicide* appear more honorable than submission to a divine providence.

II. The spirit of Christianity is found in counterlines.

1. It would cast out the false spirit of divination, however flattering its voice of praise (verse 17), and destroy the art of *soothsaying,* no matter whose hope of ill-gotten gain is to be cut off.

2. It shrinks not from persecution, abuse, or imprisonment, nor even from death, when, to save the lost,

advance the truth, and establish the kingdom of grace and glory, they become necessary. Instead of despondency and recklessness, it inculcates the spirit of cheerful *submission*, fervent *prayer*, and *songs of praise*. "*At midnight they prayed and sang praises to God.*"

3. While Christianity wages a ceaseless war against every device or invention of evil, recognizing the fact that "eternal vigilance is the price of liberty," it at the same time places a safeguard around every man and subserves the best interests of all classes.

When this spirit becomes universally prevalent there will be no more war. "The sword will be turned into the ploughshare, and the spear into the pruning-hook." Civil feuds and family broils will cease; all unholy antagonisms will be at an end.

The art of gambling in all its forms will be lost. Witchery and every species of deception for the sake of *gain* will be discountenanced, while honest toil and remunerative labor will relieve the indigent and enrich the nations of the earth. Drinking saloons, halls of revelry, and all places of debauch will be things of the past. Christianity does harm to no one, allows no one to harm another, and prevents every one from doing harm to himself. "*Do thyself no harm.*"

THE TRIUMPHANT HOPE.

By Rev. Louis Albert Banks [Baptist], Cincinnati.

For we are saved by hope.—Rom. viii. 24. R.V., *For by hope were we saved.*

Both versions agree to the triumphant declaration that hope saves. How does hope save?

1. It purifies the heart. 1 John iii. 3.

2. It awakens gladness in the soul. Rom. v. 2; Prov. x. 28.

3. It consoles the spirit. 2 Thes. ii. 16.

4. It intrenches the life. Heb. vi. 18.

THEMES AND TEXTS OF RECENT SERMONS.

1. Scandal. "Thou shalt not go up and down as a tale-bearer."—Lev. xix. 16. Rev. A. H. Studebaker, Baltimore, Md.

2. The Beauty of God in the Work of Man. "And let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—Ps. xc. 17. Henry J. Van Dyke, D.D., Brooklyn, N. Y.

3. Harsh Leadings. "Therefore will I put my hook in thy nose."—Isa. xxxvii. 29. Rev. Joseph A. Chamberlin, Berlin, Wis.

4. God and the Nation. "They that wait upon the Lord shall renew their strength."—Isa. xl. 31. Rev. H. A. Baker, D.D., Baltimore, Md.

5. Speechless in the Presence of the Judge. "What wilt thou say when he shall punish thee?"—Jer. xiii. 21. T. D. Witherspoon, Louisville, Ky.

6. Extent and Bearings of God's Particular Providence. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."—Matt. x. 29. T. W. Chambers, D.D., New York.

7. The Confession of Christ Imperative Duty. "Whosoever therefore shall confesss me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. x. 32, 33. George D. Armstrong, D.D., Norfolk, Va.

8. The Secret Power in Prayer. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. 7. Rev. C. H. Spurgeon, London, England.

9. The Sin and Punishment of Judas Iscariot. "That he might go to his own place."—Acts i. 25. Rev. Charles Henry Gardner, Omaha, Neb.

10. The Veracity of God. "God is faithful."—1 Cor. i. 9. Wayland Hoyt, D.D., Philadelphia, Pa.

11. God's Property. "Ye are not your own."—1 Cor. vi. 19. Rev. Thomas A. Nelson, Brooklyn, N. Y.

12. Christ and Sin. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—1 Cor. xv. 3. John H. Barrows, D.D., Chicago, Ill.,

13. Progress in Vital Theology. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God," etc.—Col. i. 10, 11. J. L. Withrow, D.D., Chicago, Ill.

14. Singleness of Purpose. "This one thing I do."—Phil. iii. 13. Rev. E. R. Brainerd, San Francisco, Cal.

15. The Implications of Prayer. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi. 6. A. J. F. Behrends, D.D., Buffalo, N. Y.

16. The Betterments of the Gospel. "God having provided some better thing for us, that they without us should not be made perfect."—Heb. xi. 40. A. T. Pierson, D.D., Philadelphia, Pa.

17. How we Ought to Live. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."—Titus ii. 12. J. M. Worrall, D.D., New York.

SUGGESTIVE THEMES.

1. The Personality of God. ("I am that I am."—Ex. iii. 14.)
2. Unreasonable Prayer. ("Wherefore criest thou unto me?"—Ex. xiv. 15.)
3. The Helpfulness of God's Judgment. ("His lightnings enlightened the world."—Ps. xcvii. 4.)
4. The Ultimate Triumph of Moral Force. ("The saints of the most high God shall take the kingdom and possess the kingdom."—Dan. vii. 18.)
5. Jonah's Resolution. ("I am cast out of thy sight, yet I will look again toward thy holy temple."—Jonah ii. 4.)
6. Character its own Defence. ("And the chief priests accused him of many things; but he answered nothing, and Pilate asked," etc.—Mark xv. 3-5.)
7. Tears Eloquent with the Heart of God. ("And when the Lord saw her he had compassion on her, and said unto her, Weep not."—Luke vii. 13.)
8. The Compulsive Power of Divine Love. ("Compel them to come in."—Luke xiv. 23.)
9. Great Trials Stepping-stones to the Greatest Blessings. ("If I go not away the Comforter will not come unto you, but if I depart I will send him unto you."—John xvi. 7.)
10. The Spiritual Law in the Natural World. ("Let no man seek his own, but each his neighbor's good."—1 Cor. x. 24, R. V.)
11. Justifiable Imitation. ("Be ye imitators of me, even as I also am of Christ."—1 Cor. xi. 1, R. V.)
12. Love the Touchstone of Christianity. ("Lest there be debates, envyings, wraths, strifes," etc.—2 Cor. xii. 20.)
13. The Vain Talker. ("Some, having swerved, have turned aside unto vain talking."—1 Tim. i. 6, R. V. See Marg.)
14. The Triumphant Spirit of the Christian. ("Although the fig tree shall not blossom neither shall fruit be in the vine . . . yet I will rejoice in the Lord: I will joy in the God of my salvation."—Hab. iii. 17, 18.)
15. A Sufficient Revelation of our Future. ("It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."—1 John iii. 2.)
16. Longing Expectancy. ("Even so, come Lord Jesus."—Rev. xxi. 20.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

April 1-7.—A GOOD EXAMPLE AND THE POWER OF IT.—1 Chron. xxix. 1-9.

WE have here in brief outline a record of *thoughtful liberality* in giving to the Lord without a parallel in the history of the church, and an example which Christians of to-day may study to advantage. David was not permitted to build the temple on which his heart was set; God had chosen Solomon, his son and successor, for the work. It was to be a great and costly edifice, and would tax the resources of the kingdom to the utmost. But while not allowed to build, David was not restricted from the work of preparation, and husbanding resources, and contributing in a princely way to the enterprise. So he gathered in a solemn assembly all the officials and chief men of the nation, and made known to them God's purpose and his own determination, and exhorted his son to undertake the work, and all the princes and people to give liberally and willingly to it, in honor of the Lord God of their fathers. And not satisfied with this, he set his princes and people a worthy, a noble example, and consecrated silver and gold and precious stones and brass and iron and all sorts of costly woods out of his treasury, in amount almost beyond our power to compute. No such kingly offering, before or since, was ever made to the cause of God by a single individual. And his example, added to his stirring words, provoked the princes and all the people to offer willingly and generously to the same glorious object; and people and king "rejoiced with great joy."

The *lesson* of this ancient chronicle is applicable to every age of the church and to every people. But it seems to us to have *special* pertinence to the times in which we live. God is calling his people of every tribe and nation and country with trumpet tongue to undertake a work for his glory, which in importance and magnitude and grandeur infinitely transcends the work he laid upon Solomon. It is nothing less than the evangelization of this entire world—the building of that great spiritual temple which is to fill the earth and into which all nations and peoples are to be gathered.

1. *The divine call to this work* on the part of the present generation is direct, imperative, and loud as the blast of archangel trumpet. Let us

consider and heed the marvelous signs of the times.

2. The call to this mighty and glorious undertaking is not only urgent and imperative, but *is attested by signs and wonders as marvelous and impressive* to the spiritually discerning as the miracles of apostolic times. The hand of God is conspicuous in "The Miracles of Missions" in this missionary age.

3. The call in this instance is not to king David or Solomon or to the princes of Israel, but *to the entire church of Christ, individually and collectively.* Not one, in pulpit or pew, in high life or low, in poverty or in affluence, is exempted. The command, the obligation, is universal and cannot be evaded. If you have not gold and silver to bestow, give yourself—heart, soul, mind, prayers, influence. If you cannot *go* to the heathen, send a substitute, give of your means, etc.

4. The times demand *large* gifts, *princely* offerings. *A dying world is to be saved!*—give "willingly," give abundantly, give commensurately.

5. Never had the *power of example in giving such potency as now.* David's gifts inspired and stimulated a whole *nation*; ours may sweep the circuit of the nations and send a tidal wave of joy and blessing to every shore.

April 8-14.—PRAYER ENCOURAGED.—Phil. iv. 6, 7; 2 Chron. vi. 28-30.

1. By direct and assuring *invitation* from the throne. "In everything by prayer and supplication . . . let your requests be made known unto God." "Call upon me in the day of trouble." "Come unto me all ye that labor and are heavy laden." "If any of you lack wisdom, let him ask of God." "Is any sick among you? let him call for the elders of the church and let them pray over him."

2. By the assurance that *God waits to hear and answer prayer.* We know this, for a thousand Scriptures testify to it. Skepticism may doubt this, and scientists sneer at it, but it is a blessed truth nevertheless. "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

3. By manifold *promises*, positive, absolute, confirmed even by an oath, on the part of God. I need not rehearse these promises. They are on every page of the Bible. They shine like countless stars in the firmament of revelation. And they are all "yea and amen in Christ Jesus." If we fail to pray, or pray doubting, a thousand divine promises rebuke us.

4. By the fact of *Christ's intercession.* He has entered the holy of holies and sprinkled the altar with the blood of atonement and made reconciliation for the sins of his people, and now "ever liveth to make intercession for them." So that we may come with holy boldness, knowing that we have "an advocate with the Father," who will hear us for his sake.

5. By the *office work of the Holy Spirit.* Of ourselves we know not how to pray or what to pray for, but the Holy Ghost gives us the preparation of heart necessary, inspires the soul with penitence, faith, and boldness, and realizes to our consciousness our real condition, our perishing needs; and besides this subjective work, so essential in our approach to God in prayer, "the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Finally, we are encouraged to prayer by *unnumbered answers to prayer.* Many of these signal answers are matters of inspired record—put in the Bible to refute adversaries, to stop the mouth of gainsayers, and to encourage and stimulate men everywhere to pray. And similar answers have occurred all *along the ages* since the close of the sacred canon. And they are occurring *to-day* in countless numbers. The lives

of God's people are full of these divine testimonies. The annals of Christian experience are all glorious with divine manifestations of power, goodness, grace, and triumphant faith, in answer to believing prayer. And where is there a true Christian that doubts that God has sometimes answered his prayers—yes, even *his* poor, broken, imperfect petitions?

Surely then, in view of all these considerations, if there be any lack of prayer on the part of individual Christians or of the church at large, it cannot be for want of *encouragement* to prayer.

April 15 - 21. — THE BELIEVER'S GROUND OF COMFORT.—1 Thess. iv. 13-18.

"Wherefore, *comfort* one another with these words." And how many sad and bereaved hearts *have* been comforted and sustained and even made to "rejoice in tribulation" by the solid ground of comfort which they and other Scripture assurances afford! When called to bury out of sight our loved ones, and when the mind in after years reverts to them, as often it will, the anxious reflection relates to their condition and prospects in the unseen world to which they have gone. Where are they? What is their state? What of their new life? What of their eternal future? And no creature can answer one of these heart-burdened inquiries. Nature, philosophy, human experience and investigation, shed no light upon the subject. All is conjecture, doubt, uncertainty, till the word of God speaks. And that speaks in no hesitating or uncertain way. The annunciation is clear, positive, emphatic, soul-comforting.

Confining our remarks to the words we are considering we have solid and assuring ground of comfort concerning our pious dead. Let us note a few points.

1. We are *not ignorant concerning them which are asleep.* We know they are not *dead*, but alive forevermore. Their bodies rest in the grave for a season, but their souls are with God—have passed into a higher state of being and activity, where there is no death, and where their existence goes on in higher and more blissful conditions than while here. And even these bodies, now surrendered to corruption and dishonor, will be raised in power and glory.

2. Believers who have departed this life are "*asleep in Jesus.*" There is so much sweetness and significance in this phrase that we fail to take in its full meaning. "*Asleep,*" not dead; life is not terminated, the grave is not a victor; we have not *lost* our pious dead, they are more alive than when in the flesh. How sweet and gentle and refreshing is sleep when we are weary with labor. Such is death to the believer in Jesus. "Asleep *in Jesus.*" (1) In the eternal covenant of redemption. (2) In the fellowship of Heaven. (3) In the scope and power of the resurrection. Safer than a slumbering infant in its mother's arms! As sure to sleep in safety and be raised in the resurrection, as that Jesus himself came forth alive out of Joseph's tomb after being put to death.

3. Earth's *sundered ties are to be reunited hereafter.* "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." They are now with God in glory, and will form a part of that glorious retinue which will attend him when he shall "descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The sleeping saints and the living shall all meet together in the clouds, a reunited, redeemed, glorified family.

4. This ransomed company, which no man can number, are to be *ever with the Lord.* This will be the consummation of the Redeemer's work, the climax of glory everlasting! More than this cannot be desired or conceived.

Surely here is solid, ample, sure consolation for all who are called to mourn the death of loved ones in Christ. "Wherefore comfort one another with these words."

April 22-28.—THE DESTRUCTION OF THE WICKED.—Mal. iv. 1; 2 Thess. i. 9.

Fearful as such a subject is to consider, we are not at liberty to pass it over; it is among the things "revealed," and woe be to the teacher of Christianity if he ignore it or fail to declare the whole counsel of God for fear of offending. It is matter of alarm and profound regret that this awful doctrine is so seldom preached in these days, at least with plainness and fidelity; that there is a widespread sentiment in the church adverse to its presentation. Indeed the subject is seldom brought into the modern pulpit, at least, as Edwards, Lyman Beecher, Griffin, Richards, the Alexanders, and Skinner and Kirk and others used to present it, and there is an ominous absence of this kind of preaching in the printed sermons of the day.

Why is it? Surely not because the doctrine is not expressly and fully taught in the Scriptures; not because it was not taught by Christ himself during his ministry; nor because it has not always held a prominent place in the creeds of Christendom; nor yet because it is contrary to reason and the constitution of the moral universe.

That we have a "thus saith the Lord" for it does not admit of serious question. To deny that it is a doctrine of revelation is to deny the plainest and most positive teachings of both the Old Testament and the New. The text in Malachi referred to can be made to teach nothing less. And the passage from Thessalonians is so explicit, so absolute and full in its meaning, that it cannot be tortured to teach anything else. "Who shall be punished with everlasting destruction from the presence of the Lord," etc. Critics may succeed in limiting the meaning of "forever," but "*destruction*"—"EVERLASTING DESTRUCTION! from the presence of the Lord and from the glory of his power"—defies criticism; its meaning cannot be perverted. And a multitude of other texts are equally decisive.

