

THE HOMILETIC REVIEW.

VOL. X.—DECEMBER, 1885.—No. 6.

REVIEW SECTION.

I.—SABBATH-SCHOOL BIBLE STUDY.

BY PRESIDENT D. S. GREGORY, D.D., LAKE FOREST UNIVERSITY.

NO. III.

HAVING considered, cursorily, in paper No. I., the various past methods of Bible study, and having proposed in paper No. II., a method for future use, it is the present purpose to present something by way of suggestive lesson along one of the lines of this method. The first of the Gospels, that according to Matthew, will furnish suitable materials for this purpose.

The place of the Gospel according to Matthew in the Bible, in the New Testament and among the four Gospels, should first be learned.

The Bible, as a whole, presents God's work of redemption for fallen man, from its inception in Eden to its consummation in the paradise above. The Old Testament embodies that work in its preparatory, typical and incomplete stage, giving its historical foundation in the Pentateuch, and presenting its development—in the national life, in the emotional life, and in the faith and hope of the chosen people, as looking for the advent of Messiah—in the Historic, Poetic and Prophetic Books. The New Testament embodies the redemption in the stage of fulfilment and completion, furnishing its historical foundation in the four Gospels, and its development—in the life of the Church, its doctrinal views and its prophetic vision of the future—in the Acts of the Apostles, the Epistles and the Revelation of John. The Gospels are thus seen to belong to the stage of completion in the work of redemption. They furnish the historic foundation of the New Testament phase of redemption, in giving to men the story of Jesus, the Messiah, in His life and work of atonement for the world. These relations cast new light upon the Gospels themselves, since the books were made to fit into the Divine Plan of the whole.

The four Gospels are themselves to be regarded as one whole, constituting the historic foundation of the New Testament scheme of redemption. They were given shape to meet the necessities of the world

in the age in which they originated. The Gospel was intended for all the world. The world at the time of the Advent was represented by three great historical races. Says Neander: "The three great historical nations had to contribute, each in its own peculiar way, to prepare the soil for the planting of Christianity—the Jews on the side of the religious element; the Greeks on the side of science and art; the Romans, as Masters of the world, on the side of the political element." These three civilizations extended over and moulded the world to which Christ came, and His Gospel was preached. Out of the three races the preachers of the Gospel gathered the Church, made up of those who believed in Jesus of Nazareth and accepted Him as the Divine Savior and Lord sent from God the Father. From that time there were four distinct classes of representative men, and four definite and different phases of thought recognized in the ancient world—Jewish, Greek, Roman and Christian. It is matter of history that the four Gospels were given to meet the needs of these four classes. Under the "Great Commission" the Apostles went forth to preach to the three great races a gospel suited to the practical wants of each. Their preaching furnished the material embodied in the three missionary Gospels, Matthew, Mark and Luke. In due time Matthew embodied the teaching for the Jews, the Chosen People, who had the world-religion with its divinely-given forms and its promise and prophecy of the Messiah; Mark prepared it for the Romans, the men of power and law, of imperial and universal sway, the great workers and conquerors of the world; and Luke prepared it for the Greeks, the men of reason and universal humanity, the worshipers and perfecters of manhood. These missionary Gospels probably took their final shape before the fall of Jerusalem, between 50 and 70 A.D. It was later than this that the longing came, in the Church, for a spiritual Gospel which should help the Christian to develop, strengthen and perfect the life already begun, and the aged John, in response to the request of the pastors and Christians of Asia Minor, prepared the fourth Gospel for the followers of Christ, the men of faith, and of the new and divine life. These facts may be shown to have a solid historical basis.

The Gospel according to Matthew finds its key in its Jewish origin and design. It originated among Jews, was shaped by a representative Jew, and was designed by its author and the Divine Spirit to accomplish a particular purpose with reference to the Jews. Its Jewish origin gives it its particular coloring. It is pre-eminently the Gospel of Prophecy, of Messiah, of Jewish customs, rites and ceremonies. Its author was a representative Jew, a publican or tax-gatherer, trained to systematic methods; thoroughly acquainted with the whole Jewish religion and the Jewish character; familiar through long years of preaching with everything requisite to commend Jesus to the Jewish

heart; made ready by his own remarkable experience of the divine grace to urge the great salvation upon all his race. His Gospel was designed to lead the Jews to believe in Jesus of Nazareth as the expected Messiah, the Savior of men, and it aims directly to prove the divine mission of Jesus from the Old Testament Scriptures, whose inspiration the Jews acknowledged.

In the light furnished by the careful study of the foregoing facts, the proper reading and study of the Gospel itself will bring out its literary plan and outline. The Gospel of Matthew seems to be naturally divided into five parts, or rather into three principal parts, presenting the successive stages of the work of Jesus as the Messiah in establishing the kingdom of heaven, with an appropriate introduction and conclusion. In these divisions the character and career of Jesus are unfolded in their connection with the appropriate Old Testament exhibitions of the Messiah. The historic personage is thus seen side by side with the prophetic ideal, and the exact correspondence of the two is made apparent. The student will find suggestions and guidance in his studies from

THE OUTLINE OF MATTHEW'S GOSPEL.

INTRODUCTION.—The Advent of the Messiah. Matthew demonstrates, by way of introduction, that Jesus had the origin and official preparation of the Messiah of the Prophets. Ch. i: 1; iv: 11.

PART I.—The Public Proclamation of Messiah's Kingdom. Matthew demonstrates that Jesus did the public work and bore the public character of Messiah, the King and Prophet, in the period devoted chiefly to the proclamation of the coming Kingdom of Heaven, with divine power, in Galilee. Ch. iv: 12; xvi: 12.

PART II.—The Distinct and Public Claim of Messiahship. Matthew shows that, after the rejection and the retirement from the public ministry in Galilee, Jesus openly claimed to be the Messiah, and abundantly proved the righteousness of His claim, both to His disciples and to the people. Ch. xvi: 13; xxiii: 39.

PART III.—The Sacrifice of Messiah the Priest. Matthew demonstrates that, after His public rejection by the Jews, Jesus fully establishes His claim to be the Messiah, by fulfilling the Messianic types and prophecies, in laying the foundation for the Kingdom of Heaven by His own Priestly Sacrifice. Ch. xxiv: 1; xxvii: 66.

CONCLUSION.—The Triumph of Messiah, the Risen Savior and King. Matthew shows in conclusion that Jesus, after His death, fully established His claim to the Messiahship, as the risen Lord and Redeemer. Ch. xxviii: 1-20.*

THE GOSPEL ACCORDING TO MATTHEW—FOR THE JEWS.

INTRODUCTION.

THE ORIGIN OF JESUS AND HIS PREPARATION FOR HIS WORK AS MESSIAH. Ch. i: 1; iv: 11.

(Each Gospel has its characteristic introduction suited to the race or class to which it was originally addressed.)

Intro. To gain the ear of the Jews, Matthew must first of all show Jesus had the *Origin*, human and divine, of the Messiah, and the Messianic *Preparation* for His work—thus meeting and overcoming their prejudices at the outset.

* For a fuller discussion of all the foregoing topics connected with the Gospel according to Matthew, see the author's work entitled "*Why Four Gospels? or, the Gospel for all the World.*" Funk & Wagnalls, Publishers.

SECTION I.

THE PROPHETIC ORIGIN OF JESUS, THE MESSIAH. i: 1; ii: 23.

(The three things treated under Section I. were essential to the Jewish conception of the Messiah. Hence the prominence given them by Matthew alone.)

SUBJECT I.

THE HUMAN, ROYAL DESCENT OF JESUS, AS MESSIAH. i: 1-17.

(The human and royal descent is urged first, as being most likely of all to win and fix the attention of the Jews at that period of their history.)

CHAPTER I.

1 Title of the Genealogy. The book of the generation [or, *birth*: as in ver. 18] of Jesus Christ [Or, *The genealogy of Jesus Christ*], the son of David, the son of Abraham.

2 First Period—to the Monarchy.

(The first period traces the descent from Abraham, the father of the faithful, the *Covenant* head of the Messianic line. This was the fountain-head of all Messianic hope.)

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez

3 Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; [Gr.

4 *Aram*] and Ram begat Amminadab; 5 and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon

begat Boaz of Rahab; and Boaz begat

6 Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

Second Period—to the Captivity.

(The second period traces the descent from David the *royal* head of the Messianic line, through the period of national glory and decline.)

And David begat Solomon of her 7 that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa [Gr. *Asaph*]; and Asa

Sect. 1. He must prove to the Jews that Jesus had the *Prophetic Origin* of Messiah: (1) descended from Abraham, and from David by the royal line; (2) conceived by the Holy Ghost, born of a virgin, and "God with us;" (3) born in Bethlehem and brought up in Nazareth.

Subj. I. The Jews would not listen to the teachings of the Gospel at all until shown clearly that Jesus had the *Human and Royal Descent* of Messiah. Hence the *genealogy*, which was documentary evidence of unquestionable authority. The Jew had no logical way of escape from it.

1. - See Gen. v. 1.—**Jesus.** The proper name of our Lord. See note on v. 21.

—**Christ.** His official name. Hebrew, *Messiah*, anointed. Priests (Lev. viii: 30), kings (1 Sam. x: 1), and prophets (1 K. xix: 16) were so set apart. So Jesus to His offices.

2.—**Son of D., the son of A.** Prophecy had led the Jews to expect Messiah to be lineally descended from both these.

3. **Of Tamar.**—Jewish writers attempt to represent her sins—as also those of Rahab (5) and Bathsheba (6)—as virtuous acts committed under divine direction. Rather, God chooses the base things to humble Jewish pride (1 Cor. i: 29).

5.—**Ruth.** The heathen Moabitess is also exalted by God's choice.

6.—**David the King.** Matthew gives the *official pedigree* of Jesus as Messiah and King. The descent must be traced by the *legal royal line*, through Joseph the father of Jesus in Jewish law. Luke (iii.) gives the *actual descent* from David through Nathan and Mary, to meet the wants of the Gentile world.

8.—**Joram begat Uzziah.** Three kings are omitted between these—*Ahaziah* (2 K. ix: 29), *Joash* (2 K. xii: 1), *Amaziah* (2 K. xiv: 1)—after the Jewish custom, to reduce the generations to 14. These kings may have been chosen for omission because they were descendants of Jezebel, and both wicked and insignificant. *Jehoiachin* is afterward omitted as the creature of the King of Egypt

begat Jehoshaphat; and Jehoshaphat begat Joram; ; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat 10 Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon 11 [Gr. *Amos*]; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away [Or, *removal to Babylon*] to Babylon.

12 Third Period—to the Advent.

(The third period the descent by the *legal royal line*, through the long foreign domination, thus completing the proof of the Messianic claims of Jesus from the public records.)

And after the carrying away to Babylon, Jechoniah begat Shealtiel [Gr. *Salathiel*]; and Shealtiel begat 13 Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; 14 and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud 15 begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Summary. So all the generations 17 from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the ⁶ carrying away to Babylon unto the Christ fourteen generations.

Note. For the prophetic references to the Old Testament, showing this Gospel to be a continued comparison of Jesus of Nazareth with the Scriptural Messiah, see "*Why Four Gospels?*" pp. 113-124.

LESSONS.

1. Divine grace wisely adapts the means used to the ends in view. It takes into account the Jewish origin, history, character, needs and prejudices, in preparing a Gospel for the Jews. We should imitate the divine example.

2. The Scriptures differ from other books in the instructiveness of even their most barren parts. The mere catalogue of Christ's ancestors illustrates His representative humanity, and cre-

ated the destroyer of the nation, and *Zedekiah* and *Assia* as tools of the King of Babylon. So from Rahab to David, 386 years, all the generations but four are left out, as perhaps unimportant and to bring the whole within the 14.

11.—**Begat.** Includes descent by adoption, or other legal succession, as well as by generation. *Jehoiachim* was not born of Josiah, nor *Salathiel* of Jehoiachim. *Zerubbabel* was the nephew of Salathiel (1 Chron. iii: 17-19).

16.—**Husband of Mary.** The form of expression shows the genealogy to be that of Joseph, the lineal descendant and heir of David, and, in *Jewish law*, as the husband of Mary, the *father of Jesus*. See v. 6. Jesus is therefore by *legal right* (as Luke shows him to be by *natural right*) the heir to the throne of David.—**Called the Christ.** *Jesus* was a common name among the Jews. Joshua is so called in Heb. iv: 8, and a fellow-laborer of Paul, Col. iv: 11. In the Gospels Jesus is commonly distinguished from others bearing the same name by being called *the Nazarene*, but here Matthew distinguishes him as the one who at the time of his writing was *called the Christ, or the Messiah*.

17.—**So all, etc.** To aid the memory the Three Periods are summed up in 14 generations each. In order to make out the number, the *first period* must be reckoned from Abraham to David inclusive; the *second*, from David to Josiah inclusive; the *third*, from Jechoniah to Jesus inclusive.

Such is the history of families. "The father digs, the son digs, the grandson thigs." (2) With representatives of different nationalities, classes and ranks of society, as well as different shades of moral character.

4. Prominence in any relation to Christ depends on closeness of resemblance to Him. Abraham and David are more prominent in the genealogy, because they are typical of Christ.

ates confidence in His claim to be believed on as the Savior of men.

3. Christ came from a family: (1) with a typical history. It had risen from the humble ranks of life, attained to power and fame (in David, etc.), and dwindled to poverty on its way to extinction.

SUBJECT II.

THE DIVINE ORIGIN OF JESUS THE MESSIAH AND HIS HUMAN BIRTH, OR THE INCARNATION, ACCORD WITH SCRIPTURE.—I: 18-21.

Espousal and Miraculous Conception, and the Divine Explanation.

Now the birth [or, *generation*, or 18 *origin*] of Jesus Christ [Some ancient authorities read *of the Christ*] was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy 19 Ghost [or, *Holy Spirit*: and so throughout this book]. And Joseph her husband, being a righteous man, and not willing to make her a public 20 ample, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [Gr. *begotten*] conceived in her is of the Holy Ghost. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

5. Observe the grace of God which chose the lowest point in the history of the family and honored it with the appearance of the Messiah. From the humblest positions God often calls His chosen instruments of power, that the glory may be all His own.

Subj. II. The Messiah was not only to be the Son of Abraham, and the Royal Son of David; he was also to be born mysteriously of a virgin and to be "Emanuel," God incarnate. Matthew therefore next presents the account of the *actual origin* of Jesus, including His miraculous conception and human birth as JESUS, Jah-Hoshea, the Jehovah-Savior, or *God with us*.

18.—**Origin.** Includes both conception and birth.—**Espoused.** Joseph was even there, in accordance with the Old Test. custom (Gen. xxix: 21; Deut. xxii: 24), called the *husband* of Mary. Jesus was born of an *espoused* virgin, that His lineage might be traced through Joseph, the heir of David.

19.—**Righteous.** That is, a strict observer of the Mosaic Law. That Law laid down two courses: the *first*, open exposure and death by stoning (Deut. xxii: 23); the *second*, privately sending away with a writing of divorcement without giving the reason. (Deut. xxiv: 1). Shut up to the Law by his sense of justice, Joseph chose the more merciful way.

20.—**Son of David.** A recognition of his heirship to David.—**Of the Holy Ghost.** By the direct power of God, and hence free from that corrupt and sinful nature inherited by all who are descended from Adam by *ordinary generation*. The Lamb without spot or blemish (Ex. xii: 5).

21.—**Jesus.** Same as *Joshua*, compounded of *Jah* and *Hoshea*, meaning not *Savior* simply, but the *Jehovah-Savior*.

For, etc. With God names embody realities.—**His people.** First, Israel; then, the spiritual Israel.—**From their sins.** The essential idea of salvation.

(Concluded in January Number.)

II.—STUDIES IN THE PSALMS.

NO. II.

BY PROF. JOHN DE WITT, D.D., NEW BRUNSWICK, N. J.

PSALM XLVI.

[FOR THE CHIEF MUSICIAN. BY THE SONS OF KORAH. UPON ALAMOTH. A SONG.]

- 1 God is on our side, a refuge and fortress;
A help in distress, to be found without fail.
- 2 Therefore we fear not when the earth is changed,
The mountains overthrown in the heart of the seas;
- 3 Let the waters thereof roar and foam;
Let the mountains quake with their swelling! [Selah.]
- 4 A river floweth, whose streams make glad the city of God,
In the holy tabernacle of the Most High!
- 5 God is in her midst; she cannot be overthrown;
God helpeth her at the earliest dawn.
- 6 The nations roared, kingdoms were overthrown;
When He uttered His voice, the earth melted.
- 7 Jehovah of Hosts is with us;
The God of Jacob is our defence. [Selah.]
- 8 Come, behold what Jehovah hath done,
What desert silence He hath brought upon the earth;
- 9 He stilleth wars to the earth's bounds;
He shivereth the bow, and breaketh the spear;
The chariots he burneth with fire.
- 10 Cease ye, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.
- 11 Jehovah of Hosts is with us;
The God of Jacob is our defence. [Selah.]

—“*The Praise Songs of Israel*,” Revised Edition.

THERE can be little doubt that Hengstenberg and other distinguished authorities are right in finding the historic occasion of this Psalm in the sudden destruction of Sennacherib's army before the gates of Jerusalem in the days of Hezekiah. The confidence and insolence of the Assyrian invaders, whose march of conquest had hitherto proved resistless, are vividly portrayed in Is. xxxvi, xxxvii. The leader of the mighty host, representing the most powerful kingdom then existing, seemed fully warranted in his contemptuous and defiant boasting by indisputable facts: “Let not Hezekiah deceive you, saying, ‘the Lord will deliver us;’ hath any of the gods of the nations delivered his land out of the hand of the King of Assyria?”

But Israel is now to enjoy a manifestation of divine power in her behalf, second only to that which had been witnessed in Egypt. In a moment, by a blow direct from heaven, the pride of the conqueror is humbled, and he retreats in dismay. “The fall of so great a worldly power at so unexpected a time, and in contrast with such slight ex-

ternal resources as Judah possessed, was bound to awaken in every way joy and exultation as well as profounder reflection." (Ewald.)

The first strophe, vs. 1-3, brings out the general truth of the safety of those in whose behalf divine power is enlisted, even in the midst of the wildest commotions, when the earth is shaken to its centre, and all things seem falling into ruin.

The second strophe, vs. 4-7, exhibits more particularly the safety of Zion, the place chosen by God for His abode among men, from which all gracious influences descend in living streams, and which He will maintain in beauty and strength, while under his judgments opposing kingdoms shall tumble into ruin, and in the heat of his wrath the solid earth shall be dissolved.

In the third strophe, vs. 8-11, the completed result of the recent divine interposition is celebrated in joyful song. The uproar has ceased. The enemy before the pride of whose power the chosen people had so lately trembled in deadly fear, is put to silence, the instruments of war are destroyed, and peace is restored to the wearied and exhausted earth.

It would seem as if the poet had idealized recent historic events, as connected with the great divine forces that are ever working in defence of truth and right against the evil and wrong that have so long been defiant and dominant in the world. This wonderful deliverance is before his mind as suggestive of the final deliverance of the Church from oppression and suffering, of a time under the reign of the Messiah when evil shall be forever vanquished, righteousness covering the earth like a river, and peace like the waves of the sea. In this aspect this song of praise is of permanent value. It will be recognized as the inspired basis of Luther's magnificent choral, "*Ein feste Burg ist unser Gott.*"

The following are the principal changes in the translation from that of the Authorized Version.

Ver. 1 *a*. "Jehovah is on our side." The rendering of the Authorized Version is possible, but would more likely have been expressed by the attachment of the pronominal suffix to the noun than by אֱלֹהֵינוּ.

The emphatic position of אֱלֹהֵינוּ, and its evident antithetic reference to the world power arrayed against the chosen people, are decidedly in favor of translating as in Ps. cxxiv: 1, 2, "If it had not been the Lord who was on our side. So אֱלֹהֵינוּ in cxviii: 6, "The Lord is on my side, I will not fear."

The abstract form חַי, "strength," the latter of the following nouns stands for the concrete חַיָּה, *a fortress or stronghold*, as not unfrequently elsewhere. This corresponds with the preceding noun. The idea is not that of strength imparted, but of protection.

Ver. 1 *b*. The expression "very present help," of the Authorized Version, does not translate the Hebrew. The rendering substituted

follows the Hebrew order, and is literal, if the translation "without fail" is admissible for the final adverb **כִּי־אֵל**. It usually qualifies adjectives in the sense *very, exceedingly*. By common consent it here adds strong affirmation to both parts of the preceding statement, that God is a helper in distress, and that He may be found. On this principle Perowne translates "A help in distress he is very surely found." But we prefer the gerundive rendering of the participle, "is to be found," to the simple passive.

Ver. 2. "When the earth is changed." The verb is elsewhere used of *exchange*, or bartering one thing for another, and so describes a radical change in appearance or condition. (See Revised O. T.)

The hypothetical "though" in this verse, twice repeated in the verse following, is unwarranted in either case. In the first instance we have simply the infinitive of the verb with the preposition "in" = *in the time of*, like the Latin gerundive *in mutando*. The following line, "the mountains overthrown," etc., has the same construction, which is very frequent in Hebrew. The early translators failed to see that the Psalmist is not drawing upon his imagination for possible convulsions in the frame of nature, in which he would maintain his trust in God, but is describing in figurative language actual events. A comparison of vs. 2, 3, with v. 6, identifies the change of the earth with the desolation of war, the roar of the waves with the roar of nations, and tottering mountains with tottering kingdoms—all among the palpable facts of recent history.

An important change is the substitution of "overthrown in the heart of the seas" for "carried into the midst of the sea." The Revised Old Testament gives "moved" for "carried," to correspond with the translation of the same verb in vs. 5, 6, and uniformly elsewhere in the authorized version. But this is a feeble and always inadequate rendering. The Hebrew **נִזְנַח** always means *to shake* or *totter*, except where the context, as here, suggests the stronger idea of falling or absolute overthrow. In our Psalm this is affirmed, of mountains, and of the world kingdoms, but Zion, sustained by Almighty power, cannot be overthrown.

Ver. 3. The verbs are both in the grammatical *imperfect*, without any particle preceding. They may be translated as *present*, but their absolute and emphatic position indicates that they are *passives*, and we so render them.

Ver. 4 describes a river that reminds one of the river of the water of life, proceeding out of the throne of God in heaven. The "streams" (**פְּלִיטִים**) as in Ps. 1: 3; Prov. xxi: 1, are artificial channels or aqueducts for distribution.

An important question arises with reference to the construction of 4 *l*. The accepted rendering treats it as appositional, making "the city of God" and "the holy place of the sanctuary of the Most High"

(Authorized Version) identical. But the latter would seem more probably to have reference to the Temple, in connection with whose holy ordinances grace is dispensed to the worshipers of God. It is equally consistent with Hebrew usage to regard שְׂכָנִית (the sanctuary) as an adverbial accusative of *place*. The river in its full flow is "in the holy tabernacle of the Most High," and from thence its waters are conveyed to the dwellings and inhabitants of the favored city. This solution seems to give clearness and beauty to the description, connecting the refreshment and blessing provided by the people of God with institutions of worship as the appointed means of grace.

We only yet note the eighth verse, where the word translated "desolations" appears to be used in its literal etymological sense of absolute *quiet*, as of one who has been stricken dumb. It is then transferred to a *desert*, or any desolate place where perfect quiet prevails. The word seems here to refer, not to *desolations*, whether wrought by war or by more immediate divine judgment, but simply to the hush that prevails when the tumult of war and the shouts of battle have ceased. This is confirmed by the following verse, as continuing explicatively the same thought:

He stilleth war to the earth's bounds;
He shivereth the bow, and breaketh the spear;
The chariots He burneth with fire.

III.—EVANGELIZATION OF OUR CITIES.

NO. III.

BY GEORGE F. PENTECOST, D.D., BROOKLYN, N. Y.

HOW SHALL WE EVANGELIZE THEM?

THE deplorable condition of our cities, the godlessness of the great bulk of their population, is apparent to the sight of any man who has eyes to see. The hindrances and difficulties in the way of evangelizing them, both in the nature of the case and in the present condition and methods of the Church, must be equally apparent to all candid men. Assuming that the case is truly stated in my former papers, and assuming further that we are really in earnest in our desire to carry out the will of God toward these unevangelized masses of men and women, the question presents itself: How shall we evangelize the cities?

I.—BY TAKING A BETTER POSITION.

1. *We must honestly and fearlessly recognize the situation.* There is a class of Christians who are wholly given over to a wicked optimism, who refuse to see the evil case in which we are fallen. They will point to the progress of Christianity in the world at large, to the advance of the Church in social position, to the high culture of its ministry, its increasing wealth, its magnificent and costly church build-

ings, its great societies, its large benevolences, etc. But this is a bird's eye view of things. From the spire of Trinity Church we may see the great cities of New York and Brooklyn stretched out under our eyes. Three hundred church spires stand clear-cut against the sky. The beholder is impressed with this testimony to the presence and power of Christianity, with its apparent pre-eminence over commerce and the lower life that reigns below. But, descend from that lofty height and walk through the crowded streets; count the thousands of saloons and other active agencies of the Evil One; behold the cities' devotedness to mammon; their crowds of pleasure-seekers; their squalid thousands; hearken to the ribald and profane language of the inhabitants; and thread the quarters more densely populated—now largely abandoned by the Church—and the picture is changed. Now we are compelled to admit that upon the whole mass Christianity is making but little impression. If we say, surely the Sabbath day will reveal a different state of things, we have but to make a round of the churches to discover that the seating capacity of the buildings set apart to the worship of God is lamentably out of proportion to the population. Even on this basis of proportion the churches are fairly estimated to be but half, or less than half filled. On the other hand, the streets are thronged on every bright Sabbath with vast multitudes of high and low; shops and stores are open and busy with trade; a steady stream of people is passing in and out the back doors of saloons; and watering-places and pleasure resorts are crowded with the thoughtless and godless throng. The un-churched multitudes visible to the eye in fair and pleasant weather are *not* housed in the church in winter and on unpleasant days, but are reinforced by the fair-weather churchgoers, who do not think it worth while to "patronize" the Almighty at any cost of convenience or personal discomfort.

Let us recognize the facts of the case. The Church is not reaching the masses: the masses are not drawn to the Church. There is a great gulf betwixt the two, and it is becoming "a great gulf fixed." How shall we bridge that gulf, so that we may go to them and they may come to us? We must first recognize the existence of the gulf before we will think of bridging it.

2. *We must surrender our false Church pride and our wrong theory of the function of the Church.* It is dinned into our ears, whenever the subject is broached, that the church (meaning, as far as we can make out, the church building) is the divinely-appointed place in which to preach. If the people want to be saved, let them come to the churches; they are open—at least for two or three hours during one day of the week. If at the church door there is scant hospitality, and access is made difficult by reason of high pew rents and social caste, still even the poor—and certainly the well-to-do—will be welcome, or, at least, allowed to come. "Are we to leave the churches, and go down to the

people and confess that the 'Church' is not equal to her work, and that we must adopt other measures to reach the people?" This is the language of a distinguished city pastor. There is, without doubt, a very strong feeling in this direction, if it is not always so frankly confessed. Certainly we have heard it expressed in private conversation and public address, not once nor twice, but many times. Now, if we are to evangelize the cities, we must abandon any theory of the mission of the Church which forbids our leaving our pulpits and going to the people wherever they are. The *Master* indeed says, to the sinner, "*Come unto me*"; but to *us* He has said, "*Go ye and preach.*" Preach in the church, by all means, to the churchgoer; but, go out of the church, to the non-churchgoer. This hugging the church is a kind of inshore method of fishing, and we are sadly saying to the Master, "We have toiled all night and have taken nothing": to which, if we listen, we may even now hear Him reply, "Cast your nets on the other side"—on the side where the non-churchgoers are. "Launch out into the deep," where the vast unchurched masses are. Surely this is a matter where all pride of church and church machinery must be abandoned. A good fisherman will follow after the fish and haunt their haunts. Let us do likewise. The Church has been too long with face turned in toward herself; she is failing through the operation of ecclesiastical centripetancy.

3. *Responsibility must be recognized.* The responsibility for the evangelization of the masses must rest somewhere; somebody is responsible. If the Church is the divinely-appointed instrumentality through which to do the work, then the Church must accept the responsibility *and do the work*. That responsibility does not belong to any one denomination alone, but to each denomination and to every church. If there were but a single church in Brooklyn it would be responsible for the evangelizing of the whole city. If it is objected, "no one church could do it," I answer, "So might the first disciples have said when they were bidden to evangelize the whole world—a much greater responsibility; yet so thoroughly did they do their work that, during the lifetime of the apostle they had preached the gospel "to every creature which is under heaven" (Col. i: 23). This may be a "noble hyperbole," but it indicates at least that the evangelist had visited all known countries, and had preached to all classes of people; to the Jews and devout persons (churchgoers) in the synagogues on the Sabbath days, and to the non-churchgoers in the market-places "between the Sabbaths." If your Church and mine is not responsible, then whose Church is? If you and I shift responsibility, then who may not? As a rule, we do not accept responsibility—neither churches, ministers, nor laymen. "Our responsibility ends with the maintenance of our church," said a minister of prominence in the writer's hearing recently. "When we build a church, support a min-

ister, and maintain the ordinances, our responsibility is at an end." Who, then, shall weep with Christ over the hungry or starving multitudes who are as sheep without a shepherd? There is not a man, woman, or child who has become joined to Christ, who is not responsible. The minister, the merchant, the professional man and the working man; the working woman and the mother in her domestic circle; the housekeeper in the midst of her servants, and the "lady" in her social circle—all these are responsible. This responsibility accepted and discharged, the mass would soon be evangelized.

II. MEANS TO THE END.

Assuming that we recognize the situation, are ready to abandon church pride in the matter, and confess that we are so far failing by present methods to evangelize the masses, and that we accept our responsibility and are ready to give up the habit of localizing our interests within too narrow church limits, what shall we do?

1. *Preach the Word.* By this I mean that we are to remember that it is not by *churching* the people, but by preaching the gospel, that men are to be saved. "It has pleased God by the foolishness of preaching to save them that believe." The gospel must be preached to every creature. I do not believe that the employment of Bible women and the distributing of tracts, much good as both these agencies are doing, is the fulfillment of the commission. *The public proclamation of the gospel of God* to every creature is the least that we can do, and be clear of the blood of men's souls.