Accordingly we *must* believe the doctrine or flatly reject the Scriptures. There is no hope for the finally impenitent! The forlorn effort—contrary to the whole tenor of revelation—to establish the idea of a probation after death, when the lost sinner shall have another "chance," only shows the desperate expedients to which men will resort in order to break the force of this awful doctrine.

Application.—1. Since the everlasting punishment of the finally impenitent is clearly taught by divine revelation, we are bound to accept it, reverently, submissively and without criticism, however severe and terrible the aspect it wears toward the wicked. 2. Being an essential doctrine of the Scriptures, we are imperatively called upon to give it its due place and importance in the ministrations of the pulpit. The pulpit that dares to ignore it, or presumes to be more liberal and merciful than God in handling it, incurs a tremendous responsibility. 3. Christians are bound to have respect to it in all their prayers and living and intercourse with those who are unreconciled to God. What a motive to induce them to "lay hold of sinners" and "pluck them as brands from the burning!" 4. Finally, in view of a doom so certain and so supremely dreadful to every unforgiven sinner, how every man should "work out his salvation with fear and trembling!"

"That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?"

EUROPEAN DEPARTMENT.

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THE DEEPEST RELIGIOUS NEED.

RELIGION is a personal relation of man to God; and faith, in the deep and broad Pauline sense, is the means of this relation. Faith is a personal act and involves the entire personality, not merely a single faculty as that of the intellect, the feeling, or the will. It is thus at once evident that faith in God is the fundamental condition for all religion. This faith on our part can be truly personal only if God also is a person; for in the true sense faith can only appropriate and yield itself to a person.

The conviction of God's existence as a person is the deepest religious need of the day. Probe to the bottom the various controversies with skepticism and it will always be found that ultimately the question of God's existence and personality is the fundamental one. Thus the character of religion and ethics is always determined by the conception of God lying at their basis. And it is not surprising that at the close of his life Bishop Martensen declared that he agreed with Dorner in pronouncing the notion of God the chief problem of the day.

Avowed atheists abound in Europe both among the cultured classes and in the socialistic masses. But even aside from these, and not counting agnostics and the adherents of various forms of skepticism, the thought of God has largely been pushed out of human consciousness. Even if with the fool men do not say in their heart, "there is no God," there are vast multitudes to whom his existence is not a positive certainty and living reality, and consequently their whole religion lacks a firm basis.

In order to meet the deepest religious need of the day we find that in apologetics, in dogmatics, and in works on the philosophy of religion particular attention is paid to the proofs of God's existence. Usually it is of course the old arguments restated; sometimes they are given in a somewhat altered form and with new combinations, but we look in vain for anything substantially new. All reasoning from the known to the unknown implies a leap from the finite to the infinite before we reach the throne of God. The arguments of atheism may be refuted, and the denial of God's existence may be proved illogical; but, on the other hand, we cannot demonstrate any mind into the belief of the being of God.

This is in perfect accord with Scripture. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" That, however, does not imply that a reliable faith respecting God is impossible. If faith in God is an act of the entire personality, is it not strange that an effort should be made to apprehend him by a single faculty, say the intellect? This is, in fact, the common mistake of such as profess to be in search of God. With them the statement that the idea of God is intuitive, or that he is immediately beheld by the reason, has no weight, simply because they have not the intuition, and are not aware of an inner sense which beholds the spiritual, as the bodily senses perceive the external world.

Kant holds that it is not necessary for one to demonstrate the existence of God, but that every one should have the conviction that he does exist. And it is this conviction and its value with which the deepest of modern apologetics must deal. Where the authority of Scripture is rejected there is little hope of leading the unbeliever to a full recognition of God otherwise than by profound self-reflection and by experience. Argu-

ment may be valuable, but only as a preparation or a help. In this respect Scripture and human history agree. It is a law without exception, that if we are to recognize anything there must be in us something analogous to it. Hence in proportion to our likeness to God are we able to apprehend him. The pure in heart shall see God; but "the wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Not until he comes to himself does the prodigal son remember his father; the evident lesson is that there are certain experiences which banish God from the heart, while there are others which turn the heart toward God. How true to life this is can be confirmed by every one of large experience. Calamity teaches men to pray, and the deeper the experience the more earnest the cry of the soul to God. The recently deceased Vischer, eminent as a writer on æsthetics, the friend of Strauss and other members of the Tuebingen school, was regarded as a decided enemy of religion, and his utterances justified this conclusion; yet it was his dying request that an evangelical minister should offer prayer at his grave. And there have frequently been instances in the history of individuals and nations when great calamities or great needs brought persons both to themselves and to their God.

No particular argument so much as all ultimate thought leads toward God. Without him, all that pertains to human affairs, particularly to the highest, becomes inexplicable. If there is no God, then the very thought of God and its perdurance in spite of all efforts to root it out of humanity, are a mystery. And if God is not the author and end of all, what interpretation shall be given of conscience and of human aspiration and striving? How shall we account for religion, for the wonderful devotion of the mystics, and for the person of Jesus Christ? It is no solution to say with Strauss that in man nature transcends itself, and then to deny that there is a power which transcends nature. Either nature must account for man and all the phenomena of his being, or else a power superior to nature must be postulated. Hence a philosophical work just from the press postulates a world and powers superior to nature, and makes man a citizen of that world. It says, "The fact that with mightiest effort man reaches out beyond all that nature offers in order to save an eternal element in his being, is itself an evidence that he transcends everything that is merely natural."

The soul, orphaned without God, continually propounds questions which cannot be answered; but with God the solution often becomes easy. Not that every riddle of the universe is solved; for we scan but a part, not the whole; and while we move in time we cannot fathom the meaning of what pertains to eternity. William von Humboldt said, "It has always seemed to me to be the safest way humbly to rely on the unsearchable but trustworthy wisdom of divine providence, and to confine our thoughts to the natural reflection that in this life we overlook so small a part of man's existence as to afford no conclusion respecting the whole." And instead of being perplexed by the problems which remain unsolved, we need but inquire into the solutions given on the supposition that there is no God, and it will be found that they are less rational than on the theistic basis. Does atheism, for instance, give a solution of the problem of evil? Can it on any natural basis get even the conception of the good?

One need but try to fathom the deep meaning of the soul and its tendencies in order to appreciate the fact that so many of the recent philosophers were theists, as Trendelenburg, J. H. Fichte, Chalybæus, Ritter, Ulrici and Lotze.

We speak of a living consciousness of God as the deepest need of the age;

it is equally true to say that he who appreciates this need in its depth and fullness is on the way to find the needed supply. The discovery of the divine image will lead to the Original which it reflects.

BIBLICAL.

THE theological controversies at the beginning of this century resulted in the conviction that Jesus Christ is the center of revelation and the rallying point of religious thought. And it is true that in general the result of the great conflict between faith and unfaith has been to expose and remove errors, to develop the truth and to make it more effective. Painful as the overthrow of cherished dogmas may be, there is no reason why the theologian as well as the philosopher should not be thankful for the promotion of truth by the exposure of error. As a rule, conflict is necessary both for the realization and the advancement of the truth.

Protestantism rests on the Scriptures; and these Scriptures, as the final appeal, must contain in themselves the proof of their authority. There is logic in history as well as in thought; and no age has been able to rest in the conviction that the church and its confessions spring from Scripture, and that in turn the church and the confessions can be made the interpreters of Scripture. The Protestant consciousness demands that the severest test be applied to the ultimate appeal, in order that it may be proved to be really ultimate. It is thus clear why we look to Protestantism and not to Catholicism for the most radical discussions on the subject of the Scriptures. The Bible is a living fountain which each age must test for itself, and whose blessings depend solely on personal draughts. The deeper the interest in the Bible the greater the effort therefore to learn all about its character and history; and just because the book is of supreme importance, we value all light thrown upon it, no matter from what quarter it may come. Even if for ages criticism is largely destructive, we are assured that it will eventually be but the preparation for new and more solid construction.

Not biblical criticism, then, is to be deprecated, but the adoption of mere theory as established fact, and hasty conclusions where long and patient investigations are required. The spirit of the criticism may, however, be such as to make the discovery of the truth impossible; and what is merely external and secondary may so engross the attention that the substance itself is neglected. Here lies much of the danger at present. Criticism is means, not end; its value consists in the discovery of truth, not merely in the exposure of error; and if it reveals a diseased state, it is for the sake of promoting health. Thus it is interesting to inquire whether Matthew, Mark or Luke was the first Gospel; but when I find that the discussion depends on so many suppositions which may or may not be true, I am not willing to let the question of priority in point of time keep me from the rich contents of the Gospels themselves. And respecting the Old Testament, the criticism of the text, the questions of the composition of the various books, and the history of the canon, all important, are liable so to absorb the attention that the precious religious truth contained in the volume is apt to be missed. Perhaps one of the deepest truths taught by the present controversies respecting the Hexateuch is the fact that we must distinguish between the internal power and the external authority of Scripture. Not only the ordinary believer but also the church itself would be in a pitiable condition if the leavening power of the truth were made dependent on the answer of all possible relevant and irrelevant questions respecting the origin, relations, and history of the truth. There is much inquiry at present respecting the externals of Scripture, and this is essential as a preparation

for the appreciation of certain elements of the truth itself; but it is well to remember that the letter exists for the sake of the spirit. There is much complaint in Germany that in the gymnasia the classics are so taught as to give the pupil a formal knowledge of Greek and Latin, without imbuing him with the spirit of the classics, and without enabling him to understand the politics, the history, and the intellectual life of Greece and Rome. Is there not a similar danger in certain methods of biblical study? One may study about the Scriptures without learning to appreciate and appropriate their spiritual contents. A man may be a mere critic, and thus fail to be receptive and productive. The keener the biblical criticism of an age, the deeper should also be the spiritual receptivity, in order that the emptiness produced by criticism may be filled by the treasures of biblical truth.

What we cannot discover by inquiring *about* Scripture may perhaps be found *in* Scripture. Men speak of the internal evidence of Scripture. Let us change the statement so as to read that the evidence of Scripture is in its internal power. In Jesus we have truth become personality; and is not all truth a mere abstraction until it becomes personal? Where is there any real truth unless embodied in some mind or some heart? The kind of evidence now especially needed is well expressed by Coleridge: "In the Bible there is more that *finds* me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

A German writer in discussing the insufficiency of the present methods of theological training, claims that on the one hand there must be thoroughness and freedom in criticism and in science, and that on the other the chief aim of the theological professors should be to prepare the students to become efficient and enthusiastic ministers of the gospel. This is a correct statement of the problem; but how solve it? Delitzsch says, "So firmly am I convinced of the practical aim of all scientific labors, that I regard the sermon as the culmination of all theological attainments; for the scientific labors, so far as they are of a learned character, are only preparatory, requiring to be simplified and interpreted in order to be made available for the church of Jesus Christ." In fact, one of the strongest tendencies in the German church is seen in the demand to make all speculation and investigation minister to the practical needs of the day. And with all the controversies respecting the history and the literature of the Scriptures, it is evident that a better appreciation of the living word is regarded as the chief aim of theological study.

There are other evidences that biblical scholarship is to be made the minister of religion, not its substitute. Thus a German writer says, "There is a growing opposition to the voluminousness of the commentaries." It has been common to burden commentaries with all kinds of learned material which does not promote the understanding of the passage under consideration. Instead of being content with giving the correct view and letting the clear and positive statement of the truth banish error, as the light does darkness, commentators have usually devoted much space to the mere enumeration and refutation of erroneous views. Not unfrequently the authorities for the various views are given, just as if in that way disputed points could be settled. So many views are often quoted that it is difficult to get the exact meaning of the author; and the truth which might be sharply, concisely stated is frequently found only after long wanderings through views which are of no real significance and which are stated only to be refuted. Other demands are now made. In-

stead of accumulating a mass of learned material, it is now required that a direct insight into the meaning of Scripture be given, and all is esteemed valuable in a commentary in proportion as it promotes this aim.

That there is a similar tendency in England is evident from an article in *The Expositor* on "Characteristics of Modern English Exegesis," by Archdeacon Farrar. The encouraging view given by the article is fully justified, and is worthy of especial consideration on the part of those who fear the results of modern criticism. It is shown that the province of exegesis is much better understood than formerly, that pertinent matter must now take the place of the irrelevant so common in the older commentaries, that there is greater freedom in the interpretation, and that much has been gained by the efforts to secure a correct original text. In spite of the changes which may still be required to make the new version acceptable, he regards it as very helpful for a knowledge of the true sense of Scripture. "Never before had the great mass of the people so easy a means of knowing what the apostles and the evangelists really said, as that which has now been placed in their hands by the best efforts of the best of our living scholars and divines." Besides the treasures of the past, we have the results of present labors and progress. Traditional opinions are of less force than formerly, every book is tested according to its own inherent merits, and disputed points are considered with great candor. "The question of the genuineness of the fourth Gospel is one of the deepest importance for Christian theology, yet in the latest and best commentaries the arguments of those who impugn it are stated with perfect fairness, and instead of being met with futile denunciation are refuted with patient skill. Without in any way understating or slurring over the difficulties of those who reject the apostolic authorship of 'the spiritual Gospel,' recent exegesis has, by the closest and keenest analysis, proved that there is in its favor both external and internal evidence of unanswerable force. This patient and fearless confronting of adverse reasoning has been rewarded by the recent discovery of further external evidence which proves such important facts as the references to the fourth Gospel by the early Basilidians, the use of it by Tatian in his *Diatessaron*, and the existence even as early as the second century of an established variation of the text."

That the green pastures and living fountains of Scripture may be found and enjoyed without traversing extensive deserts is felt in England as well as in Germany. Hence instead of lengthy refutations of erroneous views, the truth itself is regarded as its own justification, and its distinct presentation as the best argument against false interpretations. Respecting the prophets and the apostles the archdeacon says: "Their words indeed may admit of rich and many-sided *applications*; they may have a wide-reaching significance; in this respect, as in all others, they may far surpass the utterances of man's unenlightened genius; it is nevertheless certain from the nature of things that their words must have had one clear meaning for their contemporaries; and it is the duty of the interpreter to find out, and to the best of his power to set forth, first of all, the one plain, primary, literal, historical, contextual meaning which the writer intended to convey to his immediate readers. This is what the reader expects of the commentator."

The conclusion of the article gives a summary of the points discussed, and of the exegetical advantages of our age. "If I have been justified in maintaining that our best modern specimens of interpretation have been thus characterized by directness of aim, terseness, attention to the text, accurate scholarship, the removal of ancient errors of translation, varied

learning, independent judgment, the study of the context, the study of books in their entirety, decisive clearness, and attractive interest, then we may say, with thankfulness and a sense of encouragement, that an age which has been so prolific of discoveries in all other branches of science has not been untrue to its opportunities and obligations in the domain of scriptural interpretation."

TENDENCIES IN SCIENCE.

ESPECIALLY prominent are the discussions respecting evolution — how far it has been established and how far its application reaches. In the *Nineteenth Century* the Duke of Argyll subjects the theory to criticism, claiming that it "has been erected into a sort of intellectual idol before which all the world has been called to bow, as the one all-sufficient and all-embracing explanation of the origin of species." The theory was not a discovery of Darwin, but he gave it a basis and a prominence such as it had never before attained, and many were led to accept it on authority rather than as the result of scientific inquiry. The Duke says, "Evolution in many senses may be certainly true, when evolution in some particular sense may be as certainly erroneous. There have been all along in many minds a sense and a feeling of insufficiency and of incompleteness in Darwin's hypothesis as any adequate explanation of innumerable facts. But, with the growing prevalence of a nearly universal plebiscite, the doubters have seldom dared to speak. The pulpit has bowed before the shrine, and great preachers have thought it necessary to conciliate cultivated audiences by general professions of acceptance. It has become the fashion to deprecate even the suspicion of heresy on this cardinal tenet of the new philosophy."