2. *Rearrange our church Services.* I agree that the church should assemble in its own proper house and place, to be instructed and built up "on our most holy faith." To this end I favor even the pew-system, by which each family or individual has their or his pew or sitting. Moreover, I agree that pew-rental, or some equivalent system, is necessary in order to maintain the public worship of God; but I would limit the work of the teacher and the reservation of pews to the morning service. It is enough. Moreover, most ministers will admit that they preach to but comparatively few of their morning audience in the evening, or at the second service. If the evening does not show "a beggarly array of empty benches," it is because they are filled with "strangers cordially welcomed," and the "young people," and the sleepy Sunday morning loungers, who do not get up early enough to go to church in the morning, or are too indifferent; and who go at night (visiting round), because they have nowhere else to go, or at least nowhere else where they care to go. Now shall we repeat the morning service, excepting that we preach or read another sermon? I say no. What, then? *Make the house free at night*, or at the second service. Not by the courtesy of pew-holders, but in fact, so that the comer may enter and take his seat wherever he or she pleases without being made to feel that they are intruding, or at least

occupying a charity-seat at the expense of some pew-holder. Have a simple but hearty service of song, using such popular hymns as will enable all the people to "join in" it. People, as a rule, love to sing, when the choir will give them a chance, and the minister will give out a hymn and tune which they can sing. Let the sermon be simple, direct, and evangelistic. By this I mean a presentation of the way of life to the unconverted, urging and pleading with them to accept Christ and abandon sin. Let there be an after-meeting for testimony, prayer, and inquiry. Draw the net and see if any souls have been caught. The writer has conducted such a service as this for years past, and it is seldom that the church is not full, and that some souls are not brought into the kingdom. In such a service an opportunity will be afforded to Christians, otherwise idle, to do personal work with souls; it also enables Christians who have a mind to the work to bring their unconverted friends to the sanctuary with the reasonable hope that they may be converted. One reason why there are so few soul-winners in the church is that there are so few *services that are directed to that end*. I know a large number of Christians who have been trained to great skill and efficiency in soul-winning in connection with the "evangelistic" evening service.

3. *Make a long arm: bridge the chasm.* The children of this world are wiser in their generation than we. If the primitive wagon and stage-coach are too slow, and are inadequate for travel and freight, the children of the world invent and adopt the railway. If the sailing-vessel is too slow and uncertain, they put steamers on the ocean routes. If the Government postal-service will not deliver letters fast enough, they invent and work the telegraph and telephone. They do not scruple to abandon an old method for a new one, or at least supplement their old and inadequate methods with new ones. If the ferry will not suffice to carry the 100,000 people who daily pass from Brooklyn to New York and back again, with ease and swiftness, a bridge is swung in the air across the river, stretching from City Hall to City Hall. If customers do not come to the warehouse and store to buy their goods, merchants send the "drummer" and commercial traveler to their customers. If the customer does not put in an order for goods, he is reminded by letter or circular of the fact, and is invited to come. Commerce does not exist for the wagon or stage-coach, the railway and steamer, but these for commerce. So the church as an evangelizing agency is to exist for the people, and not the people for the church. It is therefore the business of the church to devise all new means and use them as auxiliaries and supplements to the regular services, in order to reach the people.

4. *Take possession of every available Theatre, Hall, Academy, or Skating-Rink, and use it as a Preaching Station.* I am reminded that commerce has taken possession of one large and old church-build-

ing in Brooklyn (Dr. Spencer's), and turned it into a warehouse; and that the devil has taken two more, and turned them into theatres within the past three years, and we have built no new ones to take the places of these, within the same time. But for other reasons, I would take these places. The people will not, or at least do not, come to our churches; they do not feel at home with us (perhaps we do not make them feel so). The old controversy between the gold ring and the vile raiment has come down from the first church at Jerusalem to the last church in New York. The unevangelized masses are prejudiced against the churches, rightly or wrongly, and we cannot overcome that prejudice by argument or appeal. It is vain to stand in our pulpits and denounce them, and then blame them for not coming. It is better to go to them with a loving message; meet them on their own ground; preach in places where they are in the habit of going; give the gospel to them without money and without price—and thus prove to them that we *do* care for their souls, and that we seek not their money for our churches, but their souls for Christ.

It is urged that men and women converted in such places do not come into the church. If they do not, it is the fault of the church, and not of the people; but even if such were the case, is it not better that a man be brought into the Kingdom, even if he never gets into a church (organization), than to be left to die in his sins? But if the Church would take and use these places for Christ and souls, they would win thousands of souls to Christ, and lead them into the churches where they might and would be trained for service. We need not and must not mince our words. Many souls converted in warm and earnest evangelistic services outside the church walls are chilled and *frozen* by the atmosphere they find in the churches. Moreover, the Church does nothing to show these people that they will be heartily welcomed into the household of faith. There is a popular conviction, and to a large extent it is well-grounded, that ministers and churches are not in sympathy with any earnest work for souls outside the walls of the "consecrated edifice." I have heard one of our eminent city pastors declare that he would not preach the Gospel in a theatre, or skating-rink, or Academy of Music; that he did not *want* any bridge either, to let the Church go down to the people who went to these places, or by means of which these people might be led into the "church across the chasm." In effect, he declared that such places were on the devil's ground, and that the people who went there might go to the devil, he would not go off consecrated ground to save them. Alas for us, if the Son of God had not come on to the "devil's ground," when He came into this world "lying in the wicked one" to redeem and save us. Our pastoral brother would save a man, if he could, who was drowning in *clean* water; but if he should fall in a vile and *filthy* stream, then let him drown. Alas for the man who falls among thieves,

if we are all to pass by on the other side with the priest and the Levite. The Samaritan evangelist is the true neighbor. We must go to the rescue of souls wherever they are, make a long arm and reach them.

5. *Restore and Foster the Order of Evangelist in the Ranks of the Ministry.* I agree that every pastor should be an evangelist, as far as proclaiming the Gospel to the unrepentant is concerned; but, that being so, it is nevertheless true that Jesus Christ gave to the Church as a distinct gift, *the evangelist* (Eph. iv: 11)—men gifted and called to that distinct work. The pastoral and teaching gifts have been trained and cultivated to the exclusion of the evangelistic gift. "Good evangelists are rare." No doubt, because they are not recognized. It is only when an evangelist, by sheer force of success, compels the Church to hear his message that he is recognized; and so little is he supported by pastors and churches that he is driven out, and then denounced as an Ismaelite in the ministry. If there are "raw and callow evangelists" whose "doctrine is crude and unsound," who "have more zeal than knowledge," it is largely, if not wholly, the fault of the Church. What Seminary among them all seeks to educate and train evangelists? What one among them all but that would discourage any young man who should make application to study, that he might "do the work of an evangelist?" Or what one in all the land is there that *could* train a young man for evangelistic work? What church in all the land has in it, occupying a recognized place in the ministry, an evangelist as well as a pastor? Overburdened pastors are allowed assistants, but what church has called an evangelist that the pastor may give himself wholly to the legitimate work of teaching and shepherding the flock? Mission preachers we have, so far as we can get hold of "*cheap* men," "*of meagre gifts*" (there are exceptions enough to prove the rule) to man our chapels and *preach to the poor*, but not evangelists.

It is urged that evangelists do not get their converts into the Church. Good reason why. As a rule, they are not invited into the church to preach. When they are, and the pastor supports him, the converts are gathered. If he is compelled in spite of the Church—either in opposition or indifference—to conduct his work alone or with such lay help as he can get, without the support and co-operation of pastors to look after and fold the converts, is *he* to blame if the converts do not rush to the doors of the unsympathizing church and seek entrance at the hands of a pastor who did not care for his soul? Is the evangelist to blame for not doing the pastor work? Was Gen. Newton's great blast; by which Flood-Rock was blown into ten thousand fragments, a failure, because it did not land each particular fragment in some appointed place on the shore? No; the work of the mining engineer ended when the rock was blown to pieces. Now the

dredger is at work clearing the channel. Let the pastor follow the evangelist, or rather work in harmony with him, and the souls will be gathered. "Let him that soweth and him that reapeth," and "him that gathereth into barns" *work and rejoice together*: then will the Scripture be fulfilled. Not until the evangelist and his work is recognized, fostered, and duly organized into our church work will either the cities or the world be evangelized.

6. *A City Evangelical Alliance.* In every city there should be a close and hearty alliance between the Evangelical Churches through their pastors and appointed laymen, who should meet for the purpose of considering the spiritual needs and condition of the whole city, and of devising ways and means for evangelizing the waste places, and projecting a united Church, through combined ministry, against the enemy and his strongholds. The long-standing and almost universal habit of localizing our church work has left a large part of the city destitute. The lack of an intelligent plan, and true and hearty co-operation, has led to conflict of interests, to overcrowding some parts of our cities with churches and leaving other parts destitute.

Space does not allow me to elaborate the suggestion. But a wise executive committee representing such an Evangelical Alliance, whose business should be to keep a "look-out," and report from time to time to the general meeting of the Alliance, would do much toward solving the problem. That committee could secure preaching places outside the church, call evangelists and arrange with churches, or groups of churches, for combined efforts in different parts of the city, in such a way as to make them efficient. The Banks in New York have their Clearing House, the Railroads their Pools, the trades their Unions, the saloon and liquor men their Associations for extending their business and defeating all movement against them; but the Churches of Jesus Christ are segregated, isolated and unorganized for the fight against the world, the flesh, and the devil, and for the evangelizing of the cities and the world. When will we learn wisdom and exercise it?

IV.—SYMPOSIUM ON PROHIBITION.

OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. VI.

BY HERRICK JOHNSON, D.D., CHICAGO.

A WIDE affirmative response will not be gotten for this question, while a wide doubt remains as to the *right* of Prohibition. The doubt exists. It is prevalent and pervasive. Voters, by the hundred thousand, openly or silently question whether legal Prohibition is not "sumptuary legislation" and an unjustifiable attack on "personal liberty," or "private rights." Is Prohibition right, as a principle? Its right-

ness can be determined intelligently only by a consideration of its ground and object. And all three—the ground, the object and the right—need to be distinctly before us if we would clear the air of the fog that gathers about the political aspects of this question. Right views on these basal points will illuminate the whole path of our present discussion. Let us, therefore, consider, as indispensable prerequisites to the complete argument,

1. *The ground of Prohibition.* Why is any act prohibited by public law? There is but one answer to this question. The legal prohibition of an act is solely on the ground of *its evil effects upon society*, and not at all on the ground of *the inherent evil of the act itself*. Public law does indeed make a distinction between the things it prohibits, classifying them as evils in themselves (*mala in se*), and evils prohibited (*mala prohibita*); but the ground of their prohibition is exactly the same. Homicide, an act evil in itself (*malum in se*), is prohibited. So the building a frame house within the fire limits of a city, an act not evil in itself, is prohibited. There is inherent moral wrong in homicide. There is no inherent moral wrong in building a frame-house. But the law seeks to prevent the one as well as the other, *solely to protect society*. Again, the law will punish me if I attempt homicide. It will not punish me if I attempt suicide. Each act is *malum in se*, however. The law does not prevent my telling a lie on the street, but it thunders prohibition against my telling a lie on the witness stand in a Court of Justice. The character of the evil wrought by the lie makes the difference. I can destroy my house by pick and crow-bar, but I cannot set fire to it. Why not? Because the fire will endanger the property of my neighbor. The pick and crow-bar will not. But in each case the house gets destroyed. I can put my hand in my own pocket and pull out a gold piece and toss it into the lake, and the law has nothing to say; but let me try that experiment on my neighbor's pocket, and I run against a legal prohibition. The gold in my pocket is worth just as much as the gold in my neighbor's pocket, and just so much inherent value is thrown away in either case; but *whose pocket the gold comes from* is what determines the difference.

Clearly the inherent rightfulness or wrongfulness of an act has nothing whatever to do with the prohibition of it by public law. *The amount and character of the evil effects upon others* is what determines whether any given thing shall be prohibited or not. If the evils are open, public, imperiling public interests, disturbing public order, endangering property or human life, then the ground is furnished for prohibition. Ten thousand things are wrong in themselves that the law never touches, and never ought to touch; while things, right and innocent in themselves, the law often prohibits.

One need only have this in mind to see the absurdity of the charge

that "Prohibition proceeds upon the false assumption that alcohol is a poison, and that any degree of its habitual use is wrong." Prohibition proceeds upon nothing of the kind. Prohibition is on the ground of the effects of the liquor traffic on society, and not at all on the ground that alcoholic liquor is a poison, and any use of it is wrong. Yet it is in just this fog Dr. Crosby is heard gravely saying, "There is an honest and righteous drinking of wine from our Lord's day down, and that fact is virtually ignored by a prohibitory law." And again: "Prohibition is a reflection upon the Savior of the world." The question as to whether the drinking a glass of wine is a sin or not, has no more to do with the prohibition of the manufacture and sale of intoxicating liquor for beverage purposes, than the question whether the construction of wooden dwellings is a sin or not has to do with the prohibition of building frame-houses.

It is just here that this discussion touches vitally the *political* relations of prohibition; for many good men have been beguiled into voting against prohibition by the senseless cry that "it makes that a crime which God's Word does not make a crime." This has been shrieked through the press, as if it ended the matter, whereas it would be difficult to crowd into as few words as much nonsense. God's law makes nothing whatever a crime. Human law makes nothing whatever a sin. But God's law makes many an act a sin that human law does not make a crime; and human law makes many an act a crime that God's law does not make a sin. Witness a thousand pages of the statute books. Driving a horse over six miles an hour in our cities is a crime. Building brick walls less than a certain thickness is a crime. Following some useful, but offensively odorous, trades in a city is a crime. Does the human law say these are *sins*, because it forbids them? No more does the human law make the drinking of wine or even whiskey a sin, because it forbids the manufacture and sale of liquor. Let the ground of prohibition be kept in view, and the absurdity is palpable.

II. *The Object of Prohibition.* This is another point where much fog has been made to gather. And multitudes of men refuse to vote prohibition into politics because of widespread, but false, notions as to its object.

(a) One misconception is that prohibition aims to "*make people good by law.*" The changes have been rung upon this charge until many actually believe that prohibition's object is "to coerce men to virtue"; "to reform men from without"; "to purify the streams at the neglect of the fountain"; and, thinking the method false, they shout, "Away with it!" On the contrary, there is not a man among prohibitionists cherishing this delusion—not one! The object is neither expressed nor implied in action or platform. It is not in fact nor in effect, either in the principle or policy of prohibition. Law is

protective and restrictive, not reformatory. Its aim is to guard rights, not to produce righteousness. No advocate of prohibition supposes that it is going to make a man virtuous by taking the liquor saloon out of his path. It is not framed to reform the man, but to protect society. *Reformation* will come through other processes and agencies, but the law *will give reformation a better chance.*

Are we to be told, because we advocate a law prohibiting gambling houses, that we are seeking "to coerce men to virtue," and "to reform men from without, and not from within?" Does my advocacy of the civil enactment concerning the Sabbath expose me to the charge of seeking "to make people good by law," "to purify the streams to the neglect of the fountain?" Who expects to take the love of money out of men's hearts by shutting up the gambling saloons? Who expects to make men holily observe God's day by a Sabbath law? That is not the object in either case: nor is the making men "good" the object of the prohibition of the liquor traffic.

(b) A second misconception of the object of prohibition is, that it seeks to strike the individual, to invade his rights, to enter his home, and to compel him to stop drinking. But this is not its object. Surely we may say, with every possible emphasis, this is not its object. Prohibition aims at a thing, not a man. It means the drink shop, first and last and all the time. It would smite a traffic, not a personal indulgence; annihilate grog shops, not invade homes. If, in abolishing the saloon, prohibition does sometimes touch a personal right, the saloon is nevertheless the thing aimed at, and not the personal right.

See how this works in other matters. A mob is a bad thing. Prohibition says, "Repress it." But to repress it, it may be necessary to seize private property and destroy life: nevertheless, the *mob* is what prohibition is after, not the life and the property. A conflagration is a bad thing. Prohibition says, "Stop it." But to "stop it" may require seizure and destruction of property in the path of the fire: nevertheless, the *fire* is what prohibition is after, not the property. A contagious disease is a bad thing. Prohibition says, "Fence it in; the house must be quarantined." But that's an interference with personal liberty: nevertheless, the *contagion* is what prohibition is after, not personal liberty. So the saloon is a bad thing. Prohibition says, "Abolish it." But to abolish it, it may be necessary to interfere with some private drinking usage: nevertheless, the *saloon* is what prohibition is after, not the private usage.

Can interference with personal liberty be pleaded as against the repression of the mob? No. Can the plea of individual right of property bar the effort to stamp out a conflagration? No. Can the right to go in and out of our houses at pleasure be urged as against the restraints of quarantine? No. Neither can a private drinking usage constitute a good reason for opposing a prohibitory liquor law.

If the law smites the usage in smiting the saloon, it does so only incidentally. Good citizenship will willingly bear an incidental evil for the sake of an essential and universal good. Life, in the end, will be more sacred if we repress the mob. Property, in the end, will have better securities if we put out the fire. Personal liberty, in the end, will have completer safeguards if we stamp out the contagion. So, every interest of society and of the individual, in the end, will be better shielded if once we say, *determinedly and effectually*, "The saloon must go!"

Let it be forever borne in mind, therefore, that *prohibition is not after our property, our personal liberty, our individual rights. The SALOON is the mob, is the conflagration, is the contagion. To repress the saloon, stop the saloon, stamp out the saloon, is the one sole object of prohibition.*

III. *The right of Prohibition.* The path of discussion is now so cleared by this consideration of the ground and object of Prohibition that we need not dwell long on the right.

The *legal* right is unmistakable and not open to intelligent challenge. So court after court, in State after State, year after year, again and again, has decided. The judicial opinions are known and read of all men. They are overwhelmingly one way, and the most of these decisions are not under constitutional provisions enforcing prohibition, but under constitutions with no prohibitory clause, and based simply on legislative enactment, where the consideration of personal liberty and personal rights would be compelled. So much for the *legal* right.

But, granting its legality, is it *morally* right? There are things we know to be legal, but good men instinctively shrink from pressing them. Is prohibition exactly the thing as between man and man, notwithstanding its legality? Beyond a shadow of a doubt it is. The moral right is just as unmistakable as the legal right, and not one whit more open to intelligent challenge. Let us bear in mind the ground of prohibition, viz., the evils *to society* of the thing prohibited, and the object of prohibition, viz., *the extirpation of the saloon*, and we cannot hesitate as to the moral proprieties of this matter.

Look at the character of the evils from which society is made to suffer by this business. They affect public order, public health, public decency; they increase taxes, imperil property, endanger life; they are by confession the prolific source of crime, poverty, orphanage, disease, death; they are open, public, notorious, civic and social; not private, individual, limited and well within the realm where personal liberty and individual rights may assert their claim. If society has the right to protect itself from any evils it has from these. If the public welfare will justify the prohibition of anything seriously threatening it, it will justify the prohibition of the manufacture and sale of

alcoholic liquor for beverage purposes. The no-sin-*per-se* cry is a delusion and a sham. It has no place in this discussion, for it is not the ground of prohibition.

If an individual is thus incidentally deprived of what he regards as an innocent indulgence, it is for the all-sufficient reason that the larger general good is paramount to the individual good. Society is a system of compromises. Individual rights must yield to the public welfare. The surrender is indispensable to the good government, due regulation and well being of society. For another to blow up my house is not exactly the thing as between man and man, but when it comes to staying the progress of a conflagration, the explosion under proper police regulation takes on a perfect propriety. If we may banish even useful trades simply for their obnoxious smells, surely we may banish a perfectly useless trade, which is the stench of modern civilization, producing more degradation and misery in the social relation, and more pauperism, vagrancy and crime in the political relation, than all other external agencies combined.

IV. *The right of Prohibition in Politics.* The three precedent foot-plantings have made the way straight and clear for our next step, viz., the right of prohibition in *politics*. Ought it to have a place there? It is not so much an oughtness. It is an inevitableness. Ought prohibition to be made a political question? Will the skeptic on this point tell us how it can be made anything else! What is politics? The science of government; the regulation of a State; the preservation of its safety, peace and prosperity, and the protection of its citizens in their rights. Now think what the saloon is, what values it impairs, what taxes it imposes, and for what reasons, what crimes it engenders, what material and social interests it blights, how it touches society at almost every point where legislation has a province, how it enters by the very necessity of its existence into questions of property, questions of taxation, questions of sanitary conditions, questions of crime and pauperism and police, questions that government cannot exist without determining. Keep prohibition out of politics! As well try to keep the stars out of the sky. They are there by the very swing of their nature. "But this matter of drinking and drunkenness is a moral question." Yes, that is one side of it; and the great body of the men and women who believe in prohibition are trying to heal the hurt on that side, by the remedial and only sovereignly efficacious agency of the Gospel. But there is another side of it—the liquor-traffic side, the drink-shop side, where the spirits openly and lawlessly *materialize*, and in a way destructive of public order and menacing to values and prolific of hurts that are open, public, civic, national, pertaining to property, crime, health, life. For stopping *these* hurts we must have *law*. The legislation that will stop these hurts must stop their cause. Such legislation is *politics*. And such legislation is *prohibition!*

V. Our fifth and last point is the *method* of Prohibition in politics. We believe it should be, and will be, by a new party—a “third” party, if you please, to become a second and a first in its march to victory. Here are the reasons for the hope that is in us:

(a) The issue is *important* enough to justify party organization. There is no question before the American people so wide and deep. The whole country has been arrayed at the polls, with discussion at white heat, to determine whether we shall have tariff for revenue or tariff for protection. “Internal Improvements;” “A National Bank;” “Strict Construction” have been made party cries. The great Empire State has felt the shock of contending parties even over the management of her big ditch—the Erie Canal! Civil Service reform is looming up as a great issue. But if questions like these are important enough for party organization, what must be said of this vast liquor question. To-day it overtops every other. Civil Service Reform is a pigmy beside it. Tariff for revenue or for protection is puerile by comparison, even in the one item of the property interests involved.

(b) The issue is of a *character* to justify party organization. It is a question of morals indeed; but it is a question of intensely and immensely practical politics as well. The Nation’s “wasted resources” are chiefly sucked into this maelstrom. Millions of our best substance every year go down the rapacious maw of this liquor business. Our properties are burdened with it. Material values are lessened by it. It is a constant menace to, and a constant assault upon, every sacred interest that government exists to foster and shield.

(c) The issue is such that party organization is *essential to complete success*. Prohibition antagonizes some very determined interests. In abolishing the saloon we strike at two terrible passions, avarice and lust for drink. The vast moneyed interest behind the saloon has a mighty ally in the widely depraved appetite before the saloon. Now let prohibition be made the law without a party behind it, and this is the way things will work. The law is on the statute book, but it will not enforce itself. Meanwhile the two great parties push ahead with other issues, glad to be rid of this vexing liquor question. They are eager for power. They want votes. When in office they wish to stay there. They have not been elected on the temperance issue. In the large towns the saloon interest is strong, and the saloon patrons are numerous, and both are ready to knife the party that interferes with their gains and appetites. The party in power won’t interfere. And the law in such towns will be a partial or total failure.

This is no mere theory. It is true to-day in Iowa; and this condition of things accounts for such meagre justification as there is for the oft-repeated cry, “Prohibition does not prohibit.” *The Voice*

asked the Mayors of Iowa last March for the results of Prohibition, and here are excerpts from some of their replies :

"The friends of the law are afraid to enforce it *for fear it will injure the Republican party.*"

"I consider the law a failure."

"Not enforced owing to antagonism to *sumptuary legislation.*"

"Can never be enforced . . . *Deprives cities of the right to collect license fees!*"

"Democrats are opposed to the law; Republicans are afraid to enforce."

"Increase of saloons : some of them the lowest dives imaginable. From Prohibition, good Lord deliver us!"

See what ringing contrast to these disgraceful confessions are the following testimonies, that might be multiplied, from other Mayors of Iowa:

"Law enforced—a grand success."

"No saloons, and don't propose to have any."

"Total abolition of saloon . . . law a success."

One does not need to read between the lines to see the reason for the contrast. But who supposes these recreant Iowa Mayors, so swift, and with such ill-concealed animus, to declare the law a failure, would ever have gone to record after this fashion if *a Prohibition party and Prohibition votes had been behind them?* No. When a great party measure is passed upon by the people, and endorsed at the polls, all the splendid machinery of the party is put in operation, and its friends are at their official posts to vindicate the wisdom of the measure, and make it a success. Why should Prohibition be the one measure to be forever denied this high distinction?

(d) "Our friends, the enemy," necessitate party organization for Prohibition. They are compact, aggressive, defiant, unscrupulous, ready to cast their vote solidly against the party that threatens them with hostile legislation. They care little or nothing for the negro, or civil service reform, or tariff, or anything else, compared with the liquor traffic. The saloon is first and chief. Yet they dare not make it a distinct, naked issue, and form a party solely in the interests of that infamous business. They know the American people, when brought face to face with the single offensive issue, would bury it under an avalanche of adverse votes. So they play fast and loose with the two existing parties—they fling their vote to the best bidder; they have no scruples where or what they favor, if so be they can favor, first and last and always, the saloon.

How is this organized, cohesive, unscrupulous vote to be met? We believe by compelling it to unmask itself in a distinct issue with Prohibition, revealing its purpose to dominate everywhere in the interests of its infamous traffic. The tactics of the enemy necessitate Prohibition party organization.

Dr. Spear suggests that "the friends of restrictive legislation can do no better than to imitate the strategy of the rum-power." It seems

to us he utterly misconceives the situation. There is a tremendous difficulty in the way. They are people of another sort from the liquor-league variety. They have consciences, and they are supposed to think it worth while to heed them. They are asked to toss their suffrages back and forth, now to this party, now to that, to get what? Not Prohibition; that everybody concedes. Not even a sign-board pointing to Prohibition; but a little restriction, with a sanction tied to it; a half loaf, with poison in it. There are, therefore, two troublesome things in the way of Prohibitionists imitating the strategy of the enemy. It would not give them what they want, and it would be utterly unprincipled. Why will good men persist in their talk of expediency and policy, when with tens of thousands it is the imperial authority of conscience that is at the helm? And if Dr. Crosby should here say, as he has said, "Men are too apt to call their taste or their opinion or their interest or their blind prejudice by the sacred name of conscience," we would kindly suggest that he, too, is a man, and we would respectfully submit whether he has not come dangerously near furnishing in himself an illustration of his own words in saying, "To us as Christians the most peremptory argument against the expediency of a Prohibitory law is that it is a reflection upon the Savior of the world!" That may be his conscience, but it is not the conscience of his brethren of the same communion, who by assembly after assembly have declared that they would "hail with joy the utter extermination of the traffic in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion, and the strong arm of the civil law."

(e) The attitude of the two great existing parties necessitates party organization for Prohibition. They refuse to touch Prohibition; they insolently shut the door in the face of all application for its endorsement. Under fear of a break in their ranks that would lose them an approaching closely-contested election, "in a strait betwixt two," they have pledged themselves in some instances to submit a constitutional Prohibitive amendment for the suffrages of the people. Even these pledges have sometimes been treacherously broken. But whether broken or kept, the parties have been at great pains to declare in making them that it was no approval whatever of the principle or the policy of Prohibition, but simply a disposition to give the people the right of free men to decide for themselves. And when the people have decided, as in three or four States, the great parties have said, *sub-rosa*: "We have thrown the tub to the whale; now let the whale take care of it;" and as parties they have left Prohibition to enforce itself; while they have said to the dear public, "We have given you what you want; now we expect you to stick to the party."

But in the vast majority of cases the two parties have absolutely refused even to let the people speak their mind on this matter. They

have shown an ill-concealed disposition to cater to the whiskey interest. They have had their platform padded with "personal liberty," and "rights of property," and "sumptuary legislation." They have had their eye always on that compact, solid, vengeful liquor vote, held in unprincipled hands, ready instantly to punish the party that dare put hostile hand on the traffic that vote represents. And we appeal, not to the prejudices and passions, but to the calm, sober judgments of our readers, whether that will not remain unalterably the attitude of the two great parties, *so long as three-fourths or nine-tenths of those who believe in Prohibition continue to vote with their respective parties.*

The reasoning of Dr. Spear on this matter of a third party is specious, but we challenge its soundness. He is a skilled dialectician, of acknowledged ability and power; but in this instance we must refuse to follow his logic. Over and over again, in varied form, he puts his argument, which is in substance this: "A third political party must either be where it is—*i. e.*, in a minority, or where it is not—*i. e.*, in a majority. In the former case, it can effect nothing in legislation; in the latter case it is not needed, for other parties will do its work; therefore a third party is not desirable, and cannot succeed." Mr. Joseph Cook has already punctured this fallacy by the parallel statement in proof of the impossibility of motion. "A body cannot move where it is, and it cannot move where it is not, and therefore it cannot move at all." But *motion is*, and the logic goes to pieces against the fact.

Mark now the fallacy from another view point: The logic is just as applicable to a *second* party as to a *third*. Take a statement anywhere, at random, from his article, and see—*e. g.*: "The majority of the people, speaking through the ballot-box, rule in this country, and this majority has no occasion for a third party, and will not use it." A truism beyond dispute. But put the word "second" in the place of the word "third," and lo, an equal truism. *Ergo*, what? Again: "Such a party can give no legal expression to its views until it gets itself into power, and this it cannot do until the majority of the voters shall adopt its views; and when, if ever, this becomes a fact, the party will be wholly unnecessary to attain the result." Every word of this sentence applies logically just as perfectly to a second party as to a third. Again: "They (Prohibitionists) cannot vote themselves into power until they get the necessary popular opinion on their side. . . . The opinion being given, such a party is not needed." This is as true of a second party as of a third. Again: "If they are successful in leading the people generally to adopt their views, the end they desire will be gained without organizing a third party for that purpose." In precisely the same manner, were there only one party in the field, "the end would be gained without organizing a *second*

party for that purpose." Thus the logic, so seemingly terrible in its sequence, disappears in a truism or an absurdity.

But let us look at this logic from another side. "No party," says Dr. Spear, "will ever seek the votes of Prohibitionists upon a condition that, in its judgment, involves *the loss of a larger number of votes.*" A political truism, of course. Political leaders care nothing for opinions that do not get *voiced at the polls.* And if they are to have the *votes* of temperance men in any contingency, they will look on with a serene indifference, while temperance men undertake the agitation and education process. So long as the party leaders are sure of the temperance vote without prohibitory legislation, and are sure of the loss of the liquor vote if they enact prohibitory legislation, will Dr. Spear rise and explain when Prohibition is likely to get on our statute books?

"No new party is needed," he says, "when public opinion demands a prohibitory law." We suppose it is exactly at this point he would put Prohibition's success. But how is public sentiment to demand a prohibitory law? It must not be demanded by votes, says Dr. Spear. Prohibitionists must keep within the party. And yet, *presto*, "votes," says Dr. Spear, "are the only things the old party is in wholesome fear of!"

It is not the question whether there are more Prohibitionists than there are license men. "Standing up to be counted" can only be done at the ballot-box; and the old party says, "Not at our ballot-box." If there were ten Prohibitionists to one license man, or twenty to one, and the Prohibitionists were to *stick to the party*, as Dr. Spear says they should—*i. e.*, "work within the party," "support the candidates thereof," "agitate and agitate the question of Prohibition," "seek to educate the party up to the standard of their ideas"—*i. e.*, *talk and talk, but vote the party ticket*—the politicians would indeed "adjust their action to the fact." But the fact being fixed that the Prohibition vote is sure to the party, there would be precious little adjustment to it beyond what is already so painfully apparent—*viz.*, a contemptible indifference to it. But let it become certain that there are more Prohibitionists ready to repudiate the party, if their convictions are not heeded, than there are liquor men to repudiate the party if *their* convictions are not heeded, and we should see a good deal less eagerness to cater to the liquor vote, and an uncommon nimbleness of impetuosity to adjust the party to the new situation. Neither of the old parties furnishes the opportunity for this repudiation by joining their ranks. "Out of the frying-pan into the fire" is no very effectual protest against the heat of the frying-pan.

The effectual way of rebuking the party politicians for their subserviency to the saloon interest is by "standing up to be counted." The only effectual way of getting counted is by a third party. The

most effectual way of making public sentiment and getting more to be counted is *by party organization*. One campaign on the distinct issue of Prohibition, conducted like the Fremont campaign of '56, on the distinct issue of Anti-Slavery, would evoke more conscience and root more conviction than ten years of talk inside the old party. The straightest, surest, swiftest, honestest road to Prohibition is by a third party. Let all who believe in Prohibition put this mighty cause at the front, and give it the advocacy of brain and heart, and '56 will repeat itself in '88—and '60 will repeat itself in '92: and we will not be particular about names. Dr. Spear may deny that victory has come by a third or new party. All the same; we shall have Prohibition.

IV.—SYMPOSIUM ON THE PULPIT.

IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?

NO. V.

By JESSE B. THOMAS, D.D., BROOKLYN, N. Y.

IN common with those who have preceded me in this discussion, I take "the pulpit" to mean the ordinary and average ministry of the Word in connection with the organized Church. This definition seems to me to exclude from our estimate (at least as prominent factors), 1. Extraordinary Preachers. Their sphere is the pulpit, to be sure, but not the average pulpit; and it would be misleading to argue to general conclusions from exceptional premises. Luther might be a catapult, and the collective pulpit of his era still fairly remain to be reckoned at the pop-gun level. 2. Extraordinary Religious Movements. These are usually roused through preaching, and often by the regular ministry, but are also in their nature exceptional, and in their order of occurrence, duration and results erratic and incalculable. Their leaders are more often itinerant, sometimes laymen, and usually peculiar in endowment and eccentric in method. 3. The Ideal Pulpit. The question of possible "decline" belongs to the actual, and not to the abstract or hypothetical. It concerns the pulpit that is, and not the pulpit that might be or ought to be, but at present is not.

By "the power of the pulpit" I understand its actual efficiency as revealed in results. This construction seems to me alone to give to the question a form capable of intelligent or profitable discussion, and to bring it into the range of popular study. The world asks of the pulpit in the nineteenth century precisely what the Pharisees did of our Lord in the first: "What dost thou work?" It must be answered as John's messengers were, who came in like spirit, by pointing to things that can be "seen and heard." It will be of little avail, therefore, to claim with the able writer of one of the earlier articles in this series that the "capability of producing an effect" is an inherent and perennial

function of the pulpit derived from the Great Commission and its accompanying sanctions, unless the effect itself can be adduced to verify that claim. Latent energy, however real, is neither cognizable nor calculable. The lightning bolt, that reveals its presence and registers its strength in the riving and splintering of the oak, is indeed but a new form of a persistent force that had lain quiet and harmless in the cradling air; but however real in itself, it was relatively unreal to the sense which it did not touch, nor provoke to suspicion. The measure of virtue, transmitted by the Episcopal touch in ordination, whatever it may be in fact, is beyond the range of reasoning or computation, for it is not attended by any intelligible phenomenon, analogous even to a spark, in transition. But the Pentecostal awakening and reformation that followed Whitefield's preaching was too conspicuous and too real to be ignored. The power hidden in "apostolic succession" is a mystery; that revealed in "apostolic success" is a fact. The Jewish rulers might plausibly enough dispute the mere claim of power on the part of Peter and John, but "beholding the man that was healed standing with them, they could say nothing against it."

That the pulpit has actually been a dominant factor in the shaping of the thought and life of Christendom hitherto, is admitted even by those who scoff at its teachings, denounce its methods as illegitimate, and repudiate its claim of authority as absurd. That its primacy has now ceased, and that it is rapidly sinking into insignificance, if not into absolute impotence, is vaguely feared by some, hoped by others, and roundly asserted by a few. Neither fears, hopes, nor assertions, however, can contribute much toward the solution of a question which is almost wholly one of fact—one at least a satisfactory response to which can be derived only from a careful collation of pertinent facts. The range of these facts is enormous, for the question is not limited vertically nor horizontally—it reaches back to the apostles, and out to Madagascar. The human mind, moreover, is proverbially apt instinctively to seize upon favoring groups of fact, to see them under a tinge of local coloring, or distorted by personal obliquity of temperament, or predilection. There is special value, therefore, in such a comparison of views as has been presented in this series of papers; and it is not a little significant that those who occupy points of observation—local, national, denominational and official—so widely apart, have yet reached conclusions so nearly alike. The rendering of the verdict itself, however, is of less service than a statement of the considerations which have led to it. Opinion ought never to be transferred nor accepted in sealed packages.

I venture, therefore, to offer some further suggestions which seem to me pertinent in seeking an intelligent conclusion concerning the question in hand.

In the ministry of the Word, God speaks through man to man. In

studying the power of the pulpit, therefore, three factors—the one Divine, the others human—are to be recognized. But the first can have no place in this discussion; for Divine Power is in its nature inexhaustible, incalculable, and can suffer no decline. The Spirit does not wane, the Word does not dwindle, the Promise does not falter. But the demonstration of that Power may suffer diminution through imperfection in the preacher through whom, or hindrance in the hearer, to whom it comes. The “foolishness of preaching,” which has a heritage of promise, may degenerate (to use a well-worn turn of phrase) into the “preaching of foolishness” which has no promise. On the other hand, the good sower sowing good seed, may be robbed of a harvest, as our Lord himself has taught us, through the badness of the land. In estimating the power of the pulpit, therefore, it is as essential to take account of external as of internal conditions. In gauging David’s exploit, Goliath’s gigantic stature, and his coat-of-mail, are of as much significance as David’s slender youth, and his sole reliance on a shepherd’s sling. No reckoning of power from results would be complete that failed to take note of resistance overcome, as well as defects of apparatus. It may really cost more energy and reveal more to hold a boat without loss of place against a rushing torrent than to speed however swiftly before it. In many a battle it was true victory to hold the field, or even to survive an unusual onslaught. The great Apostle to the Gentiles thought it a high achievement, even when clad in the “whole armor of God,” to “stand in the evil day.” All this is worth remembering in view of the tremendous rivalries and antagonisms, some of them new and unusual, with which the pulpit has in our day been beset.

Among these rivalries the three usually recognized as most formidable may be summarized as the Altar, the Rostrum, and the Press; the first within, the other two without the Church. Considering these in their order, it seems clear to me that

1. *The pulpit has not lost relative power among the agencies of the Church.* There are here and there ritualistic revivals, expressions of aesthetic yearning on the part of those who think the “beauty of holiness” and the “holiness of beauty” equivalent terms, and various other symptoms of tendency to revert to mediaevalism. But these phenomena are local and rare. They are eddies beside the stream, the steady set of which is strongly in the opposite direction. In the Romish Church the altar still occupies the broad foreground, as in Luther’s day; while the pulpit, which scarcely found admittance at all up to that time, still climbs and clings, like a frightened intruder, against some wayside pillar, or in some inconspicuous corner. Enlightened men, like St. George Mivart, still speciously claim, as proof that Rome is in the true line of religious evolution, that she quiets the senses of her devotees with fragrance, and cradles them to rest with

song, preserving the intellect meantime from assault by murmuring her worship in an unknown tongue. But even in that Church the Paulist preachers flourish, "missions" for religious instruction multiply, and the pulpit thus daily moves toward the centre and front. In the Church of England the pulpit and reading-desk still stand equal in formal place and honor, but her bishops and clergy take rank in popular esteem, not as liturgical rhetoricians, but as preachers. Beyond the Episcopal, and throughout the large majority of the Protestant churches, the pulpit has displaced, or rather absorbed, both altar and reading-desk, and holds the exclusive place of honor. We no longer build cathedrals for spectacular effect, but assembly-rooms, which tend less and less to be shaped by merely ecclesiastical tradition, and more and more by auditory fitness. It may be less indisputable, but on the whole, I think it is true that

2. *The pulpit has not lost ground as compared with other forms of public speech.* Popular oratory—forensic, parliamentary, and occasional—is very old and very prominent among the factors of history. Among the choicest treasures of classic literature are the ideal speeches of the Homeric heroes, the Philippians, and the splendid periods of Cicero. It is not always remembered how much the widening of men's thoughts, the dominance of the commercial temper, the quickening of the world's pulse through steam and electricity, have done to weaken the relative force of rostral appeal in any form. The palmy days of eloquence at the bar, when the advocate was sure of a large audience, attracted from the vicinage by the opening of the assizes, to say nothing of the brilliant company of his fellows, who traveled the circuit with him—these are past. The court-rooms have shrunk into dingy and insignificant chambers, which the unsuspecting crowd sweeps by. The practice of law is largely a matter of business and *finesse*. Even the most magnificent volleys of Rufus Choate's oratorical artillery are said to have served only to bombard a lonely Surrogate and his drowsy clerk, while the great world outside saw no flash and heard no sound.

A glimpse at the listless or preoccupied audience that ordinarily surrounds a speaker in Congress is enough to assure one of the powerlessness of debate in that arena. And of the speeches there decanted into print, it would probably be safe to say that the average constituent of the speaker for whom they are intended will probably hear ten sermons where he reads one printed speech.

In the political campaign it is true that public address still holds a prominent place. But the mass meeting which gives it place, occurs only at considerable intervals—it is relatively slight in influence as compared with the steady pressure of the daily press; and while it serves well to rally and arouse an *esprit du corps* in present supporters, through the sense of multitude, with the help of music, banners

and huzzas, it is probably rare that it persuades a serious and hesitating listener.

As to the modern lecture platform, which has been sometimes vaunted as the probable substitute for or successor of the pulpit in the training of mankind, the degree to which its importance has been exaggerated is almost ludicrous. It has no unity of aim, no organized constituency, no principle of continuity. It has at times afforded a sphere for weighty and valuable instruction, but quite as often for the vending of literary odds and ends, valetudinary witticisms, and dreary platitudes. So long as men rich in culture and eloquence must consent to be yoked with glee-clubs, prestidigitators and facial contortionists, that the "course" may be "floated," or to put themselves in the hands of literary showmen to be hawked through the land for a hearing, it is evident that the popular lecture has little occasion to promise or to threaten. It has not laid the first stone of structure as an organized or permanent institution.

Whatever deteriorating influences have affected the force of public speech as such have, of course, borne on the utterance of the pulpit which belongs to that category. But it is certain that if perceptible at all the work of these is far less conspicuous there than elsewhere. It is doubtful if the sermon ever had so large a hearing, as it is certain that, taking books and periodicals together, it never approached so large a printed reduplication and circulation in any age.

Approaching now a still broader and more obscure region of influence, and where it becomes one to speak with caution, I still venture to express the opinion that

3. *The pulpit has not been superseded nor outrun in power by the press.* I remember the celerity, the assiduity, the energy, the intellectual resources, the shrewdness of that "preaching Friar," to whom Carlyle pointed as about to invade every hamlet and thrust the preacher aside or out. The hamlets have been invaded, but the preacher remains.

It can hardly be contended that the religious press trenches upon or dwarfs the field of the pulpit. There are few religious editors that are not themselves also preachers, and few of their readers who are not hearers of the Word. Were these papers not auxiliaries of the pulpit their constituency would be small; were they manifest rivals it would vanish. As to the daily secular newspaper, which now rolls from the cylinder in miles of print, and thrusts its shuttle clean through the seven-days' web of daily thought—no longer sparing even the Lord's day—it would be vain to deny the enormous advantage it secures through the intimacy and continuity of its access to the minds of its readers. But there is abundant room to question whether its actual share in moulding the character and deeper life of men is at all commensurate with the output of energy it displays. And it is fairly certain that

in this sphere it is scarcely to be reckoned a rival at all, much less a successful rival of the pulpit.

For, in the first place, its utterances are written *currente calamo*, and are in their very nature tentative and ephemeral. The metropolitan journalist, who according to current tradition mounted his tripod at midnight, proposing to "find out what was new, and tell the people what to think about it in the morning," largely overrated his functions as a purveyor of segmental omniscience, and underrated the intelligence of his readers. The man who is fully awake and has a day to listen and reflect, will not set so inordinate a value on headlong opinions flung out between midnight and morning, concerning facts hastily grasped and half assorted. Moreover, the daily is pre-eminently a newspaper whose recognized function is to furnish impartially the raw material of thought; and only incidentally, and for some present end to utter an opinion upon it. Its topics are personal, local and concrete, rarely reaching into the purely moral, and still more rarely and daintily into the religious. The Romanist, the Jew, and the Protestant, of whatever order, get like place and courtesy—somewhat overshadowed by the theatre, the horse-race and the prize-ring, which, however, are treated with equal impartiality.

Still further, the founding of a daily newspaper is primarily and pre-eminently a financial enterprise. Its reason for being is no more specifically religious, moral or benevolent than that of a railroad or banking corporation. Whether it be an organ of general or social news, of commerce at large, or of a particular trade or party, the business feature of the alliance is the particular "star" to which it "hitches its wagon." If its *forte* is news, it can safely enough, like one of the great journals of our time, announce its purpose from the beginning to "have nothing to do with that claptrap, principle." Remaining pre-eminent in its particular sphere, the daily paper can, without loss of caste or patronage, sneer at laws for the suppression of gambling, drunkenness and unchastity; denounce the execution of such laws by those sworn to enforce them, and encourage the outlaws who trample them under foot. If the champion of a particular guild or party, it may strain the moral code by equivocal defences of selfish measures, or bark, like a dog jealous of its master's favor, at any rival that seeks to become its coadjutor, but is likely also to divide its patronage. The number of those who refer to the daily press for current facts, for entertaining gossip, for sprightly comment and repartee, for discussion of matters of local and immediate concern, is enormously large; but of those who lean upon it for sober and authoritative utterance, in matters of conscience and worship, insignificantly small. Who is willing to be guided to battle by a trumpet that not only gives an uncertain sound, but that offers itself to be blown upon for a consideration, by any passing breath of friend or foe?

Imagine now a pulpit which is even doubtfully, not to say confessedly, controlled by supremely mercenary motives—which is boldly unscrupulous in warping truth to party ends—which caresses vice and sneers at virtue to gratify its own caprice; and consider how instantly it would beget contempt and be trodden out. How comes the public, then, to reckon intolerable in the pulpit what neither surprises nor disgusts it in the press? How, except it reckons vital in the one what is merely incidental in the other?

It turns to the pulpit still for sober discussion of the central themes of duty and faith, and is mortally offended at insincerity or trifling there. It turns to the press for news, badinage, politics, and if it find sophistry, irreverence, or immorality by the way, it suffers only momentary revolt and passes it as insignificant. The "preaching Friar" has come, but the pulpit abides as before.

Of the wide and varied range of magazine and book literature, it is more difficult to speak intelligently. Its rapid expansion, like that of the newspaper, helps no doubt to divert and preoccupy men's minds, and by so much to neutralize the influence of the pulpit. Some "preaching novels" appear from time to time on either side: but those who are seeking a novel rarely heed the preaching, and those who want preaching know where to find it in more legitimate forms; so that they are not much prized. Of directly polemic theology there is considerable, but it is distributed somewhat evenly in quantity and power.

The principal field of discussion, and perhaps most influential, is the Review. This is rarely anti-Christian, often non-Christian, or professedly "liberal." Here disbelievers and unbelievers have free utterance, and are conspicuous and urgent, for men who doubt or deny are apt to be more clamorous than those who have settled into faith. The Review of this class commands the services of many learned and influential contributors, and secures earnest readers. But its constituency is limited, and its sphere of discussion remote from the popular thought. In so far as its influence is directly inimical to that of the pulpit it will be considered directly. Meantime it need not concern us further.

Turning now from the supposed rivals to the direct antagonists of the pulpit in our day I recognize three of special consequence, two of which have been discussed in previous papers, and all of which may be dismissed with brief remark. These are:

1. *Mammon worship.* The love of money is a venerable and constant trait in human nature. There has rarely been a community that might not have been successfully probed as Athens was by the mountebank, who promised to tell the people who should gather at the market place on a certain day what was their inmost thought, and assured those who came that it was "how they might buy cheap and sell dear."

Nevertheless, there are times, of which ours is one, when this appetite becomes almost maniacal. The passing of the reign of force, the abolition of titular distinction, the growth of manufacture and international communication have made this a commercial era, and wealth the peculiar avenue to and criterion of rank. Money never attracted more, tempted more, enslaved more, ruined more than now. But the preached gospel has not been dwarfed nor beaten back by this gigantic adversary. This is beyond all other the era of costly missionary enterprises, magnificent Bible gifts, and rich endowment of religious institutions. Never before did money flow so abundantly into channels of Christian beneficence. And these riches are not wrung by threats, nor beguiled by ghostly devices from the dying clutch of robber-barons, but fall like ripened fruit from healthful boughs, as the intelligent and grateful surrender to its rightful owner of increase earned as stewards in his service.

2. *Skepticism.* Here, too, a constant phenomenon has certainly taken on an exaggerated form. The world has fallen heir to a vast wealth of new facts which it has had no time to weigh or assort. It has the sudden sense of wealth, therefore, without experience or coolness to use it aright, and is bewildered and tempted accordingly. Prof. Huxley describes his fellow explorers in the realm of scientific fancy as colts turned loose into a boundless pasture, whose curvetings are as grotesque and capricious as they are abundant. There is peculiar fascination in connection with all studies of nature, because of constant coming upon facts new, curious and full of suggestive analogies. When one fancies that he is about to seize or has already seized, in one of these facts, upon the "clew of the maze," it is not wonderful if he becomes an enthusiast and a breeder of enthusiasts. This has happened in the supposed discovery of "evolution" as a primal cause of things. This word has rallied a considerable company of devotees, whose confused and contradictory voices remind one of the mob at Ephesus, who "knew not wherefore they were come together."

While this uproar is going on among the body of disputants the pioneers of the evolution philosophy have gone on to results. And this is the especially hopeful feature in the skeptical development of the time that it has so speedily thought itself out to the end. A system that has yielded agnosticism in religion, pessimism in morals, and nihilism in society, cannot long attract thinking men. We may be grateful to the adventurous hand that ventured out to the crumbling edge and dropped the lantern over to show us that there is nothing there but an abyss. A "leap into the dark" is no more attractive and no less "awful" to most men than it was to the dying Hume.

3. *Restlessness.* Chrysostom used to sit and read homilies to the people for two hours, and they stood patiently to hear. The preacher now stands and the people sit, and they are weary in half an hour.

The world's pulse has quickened enormously. Life, like electricity, has become incandescent and snaps and gleams with fervid energy. Hereditary, traditional, customary bonds break like a thin ice crust in a strong wind. Men "run to and fro" with immense alacrity. The preacher has before him a heterogeneous assembly like that of Pentecost, alien each from each in origin, education, environment, and prejudice. How can he speak to each in his own vernacular? Yet it is done, and unity of heart and soul is secured in church life, such as politics, education, and even national affinity cannot attain.

If, as has been here maintained, there is no actual decline in pulpit power, there remains no question of "remedy." But it may be well in closing to add one or two suggestions as to the nature and present drift of that power. It is noticeable that

1. *Whatever power the pulpit has to-day is legitimately earned and held.* There was a time when the priest held mastery through superstitious dread. He could fulminate curses and shut up heaven against those who rejected his words. There was a time when, within the civil district called a "parish," he had official authority bringing him reverence from all its inhabitants. But neither of these was pulpit power; and they are utterly gone, at least from among us. The preacher has now no sanctity but that of character, no authority but that of confidence secured. He makes his own parish, and holds it by personal affinity and demonstrated ability to help. He is no longer borne of angels in popular fancy, nor is propped up by the State, but must stand on his own feet and be responsible for his own perpendicularity. He wears no tiara, sits on no throne, accepts no false homage, like the "successor of Peter," but, like Peter himself, says to every cringing Cornelius, "Stand up; I myself also am a man."

2. *The power of the pulpit finds its legitimate channel more distinctly than ever before, in the development of Christian character.* The relative rise of the laity in influence and service, the growth of Sunday-schools and young men's Christian associations, the multiplication of organizations for the promotion of benevolence and social reforms might at first seem to imply a corresponding decline in ministerial power. So far from this, however, I think it will appear on reflection that these are the very fruits and proofs of that power. For what is the function of the pulpit in the church if not to build, equip and inspire men for personal service?

In the apostolic enumeration of gifts to the Church it has always seemed to me that there was a prophetic as well as a historic hint; a chronological as well as a logical order. First "apostles and prophets" — first and briefly, for they had extraordinary functions. They were a "foundation," and that needed to be only once laid. Then "Evangelists" bringing "good news" to fresh ears; pioneers pushing the frontier further on, as missionaries do to-day. A message often repeated is

"news" no longer. Then "pastors and teachers"—shepherds and guides of the flock gathered—who were to "perfect the saints for service," "building them together." It may be that the effort to prolong the apostolic function, or to absorb the preacher in "evangelism," would bring anachronism. The great bulk of the New Testament is devoted to the training of the Church. Peter preached to the multitude at Pentecost, and 3,000 were converted; he showed them a man made whole, and 5,000 believed. Perhaps the mightiest work of to-day is not the preaching of an eloquent sermon, but the production of an eloquent life. The world may question the literary superiority, the argumentative skill, the popular attractiveness of the sermon of to-day, but, so long as a preached gospel brings into ripeness such men as the late Earl of Shaftesbury and the late William E. Dodge, they can "say nothing against it."

IX.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. XI.

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

CXXIX. *Unconverted teachers* in a Sunday-school remind me of the stucco figure sustaining the gas jets in the Music Hall in Glasgow, guiding others in a way in which they never walk themselves.

CXXX. *Little words with big meaning.* "It is one feature of God's Holy Book that small words get invested with a deep meaning, in consequence of being connected with other words. This is true of short prepositions and pronouns. Take for instance the little words, '*In, my, with.*' When these are associated with the Savior, how deep is their signification. '*In Christ,*' '*My beloved,*' '*With the Lord.*' Here we have *safety, riches, and fruition.* Many other instances might be given."

CXXXI. *Involuntary and voluntary hardening.* No human soul is ever in exactly the same state or on the same plane after the truth is heard—better or worse, softer or harder, higher or lower, always. There is a hardening process which is *involuntary*, and which consists simply in the *repetition of the same impression.* To handle tools makes a callous hand; no event, however startling, could impress us a second time as it did the first; and so by handling truth carelessly we get callous of mind, and an unheeded warning or invitation of providence or grace can never arouse us a second time as it did at first. No spiritual impression can ever repeat itself in the same form or by the same means. A conviction resisted becomes ultimately a conviction lost; a heart refusing to respond to love becomes at last insensible to love; a conscience disobeyed becomes by and by silent; a will choosing evil becomes finally incapable of any other choice. This is the law of involuntary and perhaps unconscious hardening.

There is therefore also a *voluntary* process of hardening. We may cultivate insensibility to want and woe—willfully resist the truth, shut our eyes to light and turn the very message of life into a sentence of death. The sunshine that might melt us like wax hardens us like clay. Nay, we may deliberately sell ourselves to Satan, as Aaron Burr, after forty-eight hours of secluded thought, coolly decided in favor of the world, the flesh and the devil. We may buy the "marble heart" if we will, and buy it cheap. We may sear conscience as with a hot iron, and it will cost but little pain to make it painless.

CXXXII. *Practical confession of Christ.* Canon Liddon in a sermon at St. Paul's was

lately advocating the public acknowledgment of Christ. There were, he said, workshops where a fierce scowl would be the herald of more active opposition if the claims of Christianity were acknowledged or pressed, and in the clubs of the educated classes there was not the less bitter curl of the mouth and the contemptuous shrug of the shoulders for those who generally professed Christ. Here followed a remarkable illustration. Fifty years ago, at a dinner party, given in the West End of London, when the ladies had retired the conversation of the gentlemen turned on what was dishonoring to Christ as our Lord. One guest was silent, and presently asked that the bell might be rung. On the appearance of the servant, he ordered his carriage, and with perfect and polished courtesy he apologized to his host for his enforced departure, *for he was still a Christian*. The Canon proceeded: "All will think it must have been a bishop or at least a clergyman. It was not; he was then a rising member of Parliament, and became the popular Prime Minister of the early days of Queen Victoria's reign. It was the late Sir Robert Peel."

CXXXIII. *Testimony to the Bible from a skeptic.* The leading skeptical statesman of America, Thomas Jefferson, was wise enough to make this confession: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." The words explain the source of America's prosperity. The Christian statesman, Edward Everett, said: "All the distinctive features and superiority of our Republican institutions are derived from the teachings of Scripture."

CXXXIV. *Pride in the preacher humbled.* Carlyle in one of his letters says: "I have heard of an Italian popular preacher who one day before a grand audience fairly broke down, and had not a word to say. His shame was great; he blushed; he almost wept; but gathering himself at last, he said: 'My friends, it is the punishment of my pride; let me lay it to heart, and take a lesson by it.'"

CXXXV. *An anecdote of Isaac Barrow.* It is related that at his examination for orders, when the usual questions were propounded to the candidates, Isaac Barrow, when his turn came, quickly replied to the "*Quid est Fides?*"

"*Quod non vides.*"

"Good!" exclaimed the examiner, continuing, "*Quid est Spes?*"

"*Nondum res,*" replied Barrow.

"Better yet!" cried the delighted dignitary. "*Quid est Caritas?*"

"Ah, magister, *id est raritas.*"

"Best of all!" cried the examiner. "It must be 'either Erasmus or the devil.'"

CXXXVI. *The importance of Sabbath preservation.* That celebrated statue of Troy was called from Pallas—one name of Minerva—the Palladium; it was regarded as the talisman on whose preservation hung the safety of the capitol. So confident were the Trojans in the power of its presence that, while it remained in the citadel, the citizens braved a siege of ten years, but when, by Diomedes and Ulysses, the image was stolen, they gave way to despair, feeling that all was lost, as did the Jews when they saw the marble and gold of their temple wrapped in a winding sheet of flame. If there be any real Palladium to the Christian Commonwealth, any gift of God that has come down from heaven to stand in the midst of the state as the talisman of our national life, it is the Christian Sabbath. Enshrine that in the popular heart, and all else is comparatively safe. About the Sabbath cluster all religious interests. It is linked with an open sanctuary and an open Bible, with the worship of God and the works of piety; and while Sabbath keeping is encouraged, all these grand agencies of religious development and moral culture are a thousand-fold more potent. But rudely or recklessly break down the sacred limits which enclose the day of God—and holy hours and holy places and holy things are alike exposed to the trampling feet of the scoffer and the skeptic, the ir-

religious and the infidel. A blow is struck at national prosperity, national morality, national perpetuity.

CXXXVII. *An honest saloon advertisement.* FRIENDS AND NEIGHBORS: Grateful for past patronage, and having a new stock of choice wines, spirits and lager beer, I continue to make drunkards and beggars out of sober and industrious people. My liquors excite riot, robbery and bloodshed, diminish comforts, increase expenses and shorten lives, and are sure to multiply fatal accidents and distressing diseases, and likely to render these latter incurable. They will cost some of you life, some of you reason, many of you character, and all of you peace; will make fathers and mothers fiends, wives widows, children orphans, and all poor. I train the young to ignorance, infidelity, dissipation, lewdness and every vice; corrupt the ministers of religion and members of the Church, hinder the Gospel and send hundreds to temporal and eternal death. "I will accommodate the public," even at the cost of my own soul; for I have a family to support—and the trade pays, for the public encourage it. I have a license; my traffic is therefore lawful, and even Christians countenance it; and if I do not sell drink somebody else will. I know the Bible says, "Thou shalt not kill;" "Woe unto him that giveth his neighbor drink;" and not to "put a stumbling block in a brother's way." I also read that "no drunkard shall inherit the kingdom of God," and I suppose a drunkard-maker will not share any better fate; but I want a lazy living, and have made up my mind that my iniquity pays very good wages. I shall, therefore, carry on my trade, and do my best to decrease the wealth, impair the health and endanger the safety of the people. As my traffic flourishes in proportion to your ignorance and indulgence, I must do all I can to prevent your mental culture, moral purity, social happiness and eternal welfare. For proof of my ability, I refer to the pawn-shop, the police office, the hospital, lunatic asylum, jail and the gallops, whither so many of my customers have gone. I teach old and young to drink, and charge only for the materials. A very few lessons are enough. Yours till death,

LICK R. SELLER.

CXXXVIII. *Preaching.* It is a divine science. The preacher may say, as Kepler did of his astronomical researches and discoveries: "O, Almighty God, I think Thy thoughts after Thee!" So is it a divine art; as Paul Veronese said of painting: "It is a gift from God." The preacher, like Michael Angelo, sees the angel imprisoned in the dingy, yellow block, and by God's help sets the angel free. A sermon is the Word of God as found in the Bible, used to save and sanctify souls, through the utterance of an anointed tongue. It implies the Bible with a man behind it, to enforce and emphasize it by personal experience. Hence converted men are chosen, rather than angels, to preach; for

"Never did angels taste above,
Redeeming grace and dying Love."

And so the humblest believer can preach better than Gabriel, for he can say, "I am a sinner saved by grace."

SERMONIC SECTION.

FAITH IN GOD.

By RICHARD S. STORRS, D.D. [CHURCH OF THE PILGRIMS], BROOKLYN.

Ye believe in God.—John xiv: 1.

THIS text should better be translated, "Believe ye in God." The indicative and the imperative form in the Greek verb employed is the same, and whether the indicative or the imperative mood is used is to be determined, as oftentimes elsewhere, by the connection. There is, as you observe, a series of directions given to the disciples, who were under the shadow of a greater grief and shock to their hearts than they yet knew. The Lord Himself was to be crucified. They anticipated something sad and terrible as possibly soon to occur but the thought of His crucifixion, whom they believed to be the Messiah of the world, had not as yet made its distinct and full impression upon their hearts. The Savior knew it, and so He desires to confirm what of strength there was already within them, and to add what of strength they needed, by these instructions; and He begins with these commands: "Let not your heart be troubled: believe ye in God, believe also in me. In my Father's house are many mansions."

But thus reading the words, the question naturally occurs, Why should it have been needful to give such a command as this to the disciples? In fact, why is it needful to give such a command to any intelligent person living upon the earth? In one sense, all men believe in God. There is a native intuition of something passing sight, passing measure; some life in the universe, the source of all the life with which we are acquainted; which is so supreme as to be hidden from our perception. We look to the tree, and above it to the cloud, and above it to the star,

and above that to something that we cannot define, but the reality of which we are impelled by an instinct of the soul to affirm. We acknowledge and recognize a Power which passes all control, passes all measurement, passes all conception or thought. We recognize an authority to which we are responsible; and every man, in the moment of his deepest personal spiritual experience, feels the reality and presence of that authority over him. As the moral nature is cultivated, we recognize a moral order in the universe, a law of righteousness, and therefore a Law-giver and a Judge; and this sense of a moral administration in the world becomes more and more clear and definite with us as the conscience and the reason within are enlightened and cultured.