On the continent charges are also made that evolutionists have gone too far, and have taken for granted what has not been established. This was made evident by Virchow at the recent meeting of German scientists in Wiesbaden. He stated that there are two theories to account for the origin of life, namely, creation and spontaneous generation; but both are wholly beyond the reach of scientific inquiry. No cell or living element has ever been discovered which could be regarded as the first of its kind. When we come to the doctrine of transformation we find that much uncertainty prevails. Individual variation has been established, but not the transformation of species and still less that of genera. The appearance of man on earth dates back at the utmost only to the tertiary period, no matter whether he is the product of creation or of the transformation of some animal. Reliable proof of his existence in the tertiary period has not, however, been furnished; but there is no doubt that he existed in the early part of the quaternary period. The oldest remains of man by no means prove him to have been in a low stage of development. These remains are human, not bestial, and they approach in character the present Australian. An Australian may have many defects; but however bestial he may be he is neither an ape nor a proanthopos, but really a man. No human being of the present, however inferior, can be regarded as a connecting link between man and any species of animals. The diluvial human beings were not of a lower organization than those now living, and the theory of descent has given anthropology no proof except that certain defective formations are more common among some races than among others. Respecting the unity of the human family the natural orthodoxy agrees with the ecclesiastical. Transformations have of course taken place in the human family, but the proof of hereditary transformation is not easy. Most transformations disappear after a few generations. There is no evidence that man is the result of an animal transformation.

England is furnishing new illustrations of the difficulty of keeping personal matters out of scientific discussions. In connection with the statement that Mr. Murray has overthrown Darwin's theory of the formation of the coral reefs, the Duke of Argyll made charges which were interpreted to mean that scientists had formed a "conspiracy of silence," in order not to admit that Darwin's view was erroneous. The Duke, among other serious charges, says, "The reluctance to admit such an error in the great idol of the scientific world, the necessity of suddenly disbelieving all that had been believed and repeated in every form of upward of forty years, of cancelling all that had been taught to the young of more than a whole generation, has led to a slow and sulky acquiescence, rather than to that joy which every true votary of science ought to feel in the discovery of a new truth, and—not less—in the exposure of a long accepted error." Darwin's theory of the coral reefs he pronounces a "dream." "It is not only unsound, but is in many respects the reverse of the truth. With all his conscientiousness, with all his caution, with all his powers of observation, Darwin in these matters fell into errors as profound as the abyss of the Pacific.' The "great lesson" he draws is, that scientists should beware of idolatry.

Whether Darwin or Murray is right has not been decided, but from Great Britain and America have come protests against the charge that scientists are guilty of conspiring to prevent the overthrow of error and the progress of new truth. In the *Nineteenth Century* Huxley replied indignantly, lauded the exceptional veracity of men of science, and made severe personal insinuations respecting the scientific character of the Duke. In *Nature* T. G. Bonney also defends the scientists. 'I have lived now for not a few years among the rank and file of scientific men on more intimate terms than can have been possible for the Duke of Argyll, owing to his exalted station and his high occupations of state, and I am bound to declare that, in a fairly wide experience, I have never found men as a class less self-seeking or more earnest in their desire for truth, more steadfast as friends, or more generous as antagonists."

The Duke in the same journal replies to Huxley and Bonney. Some of his hints on the means of promulgating mere hypotheses as scientific demonstrations are significant. Similar statements are made on the continent by such eminent scientists as Virchow and Du Bois-Reymond, and it is evident that it is one of the common errors of the day to take mere speculation for scientific proof. The Duke says: "Some theory, hypothesis, or doctrine is propounded by a great man. It becomes established, partly perhaps by certain inherent elements of strength, or at all events of attractiveness. But soon it stands unassailable and unassailed upon the vast foundations of general acceptance and admitted authority. It becomes what Prof. Huxley on a celebrated occasion, and with at least a momentary insight, called a 'creed.' The effect of such a position is tremendous. Some men who see cause to doubt are daunted. They keep silence. Others are prevented from even thinking on the subject. A few who do think, and who do doubt, and who do venture to express their doubts are discouraged and discountenanced. A great many others take refuge in a suspended judgment, even after the production of evidence which, in the absence of a 'creed' and of authority, would have been deemed conclusive. In all this there may be, and in general there is, nothing worse than timidity on the part of those who are the laggards, or the opponents in some great advance. It is more difficult for some men than for others to face a prevalent opinion or an accepted doctrine. . . . Scientific men are human. They

are, I admit, immensely superior to the politicians, especially just now. But they have their failings, and every one who knows the history of science must be able to call to mind not one instance only, but many instances, in which the progress of knowledge has been delayed for long periods of time by the powerful and repressive influences of authority, exerted in one or other of many ways."

HOMILETIC HINTS.

A GERMAN monthly contains an excellent article on "The Right of the Preacher's Personality in the Sermon," by Rev. F. Pfeiffer. A denial of the right of the minister's peculiarity makes him a speaking-trumpet or a mere declaimer of a message made ready for him. That his peculiarity has its limits is evident since he is not to speak in his own name. Yet since his testimony is to be personal he is not to be an actor who loses himself merely for the sake of representing a part in whose preparation he was not concerned. The law respecting the personality in the sermon is given as follows: The personality of the preacher is proper in a sermon so far as that personality has become identified with the text and with Christ, so far as it promotes the edification of the congregation by preaching Christ, and so far as this personality is itself edified. And all the attainments of the preacher have their place in the pulpit so far as they promote the aim of the sermon and are subjected to the influence and guidance of the Holy Spirit. All egotism must be banished from the pulpit; preaching must not savor of the elements of a mere performance. All our natural gifts and our attainments are to be spiritualized and consecrated by the Divine Spirit, and to be used solely for the edifying work of the Lord's house.

Tholuck: "Preaching must be brought near the life. The entire sermon must grow out of the congregation. The sermon on Sunday must be an echo of the experiences which have been gathered while wandering among the people during the week."

Julius Müller: "To the human mind divine truth is not dead, not something merely external; it is no unmeaning letter to be committed to memory, but with free conviction and living understanding, the soul, guided by the Divine Spirit, receives the word, so that by means of it the thoughts are henceforth interpenetrated, quickened and illumined, and thus the soul is led to the truth." "There are pious souls which hold fast their faith almost exclusively with their emotions, and on these their life depends; but the divine word is to them a holy guide for their feelings, and the simplicity and purity of their mind saves them from every species of error and degeneracy."

Luther: "Take God's word into your fist, and you will not be alone."

Koegel: "Give the people truly God's word, not human vanities; the whole word of God, not merely the pericopes; in the sermon let us give the congregation the very best of which our spirit and heart are capable, and wherewith they are filled by means of pastoral work, prayer, study, and the conflicts of the week."

Büchsel: "If any one who has been in church says, 'To-day the minister preached for me alone. All he said was adapted to me,' then has the minister preached in a popular way."

Löber: "The testimony respecting Christ will be most effective if we do not especially mention our faith, but present to our people the lifelike picture of Christ, which is effective without rhetoric art and never fails to move the heart; without solemn affirmations it will be evident from our language that we believe in him and have yielded ourselves to him, and that he is not to us a vanished divine messenger who is treasured by memory, but that he is the constant, living mediator of all revelation."

Gerok: "Here, between the unpretentious leaves of the Bible, flow fountains of wisdom, springs of grace, and streams of peace, the like of which cannot be found in the whole world."

Dryander: "Culture may indeed enlarge a man's horizon, but it cannot re-create the will. New views may reveal new goals to man, but they do not give him the power to reach them. The problem is how to attain a *life*, a life born of God, a new inner motive power which is penetrative, which wants to form the life in the course of life itself, and which fills human life, like a vessel, with a new divine life."

Goethe: "If I am to listen to the views of another, they must rest on facts. Of the problematical I have enough myself."

Jacobi: "I know no deeper philosophy than the Pauline contained in the seventh chapter of Romans. Sin dwells in the natural man. Regeneration is the basis of Christianity. He destroys the Bible itself who blots out grace from its pages."

Claudius: "Truth hurts when it is rubbed in well." "Truth does not adapt itself to us, but we must adapt ourselves to the truth." "One cannot give what he himself has not got."

W. G. Blaikie: "There are times when congregations, like individuals, are more susceptible of practical counsels than in their ordinary moods. A wise preacher takes advantage of such opportunites, strikes boldly into the practical vein, and strives to engraft new habits upon them, reaching even to very little things. It is easy to exhort men to be holy, but the earnest pastor will not be satisfied without line upon line, precept upon precept, here a little and there a little." "The first step toward any attainment is consciousness of the want of it. The second is appreciation of it in those who possess it. The third, admiring study of their work. By such means, with God's blessing, preachers may learn to correct some of their faults and to attain more efficiency."

Rev. W. R. Nicoll says of Rev. Dr. Alex. Maclaren:

"Preaching in his view is proclaiming. It is not arguing or speculating, it is the delivery of a message. This message is delivered with a view to practical effect. If this effect is not produced, the preaching hurts instead of helping. It arouses emotion that finds no vent in action, and reacts disastrously on the spirit. The first aim of preaching is to convert souls to Christ. Whether men need to be redeemed from gross sin or no, they need in all cases to be redeemed from the bondage of the things of time. When the soul has made the great surrender to Jesus Christ its battle is not over. It remains among the old captors and enslavers, and it needs to be shielded, fortified, recalled to itself. Thus it is the work of the preacher to teach Christ as the Wisdom as well as to preach him as the power of God."

The eminent Professor Treitschke of Berlin, Ranke's successor as Prussian historiographer, was formerly an avowed liberal in religion, but then on one occasion he spoke favorably of the old faith. Being taken to task for this by some of the liberals, he answered, "I am still a free thinker. . . . But my religious feeling has become stronger in this time of greater experience. I have gratefully experienced the movings of Providence in the great events of my people as well as in the affairs of my home, and feel more strongly than ever the need of bowing humbly before God. To-day more clearly than formerly I recognize the fact that a hopeless void is found in the soul of every human being who does not experience this emotional impulse. . . . I trust that I am a Christian and a Protestant, although I cannot subscribe to every word of the Augsburg Confession; and I behold in the doubts and conflicts of our day only a painful transition toward new and more human forms of ecclesiastical life. . . . Without exception, every man's spirit is impoverished when he destroys the religious feeling."

THE CHARACTER IN SOCIAL REFORM.

How deeply England is agitated by social problems is evident from the numerous discussions in the religious as well as the secular press. Instead of the idle theorizing so common on the continent, the English are trying to deal with practical questions in a practical manner. But this very effort brings out the enormous difficulties of the situation. Cardinal Manning asks the government to furnish work to the poor, a demand similar to that repeatedly made on the continent. But where is this work? How can the government undertake the task without coming into competition with other employers and interfering with the welfare of other laborers? With especial reference to Cardinal Manning's proposal the *Saturday Review* says: "There is no more empty kind of philanthropist —and God knows they are an empty generation—than the gentleman who is sure there is an evil, but does not in the least know what to do with it; but is vehemently convinced that somebody else ought to do something."

It is certainly a favorable sign that the social condition is studied so generally in England, and the sad state of the poor and of many of the laboring classes is being realized. It is like an awakening to a terrible reality. *The Contemporary Review* states: "It seems almost incredible that in wealthy England, at the close of the nineteenth century, so much destitution should exist, and still more that vagrancy and mendicancy should so prevail. It may well be asked, Is this the grand total result of the wisdom of our legislators, the efforts of our philanthropists, the Christianity of our churches, that our streets are infested with miserable creatures, from whose faces almost everything purely human has been erased, whose very presence would put us to shame but for familiarity with the sight; poor wretches, filthy in body, foul in speech and vile in spirit; human vermin—yes, but of our own manufacture, for every individual of this mass was once an innocent child? Society has made them what they are, not only by a selfish indulgence in indiscriminate almsgiving, but by permitting bad laws to exist and good laws to be so administered as to crush the weak and wreck the lives of the unfortunate." Under the circumstances temporal relief of physical necessities is but a small part of the work required. The emphasis is placed on "the raising of the moral condition of the poor," and the healthier the discussion of socialism becomes, the more will character be emphasized. "There is unlimited scope here for philanthropic effort among the young, the thriftless, the unfortunate, and even among the fallen and the worthless." Strange that with its supreme importance everywhere manifest this moral element should so often be overlooked or receive but secondary notice! "The truth seems almost to have been forgotten that 'it takes a soul to raise a body,' and that the souls of the degraded must be in some measure refined, even, as has been well said, to make them appreciate a cleaner sty. This cannot be done except by individual contact with individual souls. . . . True humanity cannot be restored to these outcasts but by the outflowing of living sympathy."

No single individual can take a survey of the whole field and form an adequate conception of the amount of suffering and misery; but even the limited view possible to one person produces an overwhelming effect of the greatness of the demands made on society and on the church, and what wonder if the prospect fills many a heart with pessimistic views and induces despair? Instead of gloomy forebodings or fruitless speculation let us hear another voice from among the workers in behalf of social reform.

In a recent conversation with Mr.

Samuel Smith, M.P., I found that he had made a careful study of English socialism, and was devoting much time and labor to the solution of the problems presented by that movement. Like every earnest Christian statesman he looks upon the demands made by Socialism on the state and the church as worthy of the profoundest inquiry. His means of observation have been among the broadest, and he has entered on the study of the subject with a sympathetic heart, with a Christian spirit, and with a desire to make a thorough knowledge of the real state of the poor and the laboring classes the condition for securing and most efficiently applying the needed relief. Instead of following the ordinary socialists in their bitter denunciations and impractical theories, he adopts the inductive method in his investigations of the causes of the suffering, and thus makes the facts themselves the interpretation of the existing poverty as well as the basis of all inferences as to the remedy. In his various addresses and publications on the social condition of the laboring classes he also lays particular emphasis on character as concerned both in the production and the cure of poverty and misery. Instead of emphasizing wages and material interests generally in a one-sided manner, as the socialists do, he makes the improvement of the moral condition of the laboring classes the cardinal point in all efforts at social reform. He lays especial stress on the education of the children, and thinks that the young may be saved if older persons are too confirmed in vice to change. He thus stands on the same platform as other Christian workers in England, who hold that the way to help the masses is to so develop them intellectually and morally as to make them willing and able to help themselves.

Some of Mr. Smith's views are well put in an article on "Destitute Children." Speaking of the efforts to better the condition of the degraded, he says: "None but those who have had much experience can believe how often outward misery is occasioned by inward evil. I have found in cases innumerable that failure follows all attempts to raise the destitute until a change of character takes place. Of course it would not be true to say that all poverty springs from vice; many most worthy people suffer from hard times and from the faults of others; but, speaking broadly of the chronic pauperism in our great towns, I assert that moral is more necessary than material reform."

He puts the work of religion first, but thinks that "nothing is more obvious than that the work of recovery is far more successful among the young than the old," thus confirming the common experience of Christian workers. Indeed it is claimed by some that in order to save the worst districts of London it will be necessary to take the children from the dens of iniquity and transfer them to other regions. As a result of his own experience, Mr. Smith says: "I am increasingly led to the belief that 'saving the children' should be the motto of philanthropists. After maturity habits become almost invincible. Few middle-aged drunkards or wastrels are thoroughly reclaimed. Our hope lies with the young, and I rejoice that all the churches are doing so much among that class, especially in the matter of temperance. The youthful army of abstainers surely points to a more temperate nation in the next generation. Then the gradual development of national education should slowly rid our country of the grossly ignorant and animalized class that has long been our disgrace. . . . Half the poverty in this country arises from the people not being taught in youth the kind of knowledge which is necessary to gain them a living in later life."