So it is that in the time of calamity all men call upon God; in the time of death, all men passing into the great shadow feel centrally, at the heart, the sense of God beyond and above the shadow. Every oath recognizes God, as well as every devout and earnest Christian prayer; and no tribe of men has been found in which there was not a certain sense of an invisible power that could not be controlled, but might be propitiated, it was thought, by sacrifice and offering.

Why, then, teach men to believe in God, and command it? and especially why command the disciples, who had been trained under the ancient system, which, whatever it lacked, did not lack the clear presentation of the authority of God in His unity and His majesty? And why extend the reach of the words to us, who have been trained from infancy in the knowledge of the Scriptures; who were taught with our earliest utterance to syllable the prayer to God; who have been under the influence of Christian institutions and in-

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

structions from that day to this, with the Bible open before us, with the universe revealing, something, at least, of the power and majesty, and the love of beauty, in Him by whom it is created? Why is it necessary to call upon us with explicit and positive command from the Savior of the world, saying, "Believe ye in God?"

Of course, the answer is at once obvious and sufficient, that belief may be real and yet may be languid, inert and latent, wholly ineffective over action and in character. As you trip upon the carpet and stretch the hand suddenly toward the branch of metal depending from the wall, there flashes a quick spark from it to your fingers. It is electric, but it is not sufficient to carry your message a thousand miles. You see the vapor issuing from the lid of the kettle, and melting and disappearing through the air. It is steam-power, but not enough to drive or draw the loaded train. You step upon the beach as the tide recedes, and find the little puddles of water left here and there. It is water which fills them, but not enough to float the boat, not enough to keep alive the fish. So it is that belief may be real in the mind and yet be entirely ineffective, insufficient for any useful and inspiring purpose. Thus it is that the Master says, "Believe ye," not merely with a latent and languid conviction—with the whole heart and soul. We may have an intellectual conviction in regard to the nobleness of a person, the beauty and moral greatness of a cause, which, after all, shall not be sufficient to inspire in us enthusiasm for the person or the cause. The Master would have us carry our belief in God to a point where it shall involve every spiritual force within us, and bring it into lively, energetic and sovereign exercise. Believe to the roots of your nature; believe with all your strength and life; believe thus in God, and your heart shall not be troubled. It was a just and timely precept to address to those who were standing under this heavier calamity than as yet they fairly recognized; and it is a just and timely pre-

cept to address to us at any time, especially, perhaps, as we stand at the front of the year, holding within it we know not what of grief and sorrow, or of gladness and prosperity, of manifold vicissitudes.

What is it thus to believe in God, fulfilling the precept of the Master? It is evidently to affirm, for one thing, His absolute original personality of existence. And yet this it is not easy for us to do. We may think that it is a matter of course to affirm the personal being of God; but if we search into our thoughts we shall find very often that He is to us rather an impalpable ether, diffused through the universe, a vast regulating cosmical law, a force impersonal, without affection, intelligence, and life. So it is that multitudes of men conceive of God, really, the element of personality disappearing from their thoughts; and scientific investigation often, as we know, comes in to quicken and encourage this tendency of thought, regarding the personality of the Divine Being as an unproved, indifferent, and unnecessary hypothesis, and hiding that personality behind the phenomena, and the laws governing phenomena, which are obvious to sense and to every intelligence. On the other hand, the Scripture everywhere, in the ancient and in the later Testaments, manifests to us God as a person. If there be any authority in this Word, if its inspiration comes from the Holy Ghost, which pervades all Scripture, making it holy, vital, and majestic in every part, then God is here declared to us a person; as strictly a person in His existence and life as either of us, having all the elements and powers of a perfect personality in His eternal intelligence and will and heart. Our own personal constitution reflects, and one may say demonstrates, that personality in God. Personality is the highest fact in the universe. The lower fact cannot create the higher. It is impossible that any mechanism should generate that which is not involved essentially, in its elements, in the mechanism and its operation. As impossible

as that the clod of the valley should generate a human soul; as impossible as that the blossoming branch of the tree should bring forth its fruit in living intelligences; so impossible is it that personality in you and me should come from impersonal forces and mechanical laws in the creation around us. Our own souls, therefore, demonstrate that personality in God. We see the indications of it, at any rate, in His works; in those manifold departments of the universe where intelligent contrivance, where serene and overmastering skill, present themselves to us in the adjustment of force to force, in the relations of one object to another associated with it; and we have the clear discovery of this personality in Christ. As a person He walked in the solitary places, and amid the groups and companies of men; as a person He spake His words of instruction and of cheer; He announced His law, He wrought His miracles, He suffered on the cross, He rose from the dead. The supreme and everlasting personality in God is represented to us, and demonstrated, in the example of Christ, who said, "I and my father are one." And this is to be affirmed with all energy of conviction, and with all intensity of feeling, as the absolute and everlasting truth, by any who would fulfill the precept of the Master, "Believe ye in God." This is primary, underlying everything.

But then we must believe, as well, in His presence with us; not merely in His recognition of us, but in His presence in every hour, and every place, throughout the universe which He maintains. Amazing! Yes, God is amazing in every attribute. The soul is amazing in each power and sensibility, because it has something of God within it. Everything in the universe terminates in mystery; and we must exclude nothing of which we are otherwise assured, because it has the penumbra of mystery around it; because then we shall believe in nothing, and to believe in nothing is harder than to believe in all occult mysteries of thought. God present with us everywhere! Even nat-

ural theology affirms that; for it would imply divine imperfection if He were not everywhere. The recognition of a moral order in the universe implies that; for otherwise the administration of that order would be necessarily imperfect and fragmentary. The very constitution of the universe implies that; since otherwise there would be parts of the universe self-supporting and independent of God—that is, there would be parts liable to drop into annihilation at any instant. His omnipresence shines, as you know, throughout the whole discovery of Him made in the ancient Scriptures; shines throughout all the prayer and all the preaching of the Master and of His disciples. There are times in spiritual experience when we feel it; it is certain to us as sight. The presence of any friend is then no more real than the presence of God. And those are not moments set apart from our experience in intrinsic separation; they are only the moments in which the recognition by the soul of things unseen, through its stimulated faculty, through its aroused sensibility, is clearer and keener than before.

But you say, We do not see Him! Do we see the air? Do we see the power of magnetism? Do we see the productive force in nature working under the snow and ice, but out of which shall come the blossom of the spring and the fruitage of the harvest? Do we see music, filling the air with its melodious waves? Do we see fragrance, diffusing itself from the petals of the flower? Do we see the voice of a friend, speaking to us words of counsel and cheer? Do we see the spirit of enterprise that builds up cities and conquers seas? Has any one ever seen thought, or love, or joy, or the soul itself? We see the result. We see that which is accomplished by the unseen power, never the power itself. And God is present with us in every place, although we see Him not—present to answer our prayer; and to supply our need. No belief in Him is energetic or sufficient which does not recognize His personal intelligence, glorious in the heavens and worshiped

of the angels; present in this church, present in yonder home; present as we walk the street; present as we pass through death.

Beyond this we must affirm His character of perfect holiness and perfect tenderness. Undoubtedly there is much to perplex us in our conception of the divine holiness as absolute and immutable, in the phenomena of society, as in the prevalence of sin in the world, the vast prosperity which sometimes attends it, the long delay of punishment which has often been seen in the ancient time as in the present. These facts disturb our impression of the divine holiness. And yet we do not doubt the sun when for a time obscured by cloud; we do not doubt the reality of the earth when the mist hangs upon and envelops it so that we cannot see a rod beyond the point at which we stand. We may not doubt the holiness of God because of the phenomena of sin unpunished and prospered, which meet us in the world. These are mysteries by and by to be revealed to our illumined and uplifted spirits.

The holiness of God must be recognized by any one who would for a moment feel safe in the universe. If God were otherwise than holy and just, what could restrain any arbitrary exercise of His power? How could we know that the most terrific catastrophe the human imagination ever conceived shall not at the next moment befall the creation? His holiness which men hate, is the safeguard of the universe in which they live. He could not properly be worshiped except He were holy. Worship mere power, and it demoralizes, it demonizes. Worship intellect, and it degrades the moral nature in us. Worship can only be offered to absolute and sovereign purity of character; and that must be God's character, or else let every harp on high be silent and every heart on earth be dumb; shut up the psalms and seal them; put an end to every service of praise in the creation. God's holiness shines upon us through His law, shines in our own reason and conscience and their intuitions,

shines clear and evident in the person of Christ, and is the fundamental fact of character which we are always to affirm. But then, with this holiness is united tenderness; and it is that which it seems harder still to recognize and declare, for we associate austerity with holiness; we associate the Divine holiness with infinite, solitary and self-absorbed grandeur, cold and high and far away. We associate with absolute justice absolute sovereignty, rather than absolute tenderness: and yet there is in His Word, even in the ancient Scripture, the declaration of His tenderness. There is a reflection of that tenderness in our own hearts. Whence did these tender loves within us spring? Were they born of the wind? Were they dropped from the air? Did they sprout from the earth around us? It is idle to say they are transmitted by parents. From whence did they come to those parents? These tender loves, which will give up so much and bear so much, and smile in the midst of pain, and whisper words of cheer and love even when the darkness gathers heaviest about us, are born of God; and they are immortally in the mind of Him from whom ours came. We see them illustrated most beautifully and perfectly, of course, in the life of the Son of God, whose mission it was to reveal the infinite Father to us, that we might not be afraid of His holiness, but might see the very splendor of that holiness surrounded and crowned with the sunny radiance of this tenderness. And we must affirm that tenderness, combined with that perfect holiness in God, in order to fulfill the precept of the Master, and thoroughly, with heart and soul, believe in Him. The heart instructs us here more than the understanding. The critical intellect may not apprehend the divine tenderness, though it can see His wisdom and His power; but the tender spirit in man or woman feels this tenderness and knows it, even as the tender flesh feels the dropping of the dew on the softest summer night.

Further and finally, we must also recognize in God affectionate solicitude for

every one who seeks Him; an affectionate and welcoming eagerness toward what is best and noblest in their character. And this, it seems to me, is the most difficult of all things to accomplish in regard to our belief in God. He is so infinite, and we are so weak; He is so glorious in holiness and majesty, and we are so unworthy—it seems incredible that He can regard us with affectionate solicitude, and watch and help the elements of character which are beautiful in our sight and in His sight. Yet even here we find instruction from those who are nearest to Him in spirit and character. They are always most affectionate in their anxiety for others, most eager to help and welcome every grace appearing in other spirits. We get our clearest view of it from Christ, again, always so welcoming to all who sought Him, always so tender toward those who trusted and who loved Him. And, difficult as it is to associate infinite power and majesty and eternity with a tender and thoughtful solicitude for others—for you and me, for the little child, and for the aged and the weary—we must do this before we do truly and fully believe in God, His personality of being, His universal presence, His holiness conjoined with tenderness, His affectionate regard for each of us.

When the Master said, "Believe ye in God," He meant, Believe ye, in each and all of these particulars, in God. He came Himself that the world might believe in all these. It is the glory of His mission, in part, that He authorizes the world, and inspires it, thus to believe. It is the glory of the Bible to teach this conception of God, and the glory of the Church to make it universal in the world. If thus we believe in God, then there is peace for us and in us. We shall no more be afraid of any real harm to come to us afterward, while we are affiliated with God in spirit, than we shall be afraid that the skies will drop. His power will uphold the stars upon their poise; His power and kindness and grace will keep us from any essential immortal injury.

There is power in this belief, as well as peace; the power which sent forth the disciples on their errands of love—the power in which they were enabled to work miracles; and we are enabled to work miracles also, which are greater and more intrinsic in their evidence of divinity than were the physical. The miracle of perfect consecration, the miracle of long and uncomplaining endurance, the miracle of absolute self-sacrifice, the miracle of spiritual aspiration for gifts and goods above the earthly, the miracle of the hope that never wavers or blanches, no matter what the pain and peril surrounding it may be—these come from the power of this belief in God, inspiring, exalting and renewing to every noblest effort. When we have this belief in God we understand creation and redemption. Creation reveals its mystery of majesty and loveliness to us, and redemption its higher glories both of majesty and beauty. Then we are prepared to anticipate the promises and the provisions of grace, to welcome Christ as the messenger telling us of the infinite Father, and to know that God hath prepared for them that love Him things which as yet they cannot fully apprehend, but the sweetness and delight of which they can in a measure conceive in the heart. I cannot understand the sunshine, the mighty philosophy of its sweep through creation, the marvelous constitution of its weightless beauty—how it is that it revives life in Nature and in me—but I feel the blessing and benison of it as often as it comes. I cannot understand the love of God and the redemption which He has prepared for me; but I know it all when I believe in Him as the Master sets Him forth, and I feel it all when I take that redemption to my own spirit.

He will be assured of the victory of righteousness in the world, who thus believes in God. Nothing can withstand the omnipotence of His wisdom and love. He will be assured of the immortality, bright and grand, waiting for them who are united unto God. With all the power which is at His com-

mand, with all the treasures of the universe for His own, with perfect righteousness, and perfect tenderness, and perfect and eternal solicitude for His beloved, God will build for them a home, of which thought, as yet, can form no pattern to itself. Paradise shall be beautiful in its time, and its time shall be eternity.

So, as we stand at the opening of the year, looking back upon the past, when this community around us has been swept as with a scythe, and so many homes have been left desolate, knowing not what may be waiting for us in the months on the threshold of which we are now standing, let us go forth, writing over the arch of the new year, as we pass beneath its portal into the experience to come, those glowing and glorious words of the Master, spoken before the crucifixion, and spoken in view of all that His disciples were to do and suffer in the world and to attain on high: "Believe ye in God, believe ye in me; and then your hearts shall not be troubled."

CASTING SHADOWS IN LIFE.

BY JOSEPH M. McNULTY, D.D. [PRESBYTERIAN], WOODBRIDGE, N. J.

They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.—Acts v: 15.

THE ages are necessarily linked together. One has usually been a stepping-stone to another in science, education and religion, until the latest age is the grandest of all. The classic idea of the golden age *already past* was wrong, and in the best sense we turn to the Gospel for its realization still *in the future*. Yet, while in the main, no age has ever been superior to this latest in which we live, there are some aspects religiously in which the earliest age of church life after Christ transcended this. In rapidity of development it was so, in self-sacrifice and heroism, and in the spirit of consecration which characterized it. It should shame the

Church of the present that that age still stands at the front.

Our text is connected with that period. It records the wonderful success of apostolic preaching consequent upon divine miracles and judgments. The incident occurred in the City of Jerusalem, where the most usual and convenient place of concourse was the ample and magnificent porch of Solomon's Temple. Peter, with both a natural and sanctified enthusiasm, seemed to be the leading spirit, and unconsciously drew a large measure of popular attention to himself. As he went and came from time to time, friends of the sick who could not bring them to the place of meeting, brought them out to the doors of their homes as he passed along their streets, that his shadow at least, falling upon some of them, might exert a healing influence. We do not understand the text to assert that Peter's shadow did heal any one; it may, or it may not have done so, but it shows us the popular estimate of Peter's character and benevolence, and the far-reaching influence he was exerting. Unconsciously as he moved about his life was telling for Christ.

Our text suggests and illustrates several truths in Christian life. For a fact like this, prosaic perhaps at first to the reflective mind, is soon transmitted into a rhythmic and significant figure, full of subtle and beautiful music. It shows:

I. *The power there may be in comparative trifles.* As a metaphor few figures are more frequently used in the Scriptures than that of the "shadow." Sometimes it is suggestive of blessing, as "the shadow of a great rock in a weary land," or "the shadow of the Almighty"; sometimes the opposite, as "the shadow of death." Whether regarded as a figure or a fact, it often expresses the same truth. Either way it suggests the thought just announced.

A shadow! What is more insignificant. Intangible and unsubstantial, is it not the veriest trifle? Attempt to sample it for analysis, and how it eludes your grasp. Though so elusive and

ethereal, silent and subtle, yet how solemnly impressive it is. Though the sick ones and their friends knew it was the most trifling and involuntary influence Peter could exert, yet how eagerly they sought and valued it. They recognized the great law of the universe, that mightiest results are constantly flowing from most trifling causes. The most irresistible forces of the world in nature are those that we can neither see nor hear. The earthquake's tread makes us tremble, and so does the roar of the hurricane. How appalling the thunder and lightning as we look and listen; but how far inferior are they in either benign or blasting influence to the quieter, subtler force of electricity, gravitation, heat or light. As in nature, so in science and civilization, the quieter forces have counted most. The grandest discoveries have usually emerged from some by-way of accident. The most thrilling pages of history are but chronicles of events that have nearly all turned on the pivot of some trivial circumstance. Trifles have made or unmade kings and moulded great empires. Mohammedanism, with its centuries of superstition and woe for the world, was the product of a spider's web woven behind the fleeing prophet and deceiving his pursuers. The battle of Waterloo, which caused the whole civilized world to change front, was suspended in its desperateness upon the co-operation of Blucher, the Prussian general, with Wellington; yet his life escaped the enemy's sword before he reached him, by the simple circumstance of wearing the cap of a common soldier, and for the reason that the clasp of his own helmet had broken.

Just so it is in religious directions. Are we not astonished often to find that the little things we say and do tell more radically and widely upon the souls of men than some of our most demonstrative actions? Constant and quiet efforts carry with them the most of genuine character, and are credited accordingly, for quality of influence is always a potent factor in its computation. Little things betray the atmosphere we are constantly

breathing, larger ones are open to the suspicion of a stimulating element. Then too, the very constancy of those trifles tells. Repeated blows of a little hammer may be more effective than the single downfall of the ponderous sledge. The clock strikes at intervals, the ticking is momentary; we hear the one, we do not notice the other; yet the hour stroke comes not if the ticking fails. How significant on this line, that to illustrate greatness our Savior chose a little child, and when he would make earthly glory pale, he calls attention to the lily.

II. *As no shadow can be cast without light, our text illustrates the essential place Christ holds in all true religion, in the world and in the soul.* If the sun be clouded, or the atmosphere hazy, it produces a general gloom, but no distinct shadows can be cast. The sun must shine out to make shadows. The clearer the shining the stronger the shadow. So that the shadow is the result of the light. My shadow is the exact reproduction in outline, under the light, of myself—one's other self, inseparable from oneself, and by means of the shining of the sun. So the distinctness of shadows of grace indicate the strong or feeble shining of the "Sun of Righteousness." Nationalities like Italy and Russia and South America, tell us of "the cloudy and dark day," the shadows of beneficent institutions under the prevalence of a corrupt Christianity but feebly and indistinctly cast. England and America on the other hand bourgeoned with beauty, "fields which the Lord hath blessed," as you everywhere see the shadows of the "trees of righteousness" refreshingly flecking the landscape, tell of the sun shining warmly and clearly from a gospel sky. Is the sun necessary to the shadow? Is the sharpness and intensity of the shadow in proportion to the clearness of the light? So necessary is Christ to divine life and light in the world, and the fullness of His presence is declared by the fullness of beneficent result.

As in the world, so in the soul. Saul of Tarsus "breathing out threatenings

and slaughter" against the Christians on his way to Damascus stands in striking contrast with Paul, the singing pilgrim in the dungeon of Philippi, and the same man standing near the martyr's stake in Rome exclaiming, "I am now ready to be offered up—I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of glory!" Whence came the difference? Ah! Christ commenced shining upon him near that Damascus gate, and the light grew brighter and sweeter and clearer every day, so that he shouted, "I live, yet not I but Christ liveth in me!" Hence the song in the prison cell and the triumphant hope beyond the kindling martyr-fires. Those great, clear, benevolent shadows lay all about his life, because the sun of his soul beamed so brightly on him. How came Andrew and Philip, those earlier disciples, so persistently to seek out and draw their friends Peter and Nathaniel toward Jesus? For the simple reason that he had so manifested himself to them that they were led with joyful hearts to say, "We have found the Messiah!" Why, a little later, did Peter and James and John exclaim together on a glory-lit summit, "It is good to be here!" but because "Jesus in the midst" was the centre of the glory? Such shadows of noble action and happy feeling can come from those only who are wont to bask in the light of "one above the brightness of the sun."

III. *It illustrates the fact that every one exerts an influence, quiet but real, unconscious but a fact; every one casts a shadow.* The ghost of Banquo no more persistently refuses to "down at the bidding" of Macbeth when he exclaimed,

'Hence, horrible shadow!
Unreal mockery, hence!'

than the ghostly shadow of the person or thing on which the sun is falling, refuses to disappear. The poisoned garment of Hercules in the legend clung no closer to him than does the shadow of influence to every one wheresoever they may move, for good or for ill. A man may simply stand stock still in a

thoroughfare, saying nothing and looking at none; he will soon find all eyes upon him, and all excitement about him. Every act, every word, every look, every attitude is a moral dynamic upon those around us. They are forces with which we are building or destroying. A whisper has often been clothed with the attribute of thunder. A man's principles, his declarations, his example, are speaking every day and hour. Unconsciousness of it is no argument against the fact. Peter was not thinking of the shadow he threw as he passed through the narrow, crowded street; much less was he aware how eagerly the sick sought it. So lasting is the influence that it lingers behind when the living have passed away. "He being dead yet speaketh," was true not alone of Abel. How emphatic is the apostle's asseveration, "No man liveth to himself, and no man dieth to himself." How startling the warning to the worker of wickedness, while the good may take its lessons of perpetual encouragement. It is one of the saddest reflections that the influence of the sons of evil in life and literature could not be confined with them when they "slept the last sleep," nay, the evil that men do as well as the good, "lives after them." We know what a poisonous miasma filled the air wherever Voltaire and Payne and Bolingbroke moved in their time, and alas that it still infects the atmosphere of literature to-day! On the other hand, heaven rejoices as well as earth, that such a voice as that of Moses is still heard, not only at the head of bannered Israel, but of the world's great sacramental host; that David's life had such a potent spell, and that his harp is sounding still to-day; that Paul was so stalwart and noble in principle and action, and that his example is as well known and as potential as ever; that such an one as Luther was influential enough by divine grace to call Christianity back from the dead, and that his spirit of resurrection has been going triumphantly on ever since "conquering and to conquer."

While this is true of these grander

lives, it is equally true of the humblest. The reality of influence is the same, the difference is only in degree. The intoning of Niagara can be heard farther away, but the rippling of the rill is just as real. The one is invested with more majesty, but the other with more sweetness. Mont Blanc stands grandly up for God, and witnesses to divine power, but not more effectually than the violet and the lily down in the lowly vale, tell us of the divine skill and goodness by their beauty and fragrance. The eagle may soar higher, with the sun in his eye, but the little canary has a sweeter song. As I mark the trivial act of the poor widow dropping her two mites into the Temple chest, unconscious that any eye was watching, and then remember what a sermon that lowly act has been preaching to the world from that day to this on the essence of charity; as I turn aside to the house of Simon the Pharisee and notice the prostrate form of "the woman that was a sinner," alternately kissing the feet of Jesus, washing them with her tears and wiping them with the flowing hair of her head; as I listen to His voice of forgiveness and His words of assurance and blessing to that broken-hearted penitent, and then remember that that humble woman has been teaching the world for eighteen centuries the intensity of grateful love that may and ought to have its place in a pardoned sinner's soul; when I stop at the home of Bethany and look on the quiet Mary, breaking in passionate love the alabaster vase of precious perfume above the head of the Divine Master, and then discover through his admiring encomium that it was to be handed over to the Church for a study of genuine Christian consecration to the end of time;—then am I ready to turn round and express the deep conviction that a shadow of influence beyond conception for "height and depth and length and breadth," cling to the most obscure person; and often the humblest act. How this fact shows the dignity and importance of human life, and with what tremendous responsibility it invests it!

IV. *Our text suggests further, the sombre and empty character of some kinds of religion; only a shadow.* The shadow is dark and intangible; alas if our religion be "only that and nothing more!" Pity that any should get but a gloomy, and so a false impression of religion from the representation we give them; yet there are multitudes, who, if by the triviality and hypocrisy of their religion they do not impress those around them that it is vain and empty as a shadow, they do impress upon them the idea that it is mainly a gloomy thing. Harps on the willows, without Babylon for a warrant, would more appropriately photograph them than the "threescore and ten palm trees" waving invitingly in the sun by the fountains of water. It has been said that "every one lives for a funeral;" but can we not wait for the funeral till life is over? Must we see it every day? The leper's moan from the dust may sometimes be appropriate over special sin, but why have it escaping from the sackcloth and the muffled lip all the while? "We meet such people," says a writer, "every day, and they have always some new distress for us. Their sweetest smile is suggestive of the neuralgia, and their most cordial greeting depresses like a Boston east wind. They go home at night like an undertaker to a funeral, and children cease singing, and wives refrain from smiles. They go abroad in the morning like a Scotch mist from the Highlands, to drizzle discontent in the street and market-place. They enter the house of God to render its songs of praise requiems, and its oil of joy ice water; and their religious light shines before men as heaven's sunshine through stained glass, and the priest at the shrine looks like a variegated ghost, and the reverend worshipers like brindled hobgoblins. A croaking raven is the device on their shields—a coffin with cross-bones the blazon on their banner."

Surely such a religious spirit and demeanor argue a wrong idea altogether of God and of truth. Peevish, morose, severe, fault-finding and censorious

Christians are guilty, though they may not mean it, of dishonoring their Lord and defaming the Church by the cheat of a shadow. True religion is sweet as the light, joyous as childhood, and benevolent as love. So the Scriptures represent it, and true hearts have ever felt it. This suggests a final thought.

V. *That our text is emblematic of the real benevolence and cheer there is, or ought to be, in genuine religion.* Peter's shadow was eagerly sought by the sick ones or their friends, not because it was a shadow but because to them it was the symbol of healing and cheer. So on whatever threshold the shadow of a Christian falls, in whatever company he moves, his coming should start a smile of pleasure; a manifest benison should beam in his face. "Good will to men," was the cradle song over the Savior, and it should be perpetuated as an echo in the life of every child of God. Heaven, as represented to us, is all joy, and earth should resemble heaven as far as sin and suffering will allow, by the prevalence of an atmosphere of cheerfulness over it. "Winsome Christianity" is the name of a book, and that is the kind of life everywhere needed. There are those whose presence is like the ripple of water by the wayside or the shadow of groves on a hot day, like an oasis in a vast sandy desert, or the singing of the nightingale in the darkness. Oliver Wendel Holmes has beautifully said: "If one should give me a dish of sand, and tell me that there were particles of iron in it, I might search for them with my clumsy fingers and be unable to detect them; but take a magnet and swing through it, and the magnet will draw to it the particles of iron immediately. So let the thankful heart sweep through the day, and as the magnet finds the iron, it will find in every hour some heavenly blessings; only the iron in God's sand is *always gold.*"

Those of our own kindred who have gone away to another land are still casting shadows back upon us, beautifully helpful or significantly warning. If

it be true of the living, as we have seen, that though

"Each creature holds an insular point in space;
Yet what man stirs a finger, breathes a sound,
But all the multitudinous beings round,
In all the countless worlds with time and place
For their conditions, down to the central base,
Thrill, haply, in vibration and rebound,
Life answering life across the vast profound,
In full antiphony."

If that be true of the living, it is equally true of the dead in our homes. Yes!

"Our dying friends come o'er us like a cloud,
To damp our brainless ardors and abate
That glare of life which often blinds the wise."

Joseph recognized those potent shadow-influences of the dead, when "by faith he gave commandment concerning his bones," to Israel, that they might be carried with them all those years in the wilderness, not only to be laid at length in Canaan's soil, but, as one strikingly suggests, that his memory might cast a shadow of protecting influence over his children, and that the nation might remember his prophecies of the land and his royal counsels to them while he lived. So the shadows of the great and good whom we have loved, and in some instances the bad, are going forth among us to-day, for good or for ill. Men and women who crossed life's stage years ago, and behind whom the curtain has fallen, are still potently living and moving in many a household and many a heart. It may be a form that lingers in a shadowy way in our home that went away one day from it with no promise of return. It may be a voice that haunts us, or a strain of music from singing lips, the indefinite shadow, yet very clear, of a life that was ours, and was very sweet. There are

"Dead but sceptred monarchs who still rule
Our spirits from their urns."

"Such deaths are like the broken alabaster box
That held the precious ointment; ne'er again
Shall it be gathered to its comely shape:
But the spilt perfume still throughout the
house
Yields up perpetual fragrance, and the hearts
That clustered round it, have themselves become
Purer and sweeter for the sacrifice."

Is the child dead whom you laid under the sod years ago? Is the voice and

power of your life-companion, or your friend, whom you buried long since, "clean gone forever?" Oh no! Even now they

"Come to your side in the twilight dim,
Where the spirit's eye only sees."

So let us try to have the substance of our lives pervaded with grace, that their shadows shall always fall softly and sweetly, and not sombrely upon a single soul, either now or hereafter.

THE BLASPHEMY AGAINST THE HOLY GHOST.

BY HENRY J. VAN DYKE, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.—Matt. xii: 31.

THERE is, perhaps, no part of the Scripture which is so frequently misunderstood and perverted as the verse we have chosen for our text. Most people have a vague apprehension that there is such a thing as the unpardonable sin; but very few have a clear understanding of what that sin is. And yet it is strange that there should be any misapprehension or difference of opinion on the subject. The sin which the Savior declares shall not be forgiven *had been committed in His presence*. It is named in His denunciation of it; and it is *fully described* in the narrative with which the text stands connected by its solemn "wherefore." If, therefore, we would know what the unpardonable sin is, we have only to dismiss all preconceived and superstitious notions and accept the plain teaching of the narrative before us. The Savior had bestowed sight and speech upon one who had been blind and dumb. But the miracle did not consist in the mere healing of these physical maladies; it was the deliverance of a man's whole nature from a malignant spiritual power of whose dominion blindness and dumbness were but the outward evidences. The man was possessed by a devil; and the greatness of the miracle is in the

fact that Christ *cast out* the devil by the word of His power, and so delivered the man, body and soul, from the dominion of the evil one. All the people were amazed at this wonderful work, and said, "Is not this the Son of David?"—i. e., the Messiah. The Pharisees saw at once that the miraculous proof by which Jesus was supporting His claims must be discredited if they would retain their influence. They could not deny nor explain away the miracles. The facts were too open and notorious for that. And yet they were determined, at all hazards, to deny and set aside the inference which the people drew from these facts. The miracles which could not be denied must be accounted for upon some theory inconsistent with the divine nature and mission of the Savior. And so they said, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." They affirmed that Christ was in league with Satan, and that His miracles were wrought by the same power which He professed to destroy.

"But Jesus knew their *thoughts*"; not only the words they uttered, but their motives, and their utter disregard for truth in the arguments by which they were trying to persuade and pervert the people. How clearly does He expose their deceitfulness!

He shows, *first*, the utter absurdity of the supposition that Satan would cast out Satan, and thus fight against his own dominion. (vs. 25, 26.) *Secondly*, He shows that the theory by which they undertook to explain His miracles contradicts the universal judgment of men. No one had ever pretended to cast devils by the power of the devil. (v. 27.) It is difficult to determine who are here meant by "*your children*." Some commentators say it refers to the old prophets whom the Pharisees acknowledged and gloried in. Others apply it to the Jewish exorcists, of whose doings we have a record in Acts xix: 13-17. But whoever may be meant by "*your children*," the force of the Savior's argument is plain. He reminds His revilers that every one who has ever professed

to cast out devils has done it, or pretended to do it, by a *divine power*; and that their explanation of His miracles was utterly false and did not express their own real opinions. *Thirdly*, He points out the evidence presented by His miracles to the fact that the kingdom of God had come nigh unto them; that the new dispensation promised by the prophets was about to be set up in His person and work. (vs. 28, 29.) This is the same argument which He used with the disciples of John the Baptist. (Luke vii: 21, 22.) These miracles were the signs of His Messiahship to that and to all succeeding generations. They left men without excuse for rejecting Him. "If I had not done among them the works which no other man ever did—they had not had sin." The apostle repeats the same truth in Heb. ii: 3. Here you will observe miracles are called "gifts of the Holy Ghost." And so also in the record before us Christ says He casts out devils "by the Spirit of God." We may not be able to explain all that is meant by this; but two facts are obvious: (1) That in the economy of redemption the whole work of convincing men of the truth and producing faith in them is attributed to the Holy Ghost; and hence every argument by which conviction is wrought is said to be a work of the Spirit. Moreover, (2) Christ himself, in His person and office, as our Redeemer and as a preparation for His public ministry, was endowed with the full power of the Holy Spirit. He was anointed by the Spirit to preach the Gospel. The Spirit was given to Him, not by measure, but to an infinite degree. "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed by the devil." These and many similar Scriptures warrant the general statement that the whole department of Christian evidences is under the control of the Holy Spirit, and therefore whatever is arrayed against these evidences is against Him. Hence the Savior proceeds, *fourthly*, to declare that those who had wilfully rejected the clear evidences of His Mes-

siahship which He had presented in His miracles, and had attributed these miracles, which He had wrought by the Spirit of God, to Beelzebub, the prince of the devils, had blasphemed against the Holy Ghost. And He further declares that for this sin which they had committed there is no forgiveness. We have been thus careful to explain the connection in which the text is found, because it gives us the true answer to the question, What is the "unpardonable sin?" And it is very important to answer this question clearly. There is a vast deal of superstitious and morbid sentiment connected with the subject. Religious melancholy is very apt to seize upon such passages of Scripture as our text, and use them as instruments of self-torture. When the mind is weakened by bodily disease, it becomes a prey to painful doubts and self-accusations. The only way to quench these fiery darts is by faith. But faith must be based upon a true knowledge of God's Word. Doubt can flourish only in an atmosphere of darkness. The entrance of God's Word gives light; and the time to fill ourselves with this light is when we are in bodily and mental vigor, and our understanding is not clouded by morbid fancies. Every Christian, for his own security and comfort, as well as for his usefulness to others, ought to be able to give a clear and scriptural answer to the question, *What is the unpardonable sin?*

Bearing in mind the exposition of the text we have already presented, let me ask you to observe,

1. That there is no such expression in Scripture as "*the sin against the Holy Ghost.*" Every sin, indeed, is a sin against the Holy Ghost, inasmuch as He is God, and especially because it is His peculiar office to sanctify the soul and deliver it from the power of sin; and therefore whatever hinders this work of sanctification is *against* the Holy Ghost. It is also true that by a final persistence in *any* course of sin a man may harden his heart and grieve away the Spirit, and so cut himself off from forgiveness, by wasting his day of grace

and cutting himself off from the time and opportunity for repentance.

But all this does not define the particular sin of which it is declared that it is never forgiven. That is always spoken of as the *blasphemy against the Holy Ghost*. The unpardonable sin is blasphemy against the Holy Ghost. Thus the Savior says in our text, "Wherefore," etc. So also in Mark iii: 28-30: "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." And again in Luke xii: 10: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

Bearing in mind that the unpardonable sin always consists in blasphemy, and blasphemy uttered against the Holy Ghost, let us observe,

2. What are the essential elements of this blasphemy? And here I think we are bound to adhere closely to the facts, in connection with which the Savior uttered the solemn declaration of our text.

Blasphemy against the Holy Ghost consists in the rejection and villifying of Christ in the face of the evidence of His Messiahship which the Holy Ghost has given us. There must be a determined and willful rejection of Christ as the Son of God and the Savior of men. Such a rejection of Him may coexist with the admission of His historic existence as a great teacher and a worker of miracles. All this the Pharisees admitted. But they had determined beforehand that they would not receive Him upon any evidence in the character which He distinctly claimed for himself. Indeed, these claims were the very ground upon which they undertook to justify their rejection of Him, in spite of both His teaching and His miracles. They said, "For a good work we stone thee not, but because thou being a man makest thyself

God." And again before Pilate, when they clamored for His crucifixion, they said, "He ought to die, because he made himself the Son of God."

Moreover, this rejection of Christ must be *open and avowed*. The sin consists, not merely in an unbelieving and hostile state of heart, but in the speaking of the mouth out of its fulness. There can be no blasphemy without spoken words. It is not true, in reference to this or any other subject, that it is just as bad to think it as to say it. Evil thoughts may come into the mind and be rejected without leaving any guilt behind them; but when they are accepted and adopted and avowed, the utterance of them not only endows them with power to influence others, but it intensifies and fixes the inward wickedness from whence they proceed. And, furthermore, in order to constitute the unpardonable sin, there must be not only a willful rejection of Christ and the open avowal of it, but there must be also a villifying of the evidence which the Holy Ghost has given us to show that Christ is what He claims to be. It is just this which makes it a blasphemy *against the Holy Ghost*, and not merely against the Son of man. It was just here that the wickedness of the Pharisees came to a head. We do not affirm that they admitted to themselves that the evidence presented in Christ's miracles was satisfactory and conclusive. But they certainly hoodwinked their own conscience, and blinded their own understanding, by resolving beforehand that they would not be satisfied with it. And hence, when the miracles were plainly wrought before their eyes, they looked about for some plausible explanation of them which would break the force of their evidence and persuade the people to disregard them. And because they could find no better, they said: "This fellow casteth out devils, indeed; but he does it by Beelzebub, the prince of the devils;" which was as much as to say, "He is a devil himself."

Let it be still further observed that this blasphemy against the Holy Ghost

is excluded from forgiveness both in this world and the next; not because in its own nature it differs from other sins; nor because its guilt is too great for the blood of Christ to atone for it; nor because there is not mercy in God to forgive it; but because when a man has so far hardened his heart as thus to blaspheme against the Holy Ghost, it is morally sure that the Holy Spirit has forsaken him, and equally sure that he will never repent and ask for pardon.

The subject we have discussed is full of comfort, and at the same time of warning. It is full of comfort to souls downcast and trembling under the apprehension that in some unknown way they have committed a sin which puts them beyond the reach of pardon. If there be such an one here, I pray you to listen to words of truth and soberness. The unpardonable sin is not one into which a man can stumble unawares. Nor does the commission of this sin ever leave the heart tender and anxious about its sinfulness. The simple fact that you are troubled on the subject—that you deprecate and fear the unpardonable sin, shows that you have not committed it. Have you wilfully rejected Christ and determined not to acknowledge Him as your divine Savior, and openly avowed your rejection of His claims? Have you tried to evade and break the force of the evidence by which the Holy Ghost would convince you that He is the Son of God? Have you villified Christ's works and joined with those who said, "He is mad and hath a devil; why hear ye him?" "No!" you exclaim; "my soul abhors such blasphemy." Well, then, you have *not* committed the unpardonable sin; and while you are in your present state of mind it is not *possible* for you to commit it. The passages in which that sin is described have no application to you. Turn your thoughts to other Scriptures which breathe for you the fulness of the Savior's love and power to save. The blood of Jesus Christ cleanses from all manner of sin and blasphemy, except that blasphemy which you have not uttered; and the only reason why

that is declared to be beyond the saving efficacy of that blood, is because it is morally certain the hardened wretch who has been guilty of it will never come to Christ that he *may* be saved. Do not put yourself in the same hopeless state by refusing to believe the invitations and promises of Christ addressed to all who are willing to come to Him that they may have life.

The subject we have discoursed is full of solemn warning. Do men nowadays blaspheme against the Holy Ghost? *Certainly they do.* The social atmosphere, the newspapers, the current literature, are full of it. When a man exalts himself above the divine testimony, and rejects any claim or doctrine of Christ simply upon the ground that he does not like it, he puts himself in precisely the same attitude with these blaspheming Pharisees. He has set himself up as superior to any revelation of truth which may be brought to bear upon him. He has prejudged and rejected without a hearing the testimony of God and the witness of the Holy Spirit; and therefore all arguments from men, and all persuasions of the divine Spirit fall upon his soul like light upon a blind eye, or the dew of heaven upon a stone. He has determined to live as he pleases, no matter what Christ and His Gospel may say to the contrary; and whenever the *claims* of Christ are thrown across his path, he is determined beforehand to thrust them aside at all hazards. He may not have found it necessary as yet, in order to maintain his position, to villify Christ, or to utter any blasphemy against the evidences of Christianity; but the attitude which he assumes to this whole subject is precisely the same that the Pharisees assumed; and, if it be consistently maintained, will inevitably lead to the same results. This is a true estimate of very much of what now passes for philosophic and scientific infidelity; and especially does it apply to that flippant and irreverent cavilling which is heard from the lips of young men who pretend, in a few months or years, and that without any training for the task, to have investigated and

decided questions upon which men of real learning have spent their lives with very different results. Oh, the conceit, the bombast, the Phariseism, and the hypocrisy of these pretenders to philosophy and science. If it were not so sad, it would be supremely ridiculous. But these pretended philosophers and theologians of twenty are materials out of which the blasphemers of fifty are developed.

Of course we do not object to free thought and the thorough investigation of Christ's claims. We have a profound respect for every man's honest doubts. The question whether Jesus Christ and His doctrine are to be received as divine—whether the record of His life in the New Testament is authentic and inspired—whether He really wrought the miracles attributed to Him—these are questions proper to be discussed. Every one should decide them for himself. They ought not to be decided except upon sufficient evidence. What we complain of and warn men against, is the practical decision of these questions *without* investigation; the ignorance that judges and condemns the Bible without studying the Bible; and, above all, the self-sufficient flippant and irreverent spirit in which men prejudice and thrust aside the claims of Christ upon their personal allegiance. If the Gospel is true at all it is terribly true. If Christ is a real historic person, such as the Gospel represents Him to be, it is of infinite and eternal importance whether we are for Him or against Him. "Who-soever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." All manner of sin and blasphemy shall be forgiven to men if they will only repent and turn to God through Jesus Christ. But he who rejects Christ because His doctrine is disagreeable, and villifies His works, and blasphemes the evidence which the Holy Ghost gives to show that He is the Son of God, *has no forgiveness*. He has perverted his own moral nature, and darkened his own understanding, so that the light of the glorious Gospel cannot shine into him. May God keep

us all from this suicidal folly, and give us all a reverent, teachable, and believing spirit! Such a spirit cannot commit the unpardonable sin, nor fail to come to the ultimate knowledge of the truth.

◆◆◆◆◆

**THE PROPAGATION OF THE GOSPEL
ALONG THE LINES OF KINDRED
AND FRIENDSHIP.**

BY REV. BENJAMIN WISNER BACON [CONGREGATIONAL], LYME, CONN.

He findeth first his own brother.—John
i: 41.

Those who take pains to examine the Gospel narrative carefully will be struck with this notable feature, among others: While its interests are absolutely worldwide, its characters are comprised within the narrow limits of a few families in northern Palestine. Its whole genius and spirit are broad and comprehensive beyond the utmost conception of that period, or, indeed, of any other, marked by a spirit of cosmopolitanism the very reverse of clannish or provincial; but its principal figures belong all to one small circle of Galilean families.

The ends which the Gospel proposes—nay, thank God, not only proposes, but achieves—embrace all humanity, all races, all peoples, all tongues. Its declared, its uncompromising determination is, "that every knee shall bow and every tongue confess" Christ's lordship, not only of this world, but "both of things in heaven and things on earth and things under the earth;" and yet its apostles and founders are selected with no reference to the vast range of types of humanity, nor to their different classes and nationalities. Christ takes no pains, apparently, to secure one apostle specially adapted to the rich, another to the poor, another to the learned: one for the Semitic races, another for the Japhetic. They are all Jews, all apparently of about the average type and average station (if anything, rather below it); all, or nearly all, Galileans, and, a large proportion of them, engaged in the same industry. Most remarkable of all, a considerable number of them are related to one an-

other and to Him. In short, it is obvious that the same policy which led our Savior to confine His own labors and teachings to that little beat of a few miles up and down the eastern coast of the Mediterranean (never once in all the period of His ministry does He go more than 70 miles from His home) is still more strictly conformed to in the choice of His disciples. He does not go far from home to get them: He takes those who are close at hand.

Probably there were abler men than any of the Twelve, in Jerusalem; certainly there must have been in Antioch, only a little further off—at least, there were in Alexandria, or Athens—men, too, who would have proved just as brave and faithful. There surely were richer and more learned ones. But Jesus does not reach abroad to secure the most efficient and able supporters. He does not even exclude from the twelve whom He had chosen, one that was “a devil.”

His enemies, if they wished, were quite at liberty to stigmatize the preaching of His kingdom as “a family affair.” It *was* “a family affair” very largely. John the Baptist, His forerunner and herald, is His second cousin. Two out of the three disciples specially attached to His person are own brothers, and probably are also cousins of Jesus; the third has a brother among the others of the twelve; and as for these others, we can trace ties of kindred and friendship among nearly all.

The passage from which our text is taken gives the links of connection by which three of the apostles are first drawn into this intimate connection with our Lord. John and Andrew were listening to the teaching of the Baptist, and heard his words as he turned toward Christ and said, “Behold the Lamb of God!” They followed Jesus, and—the same evening, seemingly—Andrew “findeth first his own brother Simon.” The form of statement rather implies that each of the two sallied out in search of his brother; John seeking James, and Andrew seeking and finding “first” his brother Simon. On the

morning Philip is added to the group, and he, we are significantly told, was “of the city of Andrew and Peter.” Philip, in turn, brings his friend, a native of the neighboring town of Cana—Nathaniel, or Bartholomew. “The third day” we find all these, “Jesus and his disciples,” invited to a wedding in Cana, where Jesus’ mother appears almost as a member of the family, giving orders to the servants, and anxious about the supply of refreshments. This family, consequently, are friends, if not relatives, both of Jesus and of the disciples also.

We are introduced thus into a little circle of families in Galilee—neighbors, friends, relatives. It is among these that Christianity springs up; the relations of family and social life forming the natural and easy channels along which the divine current of “the truth as it is in Jesus” begins to flow. The apostles, at a later period, are sent forth as foreign missionaries; but Christ himself was, in every sense of the word, a *home* missionary, and even the apostles were to begin at home.

As already remarked, our Savior—though well aware that His kingdom was one that should fill the earth—went not abroad to draw the noblest minds of Greece, of Rome, of Egypt—no, not even of Jerusalem—to His standard, to make of them vehicles of gospel truth to men everywhere. No; He contented Himself with the humble circle of relatives and friends immediately around Him. The simple, honest villagers of Galilee, whose speech betrayed their rustic birth as soon as they entered Jerusalem, are His chosen leaders, His mother, His sisters, His brethren, when at last the resurrection, that crowning miracle, had overcome their family prejudices, these are the first converts of His preaching—His cousins and their friends and the neighbors; these form the humble little circle of everyday people upon which He is content to labor; these are the men whom He chooses as the foundation of His universal kingdom, whom He sends forth at last to “go into all the world, and preach the gospel to every creature.”

Two things, at least, this ought to convince us of. First, that the power of all this, the world-renovating power, lay not in the persons of these few, uncultured men, but in a personality behind them, a power independent of their greatness or littleness; in other words, that the power of Christianity—the most colossal force in history—lies in the person of Jesus himself.

Second, we may feel assured that some very commonplace people are just as likely, perhaps more likely, than others, to be the ones that Jesus in His wisdom will use to make this power felt in the world. Perhaps one or two of that group of disciples, Peter or John, were by nature gifted men; but, to say the least, a very large part of their power must be ascribed to the subsequent teaching and influence of Jesus. But it is impossible—the choice of apostles having been made as this chapter shows it to have been made—that *all* were gifted and able: on the contrary, everything leads us to the simple conclusion that Jesus adopted the material which He found ready to hand in the humble circle of His own social surroundings, for the instruments of His marvelous work. Then, why not you and me? He is just as near to us. We can learn of Him as well. The simplicity of the gospel is the main thing—simply to be as like Christ as we can be, and proclaim Him in word and work to be the Messiah indeed. That is all they undertook to do; and see how they succeeded.

But after all, the main fact which I wish to point out is the course, which in a perfectly natural and simple way, was taken in the progress of Christian truth. "Andrew findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is being interpreted Christ). He brought him to Jesus." John, with his usual modesty, avoids the direct mention of himself and *his* brother; but the form of the sentence in Greek implies that he himself took the same course with James. The word translated "his own"

would be better expressed by "*his*" in italics: "First Andrew finds *his* brother." It is a significant indication of the first impulse of gospel influence. The first, the fundamental, the divinely appointed, divinely sanctioned methods of Christian progress are along the lines of family and social relations. First Peter, then Philip: first a brother, then a friend. So moved the earliest wave of Christian truth; so moves the vast tide of Christianity, as to-day it surges from pole to pole.

The Christian religion is founded upon the sacred relations of the family and the home. No religion, no government, can be true or lasting which is not so founded. In the sacred precincts of the home, the humble circle of friends and neighbors, Christ himself fulfilled His ministry. The whole language of gospel progress is full of the terms, "thy brother," "thy neighbor." To these each one of us is sent, a special apostle, by the divine appointment of a sacred relation of unique power and influence. The Master may call us hereafter to go forth and preach the Gospel to all nations, but He will add, "beginning at Jerusalem." He may call us to a service of evangelization to thousands of strangers; but if the impulse is a true one, it will send us *first* to our own brothers and fellow-townsmen.

For Christ's sake, let not the influences of home, of family, of friendship, be lost to His cause, for these are the most sacred, the most divine, of the channels by which His grace must flow. Along their course He himself directed it, trusting most of all for the propagation of His gospel to those sweet simple ties, ordained of God from the beginning, to be chief avenues of heavenly good to man. Consecrate, I beseech you, parents, friends, sisters, brothers, these dearest relations to Christ. Use them in His service, even as that earliest disciple who, when he had been with Jesus *one hour* "findeth first his own brother Simon, and saith unto him, We have found the Messiah." "He brought him unto Jesus."

SOLOMON'S EXPERIENCE.

BY REV. JOSEPH HOLLINGSHEAD, IN THE
M. E. CHURCH, NEWPORT, R. I.

*I said in mine heart, Go to now, I will
prove thee with mirth, therefore enjoy
pleasure: and, behold, this also is vanity.*
Eecl. ii: 1.

MAN has a dual nature. He is a compound of the material and spiritual: in other words, he has an earthward and a heavenward side to his nature, and two classes of objects are requisite to meet his necessities. Neither class is suited to the opposite side, for the material cannot satisfy the spiritual, nor can the spiritual satisfy his physical nature. The eye must have light, the lungs must have air, and the body must have the fruits of the earth to nourish and strengthen it, and these are supplied by nature; but such things cannot satisfy the desires and cravings of the immortal principle that tenants the body. On the other hand, spiritual blessing cannot satisfy hunger, or meet the necessities of the physical part of man. But God is a Spirit, and He is adapted to our spiritual nature; and He alone can fill the capacity and satisfy the ardent longings of the soul. Thus provision is made to meet the wants of man in his twofold nature.

We find that men are making a great mistake. They have been doing so in all ages and countries. It is probable they will continue to do so through coming ages, for they are so perverse that they do not profit by the experience of the past. The mistake they make is in trying to satisfy the spiritual with the things of time and sense. Solomon did so. He sat on the throne of a prosperous nation. He had wealth, so that his projects could be carried into execution. He tells us that he built fine houses and erected great works. He planted orchards and vineyards with choicest vines and trees. He had flocks and herds, and that in abundance. Sweet singers and skillful players on musical instruments furnished him with delightful entertainments. He had gold and silver, the treasures of princes, and

all the peculiar delights of the children of men. In a word, he had all that heart could desire. But when he thought of his works and possessions and enjoyments, he was led to exclaim, "All is vanity and vexation of spirit." He tried long and hard to satisfy the soul with the best the world could afford, but he met with disappointment.

We see the same thing exemplified now. Men are trying in a thousand ways to meet soul want. Some seek it in intellectual pursuits; others in pleasant homes amid charming surroundings. Some seek it in travel to see the wonders and beauties of Nature, and cities rich in historic interest and treasured stores of art; others at the festal board, in halls of amusement, and in the society of the gay and mirthful. For this purpose, some seek after wealth. Their hopes are realized. The cosy cottage is exchanged for the stately villa, and the street-car for the splendid turnout, with liveried servants. But their accumulations bring increasing dangers and anxieties. See the business man: he has a multiplicity of cares, and is under pressure continually. His mind is kept on a strain; the demands of business encroach on his hours for rest; and he is almost deprived of domestic and social enjoyments. He is chafed by losses and disappointments, and reverses may threaten to involve him in financial ruin. In his case toil is incessant and cares are consuming.

Others aspire after greatness. Ambition prompts them to tax their powers that they may rise to eminence. One becomes a renowned statesman: but as he climbs step after step he is envied by rivals. What he says and does is severely criticised. Calumnies are heaped upon him, and his motives are impugned. Plots are formed to effect his downfall and involve him in ruin and disgrace. Could you but read his thoughts and know his feelings amid corroding cares and crushing responsibilities and multiplied and irritating annoyances, you would feel thankful for a humbler lot in life.

See Gladstone, England's late Premier. Indignities were heaped upon him during Disraeli's administration. When it was overwhelmed he was called to the premiership, and he assumed grave responsibilities. He found the nation in the midst of serious complications, and he began cautiously to thread his way out of them. He is one of the purest and best of England's statesmen. During the latter part of his ministry he labored hard to prevent a long and bloody struggle with Russia. But his policy was denounced by the people and press. He calmly bore abuse, for what he did was in the interest of peace and humanity. The gravity of the situation, and the scheming and attacks of his political opponents, were enough to drive him to distraction. Such is the penalty for gaining distinction. In these ways men are trying to satisfy soul-hunger, but they are inadequate for the purpose. These things can no more fill man's capacity than matter can fill the realms of thought.

But the longed-for satisfaction may be found. It is clearly pointed out to the candid inquirer. Said the Great Teacher, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." First in order is the spiritual. It should be first in point of time, as it is first in point of importance. We belong to time as well as to eternity. We have interests on earth as well as in a future state. While we meet the claims of time, we should endeavor to meet the claims of eternity. While we labor for the bread that perisheth, we should labor for the bread of heaven. While we wear the honors the world is pleased to bestow, we should seek after the honor that cometh from above. While we enjoy the present life, we should seek after everlasting life. This is the only rational course to pursue. It will promote our interests for time and eternity.

Past attempts have resulted in failure and bitter disappointments have been experienced. Let there be earnest inquiry after the right way.

THE VITALITY OF VISION.

By REV. JOHN MATTHEWS, LONDON,
ENGLAND.

Where there is no vision the people perish.

—Prov. xxix: 18.

THERE is an inner and an outer side to life. Within the visible there are invisible universes not yet discovered, but ever felt, and actively influential. More wonderful than the glory the senses reveal is the hidden splendor. Nature's forces are a gradation from the more ponderous forms of matter up to the more ethereal, that more directly suggest spirit. As there are kingdoms within kingdoms in nature, so there are in us eyes within eyes, nerves within nerves, hands within hands, organisms within organisms, correlated with the invisible universes that are about us. The inner eye, which we call intuition, insight, reason, understanding, interprets both the ideal and the visible. By that spiritual insight we become members of the spiritual universe, and one with the glorified. Jesus Christ's grace and presence in us awaken and develop these powers of perception. By them we are enabled to realize the glorified Christ. The apostles apprehended that Presence, and viewed all life in the light of it. These powers and experiences are still the possession of the Church. We must cultivate this faculty more thoroughly. If we are to realize the Divine Presence in nature and life, in the majesty of duty, the glory of the heavenly life, we must have inspired vision. By such vision the spiritual life is renewed, truth discovered, old errors exploded, and new enterprises begun. For all departments of activity—the pulpit, the lecture-room, the library, the studio, the senate, the exchange, the street—the great necessity is deeper spiritual vision.

I. *Where there is no vision of the glorified Christ faith perishes.* We live upon the historic Christ. We study His doings, His miracles, His words, and are blessed so far. But we ignore the Christ as *He is*—supreme, exalted, authoritative Sovereign of the universe. We do not discern, as we should, Christ in the pres-

ent life of His Church. The progress of the age is Christ's work. Beneficial operations of all kinds are His present-day miracles. The sympathy of the age, its mission, its humanity, its sacrifice, its enthusiasm for progress, is Christ's doing. Let us see Him in the past, and in the present. Let us read the Gospels that are being written before our eyes. Then we shall have a nobler faith, a larger charity, and a radiant helpfulness.

II. *Where there is no vision of the Divine Fatherhood devotion decays.* Our devotional life accords with the conception of God we hold up to our attention. If we think of God as stern, arbitrary, partial, we cannot experience love, worship, trust, sacrifice. The human heart is constituted to love only the lovable, and to worship the perfect and benevolent; to trust only the just and true. If these conceptions of God are kept before the mind, the nobler emotions will flow forth; all the powers will be aroused and educated by them, and the whole life will steadily progress.

III. *Where there is no vision of Divine Providence practical energy declines.* Give up the idea that there is a Supreme Mind caring for all, blessing all His creatures, and adapting their environment to their needs, and their powers to their surroundings, and life is not worth living. Let the vision of the all-embracing Providence of God, educating, blessing, and satisfying all, rewarding industry, and punishing disloyalty, and subordinating all events and processes to the advance of Christ's kingdom, and life will be transfigured; trial will become a stimulus and a blessing; all the energies of our nature will be united and concentrated upon our work, in the assurance that it must be successful. All Christian workers are thus sustained. Failure, loss, rejection, may be the record on the visible side; but Faith sees on the unseen side an all-comprehending spiritual kingdom, and says, "All things work together for good." That vision renews the power of our being.

IV. *Where there is no vision of Truth and*

Fact knowledge decays. As tradition and conservatism and liberalism predominate, truth becomes a dead carcass. The hour for revival, for reform, has come, and the minds that see the truth lead the new movement. Knowledge is kept fresh and living by ever-repeated vision of the sources of knowledge, in nature, in history, in the soul, in the life of God. So it is in all branches of knowledge—scientific, theological, political, social. The dreams of seers renew the life of the world's thought.

V. *Where there is no vision of the possibilities of human nature, sympathy decays.* If the teachings of materialistic science were true, and man were only an organized and intelligent animal, the sympathy that is part of our debt to one another would also perish, and with it all the higher ranges of ethical conduct. But man has instinctively recognized his fellow as spiritual, as free, as immortal, as possessing unlimited capacities of progress, and as the object, consequently, of intense interest, and of unlimited love. Christianity has, in its conception of man in Christ, given still higher expansions to this estimate, and called for enthusiastic devotion to humanity for Christ's sake. The vision of that ideal of man is the inspiration of all philanthropy.

VI. *Where there is no vision of Duty holiness declines.* Man is the subject of relations. The highest relation he maintains is to Christ. His life-care is the duty he owes to Christ. Jesus Christ has claims and rights over us. They should be our duties. As we have that vision before us, we shall ennoble all we do. Work, conduct, as duties owing to Christ, will be faithfully done by all who love Him supremely.

VII. *The vision of Heaven saves Hope from perishing.* The inspiration of all progress is hope; the conviction that there is a better future before us, that all past efforts will live and yield harvests of blessing there. Hope kept the Hebrew race united and progressive for centuries, inspired their prophets, and sustained their faith through the dark night of captivity. The most fruitful

hope we can cherish is the perfection of mankind in the celestial life in fellowship with Christ. That Jesus taught that fact accords with the deepest instincts of our being, with the law of continuity in nature, with the unity of the cosmos, with the doctrine of the conservation of energy, with the teachings of history, with the character of God. That vision is a necessity for healthy effort in the present. Such a necessity must be taxed as truth. "Every man that hath this hope purifies himself." Such a vision ennobles, sanctifies, vitalizes, lights up the present with heavenly radiance, and makes death the gate of life.

THE SAINTS' REST.

BY WILLIAM F. GILL, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

And when he had said this, he fell asleep.—
Acts vii: 60.

I. WHO FELL ASLEEP? Stephen, one of the seven deacons; an official of the New Testament Church. The derivation of the word and the need for their services indicated their vocation. In the discharge of its functions they ministered to the poor, and thus relieved the apostles from the distraction of "serving tables." Unlike their modern representatives—the boards of trustees—membership of the church was an obligation; and Stephen was "full of the Holy Ghost and wisdom." Thus can we account for his being the first of "the noble army of martyrs" in the gospel of God's Son. Beaten to death, as if he were some hideous, unapproachable reptile, he sleeps well; the stones that set his spirit free forming a memorial more lasting than the monumental marble. Caesar, when stabbed to death in the Roman Senate-House, displayed the calm magnanimity of a noble soul, in collecting his mantle that he might fall gracefully; but how much nobler still did Stephen fall asleep.

II. WHAT STEPHEN DID BEFORE HE FELL ASLEEP. "Looking up steadfastly into heaven, he saw the glory of God, and Jesus standing on the right hand of

God." All this he then and there proclaimed to his audience. It was his dying testimony to the truth. The Jesus he preached was not dead, but alive again for evermore. He was no unconcerned spectator of His servant's faithfulness and danger. From the cross He had ascended to "sit" upon the throne; now He "stands," to show the interest He felt in the conflict, cheering on His valiant soldier—one against a thousand—and holding up, as it were, the crown of life He had ready for the brow so soon to wear it. And as the gladiators of ancient Rome, with waving swords, deployed before the Emperor and cried, "O Caesar! about to die, we salute thee," and then, succumbing in dread succession to their opponent's skill, the ghastly corpses were dragged from the blood-soaked arena—so did this noble soldier of the cross salute his enthroned Lord, and at His will laid down the life he had consecrated to Him who had purchased it with His own most precious blood; yielding not one inch of ground, but pressing on over discomfited controversialists and convicted consciences, this gallant warrior fell with all his harness on, "his back to the field and his feet to the foe," and, writing "Vici" on his shield, he fell asleep.

III. WHAT STEPHEN SAID BEFORE HE FELL ASLEEP.

1. *He prayed for himself*; "Lord Jesus, receive my spirit." To die praying is to die triumphing. It is a renunciation of all trust in self, and an acceptance of Jesus Christ as our substitute. It is the importation of all that is divine, to meet the demands which transcend the human. It is the naked soul hiding, not among the trees of the garden, but behind the cross, where alone it can be clothed with the spotless robes of Immanuel's righteousness. The look of faith by the dying one is always seen and honored by the glorified Lord. Amid the rude and angry surges of the Tiber great Julius sank and would have perished, had not the lusty arm of Casius saved him, in answer to his urgent cry. Peter's prayer, "Lord, save me," moved the arm that moves the universe.