How to save the children of the vicious and debased classes is the

problem. Wichern, the eminent German philanthropist, held that it was best to take such children out of the families and train them in an institution under Christian influence. This was his plan in the "Rauhe Haus," near Hamburg. But this plan has by some been pronounced the weak point in his reformatory methods. The family is regarded as the natural home of the child, and it is affirmed that nothing else can take its place. So it has been said that the children of drunkards and criminals often become worthy citizens, being repelled by the examples of the home, while the children of model parents often become worthless. Perhaps a general rule cannot be adopted, but each case must be decided on its own peculiar merits, and even then the power of determining the child's future is not entirely within our control.

HOMILETICS AND PASTORAL THEOLOGY.

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

I.

THE DEFINITION COMPLETED.

IN the January number of this REVIEW, as some readers may remember, there was furnished in the present department what we ventured to call a "suspended definition" of preaching. According to our promise we now supply the ellipsis then left, and present, as our own chosen complete definition of preaching, the following:

Preaching is public oral discourse designed and adapted to induce men to obey Christ.

During the interval between our first broaching of this topic and the date of the present writing we have received many valuable suggestions from correspondents bearing on the capital point raised by us and left open some weeks for independent consideration by individual ministers. These suggestions it is our purpose hereafter, with such fullness as our space admits and our sense of their relative importance demands, to lay before our readers in frank and respectful discussion. Meantime we accompany our own complete definition of preaching with a few remarks submitted to the judgment of our brethren.

It will be recalled that what we seek to define is not the fact that exists, but the idea rather that ought to exist in fact. In short, it is the normal, the authorized, the authoritative, the archetypal, and therefore the regulative idea of preaching that we attempt in the foregoing formula to state.

It may justly be demanded, How is this definition of preaching established as true and as complete? In answer, or at least in preparation for answer, we may remark that for our present purpose Christian preaching is properly to be regarded as an office of oral discourse *originated* by Christ. Public speaking he found already existing in various forms. Of these forms, the closest approximation to preaching as we know it, was probably the Scripture exposition that constituted a feature of the synagogue worship.) By simply prescribing a certain new limitation in object, Christ founded a new species of public speaking, which he styled, as we translate, "preaching." Preaching, that is, Christian preaching, in the strict, exclusive sense of the word, and this, it is important now that we remember, is Christ's own peculiar institution. There is of course no objection to a looser or wider application of the term in popular language. But for the stricter purpose of the present discussion, its first appropriated meaning is reclaimed to the word. By preaching then we here mean that definite variety of public discourse which was exclusively created by the explicit ordination of Christ. Per-

haps we are needlessly emphatic, but it is indispensable in discussing this matter that we all of us understand alike and aright exactly what it is that we are discussing. We are discussing Jesus Christ's ordinance of preaching.

Very well. To know aright what preaching is, in its true idea, obviously we should resort to the ordaining words of Christ himself. These we find in that solemn injunction—the most solemn perhaps and fullest fraught with sequel of weal or woe to men ever pronounced in human speech—which by common consent receives the title of THE GREAT COMMISSION. This is recorded, in its most familiar form, in the last chapter of the Gospel by Matthew. We quote it in full.

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

The occasion was so august and the purpose was so momentous that these words deserve our best attention. The words contain a preface, a command, and in conclusion a promise. The preface is significant, and its significance is vitally related to the matter of the command. Christ begins by solemnly assuring his disciples that he has been made LORD of all things heavenly and earthly. "All power [authority] is given unto me in heaven and in earth." He then issues his command. But why the preface to introduce the command? Was the preface designed merely to impress the disciples beforehand with the spirit of obedience toward him in whatever he might then proceed to enjoin? Or was it not rather designed to prepare the way for the particular command which he had it then in purpose to impart? Is the preface to be understood as having its relation to the disciples? Or is it not rather to be understood as having its relation to the peculiar nature of the command? Let us see.

The command is substantially, "Preach me everywhere as Lord." Fitly therefore the command stands upon the basis of a preface asserting for the giver of the command the possession of universal lordship, "I am Lord of all; go preach me as such and make men obey me." It is explicitly explained that men having first been brought through preaching into the obedient relation of discipleship to Christ should then be taught by preaching, comprehensively and in detail, absolute and complete obedience to him as Lord. Whether, therefore, the preaching be for evangelization or for edification, in either case equally obedience to Christ is still the purpose of preaching. The very words thus that supply the necessary credentials of preachers, that create the permanent office of preaching, define what preachers should do, and consequently wherein preaching consists. The divinely ordained object of the divinely ordained office of preaching is simply to secure obedience to Christ. The scope of preaching has precisely this extension, nothing more; precisely this restriction, nothing less. We need now to be very exact and exacting. Shall we not even say this, that public speaking which does not aim and tend to secure obedience to Christ, whatever degree and whatever kind of other excellence it may possess, fails to be preaching, as Christ himself defined preaching? Certainly the mere fact that there may have come to be recognized among men as preaching much religious or moral discourse that could not fairly be brought under a given definition, cannot be admitted to constitute evidence that the given definition is wrong as being too narrow. First, let our definition be fixed. That then shall be the standard, and we have only to de-

termine whether examples submitted correspond. If they do not correspond—if they fail by excess, if they fail by deficiency, or if they fail by divergence—why, then so much the worse for the examples. But the definition must stand.

That is, to be sure, provided we shall have indeed attained beyond doubt the right definition. Let this point, if need be, remain undecided as yet in our mind. Still let us resolve beforehand that we will neither expand nor contract nor anywise change our definition, once directly derived from authority, for the sake either of admitting or of excluding examples that may arise. We are now in quest of what, according to Christ's ordinance, preaching ought to be, but by no means in quest of what Christ ought to have made preaching. Our question is purely a question of fact. We ask now not what ought to be that idea of preaching which Christ should ordain? but what is that idea of preaching which Christ did ordain? It is a matter of fact and of evidence.

We have adduced the testimony of The Great Commission, so called. But lest our interpretation of that should err by narrowness, let us seek further. We go to those farewell conversations of Christ with his disciples, of which John has given us the most satisfactory record. These conversations, as being the last extended ones that our Lord was to hold with his disciples on earth, would naturally be made by him the vehicle and repository of whatever thought he judged the weightiest in itself, or the most needful to be impressed upon their consciences and hearts. That one thought we find to be the thought of personal obedience to himself. Whoever has not seen this in the thirteenth, the fourteenth, the fifteenth and the sixteenth chapters of John has failed as yet to see the deepest lesson, the most central meaning of these portions of Scripture. The pathos of some divine foreboding seems to have invaded that human heart of our Lord. He foresaw that notwithstanding all he could say, his followers would yet manage to miss his meaning. But it is ineffably impressive to note how, at every turn of his discourse, he never wearied of confronting his disciples with the idea of the necessity of their obedience to him. It is the burden, the refrain, of the unspeakable melody of his discourse. If he commences by setting them an example of ministry, he enforces the example by saying, with singular and impressive emphasis: "Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master," etc. The important thing to be here observed is the relation of lordship, of mastership, so remarkably insisted upon by Christ in order to draw the corollary of obedience in the words to follow: "If ye know these things, happy are ye if ye do them." A little later he says, "If ye love me, keep my commandments." Again, "He that hath my commandments and keepeth them, he it is that loveth me." Then follows a promise of peculiar divine self-manifestation to the obedient soul. To Judas (not Iscariot), asking to have the promise explained, Jesus replies, not so much explaining indeed as reaffirming the promise, but significantly putting once more the condition of obedience in the forefront of what he says: "If a man love me he will keep my word." With added iteration he says it negatively again, "He that loveth me not keepeth not my sayings." A little further on, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." And again, and almost immediately, "Ye are my friends if ye do whatsoever I command you."

The writer remembers having once, years ago, in a church prayer-meeting called attention to the remarkable characteristic thus exhibited as belonging to these chapters of John.

A devoutly thoughtful Christian man was present, who soon after said to the writer, "I went home from the meeting last night and did what you suggested. I read those chapters of John and I found that the idea of personal obedience to Christ was indeed the master-thought in them all." That devoutly thoughtful Christian man was then already a theological teacher, and he has since made for himself a long and distinguished record as president of a theological seminary. Whether or not his subsequent reflection led him farther and caused him to see how fundamentally fixed, not only in that part of Scripture but in the whole framework of Scripture, is the idea of obedience as practically constituting religion, we have no means of knowing. But at intervals hereafter we shall try to do something toward making this idea clear and regnant in the minds and hearts of our readers. It is the quick seed of a great revolution in thought and in life to any soul who intelligently and joyfully embraces it.

PASTORAL VISITING—HOW TO DO IT.

WE begin by recalling in summary form, from a previous number of THE HOMILETIC REVIEW, a statement there made by the present writer, of the motives to pastoral visiting to be found in various advantages which the practice tends to secure. These advantages are all justly to be reckoned with reference to the winning of men to the obedience of Christ, which is the one comprehensive right aim of any Christian ministry.

Remember then: (1) Your pastoral visiting, apart from results that may be expected to follow, is itself obedience to Christ, rendered by you. (2) In pastoral visiting you may carry privately the messages of the gospel to souls that would not otherwise receive them at all at your hands. (3) Pastoral visiting done by you will tend to draw together and keep together a congregation of hearers for your public preaching. (4) Pastoral visiting will enable you to improve your preaching by indefinite increase of adaptedness in it to your hearers' actual needs. (5) Pastoral visiting, in addition to making the sermon itself better, makes the congregation better hearers of the sermon. (6) Pastoral visiting will tend to make and to keep you broadly and tenderly human-hearted. (7) Pastoral visiting will replenish your store of material for preaching. (8) Pastoral visiting will tend to widen your experience and thus to make you in yourself a larger and fuller man. (9) Pastoral visiting will help you to find work for those who need to do work, and to find workers for work that needs to be done. (10) Pastoral visiting will tend—your whole man, body, mind and spirit being considered—to promote your own health and well-being. (11) Your more public ministry being mainly fixed in amount by custom and current expectation, your real fidelity and zeal will, in popular esteem, not very unjustly, be measured by the amount of this private pastoral ministry of yours, which, to a great extent, is left to be a matter of voluntary undertaking on your part.

Let us now, cheerfully assuming that the foregoing enumeration of advantages promised in pastoral visiting will have convinced for the present every minister who reads these words that he ought to engage zealously in the work thus recommended—let us, we say, proceed to submit some practical suggestions as to the best ways of accomplishing this important part of the minister's manifold duty.

First of all, an essential point is to make up your mind resolutely that somehow you will do this thing. The will is the way. The task is already half accomplished when you have once and for all set your purpose to accomplish the task. "Once and for all," I say. But one resolution, however firm, will not suffice. The resolution will have to be taken anew,

from day to day, throughout your ministry. Habit will render the work easier, but habit cannot be trusted to make you do the work. You must do it from sheer fidelity. True, each occasion of performance will yield its meed of delight. But the next succeeding occasion will require the force of felt obligation all the same. It will be by "patient continuance in well doing," not by easy enthusiasm of devotion if, as matter of fact, you are faithful in pastoral visiting.

The first suggestion thus is subjection; it relates to your state of conscience and will in the matter. The second suggestion is objective and practical—indeed you may say almost mechanical. A little mechanism, a little organization—not to take the place of power, but to be a condition of effectiveness for power—is very necessary. Organize your pastoral visiting. Survey the work to be done. You cannot indeed survey it all. Occasions of pastoral visiting will now and again spring up unexpectedly and take you by surprise. Your plan of organization will need to be somewhat elastic and adjustable to admit provision for such exigencies. But the main field of activity in the work of pastoral visiting may be surveyed and mapped out. Practically the first step should be this. Systematize. How?

In answer we say,-have a system of your own. You may not naturally take to systematizing. So much the more need of your doing it. Work is already well begun when it is systematically laid out. We should not be rendering a true service by furnishing, if we could, a system ready-made to any minister's hand. A large part of the value of any system lies in the making of it. Make your system yourself. We may safely, however, drop a few seeds of suggestion into the quickening mind of the reader.

Make or have made an alphabetical list of all the members of your congregation. This may conveniently be arranged so as to have the names belonging to the same family grouped together. Learn beforehand what you easily can that is characteristic and distinctive about each person named on the list. Note such information in some abbreviated form of expression, or better still in cipher, so as not to be intelligible to any but yourself, by way of memoranda in connection with the names on your book. Having done this, then distribute the names topographically—that is, disposing them so as to bring together all that represent persons living in the same quarter of your parish. You are now equipped to begin your round of visiting. Refreshing your recollection by recurrence to your list, you go out to make your calls. You are able, thus refreshed in recollection, to inquire for or about every member of the household. This be sure to do. And do not do it in a merely perfunctory and absent-minded way. Ask appropriate questions and (mentally) note the answers with care. The answers you will, if necessary or desirable, commit to writing as additional memoranda for your pocket notebook. Of course nothing of this in the presence or within sight of your parishioners. They had probably better not know of your practice in this respect. At least they ought not to know it from observation. It will be wise if you never omit the pen-and-ink entry on your book of the date, circumstances and incidents of your visit. Include the names of the different persons actually seen and talked with, with a hint of the topics discussed and the things said. These memoranda will certainly be serviceable in many ways that might be named, and they may be serviceable in other ways not to be conjectured. Make the memoranda and keep them.

Let it be a point with you to learn the names and circumstances of any families or persons living near the houses of your congregation thus visited who may perhaps properly re-

ceive pastoral or friendly attention from you. Make a written note of what you thus learn. Perhaps in this way you will find it possible to extend the boundaries of your parish, that is, of your opportunity of doing good. But encroach on nobody else's ground. Do not creep into another man's fold. We mean another man's real fold. But wherever you find a stray sheep unfolded, do not stand upon punctilios. Fold it. It may sometimes be best for you to send such a soul to another pastor, or to send another pastor after such a soul. Avoid everything like actual meanness and dishonorableness. But accept the appearance of even that spirit if you cannot otherwise serve a human soul. Generally, however, there is a way of doing right without the appearance of doing wrong. "Let not your good be evil spoken of" was the wise counsel of the thrifty apostle.

Thus far our advice has been, as it were, mechanical. It is mere rudimentary suggestion, even as such. But we strongly insist that some systematic plan of procedure on your part, including a kind of diary to be punctually written up, is indispensable to your best success in pastoral visiting. If a sensitive member of your congregation complain to you that it has been so many months since the pastor called, it may perhaps be a satisfaction to you to be able to refer to your diary and remind the complainant that on such a day, within the time named, you paid a visit to the house, and that such and such incidents marked the occasion. It will be better, however, not to produce the book itself in attestation. Refresh your own memory by a reference, and speak from knowledge thus certified to you. If you should palpably bring out your book, it might tend to create a little uneasy sense on the part of your people that they were too closely watched and too sharply written about by their pastor. It might put them somewhat on their guard against you and so stop the mutual flow of confidence between you and them. Their imaginations would be set at work conjecturing unpleasant things that perhaps might be found written about them in that mysterious notebook of their pastor.

It would of course be simply endless to say everything that might be said in the way of counsel or of a warning. Each minister must depend chiefly, after all, on his own mother-wit, sharpened by shrewd observation, directed by fruitful reflection, and enlightened by the word and by the spirit of God. There is constantly the chance at hand of avoiding some mistake. It is not in man that walketh to direct his steps. Commit your way to God and lean not to your own understanding. That is the advice to which we constantly feel like returning. That is truly the sum and the substance of all practical wisdom for the pastor.

II.