At all times indispensable to the growth of grace, prayer is specially needed in a dying hour, for then the devil is most earnest in plying his wiles; the body, weakened by medicine or enervated by disease, reacts prejudicially on the departing soul, undermining its hopes, conjuring up fears, distracting faith, extinguishing love, and melting the soul with trouble.

2. *For his murderers*: "Lord, lay not this sin to their charge." He loves me best who loves me in my prayers. He in this becomes most like our great Intercessor. "Blood for blood," demands the law: "My life for yours," says the Gospel. I forgive much, because forgiven much. Hoping for mercy, I show mercy. Loved freely, love constrains me. Having learned to say "Our Father," and to rejoice in the endearing relationship, the dying one will hold on to his privilege as a son who can have "all things" for the asking. And all this the more earnestly because he knows that soon he shall say "Farewell to Prayer," and shout his "Welcome to Praise" that shall be changeless and endless.

And as the vision of the heavenly home dawns gloriously before him, the "thoughts that wander thro' eternity" somehow revert to the old home of early youth, and as then he lisped his prayers at a mother's knee, so now, lapped on the bosom of his Father, God, the wearied child bows his head and clasps his hands, as he faintly murmurs:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Theology of Money. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day."—Dent. viii: 18. Joseph Parke., D.D., London, England.
2. The Religiousness of Evil-doers. "Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest."—Judges xvii: 13. A. T. Pierson, D.D., Philadelphia.
3. The First Contribution-Box. "And Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar," etc.—2 Kings: xii: 9. C. S. Robinson, D.D., New York.
4. The Christian Doctrine of Prayer and Evolution. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"—Ps. xciv: 9, 10. A. J. F. Behrends, D.D., Brooklyn, N. Y.
5. The Value of the Word of God. "The law of thy mouth is better unto me than thousands of gold and silver."—Ps. exix: 72. D. H. Macvicar, D.D., LL.D., Principal Presbyterian College, Montreal, Canada.
6. Swimming to Save. "He shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim."—Isa. xxv: 11. T. De Witt Talmage, D.D., Brooklyn.
7. A Voice, and Nothing More. "The voice of one crying in the wilderness," etc.—Matt. iii: 3. C. S. Robinson, D.D., New York.
8. God's Will the Law of Duty. "Thy will be done."—Matt. vi: 10. W. H. Anderson, D.D., Methodist E. Church, South Brooklyn.
9. The Man who Performed an Impossibility. "Stretch forth thine hand."—Mark iii: 5. Henry J. Van Dyke, Jr., D.D., New York.
10. Thomas, the Desponder, and how Christ cured him. "Be not faithless, but believing."—John xx: 27. Henry J. Van Dyke, Jr., D.D., New York.
11. Christian Men: the Best Proof of the Christian Doctrine. "And beholding the man."—Acts iv: 14. Joseph Parker, D.D., London.
12. The Alacrity of Obedience. "And your feet shod with the preparation of the gospel of peace."—Eph. vi: 15. A. T. Pierson, D.D., Philadelphia.
13. The Conflict of the Light. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."—Heb. x: 32. Rev. J. Matthews, London, England.
14. Every Man his Work. "To every man his work."—Rev. xxii: 12. Jesse B. Thomas, D.D., Brooklyn.

SUGGESTIVE THEMES.

1. An Accusing Conscience. ("And when Joseph's brethren saw that their father was dead, they said, Joseph will," etc.—Gen. l: 15.)
2. The Faithful Schoolmaster. ("I have learned by experience."—Gen. xxx: 27.)
3. A Noteworthy Exception. ("And Esau said, I have enough, my brother."—Gen. xxxiii: 9.)
4. A False Judgment of Men. ("He [Saul] was higher than any of the people from his shoulders and upward . . . and all the people shouted . . . God save the King."—1 Sam. x: 23, 27.)
5. Drink Did It. ("Benhadad was drinking himself drunk in the pavilions, he and . . . the thirty and two kings that helped him. So these young men came . . . and they slew every one his man."—1 Kings xx: 16-20.)
6. Generosity Must Answer Generosity. ("Behold, thou hast been careful for us with all this care: what is to be done for thee?"—2 Kings iv: 13.)
7. Good as an Instrument: Bad as an Idol. ("And Moses made a serpent of brass and put it on a pole: and if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. xxi: 9. "He brake in pieces the brazen serpent that Moses had made . . . for the children of Israel did burn incense to it."—2 Kings xviii: 4.)

8. The Dark Back Ground to a Sinful Life. ("Rejoice, O young man . . . and walk in the ways of thine heart, and in the sight of thine eyes: but . . . for all these things God will bring thee into judgment."—Ecl. xi: 9.)
9. God's Mysterious Grace. ("I have chosen thee in the furnace of affliction."—Isa. xlvi: 10.)
10. A Man Wanted. ("Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man."—Jer. v: 1.)
11. The Oppression of Wealth. ("Making the ephah small, and the shekel great, and falsifying the balances by deceit. That we may buy the poor for silver, and the needy for a pair of shoes," etc.—Amos viii: 5, 6.)
12. The Gospel Radical and Revolutionary. ("If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," etc.—Matt. xix: 21.)
13. Evil Must have a Bottomless Pit. ("Now this man purchased a field with the reward of iniquity. [Matt. xxvii: 5.] He went and hanged himself."—Acts i: 18.)
14. Separation from Men, Union with God. ("Wherefore, come out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you."—2 Cor. vi: 17, 18.)
15. Moral Crucifixion Precedes Moral Resurrection. ("If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."—Col. iii: 1.)
16. The Closing and Opening Year. ("There is a remembrance of sin every year."—Heb. x: 3.)
17. Counterfeits in Circulation. ("Many deceivers are entered into the world."—2 John 7.)
18. Post-mortem Power, or Posthumous Influence. ("I will endeavor that ye may be able after my decease to have these things always in remembrance."—2 Pet. i: 15.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

DEC. 2.—THE POOR MAN'S GOSPEL.—
Luke vii: 22.

"To the poor the gospel is preached."

Note the occasion on which our Lord spake these memorable words. John the Baptist sent to inquire of Him, "Art thou he that should come, or look we for another?" Mark the response of Jesus. He works divers miracles in the sight of John's messengers, and then says: "Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the *p* or the gospel is preached." The wonderful miracles wrought by Him were Divine attestations that He was the expected Messiah. But there was a higher proof still—the crowning, the supreme evidence that He came from God was the *Divine Message of love* He brought, and the fact that he preached it with its infinite fullness and mercy and grace "to the poor."

1. CONSIDER THE MESSAGE. "To the poor the gospel is preached." It was a message of "glad tidings of great joy." 1. It was a message of *love*. 2. A message of *reconciliation*. 3. A message of *deliverance* from the thralldom of sin. 4. A message of *peace* and *joy*. 5. A message of *life eternal*. He the Messiah had come, the Sun of Righteousness had arisen, God had come down to men and was filling earth with the radiance and blessings of Heaven.

II. This divine and glorious message was PREACHED "TO THE POOR." 1. It was a free salvation. 2. It knew no caste, recognized no distinctions set up by men; it was for *man as man*, poor and friendless and helpless in the sight of God. 3. It was universal in its adaptations, in its offers, in its provisions. 4. Its teachings were brought down to the level of the unlearned, its wealth of blessing put within the reach of the poorest, its infinite honors proffered to the lowly and the obscure. 5. Christ himself was born and trained among "the poor," so that it was one of their own rank who now spake to them, as never man spake, wondrous words of wisdom, love, power.

APPLICATION: The highest evidence of the truth of Christianity is found in these three particulars: (a) The import and character of the gospel itself. (b) The Personality of Him who taught it to men. (c) The characteristic fact that "to the poor the gospel is preached."

DEC. 9.—ROBBING GOD.—Malachi iii: 8.

It is a fearful crime to rob God, and yet it is done every day, and done by His professed friends as well as by His open enemies. God is robbed whenever His requirements are disregarded, whenever His rights are resisted, whenever the demands and interests of His

kingdom are neglected. The *sinner's* whole life, from first to last, is wanton, gross, defiant robbery of God, in His person, in His cause, in His rights, interests, dignity and glory. And God, by His prophet, charged also His *covenant people* with this crime. "Will a man rob God?" he asks, as if it were too awful to be thought of. "Yet ye have robbed me. . . Ye are cursed with a curse; for ye have robbed me, even this whole nation."—Consider,

WHEREIN GOD IS ROBBED BY HIS PEOPLE.

1. In the matter of *affection*. "My son, give me thine *heart*." That is the supreme offering. Vain are all other gifts—vain a lip and an outward service—while this is kept back. 2. In the matter of *consecration*, God will have the *whole* heart, life, gifts, or none. "Ye cannot serve God *and* mammon." While you divide with the world and the flesh, God is dishonored and robbed of His due. 3. In the matter of *service*. God's claim is absolute upon your time, influence, prayers, efforts, gifts, means; not only in their *entirety*, but for the most *exalted* and *potential* service that it is possible for you to render. What you *might* be and do, is the measure of your responsibility. 4. In the matter of *gratitude*. If a child of God, how much has been forgiven you! What a world of mercy, grace, love, bestowed upon you! Is your gratitude commensurate? Had you a thousand hearts and tongues and lives, you could not express your obligation through all eternity. O, the coldness of our hearts, the meagreness of our gratitude! 5. In *tithes and offerings*. God emphasizes these, though they are included in the other specifications. Israel withheld the required tithes and sacrifices from the temple worship, and often brought the "imperfect" as an offering, and God marked it, and "cursed" the people for their sin in this matter. And this is just what the Church is doing to-day. Zion languishes, the Spirit is withheld, the world slumbers on in sin, "the angel having the everlasting Gospel to preach" to the dying nations, is staid in

his flight, simply because God is robbed of His people's heart, consecration, service, gratitude, and required offerings of praise, prayer, wealth, etc. Hear ye what God saith: "Bring ye all the tithes into the storehouse," etc. (Mal. iii: 10-12.)

Dec. 16.—INFLUENCE AFTER DEATH.—
Heb. xi.

"None of us liveth to himself, and no man dieth to himself." The first man is sinning still, in all his posterity. The first sin is thrilling still, and will vibrate on through the whole line of being till it reaches the last of human kind. But good men live in a higher sense. They may be obscure; no monument may perpetuate their memory, and their names have no place in history; and still, by their superior worth, their holy living, or their pious activities, they impress their moral likeness on their age, and link their influence with all that is bright in human destiny.

I. INSTANCE, A FEW EXAMPLES. Abel, Enoch, Noah, Moses, Abraham, Joseph, David, Josiah, Isaiah, Daniel, Elijah, the band of primitive disciples, the Waldenses in the valleys of Piedmont, the Reformers, the Covenanters of Scotland, the Puritans, the Pilgrim Fathers, the Heroes of the Revolution and of our Civil War, Howard, Wilberforce, Garrison, Harlan Page, Brainerd, Edwards, Judson, Carey, Harriet Newall, Florence Nightingale and William E. Dodge. All of these, and those akin, are living actors in human affairs to-day—they live in those ideas, principles, compacts, influences which shape and give vitality and hope to the existing life of the race. All the good in the world to-day is the accumulation of all the past—the confluent waters of millions of tiny fountains and rills, which hands, now turned to dust, opened and started on their course; and into this broad "river of life," each disciple may send his tributary to swell its volume and roll down its living waters through the on-coming ages of time.

II. ENFORCE THE DUTY OF LAYING UP

SUCH AN INFLUENCE. 1. We may do it. 2. The *brevis of life* is a strong motive. If the grave bounds our influence, we live well nigh in vain. God's providence is an awful mystery, if the good, many of whom die early, and others just as they are ready for usefulness, leave nothing behind them but their ashes. 3. Holy men should leave their bequests of blessings to posterity, *because wicked men are sure to leave to it a legacy of sin and damnation.* The Voltaires and Paines and Byrons of past ages are leading actors to-day in the great drama of life. They live in all those sentiments and influences which are hostile to Christianity, and operate, through a corrupt literature, a false philosophy, and an infidel creed, along all the channels of human thought, affection and enterprise. What a harvest of ruin and damnation will such men reap! What a curse to entail upon untold generations! 4. *Every man must and will leave a life behind him either good or evil.* The life of every sinner reaches into the future. His influence corrupts and destroys beyond his death-bed. His example ruins his children; a whole community is affected by it; the poison courses through all veins of living men and down the currents of human life and destiny. Should not every good man treasure for posterity a holy influence, since he must leave one of some kind, to counteract the many examples of wickedness and help to perpetuate truth and godliness in the earth?

There is a truth here which every minister and parent and Sunday-school teacher and man of wealth and position should bring home to his heart. There is a light of *warning* and a light of *encouragement* in it. Each of us may so live as that our very grave shall bloom till the resurrection day. The good we do is not to be measured by the length of our days, but by our stamp of character, the piety of our purposes, the grandeur of our aspirations. Then up and be doing, ye children of light! Every prayer, every charity, every effort for Christ, every tear shed over sinners,

will yield a revenue of reward and glory.

Dec. 23.—GOD'S CHRISTMAS GIFT TO MAN.—John iii: 16.

[We refer our readers to our "Christmas Service," (p. 530), for thoughts suitable to that occasion.—Ed.]

Dec. 30.—CONFESSIONS OF DYING MEN.—Heb. ix: 27.

All admit the solemn fact declared in this text, but very few feel its practical influence. (a) "Appointed"—no escape. (b) "To die"—the most tremendous event in human experience. (c) "Once to die"—retrieve impossible—no "second chance," for after death "the judgment."

Among the lessons taught by death-beds are the *confessions of men in that honest and revealing hour.* Let us glance at a few of them, and in the way of contrast. Chesterfield, a skeptic and devotee of pleasure, near the close of life, said: "When I reflect upon what I have seen and heard and done myself, I can hardly persuade myself that all the frivolous hurry and bustle and pleasure of the world are a reality, they seem to have been the dreams of restless nights." Voltaire, the infidel and blasphemer, said to his physician: "I will give you half of what I am worth if you will give me six months of life." "O time! time!" cried the dying Altamont, "how art thou fled forever. A month! Oh, for a single week! I ask not for years, though an age were too little for the much I have to do." Said Gibbon, the infidel historian: "The present is a fleeting moment, the past is no more, and my prospect of futurity is dark and doubtful." Hoffman, the voluptuary and novelist, who had not given one thought to religion and eternity while living, cried out in despair in his last moments, "We must then think on God!" Hobbes said, "If I had the whole world to dispose of, I would give it to live one day." Queen Elizabeth exclaimed when dying, "My kingdom for a moment's time!" "Oh," cried the vain and sinful Duke of Bucking-

ham, "what a prodigal have I been, of the most valuable of all possessions, time! I have squandered it away with the persuasion that it was lasting, and now, when a few days would be worth a hetacomb of worlds, I cannot flatter myself with the prospect of half a dozen hours."

Let these suffice. Then take a few of a different character. "I am now ready to be offered," etc. (2 Tim. iv: 6-8), wrote Paul on the eve of martyrdom. "Lord Jesus receive my spirit," were the last words of the stoned Stephen. "O, my friends," said the godly Jane-way, "we little think what Christ is worth on a death-bed. I would not for a world, nay, for millions of worlds, be without Christ and pardon." Richard Baxter said, as nature sank, "I am almost well." Owen, looking up in rapture, exclaimed to a friend, "O brother, the long looked-for day has come at last, in which I shall see the glory of Christ in another manner than I have ever done." Jonathan Edwards comforted his family as they stood around his dying-bed, "Trust in God, and you have nothing to fear." Everts shouted, "Glory! Jesus reigns!" as he sank to rest. Payson exultingly cried, "The battle is fought! the battle is fought! and the victory is won forever!"

Fitting, then, this for the closing prayer-service of the year. It suggests a few practical questions which each should ponder in the light of these confessions, and of an open eternity.

1. Have I a proper appreciation of the value of time?

2. Do I habitually estimate life in the light of a dying hour?

3. Have I spent this now closing year wisely, living for eternity?

4. What kind of an influence have I treasured up as my legacy to posterity?

5. Am I quite ready to lie down on my death-bed and put on record my final confession?

"Nothing is worth a thought beneath,
But how we may escape that death
That never, never dies;
How make our election sure,
And when we fall on earth secure
A mansion in the skies."

Prayer-Meeting Topics for 1886.*

THIS department will be continued during 1886, and due pains will be taken to make the weekly Prayer-meeting Service suggestive to all, and especially helpful to pastors and others who are called upon to lead this important part of church service.—Ed.

JANUARY.

- Jan. 6. The Good fight of Faith.—1 Tim. vii: 12; Eph. vi: 10-12.
" 13. God's Sympathy with His people.—Zech. ii: 8.
" 20. Jesus Weeping over Sinners.—Luke xix: 41, 42
" 27. Trusting and Working.—Ps. xxxvii: 1-11.

FEBRUARY.

- Feb. 3. Prayer for a Revival.—Ps. lxxxv: 6.
" 10. The Fear of Man.—Prov. xxix: 25.
" 17. Good to be Afflicted.—1 Peter iv: 12, 13.
" 24. The Holy Spirit not Straitened.—Mic. ii: 7.

MARCH.

- March 3. Self-Denial.—Heb. xi: 8-10.
" 10. Walking with God.—Gen. v: 24; Luke xxiv: 32.
" 17. Counting the Cost.—John ix: 24-38.
" 24. The Good Old Way.—Jer. vi: 16.
" 31. Christ our Refuge.—Ps. xli: Heb. vi: 17-20.

APRIL.

- April 7. The Madness of Unbelief.—Mark i: 21-27.
" 14. Humiliation and Confession.—Dan. ix: 3-19; Joel ii: 12-18.
" 21. Toiled and Taken Nothing.—Luke v: 1-11.
" 28. On the Right Hand or On the Left?—Matt. xxv: 31-46.

MAY.

- May 5. Forgiving Men from the Heart.—Matt. xviii: 21-35.
" 12. The Danger of Looking Back.—Gen. xix: 17-26; Luke ix: 57-62.
" 19. The Pleasures of Sin and of Christ Service Contrasted.—Ecl. ii: 1-11; Ps. xvi: 11; Heb. xi: 25.
" 26. Christ our Hope.—1 Tim. i: 1; Ps. xliii: 5-11.

JUNE.

- June 2. Making the Most of Life.—Ecl. xii: 13-14; Matt. vi: 33.
" 9. Will ye also go Away?—John vi: 67.
" 16. A Thorn in the Flesh.—2 Cor. xii: 7.
" 23. Self-Examination.—Lam. iii: 40.
" 30. Contrasted Conditions.—Eph. ii: 1-13.

* These "Prayer Meeting Topics for 1886," neatly printed, we shall be happy to send to clergymen for distribution among their people, at thirty cents per one hundred copies. No advertisements will appear on the back of the leaf.
—PUBS. OF HOM. MONTHLY.

JULY.

- July 7. Solemn Views of Probation.—James iv: 14.
 " 14. Dying the Death of the Righteous.—Num xxiii: 10.
 " 21. Tokens of Perdition.—Phil. i: 28.
 " 28. The Wrath of God.—John iii: 36: Rev. vi: 14-17.

AUGUST.

- Aug. 4. The Sinner his own Destroyer.—Hos. xiii: 9.
 " 11. Anxiety about Worldly Affairs.—Matt. vi: 25-34.
 " 18. Lions in the Path.—Ex. iii: 11-14; iv: 1, 10, 13.
 " 25. Without God in the World.—1 Sam. xxviii: 15. Eph. ii: 12.

SEPTEMBER.

- Sept. 1. Man his Brother's Keeper.—Gen. iv: 9.
 " 8. The Certainty of Death.—Ezek. xxxiii: 8.
 " 15. The Sins of the Tongue.—Ps. cxli: 3.
 " 22. Conditions of Victory.—2 Chron. xxxiii: 1-8; 1 John v: 4, 5.
 " 29. The Duty of being on the Lord's Side.—Ex. xxxii: 26.

OCTOBER.

- Oct. 6. The Conversion of Cities.—Luke xxiv: 47.
 " 13. God's Respect to the Lowly.—Pa. cxxxviii: 6.
 " 20. The Danger of Indecision in Religion. Acts. xxvi: 28.
 " 27. The Sentence against Fruitless Professors.—Mark xi: 12-14: Matt. viii: 21-23.

NOVEMBER.

- Nov. 3. Making Light of Gospel Invitations.—Matt. xxii: 1-10.
 " 10. Preparation for the Lord's Work.—Isa. vi: 1-8: Matt. x: 19-20.
 " 17. Christian Heroism.—Dan. iii: 18.
 " 24. Say not Four Months and then Harvest.—John iv: 35-38: Mat. ix: 37.

DECEMBER.

- Dec. 1. A Friend in Need.—Ps. cxviii: 5-14: Phil. iv: 19.
 " 8. Religion in the Family.—Dent. vi: 1-9: Eph. vi: 4: Mal. iv: 6.
 " 15. Soul-Saving. John i: 35-46.
 " 22. Safe, or in Danger?—John iii: 36: Rom. i: 16, 18.
 " 29. The Ground of Confidence.—2 Tim. i: 12: Peter i: 5: John x: 28, 29.

HOLIDAY SERVICES.

Christmas.

THE MYSTERY MANIFEST.

The mystery which hath been hid from ages and from generations, but now is made manifest to his saints.—Col. i: 26.

THEME: Christ, by His incarnation, answered the vague and unsatisfactory queries of the world.

I. The Second Person of the Godhead was suspected by the ancients to be the active agent of the unknown God. Seneca: "Whoever formed the universe, whether the Almighty God himself, or that incorporeal reason which was the artificer of these vast concerns."

II. The ancients conceived this Second Person to stand to the First in the relation of a word to the thought which it expresses. Zendavesta: "O, Ormuzd, what is that great word given by God, that living and powerful word, which existed before the heavens, before the waters, before the earth, before the flocks?"

Compare Philo's Philosophy of the Logos with the Introduction to John's Gospel.

III. The ancients looked for some incarnation of the Divine Word. Persian

Serosch, Hindoo Vishnu. Plato: "It is necessary that a Lawgiver be sent from heaven to instruct men; and this Lawgiver must be more than a man." Jewish expectancy.

IV. The ancients tried to furnish the ideal of perfect human character—*e. g.*, the ideals of Confucius, Socrates, Seneca. The mythologic personages."

Christ appeared manifestly (1) perfectly a man, (2) a perfect man, and challenged all moralists. "Who of you convinceth me of sin?"

V. The ancients had the idea of atonement. Altars lined the track of history. Christ's cry when coming into the world: "A body hast thou prepared me. Lo! I come to do thy will." John the Baptist's recognition: "Behold the Lamb of God!"

VI. The ancients tried to demonstrate the perpetuity of human life. Our strongest points in the philosophy of immortality announced by Plato. The mythology of Greeks and Scandinavians. Christ's declaration, "I am Immortality and Life," demonstrated by His resurrection.

APPLICATION: The incarnation of these

great truths not a matter for mere intellectual credence, but a proffered experience of every believer. "To as many as received him gave he power to become the sons of God."

Perfect peace through atonement: "There is no more condemnation."

Perfect character through the work of the Spirit: "We shall be like him."

Immortality assured: "This is life eternal, to know God and Jesus Christ, whom he hath sent."

THE FULNESS OF TIME.

When the fulness of time was come, God sent forth his Son.—Gal. iv: 4.

Fulness of time.

(a) Time appointed—70 weeks of Daniel.

(b) Time of expectancy among God's people—Holy men "waited for the consolation of Israel." "Waited for the kingdom of God."

(c) Time when the world was ready to confess its need of such a Savior. Take this for theme.

I. The world was fully conscious of its ignorance, and longed for a *Divine teacher*. Socrates: "I know that I do not know." Anaxagoras: "Nothing can be known, nothing is certain; sense is limited, intellect is weak, life is short." Aristotle: "I have entered a world full of sin. I have lived in ignorance: I die in perturbation. Cause of causes pity me!"

So the world to-day confesses its hopeless ignorance of all spiritual things. Spencer's philosophy: "Every honest heart confesses the need of 'a teacher sent from God.' Behold the Teacher!"

II. The world at the time of Christ's advent was fully conscious of its sinfulness and longed for a *Redeemer from sin*.

The golden age of Augustus the crimson age of vice. Paul's description in Epistles to Romans and Corinthians. The *expurgata* of ancient classics.

So the world to-day. So every conscience testifies that the cup of guilt is full.

Behold the Sin-Bearer!

III. The world at the time of Christ's advent fully realized the reign of death

and longed for a *life-bringer*. The armies of Rome trod all countries into graves. The fashion of suicide at the time.

So to-day death reigns. So every man's face blanched with the fear of death.

Behold the Life-Giver!

APPLICATION: Let the fulness of need be the fulness of joy, since Christ has come to every one of us. Let Christ be formed within us.

THE STAR OF BETHLEHEM.

The star . . . went before them.—Mark i: 9.

The star of Bethlehem guides

(1) To truth. "I am the Truth."

(2) To peace. "There is no condemnation to them who are in Christ Jesus."

(3) To comfort. "Let not your heart be troubled; ye believe in God, believe also in Me."

(4) To purity. "Christ, who of God is made unto us sanctification."

(5) To life. "I am the Resurrection and the Life."

CHRISTMAS THOUGHTS.

. . . Sir David Brewster, one of the Magi of modern science, said of the Bethlehem star: "I have had the light for many years; and oh, how bright it is!"

. . . "We ring the bells, and we raise the strain,

We hang up garlands everywhere,

And bid the tapers twinkle fair,

And feast and frolic—and then we go

Back to the same old lives again."

—Susan Coolidge.

. . . "Over the external and physical world Christianity sheds a brilliant sunshine, to which the natural eye of man is blind; it teaches us that the world's mountains have been hallowed by the footsteps and the prayers of incarnate Deity; that the bosom of its troubled lakes have calmed at His bidding; that its fruits have nourished His frame; that the sun veiled its face before His agony and death."—W. F. Howdall.

New Year.

TIME RECKONED.

How old art thou?—Gen. xviii: 8.

The patriarch Jacob was 130 years old, yet he said, "Few and evil have the days of my pilgrimage been." Life seemed short to him. It always does in the retrospect; and that light of past experience is the only true light. Youth-

ful anticipation is the mist light which gives to small and near objects the illusion of vast and distant ones. He only who has paced the ground knows it.

His life was a short one in view of the eternity opening before him. A venerable Christian dying, said: "I am a little child, so little and feeble; an infant of days, indeed, as I am now being taken into the arms of the Father of Eternity."

Life's true measure is not years, but epochs of progress toward the ideal which the Creator has set before us. As the tree's chronicles are its rings, so those of the soul are its definite expansions. In heaven they have the seniority of attainments, as "one star differs from another in glory;" so as the angels see us on earth.

I. Ask yourself, how far am I advanced in my *knowledge of truth*? Not merely intellectual information, but heart knowledge. Do I know God yet? Has my soul so apprehended Providence that it rests in confidence of the Divine care? Have I attained to the sense of Divine childhood? Do I know Christ and Him crucified? Have I learned the secret of divine communion? Do I discern spiritual things, or am I yet but a babe "crying for the light?" Ah! gray heads who are still learning the principles, the A B C, of Christ. (Heb. vi: 1.)

II. How much have I developed in *character*, grown in spiritual size, toward the stature of the perfect man in Christ Jesus? My soul has often been melted by outward trial; what new forms of Christ-likeness were then impressed upon it? I have thrown off what besetting sins; gained self-command over what passions; am able to assert my Christian manhood above what old and once crushing temptations?

III. What *record* have I made in my Lord's service? Veteran means old; but the soldier attains the title not by years—rather by the campaigns and battles in which he was found faithful. What noble fights have I made against evil in my neighborhood? What service rendered the needy? What com-

fort brought the sick? What help to discouraged souls? How many have I delivered from the power of temptation by my words and prayers? Into how many camps of wickedness have I broken to rescue captive souls? What moral dungeons entered with the lamp of life and the writ of liberty?

With greatest spiritual acquirements, the Christian here is only a child about to enter upon eternal development.

But there is also a *growing in evil*. What vices and misery may have accumulated upon an old sinner, as he has grown strong to hurt himself and others, and weak to protect and help. Yet the most terribly experienced in sin and its suffering in this world, is but a little child to grow forever in wickedness. What will such an one be when eternity has furrowed the soul with the ceaseless experience of the damned?

Some one says that a holy experience is God's birthday kiss with which He reminds the soul of its having once been "born again." May our thoughts at the turning of the year realize to us this salutation of our heavenly Father; for we may all be His dear children.

RETROSPECT AND PROSPECT.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii. 13, 14.

I. The Christian's attitude toward the Past Forgetting—

1. Past *sorrows*. God remembers them; that is enough. "Put thou my tears into thy bottle." "O'erlight affliction worketh for us a weight of glory." Why brood?

2. Past *mistakes*. A military critic says that Bonaparte made more mistakes than most generals, but that he surpassed others in the quickness with which he let the mistakes go, and tried something better.

3. Past *sins*. If you believe in Christ they do not attach to you; why should you attach yourself to them? Are you distressed at the debit page when the credit page outfigures it? "Where sin

abounded, grace did much more abound."

4. *Past attainments.* A little early prosperity has ruined many a man. So the conceit of spiritual knowledge, virtue, usefulness.

II. The Christian's attitude toward the Future.

1. *Purpose of attaining.* "Reaching forth" suggests the position of the runner, with body thrown forward beyond the centre of gravity; must go on, or fall. We must get off our do-nothing centres of gravity. Give self the propulsion of (a) a Christian vow, (b) Christian fellowships, (c) the beginning of some Christian work

2. *Strenuous exertion to attain.* "I press toward the mark."

3. *Singleness of purpose and concentration of effort.* "Toward the mark."

4. *Glowing helpfulness.* "For the prize," etc.

THE DAY OF SETTLEMENT.

The books were opened.—Rev. xx: 12.

Time of year for taking account of stock; scan life's ledger. As an incentive to honest and thorough inspection, think of the great day when God's books shall be opened.

1. *Memory* revived: perhaps nothing irrevocably forgotten that ever impressed us.

2. *Conscience* revived: every first judgment we have passed upon our actions will stand ultimately

3. *Memory's record* augmented by the *Divine omniscience*: exposing motives which we had not estimated. For who knows himself?

4. *Conscience's decisions* supplemented by those of the *Divine righteousness*.

5. *The judgment public*: all souls will see straight through each. "Nothing hid that shall not be revealed."

6. "*Another book*" opened: Christ's book of grace, in which are the blood-writ names of those whom He has redeemed from their sins.

NEW-YEAR THOUGHTS.

... It was a beautiful custom of an English king to head every letter and every new page of

his journal with the words, "*In nomine Jæu, Amen!*" Write this in holy faith and consecrated purpose at the top of the year-page you are turning.

... In a book of the Rabbins we read: "On the first day of the new year the holy blessed God sits, that He may judge the world; and all men, without exception, give an account of themselves."

... "Think naught a trifle, though it small appear:
Small sands the mountain, moments
make the year."—Dr. Young.