ADDITIONAL RULES FROM DR. STORRS FOR EXTEMPORARY PREACHING.

7. CHERISH "a serious, devout, intelligent, inspiring conviction of the divine origin and authority of the gospel and of their transcendent importance to men."

8. Seek "physical vigor, kept at its highest attainable point."

9. "Keep your mind in a state of habitual activity, alertness, energy."

10. "Be careful that the plan of your sermon is simple, natural, progressive, easily mastered, and is thoroughly imbedded in your mind."

11. "Have command of sufficient subordinate trains of thought to aid you in unfolding and impressing the subject."

12. "Have a distinct and an energetic sense of the importance of that particular subject on which [you are] to preach at the time."

13. "Have from the very beginning of [your] discourse, distinctly in view, a definite end of practical impression which [your] discourse

is to make and leave on the minds before [you].

14. "Have in view individual hearers in the congregation, on whom you desire to make your impression, and with whose needs you are familiar . . . [this] both while you study and when you preach it."

15. "Always carry with you into the pulpit a sense of the immense consequences which may depend on your full and faithful presentation of the truth."

16. "Remember always to carry with you into the pulpit a sense of the personal presence of the Master."

17. "Be perfectly careless of criticism, and expect success." [Dr. Storrs makes it clear that he means, "Be not *daunted* by criticism," for he points our how helpful wisely heeded criticism may be.]—"*Conditions of Success in Preaching without Notes.*"

1. In a matter of mutual difference and unkindness among members of the same family, be extremely slow to intervene, especially if the parties at variance be husband and wife.

2. If called to consultation, in such a case, by one of the parties concerned, seek so to frame the advice which you give that the other party, or parties, imagined to overhear it, should be irresistibly compelled to confess themselves treated by you with absolute candor and fairness.

3. That is to say, with whichever party you deal, concern yourself rather to point out that party's present duty than to dwell, either in listening or in speaking, on the other party's shortcomings and faults.

4. Watchfully refrain from such demonstration of sympathy toward the one with whom you are talking as might tend to confirm that one injuriously in a wrong way of thinking or acting, or as might, if reported, tend to embitter the other, under a sense of undeserved implication of blame.

5. Couch your suggestions warily, in a hypothetical form of expression, which, without provoking resentment, as needlessly indicative of distrust toward him on your part, may yet serve wholesomely to awaken self-examination and allay self-confidence on the part of the inquirer.

6. Save in cases of the direst extremity, very rarely occurring, bend your counsels to preserve, and not to destroy, the integrity of families.

III.

1. "Is there any rule to be observed as to who should offer the *opening* prayer in the prayer-meeting? Can you give any suggestions as to the character of this exercise?"

As a rule, the first prayer should be offered by the pastor himself, that ought to set the key of the meeting. It should be brief, pertinent, free from stereotyped phrases, the fluent expression of fresh and fluent devotional feeling. There is no better sentiment around which this opening prayer can revolve as a centre of rest and of desire than the idea of the living personal presence of Christ in the midst of the assembly as the honored Guest of the occasion. Forever cling to the recollection that the meeting is most of all a meeting with Christ. "There am I in the midst of you," is the Lord's pledge of invariable attendance at the prayer-meeting. In that recollection the meeting finds its true repose of joy and of strength. Let all hearts turn to Christ, nigh at hand, and not afar off—invisibly, but most really, "in the midst."

It would not be well for us to seek to supply too many particular suggestions either as to the substance or the form of what you shall say to the assembly or what you shall pray in the assembly's behalf. But we cannot refrain from suggesting—and mere suggestion this is—to quicken your own inventive thought: that, if, for example, during your first prayer, persons are overheard by you stealing quietly into their places, it will sometimes be most fit and most useful for them to be met as they come with the sound of a petition from you that everyone who opens the door of the room may open a door into

the manifest presence of Christ. Such a welcome in prayer as this, if habitually introduced, might—no doubt it would—degenerate into a formality destitute of power. But what I would recommend is a generous freedom from conventional stiffness in your conduct of the meeting. Slipshod, easy-going familiarity is, however, a worse fault. It is not easy to be right, exactly right, anywhere. The spirit of Christ, regnant in you, will make you perfectly wise. Be obedient, and you will go safely.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

Pastor's Drawer.

THE following questions have been sent us:

"*Can you mention a good handbook epitome of historical events?*"

If the student is seeking for a work which gives not so much a mass of facts but rather a judicious outline of the history of each country, we commend Ploetz' "Epitome of Universal History." It is not a schoolbook, but a standard for reference, showing hinge events, the branchings of racial and national life, the rise and fall of dynasties, etc.

"*What is the right attitude of country ministers toward conducting burial services? I understand that, except in rare cases, city ministers are not required or expected to go to the cemetery. Why may not the same custom be established in the country?*"

We should regret exceedingly to see the religious service at the grave abandoned where it can be conveniently observed. No funeral pomp in churches, with the accessories of dirge and oration, is so impressive as the simple committal to the dust in the country churchyard. Great nature there seems lovingly to receive her own. City ministers as a rule do not go to the cemetery because it is virtually impossible for them to do so, the burial places being too remote, and other duties claiming their attention. In the country, however, where all the people are interested in the burial of a neighbor, other services do not call for the minister's presence at the same time; but in the motley community of the city the members of the same congregation hardly know one another, and the ordinary funeral interests a comparatively limited circle. Nothing stands still for the passing hearse. Religious services, committee meetings, parish calls, all sorts of "previous engagements" go on while the bell at Greenwood or Woodlawn is tolling the approach of the dead.

In all growing towns the question comes up among the pastors, How long can we keep up the old custom? and sooner or later it is abandoned, regretfully but necessarily.

We may give a serviceable hint just here. In a community where it is no longer the custom for pastors to accompany the remains to the place of interment, it is almost an unfraternal act for any one minister to do so. It seems to involve a reflection upon the fidelity or sympathy of other pastors who do not go. Every new minister settling in the town of —— receives a request in the name of the entire clergy not to go to the grave, except where he has some peculiar personal relation to the deceased or the bereaved other than that of the pastoral tie. We would reply to our inquirer, Keep up the custom of officiating at the burial so long as it is generally practicable. But when the growth of your community makes it no longer practicable, give it up *entirely*, with public explanation of the reasons for it. Draw no distinctions between parties, and be sure not to be governed by your convenience at the time. This will certainly lead to misunderstanding.

"*Respecting the study of history,*

do you agree with the writer of the article in The Christian Union, *which I enclose?*"

The article referred to is, as a whole, a very judicious and suggestive protest against the common-school method of cramming the young mind with "an array of dates, names and events," and equally against the practice of some teachers who "stuff children's memories with laws that they cannot understand" before they have become interested in the facts from which those laws have been deduced. The writer recommends that we teach children first "who the *great men* were and what *great things they did*, then weave these great events into a continuous history, and the story of the lives of these great men into the story of the life of humanity."

The defect in the article comes from the purpose for which it was written, viz., to commend a certain series of biographies offered for sale. It inadvertently makes too much of the lives of the great men. Even children should be taught to *place* these men in their extra-biographical surroundings. Thorough students soon come to look upon the heroes as only tall mountain peaks in the historic landscape, the wealth of which is rather in what we may call the fields and meadow lands of common life. Indeed, there are large sections of history from which no one man stands out in supereminence. Since John Knox went to his grave Scotland has produced no character that could monopolize our interest, though hundreds and thousands of men and women have illustrated the piety and bravery of that people during the last two centuries. What one or half-dozen biographies would complete the picture of the rise and extermination of the French Huguenots? Whose life would reveal the heroism and far-sighted purpose of the settlers of New England? The story of the rise and fall of the Turkish Empire would involve a multitude of personal records, but no superlatively grand career.

The writer of the article in question also makes too much of what he calls "the fundamental principle in all science," that "the specific precedes the generic." "We must learn events first and laws afterward." True, to an extent. But the student should not delay his knowledge of laws until he has accumulated a mass of facts. He should be taught the principles just as soon as he has *enough facts to illustrate them*; the sooner the better; then he will be able to classify new facts as he finds them. Mr. Huxley somewhere advises that little children should be taught the fundamental principles of natural science, so that daily observation of the phenomena of nature may be a continual out-of-school education. The advice is as sagacious when applied to events. As soon as the pupil can understand it, make his mind familiar with the trends of history, even though you have to make use of outlines. They will be more serviceable to him afterward than any panorama of pictures, however vivid.

For advanced students we would suggest the study of history in periods. Let the survey cover different countries in a given age; for the history of one country cannot be understood without knowledge of the contemporaneous history of adjacent countries. One of the most successful teachers in the United States has adopted the "age" method instead of the "national" method, and notes the increased interest and progress as almost revolutionizing the art of instruction in that branch.

Leading the congregation in the Lord's Prayer. We recently heard a brother pronounce the Lord's Prayer with masterly elocution. Pathos, emphasis, inflections, etc. suggested the traditional actor's rendering of it which brought a company of clergymen to tears. But nobody followed our eloquent brother as he tried to lead the congregation save a deaf

lady; nor did she, except in the conventual use of the word "follow," for she was at the "Amen" before the leader got to his "daily bread." We could not keep time with him, for nobody could anticipate the time he would take, now pausing for emphasis before a word, and now supplementing a word with an unuttered Selah. We could not get his pitch, which changed with every clause. The brother overlooked the fact that he stood as a precentor rather than as an orator. The people can be induced to open their mouths only by the assurance that they are going to open them all together, and that they will not find themselves executing fugue movements for the amusement of their irreverent neighbors. Baldest monotone is better for the purpose than the best elocution. Simple rhythmic intonation, with a regular measuring of cadences, will almost force the people to take part. The unison of a multitude of voices in which no one sounds above the level will be more devoutly eloquent than any solo art on the part of the leader.

People's Drawer.

CHURCH UNION AGAIN.

Bro. S. M. Hill (Lutheran) writes us from Nebraska, proposing a federation of Protestant Christians, of all lands, tongues, and denominations. He suggests a proportionate representation in the council or congress of this federation, say on the basis of one delegate to every thousand regularly ordained and active ministers. The object of the union he would confine strictly to "concert of action against common adversaries, and a more complete *modus vivendi* between the branches of Protestantism," not wasting time over the impracticable scheme of tying us together by such strings as confession, liturgy or polity.

We would like to give Bro. Hill a trumpet like an inverted Pike's Peak, and a wind power equal to one of his Nebraska tornadoes, to blow it on that strain. But we have fears that even that trumpet would not brinb together the scattered dry bones of the church in Bro. Hill's Valley of Vision. We shall have to wait a little while yet for organic union. In the mean time let us believe heartily that we are really united. We have more true fraternity than the Roman Catholic Church has among its various orders. The hauteur of non-recognition has so nearly shriveled up that it takes a very narrow-backed and straight-buttoned coat to keep it warm. We intermingle freely. Looking at our own church members (Presbyterian) we see old-time Methodists, Baptists, Episcopalians, Congregationalists, Quakers, Lutherans, who swell our prayer-meetings and propel our work. As denominations we join hands in all public movements against vice, intemperance, Sabbath desecration, infidelity. We are making practical arrangements not to conflict upon the foreign mission field. The late George Bowen, presiding elder of the Bombay District of the Methodist Church, was a Presbyterian by education, ordination, and the closest affinities of his devoted life. We are one.

It may be we will never have organic union until the confluent streams of the church on earth commingle in the one great "river of life" that pours through the New Jerusalem. We doubt if even Peter and Paul would have consented to the formal solidarity of the church. They talked over these matters. Whether or no they could have united upon a brief compendium of faith we cannot say, for it is certain they did not try to make one. As respects ritual they "saw eye to eye" only in the sense that Paul rebuked Peter to his face. As to polity they agreed to leave each to himself, the one doing what was the most expedient to win the Jews, the other to win the Gentiles. There was one thing, however, upon which they agreed enthusiastically (Gal. ii. 10), "only they would that we should *remember the*

poor; the same which I also was forward to do." While we can unite in this purpose to show the Christ-love by bringing his comfort to those whom this world so sorely vexes, maintaining mutual charity while we dispense charities, we are not far apart. Such Christian love expands our hearts until they touch one another.

How could Paul be "all things to all men," and yet be so strict and unyielding regarding the circumcision of Titus (Gal. ii. 3–5), *and in his treatment of Peter* (Gal. ii. 11, 12)?

PAUL was easily compliant in all matters that were non-essential; in essentials he was unbending. This is pertinently shown in his different dealing with Timothy and Titus respecting their circumcision. To understand this we must keep in mind that the rite had both a *racial* and *religious* significance. In the former aspect the symbol belonged to the Jews as to some other peoples, notedly the Egyptians. After the call of Abraham a religious significance was attached to it, which it retained until Christ substituted for it the rite of baptism. To circumcise one as an act of piety was unbecoming in a Christian, but to do it simply in recognition of an ancient racial custom involved no disrespect for the new rite of baptism, any more than adopting the Jewish dress would have done. Now in the case of Timothy it could be administered in the racial intent, for he was a half-Jew, his father being a Greek, while his mother was a Hebrew. Paul, therefore, did not persist in refusing it to him, if thereby Timothy could have more influence among his own people. In the case of Titus, however, it could not be administered as a racial symbol, for Titus had no Jewish blood, both his parents being Greeks. It could have only the religious meaning, and the people would take no other impression from it. Nothing could induce the apostle to give his consent to it with that understanding. Paul had not changed his mind, but the cases were totally diverse.

Paul's dealing with Peter illustrated the same shrewd honesty in drawing the line between essential and non-essential. In the second verse of the same chapter we see how he went out of his way to make a graceful recognition of the authority of Peter, James, and John, those "who were of reputation" in Jerusalem. He had gone up to the capital knowing of his own full apostleship, and that he was inspired to preach the gospel in the way he had been preaching it for fourteen years; but lest there should be some misapprehension of his method, or lest he should excite jealousy by openly teaching, he at first called the other apostles to a private council and explained his habit of setting forth the truth. "I communicated unto them that gospel which I preach among the Gentiles, lest by any means I should run, or had run, in vain." He was willing to receive their indorsement (v. 9), though, before God, he knew that he did not need it. But when Peter came to Antioch, and by refusing to eat with the Gentiles virtually taught that Jewish blood was a holier thing than Gentile blood, Paul would not endure it. He would brand that doctrine as untrue and dishonoring to the universal grace of Christ, though he had to set the brand upon the face of another apostle who taught it. "I withstood him to the face . . . I said unto Peter before them all," etc. It was a moment when a grand truth was imperiled. Paul had not changed his disposition, but circumstances had changed.

There is no lesson we ministers of to-day have greater need to learn than to draw that line between essential and non-essential. We must be "all things to all men" where truth and right are not compromised, and perhaps the most of us can be more elastic in such matters than we are; but where correct doctrine or holy

precept is involved we must be nothing but the voice of Christ to everybody.

THE BIBLE'S EYE.

A GENTLEMAN who had always been a reader of the Bible was not converted until late in life. He describes the secret of the new power of the Scriptures over him thus: "I had studied, as it were, only the lower features of the face of truth. One day I caught its eye. It seemed to look me through and through. I saw that the Bible knew me better than I knew it. I could no longer criticise it as I had formerly done, for I felt that it was criticising me. I studied it no longer to find out what was in it, but to discover what was in my own soul. At first I was afraid to look it in the eye; it flashed condemnation; but I have learned to see the infinite love-light in it, and now I open my Bible and pray, 'Search me, O God; for what of evil it sees in me it assures me God also forgives.'"

This makes one think of Coleridge's confession: "In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatsoever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

A theological professor closing his course of lectures said to the young men, "You may forget the line of study we have been pursuing together, but do not forget to study the Bible and human nature, for these are the preacher's armory." He might have wisely added, "*and study human nature first of all in the Bible.*" St. Augustine thought he knew men. As the popular lecturer of Milan he hit off their foibles and catered to their tastes. But when he became deeply earnest over the problems of conscience and hope, he realized that even his own heart was like the bottom of the sea: he could not take its soundings. He learned to fathom it only with Bible sayings. He passed the Scripture precepts like veritable "candles of the Lord," up and down its dark corridors. And when he began to preach it was with a suasive power he had not known as a secular lecturer. The people felt that now indeed a master stood before them.

Dr. Archibald Alexander was one of the most effective preachers. A noted man hearing him said, "He must have been very wicked in his youth or he could not know so well how wicked men feel." But Dr. Alexander knew almost nothing from either observation or experience of human depravity. Brought up in a Christian home, early converted, licensed to preach at nineteen, his mind was almost as innocent of the ways of the wicked world as the mind of a girl. But he knew his Bible. He studied men there, and his pictures of the play of human nature were as true to reality as those of Shakespeare. In describing the hard heart he would show you its very grain and grit. He portrayed with tragic accuracy the writhings of a wounded conscience. He could track the trembling soul along the very crater of perdition. As you listened you could almost see the sightless orbs of the soul upturned in blind appeal for mercy; then the first gleam of faith-light; then the breaking dawn of heaven over the soul. But for these pictures he sought his colors in the Bible. Here he made what an artist calls his "studies."

There are a score or more of ministers and college professors who owe their conversion under God to the preaching of a man of the last generation in Central Pennsylvania. This man had less scholarly ability than many of his converts. But he was full of the Bible, thus wiser than they, and "wiser than he knew." He was like the child Emperor of Russia who, in giving orders to diplomats, sat near a curtain behind which the most sagacious councillor

of the empire heard all questions and prompted all answers.

Thurlow Weed was one of the most astute observers of men. He "took in a man at a glance." He knew what it was natural for a person to do under given inducements, and, pulling the right cords, made our politicians jump as he wished. But very strangely, when Mr. Moody opened his Bible Mr. Weed would sit with tireless interest, amazed at the novelty of the revelations of what was in his own heart. Indeed the Bible is like a man's heart turned inside out; its texts show the very veins and nerves of the soul's anatomy.

EASTER SERVICE.

By Rev. Geo. E. Horr, Jr., Boston, Mass.

The Power of Christ's Resurrection.

That I may know him and the power of his resurrection.—Phil. iii. 10.

In the context St. Paul asserts that the new motive of his life is to "gain Christ and be found in him," and that there are three forces bringing his personal life into this fellowship with his Master—the faith which makes Christ's righteousness his own, the influences that come from Christ's resurrection, and the discipline of suffering (Phil. iii. 9, 10). What truths and motives does the fact of Christ's resurrection involve to bring the human soul into closer fellowship with Christ?

I. The fact that Christ rose from the dead assures us that *Christian experiences* are not merely moods of the mind; it assures us that they are *the response of the soul to spiritual realities.* Few of us wholly escape from the uneasy suspicions awakened by the thought that there may be no objective realities which correspond to our religious convictions; that the divine forgiveness, for instance, may have no existence outside our own minds. Thoughtful men in our day are constantly getting below the question, "Do I enjoy religion?" to the deeper question, "What reason have I for believing that my convictions are not the product of my training and associations, and that God's moral requirements, the atonement of Christ, and the new basis of moral fellowship with God in the work of the Holy Spirit, are facts, solidly objective?"

When the historian frames a theory which reconciles apparently conflicting testimony and casts new light upon undoubted facts, it is probable that he has discovered the truth. But when in some contemporary writer of high credit he finds the assertion that what he supposed took place really occurred, his theory is no longer a shrewd surmise. No *à priori* reasoning can produce quite the certainty that comes from the discovery of facts which decisively vindicate the theory. The discovery of Neptune was the triumphant demonstration of the correctness of Leverrier's and Adams's conclusions. It is a fact outside ourselves, unaffected by our mental processes, which must convince us that our religious convictions are not self-generated delusions, but the response of our souls to spiritual realities. Such a fact is the resurrection of our Lord. This resurrection is not only a truth of Christianity, it is a fact that demonstrates that Christianity is true. "If Christ be not risen," St. Paul wrote (1 Cor. xv. 14), "then is our preaching vain, and your faith is also vain." According to St. Paul it is conceivable that Christianity might be, as some would have us believe that it is, a pious delusion; but the fact of the resurrection of Jesus tells fatally against such a view. His resurrection is a fact—positive, objective, independent of human theories, fancies or wishes. And since the resurrection of our Lord is a reality, all that he said is true; the hopes he raises he will not disappoint; and our experience of pardon and

advancing redemption, instead of being the vagaries of imaginative, highly wrought or disordered minds, are earnests of heavenly glory (1 Cor. ii. 10). Christian faith is the response of the soul to facts.

II. The resurrection of our Lord gives us *a measure of the divine power which is working out the salvation of the believer and the redemption of the world.* This is St. Paul's thought when he says that God has "quickened us together with Christ, and raised us up with him" (Eph. ii. 5, 6). In other words, the power that raised Jesus from the dead is identical with the power that effects our moral resurrection from sin to holiness. Christ's resurrection gives us some measure of the power that is working out the moral deliverance of sinful men. The germ of grace does not seem to be of great efficiency in most human hearts. We often feel like asking whether there is vitality enough in the divine life we have received as God's gift, to transform us into a resemblance to Christ. We need not hesitate as to the true answer to such a question. We may take the statement of the Scripture that God raised Jesus from the dead (Eph. i. 20), or the statement that Jesus raised himself from the dead (John x. 18), as the basis of our answer. If God raised Jesus from the dead, then the Christian heart has in it the power of God working out its redemption (Rom. viii. 11; Eph. iii. 20). If Jesus raised himself from the dead we can trust him who conquered death to achieve our deliverance (Col. i. 27). The Christ to whom our weak hands cling holds us with the arm that conquered the gates of death.

III. The resurrection of our Lord *assures us of a blessed immortality.* Men believed in immortality before Christ came. Immortality is not the gift of the Redeemer, but of the Creator. The resurrection of Jesus, of course, lifted the truth of immortality from the basis of desire and speculation to the basis of absolute demonstration, but the popular thought of Easter, which regards the resurrection of Jesus chiefly of value because it is a proof of human immortality, is wide of the mark. There is no reason for rejoicing in the resurrection of Jesus simply on that account. Unending existence is not necessarily a blessing. It may be something to deplore. "Life" and "eternal life" in the New Testament mean not simply existence, they signify a quality of existence high and blessed. To celebrate the resurrection of Jesus with lilies and anthems if our own hearts have not received him with faith and love, is to celebrate with joy the supreme demonstration of our moral doom. But when we realize that our Lord's resurrection assures us of our blessed immortality because we have given him our hearts, the day that commemorates his rising from the dead becomes radiant to the hearts of his disciples.

After David, the shepherd lad, met the prophet Samuel, who told him he was to be king of Israel, and anointed him with the holy oil, David returned to his flocks. But the sheep must have seemed different to him. He knew that he was to be king of Israel. A great destiny opened before him. No man ever realized that Christ has brought him a blessed immortality without understanding how that shepherd boy felt. The knowledge of the fact enlarges the horizon of life. The care of sheep, the common monotonous tasks of life, become the preparation for a kingdom. The humblest lot is transfigured with the light of the coming glory.

St. Paul spoke of the power of Christ's resurrection to make him more like his Master. The transcendent fact that our Lord rose from the dead involves transcendent motives and influences to gird and exalt the human spirit. Christian experience is a reality. We shall see what we have trusted. We shall know what we

have believed in. "The righteousness of God is like the great mountains." It is solidly objective; not a guess or fancy, but a reality. There is more than our unaided human will working out our salvation, even the power that brought Jesus back from the dead, and we can cheer our eyes and stay our hearts with a vision of the blessed future.

Easter Thoughts.

1 Peter i. 3.—"*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*"

"LIVELY hope," literally "living hope." Contrast with *dead hopes*; hopes once bright, but slain by disappointment; or hopes never fairly alive, mere desires. The latter kind is illustrated by what John Morley says of Rousseau mourning for his benefactress, Madame de Warens: "Rousseau consoled himself with thoughts of another world that should reunite him to her and be the dawn of new happiness; like a man who should illusorily confound the last glistening of a wintry sunset, seen through dark yew branches, with the broad, beaming strength of the summer morning. To pluck so gracious a flower of hope on the edge of the sombre, unechoing gulf of nothingness into which our friend has slid silently down, is a natural impulse of the sensitive soul, numbing remorse and giving a moment's relief to the hunger and thirst of a tenderness that has been robbed of its object."

Renan also had a dead hope, in that it had no basis in any definite knowledge, when he wrote the dedication to his "Life of Jesus:" "To the pure spirit of my sister Henriette. Do you remember, from your rest in the bosom of God," etc.

Cicero's philosophy of future life was a dead hope when he lost his daughter, for he knew not whether his philosophy were true or false; it was only the solace which a sweet odor might bring to pain.

The resurrection of Jesus makes these hopes to be no longer dead, but living, in that *it gives certainty* to what was before but vague desire or notion. Some phases of the Christian's living hope made certain by the resurrection of Jesus.

1. The life of the *soul is independent of the life of the body.* The soul and body of Jesus were dissociated and reunited.

2. The *spirit world and this visible world are closely associated.* Angels ministered to the weeping disciples.

3. There is *personal communion between God and men.* Had Jesus not risen and appeared in divine manifestation there might have been room to doubt it.

4. Men are to have *part in Jesus' resurrection.* "The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection."

5. This hope is *for all who will have it,* however sinful they may have been. "He was delivered for our offenses, and raised again for our justification."

Matt. xxviii. 12, 13.—"*They gave large money to the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept.*"

The occasion of this wretched lie on the part of the scribes, the occasion of our rejection of the truth of Christ.

I. *Pride.* They had already declared themselves disbelievers; so, many are kept from confessing Christ by the fact that heretofore they have denied him.

II. *Prejudice*—prejudgment. Without the demonstration in fact it was an incredible thing that one should rise from the dead.

III. *Sinful dislike* to the doctrine and precepts of Christ, which ac-

knowledgment of his resurrection would bind upon their lives.

IV. *Ambition.* Christ's claims substantiated would sweep away the priesthood and rabbinical control. To acknowledge Christ risen means submission to his Lordship, and would sweep away our selfish plans.

Mark xvi. 3, 4.—"*And they said among themselves, Who shall roll away the stone from the door of the sepulchre? And when they looked, they saw that it was rolled away, for it was very great.*"

I. These women the types of *earth's troubled ones.* Their sorrow extreme.

(*a*) Bereaved: their best friend gone.

(*b*) Religious hope taken away: Jesus' death cast a pall of doubt over their previous faith.

(*c*) Not permitted funereal comfort of ordinary mourners: sepulchre sealed.

II. These women the types of all *Christ's troubled ones.*

(*a*) The *troubles withdrawn.* The waves recede in reverse order of their coming; stone rolled away that they may enter. Faith restored: Jesus lives. They shall see him.

(*b*) The troubles *compensated by infinitely greater blessings.* Angelic communication, resurrection and life, etc.

(*c*) The women so favored only be*because they loved him.* They were not unusually holy: one woman had been possessed of seven devils—perhaps the "sinner;" another had in pride asked that her sons might outrank the other apostles. They were not possessed of unusual faith; their faith buried in the tomb. But their hearts held him by reverence and affection. Love has the highest prerogative that Heaven ever bestows.

To the unbeliever in the Resurrection.

"The tomb is empty; wouldst thou have it full?
Still clasping sadly the unbreathing clay;—
O weak in faith, O slow of heart and dull,
To doat on darkness and shut out the day!"
Bonar.

Personal Resurrection versus Corporate Immortality.

"That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general soul,

"Is faith as vague as all unsweet:
Eternal *form* shall still divide
The eternal soul from all beside,
And I shall know Him when we meet."
Tennyson.

Personal Characteristics preserved in the Future World.

"How shall I know thee in the sphere that keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?
* * * * * *
"Yet though thou wear'st the glory of the sky,
Wilt thou not keep the same beloved name,
The same fair, thoughtful brow and gentle eye,
Lovelier in heaven's sweet climate, yet the same?"
Bryant.

L.

MISCELLANEOUS SECTION.

PREACHERS EXCHANGING VIEWS.

Why Our Prayer Meeting is Not More Interesting.

[An Open Letter to my Pastor.]

IN the February HOMILETIC (page 187) I alluded to a request made by our pastor from the pulpit to his people to give to him in writing "their reasons for not attending the prayer meeting, or their views as to the reasons of its comparative failure." I there stated my reason for preferring the present mode of response.

Nothing is more obvious than the fact that almost everything depends on the *leader*; and it is equally patent that, as a rule, the ordinary prayer meeting falls into a rut, a formal, dead routine, which kills the life of it and keeps the people away.

With due respect to my pastor, I

am compelled to criticise his conduct of it and attribute its "comparative failure" to this cause.

1. I object to *his constant leadership*. It becomes monotonous. It is fatal to variety. The people go, knowing just about what they are to hear. Our experienced pastors, whose prayer meetings are exceptionally large and lively, often sit in the pew and give the leadership to one of the brethren.

2. I object to the *uniformity* in the exercises — always substantially the same. The pastor reads (often far too long) from the Bible, then sings, then prays (a long prayer), sings again, and then makes a formal, long address; another hymn, and then "the meeting is turned over to the brethren." By this time *more than half of the hour is gone*. And all this part of the meeting has been the *pastor's*; the people have had no part in it save in singing three hymns. Now comes the *people's* turn; and after this long waiting and going through the same stereotyped form for the five hundredth time, it is not in human nature to get into a lively praying and talking spirit in the brief time left. The pastor has handicapped the brethren and the meeting.

3. I object to so much *formal reading and singing of hymns*. A verse or two, interspersed with the prayers, struck up by some one and joined in by the people, gives liveliness to the meeting. And the same of the Scriptures. Never more than a few verses, and they pertinent to the topic of the evening. And the leader, whether pastor or layman, should in a few opening remarks give direction to and strike the keynote of the meeting.

4. I object also to the habit of *waiting for some one to pray or talk*. More than fifty years' experience in prayer meetings convinces me that in ordinary times this custom is fatal to lively and profitable meetings. (In times of revival it will do.) The painful silence which so often occurs is fatal.

5. In a word, I object to any and every thing that tends to formality, to a stereotyped mode, to restrain full liberty and the freest expression and interchange of Christian thought, feeling, experience.

In a closing paper I will give briefly my ideal of how a prayer meeting *should* be conducted to make it of general interest and a mighty power in the church. AN EX-PASTOR.

BROOKLYN, N. Y.

"Shall Women be Licensed to Preach?"

IN THE HOMILETIC REVIEW (Jan. p. 30) Dr. Van Dyke says: "The word of God expressly excludes and prohibits women from the work of the ministry." He adduces the following in evidence: "Let your women keep silence in the churches," etc.; also, "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." On this last text he asserts: "Whatever else they forbid or permit, they certainly do prohibit women from assuming the office of the Christian ministry."