... "Waning years steal from us our pleasures one by one: they have already snatched away my jokes, my loves, my revelings and play."—HORACE.

... "Nought treads so silent as the foot of time:
Hence we mistake our Autumn for our prime."—YOUNG.

... "Year chases year, decay pursues decay,
Still drops some joy from withering
life away:
New forms arise, and different views
engage,
Superfluous lags the veteran on the stage."—DR. JOHNSON.

... "What though on her cheek the rose
loses its hue,
Her ease and good-humor bloom all the year through.
Time still as he flies brings increase to her truth,
And gives to her mind what he steals from her youth,"—MOORE.

... "We may all be young again. Though we cannot thread our way back through the ruined years to start afresh at the old homestead, we can press on to our heavenly Father's house. We cannot have the old flowers; but we do have the old sunshine of God's love, and that will make new flowers to bloom over the landscape of the soul. The wrinkles will not leave the brow, but the hope of Immortality will take away every shadow-line of care and grief and weariness from our spirits."—LUDLOW.

... What a countless throng of human beings have been marching across the narrow plane of earthly existence during the past year! According to the usual estimate, not less than 31,500,000 of probationers since the first of January, 1885, have gone down to the grave and entered eternity! Place them in long array, and they will make a moving column of more than 1,300 to each mile of the world's circumference! What a spectacle, as they move on—tramp, tramp, tramp—upon this stupendous dead march! Nearly 100,000 souls in this vast cavalcade drop out and die each day of the year

J. M. SHERWOOD.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

China Inland Mission.

REV. J. HUDSON TAYLOR is its founder and director. Thirty-one years ago he went to China as the first English missionary of the Chinese Evangelization Society in London. He soon cast himself on the Lord for support, for his conscience would not allow him longer to receive aid from a society that frequently ran into debt. In six years failing health obliged him to return to England, where he remained seven years till his health permitted his return.

While at home he aided in translating and printing the New Testament in the Ningpo dialect, and visited churches to present China's needs and claims. He urged missionary societies to enlarge the work in China and send laborers to the inland provinces. Failing to get a satisfactory response, such was his anxiety that he could neither eat nor sleep. At last, committing his burden to the Lord, he resolved to undertake the work which he could not get others to do. He asked of God a band of devoted disciples, inspired with a passion for souls, who would cast themselves in faith entirely on God for support. In 1865 the mission was formed, and more than twenty laborers came to China the next year. Fifteen years later, there were about one hundred. Some three years since, Mr. Taylor and a band of missionaries in a city six hundred miles from the sea-coast, spent an evening in prayer that God would within three years send them seventy other consecrated and competent workmen, and supply the means for their outfit and passage. It was also proposed that at the end of the three years another meeting should be held for praise and thanksgiving, so confident were they that their prayers would be answered; but as it might be impracticable for them to meet together after being so widely

scattered, they decided to hold the praise meeting *then* and *there*, which was done in accordance with 1 John v: 15. They covenanted together to pray daily for this object. The prayer has been richly answered. More than seventy have sailed for China within the time, and others are waiting to go. They represent almost every evangelical denomination. A few are university men, but the majority have no classical training. In China, where vast multitudes are ignorant and illiterate, there is abundant work for persons of mediocre ability and attainments if they know the Bible, live by faith, and will spend their lives wholly for Christ. Each person is a probationer for the first two years. If progress in the language is satisfactory and there be evidence of fitness for the work, the workers may marry and rank as full missionaries. Each is allowed to baptize and organize churches in accordance with the views he believes most Scriptural.

More than a score provide for their own support and receive no contributions. The others receive their share of whatever is sent without personal solicitation. None must go in debt. All must dress in Chinese costume, shave the head, wear a cue, and live plainly. This band of devoted and apostolic missionaries are now working in every province except two, where there were no missionaries before the formation of this mission. Last year contributions were sent to the amount of \$90,000, in sums varying from a sixpence to \$5,000. This Mission has a native membership of about 1,500, and more than one hundred native preachers. Its history is full of direct answers to prayer for specific objects and of God's providential leading and gracious presence. Not a few have been in peril from persecution and violence. Their houses have

been burnt, and they have been compelled to flee; but God's blessing is conspicuously upon this Mission.

The visit of Mr. Moody to the English universities, during his labors in England, made a deep and lasting impression on the gifted and influential young men there assembled, and gave a mighty impulse to foreign missions. Ten years ago, a Mr. Studd, a sporting man, was led to Mr. Moody's meetings; he was converted, and became an enthusiastic Christian worker. His two sons entered Cambridge, and became famous as cricketers, one being captain of the university eleven. At Mr. Moody's late visit to Cambridge they became active in religious work. Their attention was turned to the needs of the heathen, and they devoted their time and talents to rousing missionary enthusiasm among their fellow-students in England and Scotland. About forty of the finest students decided to become missionaries. Mr. C. T. Studd selected China Inland Mission, paying his own expenses, and with Mr. Stanley Smith, "stroke oar" in the Cambridge boat-club, is now in the field. His brother is to become a missionary in East London, assisted by a daughter of Lady Beauchamp, whom he has married, and whose brother has devoted his life likewise to China.

PART II.

MISSIONARY TEXTS, THEMES, ETC.

At the 71st Anniversary of the American Baptist Missionary Union, Dr. Edward Judson said some noteworthy things, which will bear to be engraven on our memories; for example:

The Christian instinct impels us onward. A band of missionaries and native teachers in the Indian Archipelago proposed to establish a new station on an island not yet explored. The natives of the island in question seemed bent on intimidating the teachers. They said, "There are alligators there, and scorpions, and centipedes." One of the native teachers asked, "Are there men there?" "Oh, yes," was the reply, "there are men; but they are dreadful savages, and will devour you." "That

will do," was the heroic answer; "wherever there are men, missionaries are bound to go."

On one of the New Hebrides, in the South Pacific, is the lonely grave of a Presbyterian missionary, the Rev. John Geddie. A marble slab bears the following inscription:

When he came here,
There were no Christians;
When he went away,
There were no heathen.

An artist represents a train of wounded soldiers filing past a group of mounted officers. The officers bare their heads in the presence of their shattered comrades. The picture is entitled "*Salut aux Blessés*" (The Salute to the Wounded). How deep and instinctive our homage as we behold these returned missionaries, whose forms have been shattered by heroic endeavor in the Master's service!

An English Colonel remarked, "I have been in India for many years, and have never seen a native convert." Some days afterwards the same colonel, in relating his hunting experiences, said that he had shot thirty tigers. "Did I understand you to say thirty, colonel?" asked a missionary. "Yes, sir, thirty." "Well now, that is strange," said the missionary. "I have been in India for twenty-five years, but I never saw a wild tiger all that time." "Good reason why," said the colonel; "you did not go where the tigers were." "Perhaps that is so," said the missionary; "but may not that be the reason you never saw a native convert? Perhaps you did not go where the native converts were."

If you follow the oak-tree down from the summit to the base, you see the leafy crown, twig, branch and trunk, until you arrive at the earth, where the oak seems to stop; but, if the opaque ground should become transparent, you would see another tree below. Above, you have the oak of branches; below, the oak of roots; and the tree above ground depends helplessly upon the inverted tree below. Just such a relation of dependence exists between our Missionary Societies and the Churches. The only way to strengthen these soci-

eties is to cultivate the roots. Let us go home and make our churches right.

It is easy to talk. Let us not evaporate our strength in this exercise. Let us not be like the man whom the Chinaman characterizes as "*muchee talksee, littee silveree.*" How easy it will be for all our good purposes to effervesce and evaporate in mere emotion! A gentleman was once relating to a Quaker a tale of deep distress concerning his neighbor, and concluded by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor; but didst thou feel in the right place—didst thou feel in thy pocket?"

Let us send a message of solid comfort to our missionaries. Cæsar was accustomed to write short letters. One of his generals, Quintus Cicero, was in great extremity, being besieged by fierce hordes of Gauls, when he received from him the following message:

"Καίσαρ Κιμέρωνι. Θάρρειν.
Προδέχου βοήθειαν."

"Cæsar to Cicero: Keep up your spirits. Expect help." Let us send a similar message: "From the Brotherhood of America to our Missionaries on the Skirmish Line: Be of good cheer. Expect re-enforcements."

The A. B. C. F. M. celebrated its seventy-fifth anniversary in Boston in October. In 1811 one house, one parlor, and less than one thousand dollars for its treasury. When the Board met in 1810 in Dr. Porter's study, he asked his daughter, after its adjournment, "What shall I give, or do?" "Give them five hundred dollars," she answered; and he did it, though it took one quarter of all he was worth. Now even Boston is overtaxed to entertain this Board, which expends over half a million a year!

PART III.

MONTHLY BULLETIN.

JAPAN.—The difficulties in the way of evangelization are less than in many other countries. There is only one language. They are to a great extent an educated, reading people. They have not caste, that curse of India. Shinto-

ism, Buddhism and Confucianism, the three religions, are none of them strong. The Government is tolerant, and quite possibly may soon declare itself Christian. The fulness of time seems to have come to the Land of the Rising Sun. Japanese Christians are praying and working that their country may be wholly Christian by the year 1900. The Rev. J. D. Davis says that old systems of religion are rapidly losing their hold upon the masses, and the greatest danger is that materialism, instead of Christianity, will take the place of these heathen systems, and that Japan will become a nation with no moral restraints whatever.

PERSIA.—Persian Missions pray for relief from the persecutor. The work among the Mohammedans is conducted in the face of the bitter hostility of the government and the inflammable populace. In spite of this we have 1,800 communicants in our Persian churches, and 66 native ministers and licentiates, who with 127 native lay missionaries are braving the hatred of their countrymen and assisting the foreigners in the proclamation of Jesus Christ.

ISLANDS OF SEA.—The mission of the Free Church of Scotland in the New Hebrides prospers. Numerous converts; the number of native teachers increasing. Native women adopt European clothing, and native Christians contribute for the building and support of their churches. At a recent large meeting in the capital of Madagascar, the queen exhorted her soldiers to defend the integrity of the kingdom, and then said, "Yet, O people, whatever be our strength, or however great our numbers, all will be in vain without the aid of God: so let each one of us ask Him to help and save us in this our just cause."

FRANCE.—Dr. Samuel Manning: "I say it not from vague reports, but from personal investigation; I do not believe that in the world, since the days of the Reformation, there has been such a movement, such a revival, such an awakening, as now in France." Dr. De Pressensé says: "I have come to be decidedly of opinion, without concealing

from myself the obstacles in the way, that never since the Reformation has there been a more favorable moment for the spread of Protestant doctrine."

SIAM—Although there are many heathen temples in Siam, they are most of them going to decay, and only one-fourth as many Buddhist priests are in Bangkok, the capital, as there were thirty years ago. Siam would ere this have become a Christian land but for the fearfully wicked example of business men, who have come there from Christian countries.

THE PRAISE SERVICE.

No. VI.

By CHAS. S. ROBINSON, D.D.

"Stand up, and bless the Lord."—MONTGOMERY.

AFTER LOUIS XIII. of France had besieged a city of the Huguenots, the citizens assembled in the evening on the wall, and there sang with sweetness and solemnity one of their favorite psalms. The king was so impressed by the scene that he turned to Mazarin, who was at his side, and exclaimed: "We can do nothing with this people." The siege was expeditiously raised, and the persecuted followers of God triumphed over their foe. The present hymn, of which this little story forms so fitting an illustration, is taken from James Montgomery's "Original Hymns," in which it is reckoned as No. 86, with the title affixed: "Exhortation to Praise and Thanksgiving."

"Lord, it belongs not to my care."—BAXTER.

Rev. Richard Baxter was an English clergyman, vicar of Kidderminster, and afterward a nonconformist in London, where he died in 1691. He was born at Rowton, in Shropshire, England, in 1615. For ten years he lived with his maternal grandfather, then he was taken home to his parents. His father had been converted only recently, and was then in some measure of trouble; the manner in which he faced and conquered his enemies with the force of gentleness and faith, made a deep impression on the boy's mind, and he became a decided and devoted Christian at the age of fifteen. From this time

forward there was never any repose or tameness to his life. At first he took orders in the Church of England, and after some changes in 1641 he assumed charge in Kidderminster. For awhile, during the civil war, he was doing religious work in the army. But the triumph of his career was achieved in his parish as a godly and faithful pastor and preacher. It has been recorded of him that at the beginning of his ministry in Kidderminster, there "was scarcely a house in a street where there was family worship;" but when he left the parish there "was scarcely a family in the side of a street where it was not, and whoever walked through the town on the Lord's Day evening heard everywhere the delightful sound of reading the Scriptures and prayer and praise." After the restoration, Baxter was one of the chaplains of Charles II.; he was also offered the Bishopric of Hereford, but declined the honor. On Black Bartholomew's Day, 1662, he was ejected from his charge, with two thousand more Nonconformists, and went forth to suffer persecution for conscience's sake. He was once imprisoned for a year and a half. In times of forced retirement this wonderful man wrote "The Saint's Rest," "Call to the Unconverted," and other religious books. In his last illness he was asked how he was; and with an upward look he answered: "Almost well."

"We give immortal praise."—WATTS.

At the close of one of his letters, lately brought to light, Dr. Isaac Watts, to whom have been by some attributed sentiments almost Socinian in doctrine, referring to the common belief as to the Trinity of the Godhead, says: "All the explications I have yet seen do still leave great darkness upon it, which I expect will be cleared up when Christ's kingdom breaks forth in its power; for I believe it was in the apostles' days a much plainer and easier doctrine than all ages ever since have made it, since there were no controversies about it in their time." The present hymn is taken from his Book III, which is especially made up of such compositions as he deemed

most appropriate "For the Holy Ordinance of the Lord's Supper." It is there No. 38, and is entitled, "A Song of Praise to the Blessed Trinity."

"Welcome, days of solemn meeting."—S. F. SMITH.

This hymn was written by Rev. Dr. Samuel Francis Smith, the well-known author of "My Country; 'tis of thee." The date affixed to its composition is 1834. It was doubtless prepared for some occasion of protracted service, some gathering of a large body of people. It was the custom, thirty years ago, to introduce the autumn and winter work with a continuous assemblage of church members; it was believed that united prayer would stimulate the graces of true believers, and fervid exhortations would arouse the laggard ones to fresh duty; and it was always understood that, when the saints came back to faithful activity, the Holy Spirit would surely answer with energy in the conversion of souls. "No doubt," writes good William Gurnall, the famous divine of the seventeenth century; "no doubt the prayers which the faithful put up to heaven from under their private roofs are very acceptable to God; but if a saint's single voice in prayer be so sweet to his ear, much more the church choir, his saints' prayers in concert together. A father is glad to see any one of his children, and makes him welcome when he visits him; but much more when they come together; the greatest feast when they all meet at his house."

"God, in the gospel of his Son."—BEDDOME.

Rev. Benjamin Beddome wrote this hymn, but in 1819 it was altered somewhat by Rev. Thomas Cotterill. It tells us, with a good measure of force and directness, of the light from above, vouchsafed to bewildered mortals for their guidance from earth to endless day. Still it is to be remembered that light is the remedy for darkness, not for blindness. It would be folly to say to a man, whose physical organs of sight were growing sore and poor, that he needed a stronger sunshine to walk in. Indeed, this might be his ruin, and it certainly would be in sensitive mo-

ments his exasperation. Gospel truth is the remedy for ignorance, not for perversity. A hard will might be expected to grow harder under the full pressure of obligation to yield; it is the work of the Holy Spirit to subdue the will so as that it will receive the truth. The duty of New Testament preachers is plain; they must keep urging the evidences of Christianity upon men's notice, whether they will hear or forbear. One stubborn soul's obstinacy cannot prevent another willing soul's belief. The chief priests may have shut their eyes tight in the full blaze of illumination; but that would not make Jerusalem dark in the daytime.

"Saviour, again to thy dear name we raise."—ELLERTON.

This piece was composed for use at a festival of parochial choirs in Nantwich, England, by Rev. John Ellerton, and afterward revised by himself for the "Appendix to Hymns, Ancient and Modern," where it was published in 1868. It makes a most interesting and appropriate close for a service. In the old times, there used to be permitted a half-response from the people to the pulpit in the exercise of divine worship. The pastor customarily began with the salutation, "Peace be to you all." And the audience replied outspokenly with a graceful return of the word, "Peace." In those days the hearers stood, and the speaker sat. Provision was not made for pews, and the pulpit was in structure very rude. Once Augustine is known to have apologized for a sermon longer than usual, and contrasted his posture with that of his listeners; and then he added, "The lesson out of the apostles is dark and difficult today," and asked them to pray for God's help upon him. It is pathetic to think of such artless reciprocities; they might perhaps, even in our time, be of hearty cheer and friendly sympathy, and things would be more promising if pews and pulpits knew each other better, and cared for each other more demonstratively. Our generation, it is certain, is more cool and decorous; but that does not make it more religious.

PREACHERS EXCHANGING VIEWS.

He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.—PROVERBS.

Common Sense in Selecting Subjects.

President Wheeler's article in the September HOMILETIC REVIEW, entitled "Common Sense in Preaching," is able and characteristic; but there are portions of it which I cannot but think are misleading and adapted to do harm.

"Much defect of common sense is shown," says Dr. W., "by many preachers in the selection of themes."

Undoubtedly this is true. But there is room for a wide difference of opinion as to the subjects appropriate for the pulpit of to-day.

"I do not believe," says Dr. W., "that John Wesley's subjects are adapted to my generation, though I do believe they contain sound doctrine."

It may be because of much defect of "common sense," but nevertheless the writer believes that "John Wesley's subjects" are adapted to and much needed in the pulpit of to-day. Certain it is that his subjects once took hold of men and worked such a revolution in society as has not been seen since the time of Paul's preaching. He found society at the very lowest ebb of spiritual life, and raised it to a full high tide. He found the pulpits everywhere preaching morality, and the people sunk into the deepest immorality. He selected a different class of subjects. The staple of his preaching was: sin in the heart, repentance, justification by faith, the new birth, and the witness of the Spirit; and under the preaching of such subjects there was everywhere a forsaking of sin and a walking according to righteousness.

"Wesley," says Dr. W., "addressed men differently sphered and atmosphered." If that means that men in Wesley's day were different inside and out, in nature and circumstances, from what they are now, then it is only one-half true. The atmosphere in which we live may be very different from that of Wesley's time; but men's natures are the same, and it is at a reconstruction of their natures, rather than a change of their circumstances our preaching should aim.

The great trouble with men to-day, as in all past time, is not so much error in the head as sin in the heart. Paul found the difficulty with men was, that they did not like to retain God in their knowledge. And this is just the trouble in our day: not the want of light, but the love of darkness; not a bad atmosphere and evil surroundings, but an intensely depraved heart.

"The evil of debt," and "Conscientiousness in handling other people's property," seem to be set forth in the article as examples of "common sense" themes for to-day. These, certainly, should not be neglected; but they are only symptoms indicating that beneath them there is a deep-seated disease. If they were removed the disease would at once manifest itself in some other form.

The pulpit to-day ought to be resonant with themes which strike at *sin*—the root of all *sins*. The staple of our preaching should be on themes which, if our instructions are followed, will make men not simply more moral, but "pure in heart."

The law is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." If we preach on the "Evils of debt," and "Conscientiousness in handling other people's property," and men follow our teachings, they may only fulfill the last half of the commandment: but if we preach as Wesley did—sin in the heart, repentance, justification by faith, the new birth, the witness of the Spirit—and men hear and obey, they will be brought into living relations to God, and dying, will be saved; or, living, will and must adjust themselves properly to their fellowmen and fulfill the last half of the commandment.

If men should now undertake to *develop* Wesley's subjects as he did, no doubt there would be a defect of "common sense," but the *subjects* themselves, we believe, should form the staple of pulpit themes for all time.

Monson, Mass.

ALEX. DIGHT.

Dr. Crosby on Prohibition.

There are four or five questions which I would like to have Dr. Crosby answer satisfactorily to me before I can accept his ideas on Prohibition.

1. Is the Dr. opposed to local option? If not, why not?

2. Does his reading and observation lead him to believe that restriction restricts, any more than Prohibition prohibits? If so, will he make it plain by facts and statistics?

3. I belong to a total abstinence society, which has saved many, no doubt, from a drunkard's grave. Shall I withdraw from it, and, as a public teacher, give it neither comfort nor encouragement, because Christ "never gave a word of comfort or encouragement to the Essenes who formed a total abstinence society of His day?"

4. I have some children. Shall I teach them to shun the use of intoxicating liquors entirely, or shall I give them drink in moderation, and tell them that it is "honest" and "righteous" to drink because, "in an age of drunkenness, our Lord saw fit to use and commend a fermented liquor?"

There are still other points which somewhat perplex me, but I shall be content with a satisfactory answer to these four.

Muscatine, Iowa. S. E. WILCOX.

Church Music.

A New England country parish was highly favored this summer by having among its guests a gentleman who is the director of the music in one of the New York city churches. He was induced to give one or two nights of each week to the drill of a class consisting of about twenty-five mixed voices. For the most part, these persons had no knowledge of the science of music, and

but ordinary vocal gifts, such as may be found in almost any country community. After six weeks' drill, this "Choral Club" ventured upon a concert. The result was a surprise, not only to the natives, but to musical experts who were present. Members of the New York Mendelssohn and Brooklyn Apollo Clubs were hearty in their declaration that certain difficult pieces could not have been rendered more faultlessly and impressively even by those renowned societies. Mendelssohn's "Hear my Prayer," with finest selections from Barnby and Smart, and ancient madrigals, as rendered by these country lads and lasses, shared the applause with two or three imported soloists.

But my purpose is not to praise this performance, but only to draw a practical inference from it. It confirmed in my mind a theory about the conduct of church music. The money generally wasted on a quartette of indifferent voices, that steal the songs from the lips without compensating the ears of the worshipers, would, if put in the form of salary for one competent drillmaster and director, provide a musical service far more to the edification of the people. There is no reason why churches appropriating \$1,000 to music should not have the finest productions of musical genius, from Handel to Barnby, well rendered in their weekly services. The first essential is, however, a competent director; one who can train the voices, select music within their ability at first, educate their taste in expression of sentiment, and who has himself a deep religious appreciation which will keep the musical art as a faithful handmaid of the spiritual beauties of worship.

WORSHIPER.

EDITORIAL SECTION.**SERMONIC CRITICISM.**

Even error eloquently advocated, with honest conviction that it is truth, is better than truth coldly believed and languidly proclaimed.—WESTMINSTER REVIEW.

The Fag-end of the Sermon.

THIS is not necessarily the latter end, though it generally is so. And that for the reason that it is prepared with the

fag-end of the energies when one is wearied out with the week's work. The close of the sermon ought to contain the freshest, strongest and most pertinent

thoughts; those which the hearer should carry away with him. But with most sermons the best thoughts are near the beginning; and for the reason that when they were formulated the mind was alert with interest in a new topic and unwearyed with the process of elaboration.

But how shall we manage to put our best work in this, the best place? Some adopt the plan of elaborating the concluding thoughts first, and then work up the preceding ones with a view of meeting them in a climax of interest if not of logic. This seems to be unnatural, except where the last point is virtually commensurate with the theme toward which the others are of the nature of introduction. A better way would be to begin preparation so early that, if the mind wearied of its work, the last third of the sermon could be postponed until the preacher was rested. Let a half-holiday come in, then, when the energies are freshened, review the matter already prepared, get full *en rapport* with the subject, and complete the discourse. A number of clergymen in New York hold a social and literary meeting every Saturday afternoon from about four o'clock through half the evening. The members of this circle at the first often object to the time of meeting, on the ground that it comes when they are in the midst of the worrying part of sermon making. But they soon come to agree in experience with the others, that the recess from the study is a positive gain; that the sermon is better for it. One of these brethren remarked that during his half-hour walk home from the society he got a clearer idea of how to end his discourse than he could have got out of his dry brain by four or five hours wringing it in his study.

This habit of writing with tired energies accounts for the over-long sermon. We lose the power of sharply distinguishing the value of thought and alertness of memory in seizing upon just the words we need. Hence we go in a round-about way, instead of straight to our point; or we repeat substantially our idea, being misled in our dullness by mere change of expression.

We said the closing thoughts should be the strongest; we do not mean that they should be the most elaborated. Indeed, they should be the simplest, either in themselves or made simple to the hearer by the clearness of the previous argument. This is quite essential to be observed, for, if the hearer's mind is taxed to understand, he will be incapacitated to feel the impressiveness of what is said. Many preachers, therefore, adopt the plan of making an extempore ending. This is a good plan, if one will do the work faithfully. But ordinarily the extempore ending is merely a repetition in outline of what has been said, together with a few hortatory words. We would suggest that the preacher select one strong, practical, stirring thought—one which in itself is an appeal—and without elaboration or premeditation of words give it utterance. Thus the close of the sermon will have the supplementary power of the personality of the preacher. But do not let him be led away by the pride of extempore speech, or by weariness much less by laziness, into putting himself into the sermon without the accompanying virtue of a good thought. Thought only will ring when the spoken words have ceased to echo.

Foolish and Unlearned Questions.

It is related of Dr. Chalmers, that a man came to his study professing to be very anxious to know who Melchisedec was. The Doctor tried patiently to instruct him on that subject. At the conclusion of a long discussion the man asked for a loan of twenty shillings; whereupon the learned divine rose in great displeasure and thrust the beggar out of the house, saying, as he went hastily down the steps, "And then to lug your hypocrisy in on the shoulders of Melchisedec!" Questions are always foolish and unlearned when, under pretense of religious interest, they cover some selfish design. How much of a minister's precious time is frittered away by such pious hypocrisy.

Questions are always foolish and unlearned when they are *inopportune* and

interrupt more important matters. The wife of Christmas Evans broke in upon him while he was writing a sermon, with the anxious inquiry, "Do you think I will know you in heaven?" "Woman," said he, "do you think you will be a greater goose in heaven than you are here?" Let ministers' wives take heed, and not be too forward to pull off their husbands' thinking-cap. In this category of inopportune questions were those of the woman of Samaria, and of those who wished to know whether there are few that be saved. These questions might be asked with propriety, perhaps, on other occasions, but not when the Savior is seeking to save the souls of the inquirers.

Questions are always foolish and unlearned when they go beyond our present ability to discuss them intelligently, and especially when they *shut out our attention to present duty*. It is a great snare to the unlearned and unstable, who give no diligence to make their own calling and election sure, when they are absorbed and excited about God's sovereign purposes in election and predestination. "Fools rush in where angels fear to tread." People who know and think and read the least are often most ready to pronounce judgment on the mysteries of God. They would be teachers, when they ought to be scholars. They would solve the highest problems in mathematics before they have learned the multiplication table. In many a workshop and village store are men who "have their own notions," and without any knowledge of the notions of God, or of other men, are wiser than all the ancients, and fully competent (in their own conceit) to judge all the doctors in the land.

Questions are foolish and unlearned when those who ask or answer them undertake, in matters of revealed religion, *to be wise above what is written*. The Bible does not undertake to teach everything about God and the life to come. There are secret things which belong to Him, the knowledge of which is too wonderful for us; it is high; we cannot attain to it. "It is not for you

to know the times and seasons which the Father hath put in his own power." To this category belong, as we think, all attempts to describe heaven and hell beyond the simple exposition of the Scripture declarations. To set the "gates ajar," to describe the physical mechanism of the world to come, to tell just how the saved will be blessed and the lost punished, is beyond our province. Much of the popular prejudice against the doctrine of future punishment grows out of the unwarranted attempts of preachers to portray the sufferings of the damned, in such sermons for example, as that of Jonathan Edwards, entitled "Sinners in the hands of an angry God."

These observations apply especially to ministers. All questions are foolish and unlearned *for them* in their preaching, which lie beyond their commission and do not appertain to the purpose for which they are sent. Paul exhorts Timothy and all others, to avoid such questions (2 Tim. ii: 23-26). A great many subjects are discussed in the pulpit which have no connection with the minister's specific work, and for the decision of which he has no ability or authority beyond other men. And then, discussion only "genders strife." He must be very poorly furnished for his work who must go to the newspapers for his text. The servant of God must be "apt to teach," and the subjects of his teaching are prescribed in Scripture. He must instruct in meekness those who oppose themselves; and the grand end of his instruction is to save the souls of men, to "recover out of the snare of the devil those who are led captive by him at his will." If this great object be kept clearly in view—if it fills the heart and mind of the preacher—he need never be at a loss for themes to preach about; and he will be under no temptation to turn the house of God into a lyceum or debating club.

Compact Rhetoric.

We have heard many sermons which would have been immensely improved if the preacher had changed his figures

of speech into extended illustrations. Metaphors suggested by historical events, scientific discoveries, art principles, the peculiarities of strange lands and peoples were flashed over the heads of the audience, their meaning detected by but few, when, if the preacher had taken time to explain the allusions, he would have held the attention of everybody. Of a certain preacher, who is popular only with a select few, one of his

hearers says: "There is enough germ-rhetoric in a single sermon of his to supply Dr. — (one of our town-shaking preachers) with brilliant discourse for six months." Make your gold gleam, even if you have to beat out the tiny nuggets until they are thin. Be clear, even at the expense of being commonplace and trite. Dilute thought? Yes, if you cannot make the people swallow the straight dose into their appreciation.

HINTS AT THE MEANING OF TEXTS.

"Give me souls, or I die."

Christian Culture.

THE OBLIGATIONS OF THE PARENT.

I know him [Abraham] that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, etc.—Gen. xviii: 19.

THE Church, the Nation and the Family, are all of Divine appointment, each distinct in its sphere, and yet all intimately related. The family, in its elements and duties, partakes largely of the nature of the others. It deals directly with the persons and the consciences of its members. From this nursery the Church draws its members, and the nation its citizens. Both nature and the Bible declare the family the most powerful of all agencies for the welfare, and, if abused, for the ruin also of mankind.

I. *The first duty of the head towards his household relates to the daily worship of God.* He is Priest and King in the household, a minister of religion and governor. Family mercies should be acknowledged, family sins confessed, family blessings supplicated. Thus did Job, Joshua and David, as well as Abraham.

II. *Religious Instruction.* If this duty be considered apart from the family constitution, the parent will be tempted to devolve it upon another. The stranger cannot do what the parent fails to do. His influence in the household will be weakened by his neglect. He will be injured himself, for in teaching his children he will most effectively teach him-

self. While there can be no harm in the conjoining of foreign with parental instruction, there should never be a transference of the duty, or surrendering of the privilege and obligation into other hands.

III. *Family Government.* Of late years this has largely passed from the parents to the children. The text is most emphatic. Imagine Isaac refusing to be bound for a sacrifice! "I will walk within my house with a perfect heart. . . he that worketh deceit shall not dwell within my house," said David. And of Eli's neglect to control his sons, the inevitable consequence was their destruction—perhaps the taking of the ark, the defeat of the army, and his own death. He had affection to advise, but lacked decision to command. Combine prudence and discretion with firmness and affection, and all the details of family government may be safely left to adjust themselves.

Revival Service.

CHRIST OUR PEACE.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition, etc.—Eph. xi: 14.