Whatever may be the correct exposition of these passages, they "certainly" do not prohibit women from exercising their gifts and graces in public *prayer* and in publicly *prophesying* to the edification and comfort of the church. Historically, it is true, that they have done so to the great profit of the churches, and apparently with the divine sanction. Philip "had four daughters, virgins, which did prophesy" (Acts xxi. 9). "These all continued with one accord in *prayer* and *supplication*, with the *women*, and *Mary*, the mother of Jesus, and with his brethren" (Acts i. 14). "Help those women which labored with me in the gospel" (Phil. iv. 3). "Greet Priscilla and Aquila my helpers in Christ Jesus" (Rom. xvi. 3). "Tryphena and Tryphosa, and the beloved Persis, labored much in the Lord" (Rom. xvi. 12). That women should preach the gospel in Grecian and Asiatic countries was a

necessity, as now in India and other mission fields, on account of the seclusion of women. It is certain that women as well as men, in those early times, prayed and prophesied, and labored in the ministry of the word. Among the most successful preachers of the gospel to-day are women consecrated of God, if not of the church, to the sacred calling.

What is Paul's teaching on the question? Would he so stultify himself as to prescribe the conditions of their praying and prophesying in the church, and after a few strokes of his pen forbid them to do either, enjoining absolute silence? No. He was consistent with himself. Note the following: "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head" (1 Cor. xi. 5). "Every man praying or prophesying, having his head covered, dishonoreth his head" (1 Cor. xi. 4). "He that prophesieth, speaketh unto men to edification, and exhortation, and comfort" (1 Cor. xiv. 3). "Certainly," whatever St. Paul means by *praying* and *prophesying* in the fourth verse he must mean in the fifth. "Certainly," women, as well as men, are authorized to "speak unto men to edification, and exhortation, and comfort." Does a man in the pulpit, *with the highest orders of the church*, do more than this? It will not be claimed that he does.

The prophecy of Joel ii. 28, "Your sons and your daughters shall prophesy," referred to by Peter as fulfilled on the day of Pentecost, would seem to settle the question that both men and women alike were to receive, and did receive, by special impartation, through the Holy Ghost, authority and power to preach the gospel, to speak "unto men to edification, and exhortation, and comfort," "in the last days." Ought not the church, then, to license women to preach? A. J. MERCHANT.

FRANKLIN, PA.

Revivalistic Meetings.

I NOTICE your inquiry as to extra revivalistic meetings. Acting on a suggestion by Dr. Hastings of Union Seminary to call on some neighboring pastor in times of promise rather than on a revivalist, my next Presbyterian neighbor, Rev. N. H. Miller, and I have tried a plan that seems to have been a good one with us, so I give it for what it is worth.

Our plan was simply to work together—so many weeks in my church, then so many weeks in his church. The visiting pastor did the preaching on week-day nights, so that the home pastor had nearly all his time for pastoral work, visiting and talking with his people from day to day. Perhaps this opportunity for personal work is one of the most advantageous points. We have seen very large accessions on profession of faith in both churches. Most of the time we occupied our own pulpits on Sunday, though an exchange now and then would give still more time.

A. A. BIRD.

Homer on "Art" and Life.

IN the December number of THE HOMILETIC, "K. J." asks who is the author of the words, "Art is long and time is fleeting"—misquoted by him. He is referred to Longfellow and to Goethe. Goethe's words are:

> "Ach Gott! die Kunst ist lang,
> Und kurz ist unser Leben."

Thus it appears that the word "*little*" in the answer to "K. J." is gratuitous. Then in THE REVIEW for February a writer refers to Hippocrates as the author of the sentiment. But several centuries—between five and seven, according to different reckonings—before Hippocrates was born, Homer sang: "ὁ μὲν βίος βραχίς ἡ δὲ τέχνη μακρά—Life indeed is short, but art is long." The Latins were familiar with the expression, and European nations since have known it. I suppose Mr. Swinnerton or Dr. Hunt, from whom he quotes, refers to Haller's Latin publi-

cation of Hippocrates; for that celebrated physician wrote in Greek.

BOONE KEETON.

SAN MARCIAL, NEW MEXICO.

Christian Freedom.

NOT long since an able doctor of divinity, referring to freedom as represented in the New Testament, asserted that the *servant* of Christ is free; that freedom consists in submission to Christ. He has referred to the same subject before, but never got beyond the assertion that a man is free when serving Christ, but not free when serving sin, which seems to be a contradiction in terms. Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, *his servants* ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" "Being then made free from sin, ye became the servants of righteousness." "For when ye were the servants of sin, ye were free from righteousness." According to that, freedom would seem to be merely a state where there is ability and opportunity to choose. What does the Declaration of Independence mean when it says that liberty is one of the inalienable rights of men? Does it mean that they have the right to choose between right-doing and wrong-doing? If they have that right, then they have the right to carry out that right and *do* right or wrong according to their pleasure, otherwise the right of choice amounts to nothing. If that is the meaning of the Declaration of Independence and it expresses a truth, neither God nor man has any right to place any restraints upon the conduct of men. But that kind of liberty is destructive of government and everything else. Liberty or freedom is either a curse to mankind, or is an empty name, or it means something different from what is commonly taught. Just now the question, "What is freedom?" seems to be a very important one, and one very difficult to answer in such a way as to satisfy the common understanding of men. Would it not be worth while to offer a prize for the best explanation of freedom, which shall be brief and practical and not cover more than two pages of this Review?

E. P. GOODRICH.

YPSILANTI, MICH.

"Let the Dead Bury their Dead."

DR. COBERN, in the March number of THE HOMILETIC REVIEW, gives an able article on "Let the Dead Bury their own Dead." I heartily agree with him in his judgment of the interpretations given this passage by commentators. And while Dr. Cobern himself furnishes an interpretation that is not "harsh," yet it can hardly be considered satisfactory, in that it calls in unusual agencies to do what could be as well done by ordinary means. The doctor says:

> "If these words could be got *out* of the way, or explained so as not to offend our best instincts, it is easy to see how some duties are so imperative and far-reaching as even to supersede that which a son owes to the dead body of his reverend parent."

Permit me to suggest the following explanation of our Saviour's words as one that will not offend our best instincts, and will at the same time relieve this passage of its "harshness."

The man was called, not to discipleship, for, according to Matthew, he was already a disciple, but to special work. It was just before our Lord sent out the Seventy, "two and two before his face, into every place whither he himself would come." This was a short mission, but it called for *immediate* service. The man said, "Lord, suffer me first to go and bury my father." To this Jesus replied, "Let the dead bury their dead; but go thou and preach the kingdom of God." Now there is evidently in this reply a play on the word "dead." It cannot be used in the same sense in both places. This was understood by his audience. The Scriptures throw light upon it: "How shall we, that are *dead* to sin, *live* any longer therein?" (Rom. vi.

2). "For he that is dead" (evidently dead to sin) "is *freed* from sin" (Rom. vi. 7). "Likewise reckon ye also yourselves to be *dead* indeed unto sin, but *alive* unto God" (Rom. vi. 11). "Wherefore, my brethren, ye also are become *dead* to the law by the body of Christ; *that ye should be married to another*" (Rom. vii. 4). In these passages, is not the word "dead" used in the sense of freedom or release from? Then apply this meaning to the reply of the Saviour, and you have him saying, "Let those who are free from this call I now make on you bury your dead father."

This relieves the text of the harshness of the interpretation, "Leave sinners to bury your father's corpse," and teaches the lesson that "the greater duties take precedence of the lesser." There are times when some higher duty claims our thought and time, to the exclusion of lesser duties, or duties that can be performed by others.

DENNIS SPURRIER.

BOWLING GREEN, KY.

HINTS OF HELP FOR PRAYER MEETINGS.

BY CHARLES S. ROBINSON, D.D., NEW YORK.

OF all the fixed institutions of God's house the Prayer Meeting has been the most suspected and most maligned. There will be found in every large congregation some voices to say that extemporaneous prayer is never to edification; the brother means what is right, but let such people speak for themselves. These cavilers give for the reasons that influence them in their conclusions some considerations like these: It is inevitable that personal peculiarities will show themselves in each form of expression; individual needs are what lie uppermost, and these are unfit for public and promiscuous acceptance; want of education has a tendency to force uncouth utterances into the midst of devotional or hortatory exercises; daily intercourse with ordinary Christians is apt to create a kind of suspiciousness in relation to their private consecration; the occupation of a corner grocer is not conducive to his eminent fitness as a member of what one apostle calls the "royal priesthood," and so the doleful category of objection runs along.

Then there are those who insist as to the stated assemblies for prayer that duty performed under the pressure of stung conscience has very small virtue; that singing ceases to be harmonious with miscellaneous voices all untrained, for it lacks all the elements of spontaneous love; and that on the whole those congregations seem to grow into politeness and civility the best which have no town meetings in any of their holy places, and which quietly avoid the holding of social assemblies that demand a mingling of the discreet and decorous with an unrecognized throng of the illiterate under phase of common devotion.

But, on the other hand, it would seem as if it ought to go without the saying that those churches which have for years and even generations had the strongest and most spirited prayer meetings have always been conspicuous for the revivals which have been historic in the communities around them, for the liberality of their contributions, for intelligence, public spirit, patriotism, charity and everything that needed money for its furtherance, for the fine feeling among their adherents and the full-hearted cheerfulness of social tone throughout.

It is therefore worth our while to repeat the strange question which is still pressed on us for its answer: "How can the prayer meetings in any given congregation be rendered interesting and edifying to those who attend them?" For if there be one institution more than any other which has evidenced its right to be and shown its worthiness to grow, it is this. These meetings ought to be sustained, to be rendered brilliant

and useful, to be endowed with strength and intelligently concentrated force, thus to become a power in each community.

To begin with, it should be settled whether or not these prayer meetings are also to be conference meetings. Are they simply gathered groups of God's people for the purpose of praying, reading the Gospels and Epistles, and singing psalms and hymns and spiritual songs, or are they intended to include a general strain of exhortation, and a mutual consideration of practical points of Christian character and work? In short, do they include and involve speeches from the brethren, each in his turn addressing the rest, with conferences and discussions between upon questions which concern all? If this last be the conception, the first thing to do is to outline their limits and direct their career.

Here comes in the suggestion of a printed card to be issued each year, indicating the dates of meeting, the passages of God's Word chosen to be read, the themes of consideration, and the general purpose.

These cards should be distributed freely through the entire congregation, those who do not come as well as those who do being kindly reminded and invited to attend by receiving them duly. Sometimes a claim is made that such printed forms give a stately and so a stiff or even awkward sense of restriction in the exercises of the meeting. If they should be urged rigidly, and the employment of them should be interpreted to signify that nothing else can be introduced in the entire course of the hour except what is noted upon the programme, such an open objection would of course stand. But if it should be announced at the start that this practice is only meant to guide the meeting rather than to govern it, then the card would be found of essential service.

For there is a need of order, when there is certainly not a need of pressure. In every sermon there is a skeleton; in every book there is a table of contents; in every oration there is an analysis; in every house there is a frame. There has to be a commonplace basis of methodical shape around which everything graceful and beautiful is to be builded. There is reason even in religion. There must be some intellectual thought at the center of every emotional and spiritual prayer meeting; generally this would be indicated in the selection of the various passages and themes. Hence these cards need to be wisely fashioned for that particular congregation; monthly concerts and communion seasons carefully noted at their dates. It would be safer to have the laymen prepare them, at any rate in connection with the pastor, for a ministerial mind, in spite of itself, is apt to be professional. Many a prayer-meeting address has been destroyed because it was not a plain conference talk at all, but only a scheme for a possible sermon.

But now, next to the orderly arrangement of the intellectual, or perhaps it ought to be called the literary, part of the prayer meeting, comes the temper or emotional part. The point we reach at last is the most subtle for discussion, and we may not be able to make it clear to all. But the feeling, the tone, the underlying sentiment of a popular assembly of Christians is the most powerful of all the forces that are to be managed and employed in influencing the exercises. It is a simple necessity, to be in some way or other secured, that the feeling in the assembly should be and should remain gentle and kind from the very opening hymn to the closing benediction. All acerbities are to be absolutely avoided. All disagreeablenesses are to be headed off. Religious nuisances are to be abated like any others, when refined worshipers are gathered for decorous devotion. And yet everything must go on smoothly and without violence. Just there comes in

the tact and witty invention of the skillful leader, for whom no rules can be fashioned.

If any one breaks down in an exhortation or makes a foolish error in the use of his words in prayer, let him be helped and not ridiculed by the way in which his misfortune is met. One of our bold bodies asked the good Lord the other night to "accept our praises for a gift so stupendous as the *vocarious* sacrifice of Christ." We heard an excited clergyman last Thanksgiving day implore God thus: "Bless, Lord of nations, thy President, the servant of these United States." It is of no sort of use to laugh at such trips in speech; they would best be left alone; only let brethren be charitable and cover the blemish with good-natured silence. What was the good in telling the deacon who accidentally announced that "the disciples were first called Christians in Corinth," how he had mistaken the Greek city for the Syrian?

Sometimes when one is talking he is conscious of a fearful want of success; he flounders in utterance; he fails in freedom; his thought will not take form in his language, and only those who have tried such an experience can imagine its dolefulness. The man will never speak a word thereafter unless his mortification is relieved. Once I heard an ingenious leader take the same thought up a good way further on, when it was possible to imagine the people might have forgotten the blunder and hesitancy; he illustrated it beautifully; he deftly gave it dignity; he credited the subdued brother with the whole of it, as "really a helpful and excellent suggestion, which reminded him of an incident in the life of Edward Payson, which would show how that good man appreciated such things." This cleared up, the distressed creature looked up with a relief as grateful as is he had been saved from instant suicide.

Then there must be no carping, no comparison that disparages the present enjoyment. One man there was who attended a noon prayer meeting every day; on Friday evenings he came in habitually to tell us all how bright those seasons were and how dull ours. And I had actually, under pressure at last, to tell him that I felt exceedingly sorry that his notions of us were so poor, but it was owing to the fact that when he had been in we were really at our worst; other occasions had been a little more cheerful; it was curious that it should always happen that our pleasantest meetings came when he was not there. Then he quit.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

What is it to be a Christian?

The disciples were called Christians first in Antioch.—Acts xi. 26.

THIS name was given them as a term of reproach. It is now and has long been the most precious and honored name on earth. Kings and nobles wear it with pride, and the greatest nations and the noblest men in the world glory in the appellation.

WHAT ARE THE MARKS OF A CHRISTIAN?

1. The divinity of the Lord Jesus Christ is the object of the Christian's worship.

2. The supreme love and atoning sacrifice of Christ are the objects of the Christian's gratitude and trust.

3. The life and teachings of Christ are the subjects of the Christian's belief and example.

4. The reign of Christ is the object of the Christian's confidence and joy.

5. The coming of Christ is the object of the Christian's expectations. "Come, Lord Jesus, come quickly."

God's Appearance in Unexpected Places and Unexpected Times.

[BY LYMAN ABBOTT, D.D.]

"Surely God was in this place, and I knew it not." God appears:

1. In times of *remorse*. To Jacob fleeing from Esau.

2. In times of *recreancy*. To Moses at the burning bush.

3. In times of *blundering*. To Elijah in the still small voice after his blunder in slaying the false prophets.

4. In times of *sorrow*. To the disciples in the walk to Emmaus.

The Christian's Marching Orders.

Speak unto the children of Israel that they go forward.—Ex. xiv. 6.

1. From that Point to which God has conducted us.

2. Along the Path God bids us take.

3. By the Light which God affords.

4. With the Staff which God provides.

5. To the Land which God prepares.

Translated from OSTERZEE, for HOMILETIC REVIEW.

The Several Phases of Faith.

For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. i. 12.

1. Belief—"Whom I have believed."

2. Persuasion—"Am persuaded."

3. Committal—"Committed unto him."

4. Assurance—"I know . . . that he is able to keep that which I have committed unto him against that day."

Temptation.

And bring us not into temptation, but deliver us from the evil one [R. V.]—Matt. vi. 13.

I. *Thoughts preparatory to temptation.*

1. Temptation will surely come to you.

2. It may be the same temptation that you had before.

3. It will most probably come without warning.

II. *How to face it.*

1. Sins of the disposition—such as envy, impatience, dishonesty—the only method is to take time to overcome them.

2. Sins of the body—such as lust, intemperance, etc.—must be spurned. You must take to your heels. This is not cowardly, but Christian prudence.

III. *How to overcome it.*

1. By prayer.

2. By the power of brother Christians' aid.

IV. *After temptation.*

1. Count it a great event, whether you have conquered or been conquered.

2. Resolve that you will more and more make your religion a power, not a mere life.

Revival Services.

Life a Path.

Ponder the path of thy feet, and let all thy ways be established.—Prov. iv. 26.

Life is a "Path."

1. *Unique, difficult, momentous.*

2. This path, this journey, *will be traveled but once*—there is never a retracing of our steps.

3. A *false guide*, a *false step*, may prove eternally fatal.

4. The path is *intricate*, and nothing short of the utmost care and constant watchfulness and thorough discipline of heart and life can carry one safely through it.

Ponder the path of thy feet, for they take hold on life or death eternal! *Let all thy ways be established*, lest thou be tempted or driven from the strait and narrow way of life.

Christianity a Finality in Religion.

But though we or an angel from heaven preach any other gospel unto you, etc.—Gal. i. 8.

I. CHRISTIANITY IS A FINALITY AS TO DIVINE REVELATION. God has

spoken in the person of his Son, and spoken finally. The canon is complete. No more prophets, no more apostles, no other Jesus. God's will, as it respects man's salvation, is all known. If we will not believe under the light of Christianity, no additional testimony would convince us.

II. CHRISTIANITY IS A FINALITY AS TO THE LAW OF GOD AND OF DUTY. 1. It is authoritative. 2. It is comprehensive. 3. It is complete. 4. It is clear and unmistakable. No man under the gospel can plead ignorance. Such a flood of light streams from the cross that Christ himself affirmed, "If I had not come and spoken unto them they had not had sin, but now have they no cloak for their sins."

III. CHRISTIANITY IS A FINALITY AS TO MAN'S REDEMPTION. God has made the greatest gift and sacrifice that even he can make. Having spared not his Son, he can do no more. He has provided an ample atonement. He offers salvation to all, and offers it freely. He opens the gate of life to rebels doomed to die. No other gospel will ever be preached, no other Saviour offered, no other chance of life be afforded.

This is a solemn and fearful truth to ponder. God has spoken once, and spoken by his Son, the great Revealer and the only Redeemer. Hear ye him, for he will not speak again to rebel man till he speaks by the archangel's trumpet.

Funeral Service.

The Triumphant Entrance.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom, etc.—2 Peter i. 11.

THERE is nothing mean or small or feeble in God's plans and doings for his people. He gave his own Son to redeem them; he not only sends ministering spirits to attend them, but he himself dwells in them; all his mercies are large and bountiful. Christian living is among the grandeurs of God's providence. Christian dying is in the glory of his providences. Death looks like weakness; he makes it power. To us it seems failure; he calls it success. We call it passing out of life; he calls it a triumphant entrance into his kingdom. We see a condemned culprit; he sees the heir of immortality coming into his kingdom. The Christian is not slipped into heaven by some side gate; he enters the everlasting kingdom as a conquering prince returns to his throne with all the honors of a victor and all the rights of the King's Son.

What sacrifices, sufferings, losses or labors are too great for one who is to have such a welcome HOME! W.

Death in the Prime of Life.

And Haran died before his father Terah.—Gen. xi. 28.

I. DIVINE PROVIDENCE SO ORDERS DEATH THAT HUMAN CALCULATION CANNOT BE A FACTOR IN LIFE.

We may plan, calculate, count on, but the disposing is of the Lord.

1. *Youth* is no security. We count on it, yet the vast majority of mankind die before the period of maturity.

2. *Health* is no protection. The healthiest and most robust are often the first to go; the feeblest often outlive the rest of the family.

3. *The order of nature* is set at defiance. Haran dies before Terah. The father or mother or both not unfrequently live to bury all their children.

4. No reliance can be placed on the *distinctions of society*—on the law of heredity, on favorable conditions. Kings, emperors, crown princes, die, while their humblest subjects live. Providence breaks the line of longevity. The perils of battle, of the deep, of pestilence, are escaped only to die in the quiet and seeming safety of home.

II. God's DESIGN in all this is to teach mankind from the cradle to the grave THE UNCERTAINTY OF LIFE.

With vivid power he brings home to us in his daily providence the solemn fact that *death is ever in our path.* With fearful emphasis he is continually enforcing the lesson, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

LIVING ISSUES FOR PULPIT TREATMENT.

Wages of Working Women in the Great Cities.

I will be a swift witness . . . against those that oppress the hireling in his wages.—Mal. iii. 5.

RECENT investigation by some of our leading dailies discloses a most distressing state of affairs among the working women in our great cities. It appears that the most dreadful poverty and the fiercest struggle for bread is developed under what is known as the contract or "sweating" system, where work for large manufacturing and retail establishments is bought by a "contractor" or middleman and let out by him to the poor women of the tenement houses. There are hundreds of these "contractors" in New York City alone, and they compete so energetically with each other that manufacturers find it cheaper to give out their work to them than to hire their own employees. The price for the woman's work is always fixed by the "contractor," and as near the lowest starvation rates as possible.

A few examples of woman's work and wages in the great cities may not be out of place.

Eighty-eight firms in New York make artificial flowers. They employ 1,500 girls at an average wage of $2.50 a week for 54 hours' labor. Many of these girls have others dependent upon them and work "over time" to make ends meet. "Last night," said one to a *Sun* reporter, "I made 12 cents extra by making three gross of lilacs, but worked from 6.30 to 2 o'clock in the morning. I made 93 cents extra last week by working six and eight hours each night." This girl has a father who, with 50,000 others in the great city, is searching for work, but can find none.

The average earnings of 1,500 corset-makers is $3.00 per week. A designer in a cloak establishment says the average earnings of sewing women with machines is 50 cents a day, working 16 hours out of the 24. Another says: "An unscrupulous man can find plenty of starving women who will sew for 50 cents a day." Rev. W. E. Walker in a Chicago journal says: A firm on Fifth avenue manufacturing fringe pays such meager wages that the moderately skillful can make only from 30 to 50 cents a day. In a corset factory for the miserable pittance of 25 to 60 cents a day young girls are sacrificing the bloom of their cheeks and their buoyancy of frame, while at the end of the week the cost of materials is deducted from their wages. Scarcely one of the workers on woman's undergarments for a firm on Washington street can make more than $1.50 a week, stitching from early morn till late at night. The average pay in a mammoth establishment employing hundreds of clerks, all girls, is $2.50 a week.

Hundreds of such examples can be given. Yet with high rents to pay and the cramped and squalid quarters of the poor there are men who wonder at the great army that nightly walk the streets like birds of prey in search for their victims.

The Humane Movement.

A righteous man regardeth the life of his beast.—Prov. xii. 10.

THE recent death of Henry Bergh, the great apostle of anti-cruelty, calls attention to a movement which merits the hearty co-operation of every

Christian man. It is over twenty years since Henry Bergh secured the incorporation of the Society for the Prevention of Cruelty to Animals, the beginning of a work which has since broadened into many forms of humane effort. At the last annual meeting of the Humane Association, an outgrowth of Mr. Bergh's work and the center of many local organizations for the suppression of cruelty, its reports showed that over 130,000 cases of cruelty to animals and 110,000 cruelly treated children had been relieved by its associated various organizations. Much has been done by these societies to prevent cruel methods of transporting animals, the slaughter of birds, the overloading of street cars, pigeon shooting, the harassing of dogs, etc., and they are now looking toward legislation to reach the cattle kings of the Western ranches, who allow hundreds of thousands of cattle to die every year from exposure and cold. The members of the Humane Society deserve a hearty "god-speed" in these well-directed efforts.

The Need of Compulsory Education.

Wisdom hath builded her house.—Prov. ix. 1.

THAT the integrity of a republic is dependent upon the intelligence and virtue of its citizens has become axiomatic. What then shall be thought of the statement in the last report of the New York Superintendent of Public Instruction that the "large uneducated class of the State is growing larger," and that "the attendance upon our schools does not keep pace with the advance in population?" If this be true in the Empire State, with her Compulsory Education act of some fourteen years' standing, and spending yearly some $2.49 per capita for educational purposes, what shall be said of the half dozen States of the Union spending less than one dollar per capita for educational purposes, and of the large number with no Compulsory Education act upon their statute books? Of the New York act the Superintendent says: "It is a compulsory law which does not compel," and he shows why in the following words:

"In the first place it requires members of Boards of Education to look after and apprehend delinquent children, and it is unreasonable to expect that officials elected only to manage the schools, and who serve without pay, will devote the necessary time, or that they will engage in work which should devolve upon a policeman or constable, or some other officer specially charged with and paid for such service. Again, the penalties provided for in the act run mainly against children, and no people will be swift to enforce penalties against children for delinquency, not amounting to crime, for which they are not so properly answerable as are their parents or guardians. The penalties in the act which go against parents are mere fines so inconsiderable as to be ridiculous, and the machinery provided for collecting them is too cumbersome and expensive to be commonly made use of. Moreover, the act requires that children under fourteen years of age shall attend for at least fourteen weeks in the year. Attendance for so small a part of the year is hardly of enough importance to justify any serious effort to insure it. Again, the law does not require communities to act in the matter, nor does it provide any adequate school facilities for the accommodation of delinquents if brought in."

Is it not high time the Compulsory Education act was amended and made effective? And who shall say, when he considers that in 1886 the nation spent $13.00 per capita for intoxicating liquors and only $1.97 for education, that it is not high time the Republic had a *double* compulsory act that shall, while it encourages the common schools, stamp out the schools of vice and crime—the open saloons?

EDITORIAL NOTES.

Prof. William C. Wilkinson.

OUR highly esteemed contributor, Prof. W. C. Wilkinson, D.D., sailed February 22 for a long-contemplated visit to Palestine. The time of his absence is not definitely determined, but it will be from three to six months.

His work, however, on THE HOMI-

LETIC REVIEW will not be suspended. He has made arrangements by which it will go on uninterruptedly, the same as if he were at home. Out of the ample treasure-house of his culture and experience he will continue to instruct and interest his twenty thousand readers in the department which he conducts—"Homiletics and Pastoral Theology."

Providence favoring him, he will return in due time, enriched with additional wisdom and power to instruct his brethren—the fruit of travel, observation, and research in the land which was the theatre of the Saviour's life and teaching and the birthplace of the oracles of God.

The Professor sailed on the steamer Celtic for Liverpool, whence he makes his Eastern trip and return under the convoy of those kings of excursionists, Thomas Cook & Son.

Pulpit Notices.

IT is quite time that some understanding was come to among pastors in regard to this subject. It is fast becoming a very onerous and embarrassing service, if not an evil and a positive nuisance. The pulpit in a multitude of our churches has become an "advertising medium" for all sorts of things. Pastors are burdened by their number and perplexed often by their character. Many of them are thrust into the officiating minister's hands after he has entered the desk. He has no chance to consult with any one nor to consider the propriety of reading them. Some of these notices have no business there, and yet he fears he will be blamed if he refuse to announce them. It is no uncommon thing for a preacher to rise with a dozen and even twenty "notices" in his hand to give out. We have known ten minutes spent on them, and the congregation wearied and often disgusted by the tedious routine, and in a measure unfitted for the sacred spiritual services of the sanctuary to follow.

That a *reform* is imperatively demanded no one will deny. There ought to be a *concert* of counsel and action on the matter. It is of grave importance enough to warrant it. A few of our leading pastors have taken the matter in hand and become a law unto themselves. While no one can blame them for adopting some measure of relief, and even a radical one, is it wise, is it quite kind, to do it? These strong men, in our strongest churches, can stand up against criticism and force the reform through in their individual pulpit. But how about the weaker brethren and the great mass of our small churches? They have scarcely the courage or the strength in themselves to start and carry through a reform, however much they feel it to be needed. The action of here and there a leading pastor and church abating the nuisance, instead of helping only embarrasses and weakens others in the absence of any general rule or concerted action.

Thus Dr. Meredith of Brooklyn has his notices printed and distributed in the pews. Few churches would be willing to incur this expense; and then such a plan only provides for the regular notices of the congregation. Dr. Paxton of New York has the Clerk of Session read them. This relieves the pastor, but not the congregation; so that no such shift meets the case.

No general rule can be laid down to govern pastors. Two or three suggestions, however, we venture to offer.

1. We see no good reason why the regular weekly services of the congregation should be repeated every Sabbath. Dr. Taylor of New York omits them altogether, and we commend his practice.

2. Each pastor should judge for himself what outside notices it is best for him to give and what to decline; and such as can be readily given through the local press he ought unhesitatingly to decline.

3. Declining to publish an offered notice of this class, or one in his

judgment of doubtful propriety, ought to be generally accepted as no breach of ministerial comity.

The Mightier Will.

BISMARCK is a mighty man; none mightier than he has lived for many a decade, and few in all history. His is a will of iron—one that creates circumstances. When, some six months ago, Dr. Bergeman told him that the Crown Prince had cancer, his answer was, "The Crown Prince must not have cancer." "But—" "I tell you," fiercely interrupted the man of iron, "the Crown Prince *must* NOT have cancer." Why not? For this reason: an incurable disease by the law of the German Empire bars succession to the throne. The doctors bowed, and Frederick III. is emperor. Mightier than the doctors, mightier than the law, and, for the time, mightier than the dread malady, cancer, is the will of Bismarck. For the time—yes, but, unfortunately for Bismarck, and more unfortunately, humanly speaking, for the new emperor and his ambitious wife, there is a will back of nature mightier than that of the iron Chancellor.

Unless—Except.

VERY many educated speakers and writers use these two words indiscriminately as if they were synonyms—interchangeable. It is true some grammarians make no distinction between them, but those now held as high authority, as well as the most precise of our writers, use "except" as a preposition, and "unless" as a conjunction, the one when reference is had to substantives, the other to actions. "I will not let thee go *except* thou bless me." "That they might become such as I am *except* these bonds." A leading clergyman in Chicago is reported in one of the daily papers to have said, "This country will certainly end as Rome ended *except* something be done to prevent its down-grade movement." In the first and third of these three sentences the reference is to action, and *unless* should have been used instead of the preposition *except*. Webster's rule is, except is to be used where reference is had to some exception to a general fact, rule, etc.; unless, where reference is had to the fact supposed falling short of or being less than what is necessary in order that the result specified may follow. In practice, this rule and the one we gave above will amount to the same thing.

Voice Defects.

WE sent a reporter to a dozen well-known churches in New York and told him to generalize the faults of delivery which he noted. The reporter is a trained critic. This is what we find in his notebook, under "Voice Defects," in speaking of the elocution of the different clergymen:

A jerkiness.
Too explosive.
Too little explosive.
A slurring of syllables.
Obtrusive precision.
Smallness of range.
Unpleasantly thin.
Accentuation wretched.
Emphasis determined by convenience in breathing rather than by the thought to be expressed.

Art That Hides Art.

IT is a very grievous fault in a speaker to seem to care more for his rhetoric than for his thought. The thought must dominate the speaker or he will lose his hold on his audience. Gambetta was a remarkable rhetorician, but he seldom exposed himself to this criticism; yet one of his auditors was once heard to say, "Gambetta should accompany himself on a guitar." Nowhere more than in public speaking, art should hide art, or rather art must be so mastered that it is nature.