(1) Peace-maker; (2) Peace-bringer; (3) Peace-giver; (4) Peace-bequeather; (5) The "Prince of Peace." If a Priest for redemption, He is a Prince for dominion; if a Savior, He is also a Ruler; if a fountain of happiness, He is a fountain of holiness. Whilst a Redeemer, He is a Refiner; and if He take a burden from His people's back,

He always puts a yoke on the believer's neck. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us."—Isa. xxxiii: 22.

SATAN OUR FOE, CHRIST OUR FRIEND.

He goeth about like a roaring lion seeking whom he may devour.—1 Peter v: 8.
This is my friend.—Cant. v: 16.

I. How? (1) By temptations (1 Cor. viii: 5); (2) by persecution (Rev. ii: 10); (3) by accusation (Rev. xii: 10); (4) by hindering (1 Thess. ii: 18); (5) by be-guiling; (2 Cor. xi: 3).

II. CHRIST OUR FRIEND. (1) In need; (2) in deed; (3) almighty; (4) loving; (5) wise; (6) tried; (7) un-failing.

Satan hates, Christ loves us. The one condemns, the other justifies. Our foe accuses, our Friend clears us. Satan tempts, Christ strengthens. The one seeks to destroy, the other saves us. (1) By His Holy Spirit; (2) by His promises; (3) by His graces; (4) by His presence; (5) by His Word; (6) by His power; (7) by His means of grace; (8) by His example; (9) by His interces-sion.

HAPPINESS IN DRAWING NEAR TO GOD.

But it is good for me that I draw near to God.—Ps. lxxiii: 28.

I. The Person, "me."

II. The Object, "God."

III. The Act, "draw near."

IV. The Excellency of the act, "good." Cain "went out from the presence of the Lord." *Prodigal*: "I will arise and go to my father."

HEAVEN TAKEN BY STORM.

The kingdom of heaven suffereth violence, and the violent take it by force.—Matt. xi: 12.

I. The Combat, "suffereth violence."

II. The Conquest, "take it by force."

Though heaven is a gift, yet it must be contended for. "Give all diligence," etc. "Work out your own salvation," etc. "The good fight of faith." Must do violence. (1) To himself; (2) To the world; (3) To Satan; 4 To heaven. Alexander conquered the world, yet was conquered by sin. "Mortify," etc.

Funeral Service.

GOD'S DISCIPLINARY DISPENSATIONS.

What I do thou knowest not now; but thou shalt know hereafter.—John xiii: 7.

God shuts us up to *faith* while in this probationary state. Faith, trust, would not be called into exercise if all were clear, perfect, and as we would have it, in God's revelation to us, and in His providential dealings with us. The text declares a fundamental principle in God's government of the world. Let us apply it to several particulars:

1. To the inequality so manifest in the conditions, circumstances, and ex-periences of men in this life. 2. To the footing which the Devil has been suf-fered to gain in the world and the might of his power and influence in human affairs. 3. To the slow progress which Christianity has made and is to-day making in the world, notwithstanding its divine origin and the infinite re-sources of its Founder. 4. The appal-ling condition of the heathen and pagan world through all these centuries of spiritual darkness and moral degrada-tion. 5. The existence of so much dead-ness and corruption in the hearts of Christians, grieving the heart of God and well-nigh stultifying the influence of the Church of Christ. 6. The many and sore and often special afflictions which befall the righteous. 7. The re-moval by death of so many shining char-acters and even leaders in Israel, whose presence here seems essential. Finally, the failure and disappointment which attend upon so many of our fondest hopes and brightest expectations here.

REMARKS: (1) God's design in all this is to school His people into submission. (2) It is rash and foolish to sit in judg-ment on God's ways and dealings, since we see only in part and know but im-perfectly. (3) We may draw abundant consolation from the declaration, "but thou shalt know hereafter." (4) The text sheds light on the heavenly state. There will be additional revelations—clear, full, satisfying, flooding alike the past and the future.

LIVING ISSUES FOR PULPIT TREATMENT.

"I do not seem to be able to get very far away from to-day."—W. D. HOWLANDS.
 Christianity must prove itself the helpful and saving power that it claims to be, or else it must get out of the way.—H. C. POTTER, D.D.

The Opium Evil.*

That we may lead a tranquil life in all godliness and honesty.—1 Tim. ii: 2.

England's opium policy with China is a disgrace to Christian civilization, as well as a fearful curse to that great kingdom. Our readers, doubtless, are familiar with the history of events by means of which the English Government, against the protest of the nation's conscience, at the mouth of the cannon forced China to admit opium free and to legalize the traffic in it. Even so late as the present year, England has wrung from China an additional article to the Chefoo treaty, which abolishes all the barriers heretofore existing against the diffusion of opium throughout the Chinese Empire inland; the treaty of Tientsin, extorted by the second opium war, secured its free admission into certain seaports. This was nearly thirty years ago, and the disastrous effects of this commerce are now seen and deplored, not only by our missionaries in China, but by a large part of the English people.

1. It has proved a "financial blunder," as Dr. S. Wells Williams, our own missionary in China, predicted it would. The immense cultivation of opium in India has monopolized the best part of the country to such an extent that impoverishment and famine are the result. Vast areas of the richest land in India are thus devoted to the production of governmental revenue, instead of food for the people. And the same process is going on in China; for China is now not only the consumer of 7,000 tons of British opium annually, but also the producer of at least an equal amount. The result is an increased perversion of Chinese territory to poppy cultivation, as well as an immense drain of money from the country; a decrease of food crops,

* We are indebted to a highly interesting article in *The Bibliotheca Sacra* (Oct., 1885) for much of the information and many of the facts and statistics given in this paper.

and an impoverishment of the soil. Thus China grows poorer, and British merchants and manufacturers long ago discovered that the opium trade was inevitably undermining the general commerce of Great Britain with China.

2. The physical effects of the opium habit are too well known to need description. The testimony of medical men is unanimous as to its destructive effect on the human frame. Not only does it destroy health and life, but it is fast depopulating China. The Chinese claim that about one-half of regular opium smokers are childless, and that the family of the smoker will be extinct in the third generation. Mr. Bruce, English superintendent of tea plantations in Assam, implored the British Government to prevent the cultivation of opium in that territory, and adds: "If something is not done, the immigrants from the plains will soon be infected by the opium mania, that dreadful plague which has depopulated this beautiful country."

3. The moral effect of the opium habit of course transcends all others in importance, and the testimony against it is unanimous and overwhelming. The testimony of Christian missionaries in China is most emphatic. Dr. Williams says: "There are millions in China to whom opium is dearer than houses or children or wives—dearer than life itself." Sir Thomas Wade, whose official position at Peking entitles him to confidence, says: "It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whiskey drinking which we deplore at home. It takes possession more insidiously and keeps its hold as tenaciously. I know of no case of radical cure. It has issued, in every case within my knowledge, in the steady descent, moral and physical, of the smoker, and is so far a greater mischief than drink."

An anti-opium society in Canton, com-

posed of natives, in a paper to the anti-opium society of England, says: "It squanders wealth, interrupts industry, destroys life, cramps talent, disorganizes government, enfeebles the army, loosens the bonds of society, corrupts the morals of the people, and is an evil beyond description. Hence it [the English opium policy] is unworthy England's character, a breach of international friendship, an obstruction to missionary work, and contrary to the Bible."

The same address makes this affecting appeal: "Some tens of millions of human beings in distress are looking on tiptoe, with outstretched necks, for salvation to come from you, O just and benevolent men of England! If not for the good or honor of your country, then, for mercy's sake, do this good deed now to save a people; and the rescued millions shall themselves be your great reward." And this from heathen China to Christian England!

The extent of the evil it is impossible fully to estimate, for the accursed traffic, like the liquor traffic among us, finds ready apologists who seek to lessen its extent and enormity. Dr. Williams, writing forty years ago, was of the opinion that at least 2,500,000 were then addicted to the habit. J. Maxwell, M. D., testifies that in the city of Soo Chow, one of the largest in China, that seventenths of the adult male population used opium. At a missionary conference in Shanghai in 1877, Rev. H. C. Dabois, of Soo Chow, said that "thirty years ago there were but 5 or 6 opium dens in that city; now there are 7,000, and that eight out of every ten men smoked."

In the province of Sze Chuen it is said that seven in every ten men and three in every ten women use opium. It has been estimated that if 60,000 die annually in Great Britain from the use of strong drink, 600,000 die in China annually from the use of opium. The simple fact that the Chinese pay \$125,000,000 a year for opium shows that the evil is colossal. A writer in the *Encyclopedia Britannica*, vol. xvii., p. 794, states that "in 1858 it was estimated that about 2,000,000 of Chinese smoked

opium, and in 1878 from one-fourth to three-tenths of the entire population of 400,000,000." So greatly has the population decreased, that Sir Robert Hart puts the number at 300,000,000, and Rev. J. H. Taylor, of the China Inland Mission, as low as 240,000,000. But one-fourth of even this lowest estimate would give 60,000,000 smokers.

England has a terrible account to settle for this stupendous iniquity; and as sure as God reigns, punishment will be meted out to her. The terrible opium vice is fast creeping in upon us, and already prevails in New York, Boston and other leading cities to an extent that the public has no conception of. And it is not confined to Chinamen. Thousands of natives, and among them boys and girls in large numbers, are drawn into these horrible dens, where health, life and virtue are sacrificed. China, in this way, bids fair to be avenged on Christendom for Christian England's opium policy.

The Courts Instruments of Injustice.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.—Deut. i: 17.

Mr. Stead, the editor of the *Pall Mall Gazette*, London, is in jail! This is the result of his exposure of the frightful iniquity in high life in London—an exposure that shocked the entire civilized world. After making all reasonable allowance for the mistakes made by Mr. Stead in his investigations, still we all must admit that the evils to which he has called attention are real and of awful proportions. But what is the result of the exposure? Who has been punished? The men responsible for these crimes? No. The authorities have not turned their attention in that direction at all; they have not sought to detect and punish the men in high life who have been for these years, and are still, working the ruin of young girls, but, for a technical violation of the law, have arrested, tried, and put in jail the man who made the exposure! Is this English justice?

The following is a cablegram from London, dated Nov. 11, which should make every lover of justice hang his head for shame :

"Mr. Stead, the convicted editor of the *Pall Mall Gazette*, was seen in the Coldbath Fields Prison to-day. His warder was present at the interview, and the visitor was not allowed to shake hands with the prisoner. Mr. Stead was in prison garb, consisting of Glengarry cap, loose-fitting yellow collarless jacket, stamped on the left breast with "Circle R 2. Stroke 8":

baggy, coarse yellow trousers, bearing the Government broad arrow, and oversided patched boots. His hair was cropped short. Mr. Stead appeared to be suffering severely from cold, his hands being tucked in his capacious sleeves for warmth. He was in fairly good spirits, however. He is allowed a Bible in his cell, but the light is not sufficient to enable him to read it. His breakfast consists of thin porridge and brown bread; dinner, of suet pudding, and supper of porridge and brown bread. He sees nobody between 6 P.M. and 6 A.M. Mr. Stead's daily task is to pick one pound of oakum."

EDITORIAL NOTES.

Homiletic Review for 1885.

In our last issue (p. 455) we gave a partial synopsis of our plans for the coming year, and of the subjects for discussion and the writers engaged. We are now enabled to add considerably to the list, both of subjects and writers, although our list is not yet complete.

SUBJECTS TO BE TREATED. In addition to the four Symposiums, and the several Series of Papers on special topics announced previously, we now add:

"Present Status of the Darwinian Theory of Evolution," by Sir William Dawson, F.R.S.; "Late Discoveries in Science which throw Light on Revelation;" also, "Modern Writings Bearing on the Relations between Intelligence and Religion," Prof. Alexander Winchell, LL.D., 2 papers; "Guarantees of Ministerial Success," Joseph Parker, D.D., London; "The Manuscript in the Pulpit," William M. Taylor, D.D.; "Ministers' Vacations," Leonard W. Bacon, D.D.; "How a Pastor May Turn his Vacation to Good Account," S. V. Leach, D.D., Saratoga; "Matthew Arnold and Christianity," Rev. Newell Woolsey Wells; "Is Alcohol Necessary in Medical Prescriptions?" N. S. Davis, M.D., Editor Journal of the American Medical Association, Chicago; "The Health of Ministers," Ex-Surgeon-General Wm. Hammond, M.D., New York; "Prohibition as a Party Measure," Pres. John Bascom, of Wisconsin University; Leonard W. Bacon, D.D., Philadelphia; "Hints to Young Preachers," Charles H. Spurgeon, several papers; "How I Lost and How I Gained my Health," William Ormiston, D.D., two articles;

"Annotations of Hymns for Praise Service," Charles S. Robinson, D.D., several papers; "Leaves from a Pastor's Note-Book," "Missionary Field," Arthur T. Pierson, D.D., 12 papers each; "Prayer-Meeting Service," J. M. Sherwood, D.D., 12 papers; "Current Religious Thought of Continental Europe," Prof. J. H. W. Stuckenberg, D.D., Berlin, 12 papers.

NAMES OF WRITERS on the Symposiums, in addition to those already given: Prof. M. B. Riddle, Hartford; Pres. D. H. Wheeler, Allegheny College; Prof. B. B. Warfield, Western Theol. Seminary; Pres. E. G. Robinson, Brown University; E. R. Craven, D.D., Newark, N. J.; A. J. F. Behrends, D.D., Brooklyn; D. S. Gregory, D.D., Lake Forrest University, Ill.; John A. Broadus, D.D., Louisville, Ky.; Prof. G. F. Wright, Ed. *Bibliotheca Sacra*; Prof. E. C. Bissell, Hartford, Conn.; Prof. W. M. Barbour, Yale College; Prof. M. Valentine, Gettysburg; Prof. G. H. Schodde, Capitol University, O.; W. A. Snively, S.T.D., Brooklyn; Prof. George R. Crooks, Drew Seminary.

Still other names and topics will be given hereafter. Our Prospectus, when complete, will embrace a large number of contributors, at home and abroad, whose contributions have enriched the pages of *THE REVIEW* in the past; and we hope to enlist beside many other writers of repute, in different spheres of thought. Our steady aim will be to furnish a Monthly that will afford our pastors and other workers in the Church the greatest possible help in their calling. Our one purpose is to make a

Review eminently practical, a Review for the times, in which will be found the best results of Christian scholarship and practical wisdom, as well as of thorough and fair discussion of living questions, in the briefest possible space and in the most helpful forms.

Questions in Homiletics and Pastoral Theology.

With our next issue we start two new departments, which we think can be made very helpful to pastors. One will be that of Homiletics, under the editorial charge of Prof. J. M. Hoppin, of Yale College, the accomplished author of those standard works "Hoppin's Homiletics," and "Hoppin's Pastoral Theology." The other will be that of Pastoral Theology, under the editorial charge of Prof. W. C. Wilkinson, long Professor in the Theological Seminary of Rochester, N. Y., and known to the religious world as one of our finest critics and writers. To put these respective editors *en rapport* with our readers, it is suggested that our brethren in the ministry propound questions on which they seek light, pertaining to either or both of these departments, which the editors will answer according to their discretion and wisdom. All such questions, however, should be sent to the editor of THE HOMILETIC REVIEW.

Too Far Beyond Us.

It is of little avail to have an experience much beyond our present development. Paul was caught up into the third heaven, and was so dazed that he didn't know whether he was in the body or out of the body, and he could not tell what he had seen when he came back. A man can take in only those truths which are on a level with his development, or at best, but slightly above that development.

Religion and Theology.

Many a laborious article has been written to make clear the difference between religion and theology, and this with not half the success achieved by Sam Jones, the revivalist, the other day in less than a dozen words. Said he: "I like flowers, but don't like botany."

Only a Waiter's Opinion.

A week or two ago we had occasion to go up the Hudson river in a night boat. There were but few passengers, and the waiters were unusually communicative and easily become confidential. The restraint of the busy season was over. The following slightly suggestive interview took place between one of the waiters and the writer:

"Dar is only one clergyman on dis boat to-night."

"How do you know?"

"Oh, I easily tells clergymen any time I sees him. Neber makes a mistake."

At this point the waiter's conversation grew somewhat interesting, although unintentionally personal. We ventured to ask:

"What are the signs, Sam, by which you tell a preacher so surely?"

"In de first place, he's aller perlitte. Allers says 'thank yer,' but makes yer more trouble than five ordinary passengers. And then to see him at de table: dar is no mistake him at de table. You can hit him ebery time; he knows what's good, he does! Now thar was dat preacher to-night at supper, who sat on odder side from you. He called for fried oysters, and beefsteak, and some eggs on toast—and this de *second* time; and, laws a massa! what do you think? After eaten all that, he axed me if we had any *quail*! He took three pieces of cake and two pieces of pie, and two plates of ice cream; and all de time he was jist as perlitte as he could be. Of course he didn't give the waiter anything—preachers neber do. I tell ye, de owner of dis here boat neber makes much money off preachers."

"But," we ventured to suggest, "may be the man had no dinner."

"It's allers de same. Preachers are used to eaten good things when invited round, and dey gets to like 'em, and I don't blame 'em."

We saw that Sam was a man of firm convictions, and had the courage of his convictions; so we concluded to let him alone.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.
HOMILETICAL.

In the land of Luther the Pulpit is German—not English, Scotch, or American. The Reformation which gave the pulpit its modern prominence has determined its character in Germany

more fully than in any other country. The sermons of evangelical ministers are biblical, largely expository; they emphasize faith as the source of all spirituality, and make the Scriptures, particularly the New Testament, the light in which all subjects are viewed. The undue

prominence of doctrine to the neglect of the life is becoming less common, owing to the practical spirit which is entering and controlling all departments of religion. It cannot, however, be questioned, that the German pulpit has often preached faith itself as the sole condition of salvation, without emphasizing the works of faith. Indeed, one still hears utterances in the pulpit which remind one of the Lutheran and Romish conflict on the subject of faith and works, and which suggest a fear on the part of the preacher, that too much stress may be laid on Christian activity. Admirable as the Scriptural character of the sermon usually is, it too often lacks a direct application to all the affairs of life. The sermon is not enough in contact with current events—often moves in a region too remote from ordinary experiences, and is therefore not timely enough. This is one reason why some think that the Church has outlived itself, and that the mission of the pulpit is gone. Extensive as the Scriptural and spiritual range of the sermon is, its secular range is too limited; it lacks a broad and intense humanity as a basis for its divinity. The pulpit is rather above and outside of the great movements than within them and giving them direction. Ministers seem to take it for granted that all their hearers are believers, what wonder, then, if only such are attracted to the service? Traditions, the State Church, the relation of ministers to the Government, perhaps a hierarchical view of the ministry, have much to do with this state of things. Changes for the better are taking place, and the pulpit is adjusting itself to the peculiar circumstances and needs of the day; but the process, unless there is a direct revolution, is necessarily slow in an institution so conservative. Many sermons now preached are full of life and spirit, are popular in character, and are delivered with animation. The new life which has entered the pulpit shows its effect in filling the pews. Americans are frequently disappointed because they do not find that learning in the sermons which they expected. Speaking to Tholuck on this subject some years ago, he said: "We keep our learned discussions for the university; in the pulpit we want to be simple and popular." Other German believers have told me that it is not scholarship they want in the sermon, but that which edifies. The German preacher does not bring a learned essay into the pulpit, though Scriptural depth is by no means lacking. The scholarly air is avoided rather than sought. The text is usually long—frequently the Gospel or Epistle for the day; and all the prominent features of the text are included and explained in the two, or three, or four divisions of the subject. The long text evidently promotes the Scriptural character of the sermon. Taking the central or some leading thought in the passage of Scripture, the preacher groups around it all the other ideas, and uses them to illustrate and enforce the subject drawn from the text. The matter thus furnished is usually so rich that the minister is not obliged to

resort to other sources for suggestive thoughts. Short texts are the exception. As illustrations, I give the following subjects and texts taken promiscuously from a number of recently published sermons: "How shall we walk in Newness of Life?" Rom. vi: 4. "The Freedom of the Children of God"; John viii: 32-36. "The Folly of the Rich"; Luke xii: 13-21. "Our Earthly Calling in the Light of God's Word"; Luke v: 1-11. "The Value of Quietness"; Mark vii: 31-37. Sometimes the sermons are almost wholly exegetical, as is the case with many by Steinmeyer and Beck, formerly university preachers in Berlin and Tübingen. But usually the exegesis is specially applied to the condition of the hearers. The German evangelical preacher does not, however, venture to treat his text as a mere motto; it furnishes him with his theme and the sphere in which he is expected to move. The most popular preachers do not go out of their way to seek the novel or sensational, but they put life, business, politics, literature, and all that concerns the human heart under the focus of the Divine Word.

Julius Müller, while university preacher in Göttingen, combined philosophical depth with his exegesis, and had the gift of adapting spiritual truth to thinkers. Tholuck, as university preacher, was popular and full of life, preaching from experience to experience. Christlieb is hearty, his sermons revealing the conviction that the world is lost, and an intense desire for its salvation. Gerok is affectionate, paternal, speaking as a father to his children, pleading with them for Christ's sake to yield themselves to God. Kögel, first court preacher in Berlin, is stately, aristocratic in bearing, and his sermons have scholarly finish rather than popular characteristics. Frommel, a favorite court preacher of the Emperor, is a poet, a popular novelist, a genial companion; and all these qualities appear in his sermons. His abundant figures remind one of Krummacher. Stoecker, another court preacher, is by far the most popular in matter and manner, and is thoroughly a man of the people. A political agitator, a member of parliament and of the legislature, directing the missionary and numerous benevolent operations of Berlin, and leading the Christian socialistic movement, he has developed an astounding activity. His anti-Semitic agitations have aroused many antagonists, and have made him the object of bitter hate. He, more than any other man, has broken down the barriers between the pulpit and the great currents of popular life. His nature is intense, and he is an extremist; unguarded utterances have subjected him to severe attacks. Not a few think that his activity transcends the limits of the preacher—particularly of a court preacher. His course, whatever there may be true and false in it, is a striking illustration of the conviction of the most earnest Christians, that ministers must go to the people if they want the people to come to them. Dryander, called a few years ago from

Berne to Berlin, now preaches from the pulpit formerly occupied by Schleiermacher. He has remarkable gifts for applying Scripture to the deepest experiences of life. He is so popular that his church is generally uncomfortably full. Of the many illustrations that the pulpit has not lost its power, he is one of the most eminent.

German ministers outline their sermons in the study, and then elaborate them mentally, or else write them out in full and preach memoriter. I have never seen one have a manuscript in the pulpit, except Professor Beck, of Tübingen. He read closely, but was not dull; the excellence of his matter always drew large congregations. But, as a rule, the Germans are greatly prejudiced against a manuscript in the pulpit, and regard its necessity as a lamentable weakness. Tholuck dictated his sermons to his amanuensis, and by the time it was written it was also committed. The habit of memorizing makes the process very easy, and many ministers need but go over the sermon a few times in order to commit it. The delivery is usually fluent, but oratory is not as much studied as in America. As a consequence there may be less eloquence, but there is also less art. More attention to elocution is certainly desirable. Aged men in the pulpit, with their Christian experience deepened and ripened, are better treated, as a rule, than in America. Unless enfeebled by disease or extreme old age, the popular notion is not that they have lost their freshness or their force. The number of influential patriarchs in the pulpit is large. The fathers are revered. Germany has not a few instances of preachers, as well as professors, whose intellectual vigor is unimpaired at seventy or eighty. I heard the well-known Prof. Nitzsch, when nearly eighty, preach a fresh sermon forty-five minutes long, without a moment's hesitation and without recalling a word.

A seriousness and solemnity pervade German congregations which are frequently lacking in American churches. Even a rationalistic preacher would not dare to use the slang and witticisms which some American audiences tolerate. Smart sayings which provoke mirth rather than edification, are regarded as a profanation of the sacred desk. Here the distance between the pulpit and the stage is greater than in some other places. The Government sees to it, that every candidate for the ministry passes a severe intellectual ordeal before ordination; and the culture and calling of the preacher are regarded as a guaranty against all vulgarity, though they may not insure genuine spirituality. The minister is expected to take his subject directly from the Scriptures. The themes sometimes announced in America would shock a German congregation. From the "*Allgemeine Evangelisch-Lutherische Kirchenzeitung*," Leipzig, July 3, I take the following, which is a specimen of the tendency to judge the whole from a part, that is perhaps exceptional, and which also shows how certain pulpit themes in America are viewed

here: "American preachers (Methodist, Presbyterian, Congregationalist, Baptist and the like) have remarkable skill in preaching on all possible subjects, except the Gospel in its simplicity and purity. That is too old-fashioned for them, and does not suit their sensationalism. One need only take up a Saturday evening paper, in which the subjects of the next day's sermons are usually announced, in order to see a confirmation of the correctness of this statement. As a proof, let several subjects be mentioned, which were announced on Saturday evening, April 18 in a paper in Columbus, Ohio. The Baptist announced that he would preach on "Labor on the Streets" (Strassenarbeit); a Presbyterian announced, "White Horses in Heaven"; a Methodist, "The Approaching Cholera"; the Congregationalist, "Live Dogs and Dead Lions"; and another Methodist announced as his subject, "How we ascended Pike's Peak." Only one of the fourteen announced a truly evangelical theme: "Man Crowded in Christ, his Redeemer." This one probably had the smallest number of hearers.

The homiletical literature of Germany is exceedingly rich and is rapidly increasing. Probably the growing desire to bring the gospel to the masses is, in part, the occasion of the numerous recent works and articles on homiletics and pastoral theology. Especially worthy of attention is an article in the "*Evangelische Kirchen Zeitung*," by Rev. Pfau, entitled, "*Homiletic Rules drawn from the Discourses of Jesus*." The author states that the homiletic rules usually taught at the university are regarded by many as a barrier rather than a help, hence the advice is frequently given to young ministers: "Above all things, free yourself from the homiletic rules learned at the university; the true sources of homiletic art are practice, experience, a life of faith, diligent study of Scripture, and perseverance in prayer." Theory and practice are thus at variance, and it is evident that there must be something wrong in the theory. It is strange that, with all our works on homiletics, so few enter into a full discussion of Jesus Christ as the model preacher, and so few consider the homiletic rules to be drawn from His discourses. Stier wanted the homiletic rules to be drawn from Scripture, but he did not make Christ and His apostles, in particular, the source of these rules. Roussel, a French writer, wants Christ to be made the model preacher. Dr. Warneck also directs special attention to the discourses of Jesus as the source of the best rules for the preacher. But in these and similar cases there is merely a reference to the subject, not its exhaustive treatment. Dr. Warneck says: "Let us look at the discourses of Jesus. How concrete, how plain, how full of life, how personal and pointed! These discourses should be studied diligently from a homiletical point of view; then we should learn from them for the practical work of preaching more than from all text-books on homiletics. Important as this is

there is, as far as I know, no work which discusses the discourses of Jesus as a model for the preacher." Taking this hint, Rev. Plau makes the homiletic rules in the discourses of Jesus a subject of special study. These discourses he considers under two heads: their Form and their Contents. Under the first he discusses the style, the eloquence and the logical arrangement; under the second, the source of the material of these discourses, the selection of this material, the proof, and finally apologetic and polemic elements. The author illustrates the richness of the subject by the number of interesting questions suggested by the consideration of the source of the materials used by Christ. For Him, as for us, Scripture was the most direct source. The questions remain: How far are the thoughts of His discourses scriptural? Did He use a text as their basis? If not, why do we use one? The intellectual and moral condition of His hearers had to be taken into account. How did He view the intellectual capacity of His hearers? Did He always adapt His discourses to it, or did He sometimes teach doctrines too high for them? How did He regard the heart of His hearers? Was His sermon of a missionary character, or didactic, and intended for such as already constituted a religious congregation? Must history be viewed as also a source of His materials? Did He discuss the past history of His people? Did He deliver sermons specially adapted to the times? Did He take into account the politics of the day? Did He discuss new laws and new institutions?

Eliminating all that spoken only to the disciples (forming a basis for pastoral theology rather than homiletics) and omitting all parallelisms, our author finds that there is a record of about forty discourses or addresses of Jesus, including 650 verses, making nearly as much matter as is contained in the Gospel of Mark, which has 678 verses, or about as much as is contained in five sermons of half an hour each. The record of what John the Baptist said occupies at most but twenty verses.

As far as His style is concerned, Jesus did not bind Himself to the language of the Old Testament, though He frequently cited it. His parables, for instance, are not determined by the Old Testament. Least of all can the discourses in John's Gospel be regarded as resting on an Old Testament basis. "They have a coloring so original and inimitable, are so deep, concentrated, hearty, and at the same time so acute, and form such a union of dialectics and of feeling of majestic peace and holy wrath, that one cannot discover in the O. T. even a shadow or image of them, much less a stylistic model." Not a single favorite expression of Christ in John is derived from the O. T. Even in the synoptical Gospels, with their numerous quotations from that Book, we do not find that Jesus binds Himself to it as a model. This is true even of the Sermon on the Mount. The author concludes that Jesus did not adopt what in His day

would have been regarded as a biblical style. His inference is that the demand for a biblical style in our day is not well founded. "Jesus, our teacher in homiletics, had His own style. We are justified and in duty bound to follow Him in this respect." Although we cannot get beyond the New Testament, this does not prove that we are bound to speak in the pulpit according to the expressions of that volume. The author, however, admits that this point is still open to dispute; the whole matter should be considered fully and cautiously. The thought in a sermon may be scriptural, and yet its style modern. Parables are rarely introduced into sermons, though they are a marked peculiarity of Christ's style. Each apostle also had a style peculiar to himself.

In passing to the consideration of Christ's hearers, the author protests against the stiffness of the usual homiletics, against its systematic tediousness and barrenness. It should be made thoroughly evangelical and ought to be based on the Bible. The sermon is the centre and most prominent part of evangelical worship; therefore the biblical character of homiletics is essential. "How is the minister to regard the moral character of his hearers, and what inferences are to be drawn therefrom respecting the substance of the sermon?" He discusses two views: that of Schleiermacher, and what the author calls the Methodist view. The former holds that the sermon should treat the congregation as Christians, while the latter aims more at conversion. Schleiermacher wants the missionary element in Christian lands to be relegated to catechetical instruction. He thinks its place is in the preparation for worship; and not in a congregation assembled for worship. In his own sermons he took it for granted that he was addressing believers. Our author claims that German homiletical works, with few exceptions, follow the lead of Schleiermacher in this.

When we look at Christ's method of dealing with His hearers, we find that His discourses were carefully adapted to their state. With simple, clear speech He seeks to produce a conviction of sin and to lead them to grace. His discourses were intended to teach; and His teaching was chiefly of an elementary character—the alphabet, as it were, of ethics and religion, so that it may be called catechetical. This is illustrated by the parables. In John we have such subjects as "Christ's person; his origin; his mission to be the light, the way, the truth, and the life of the world; the need of decision for or against Him, and the like." But neither in this nor in the other Gospels does Jesus ever hide from Himself the real condition of His hearers. He did not treat His hearers as Schleiermacher did, as is evident from John viii: 31. He did not imagine that His hearers would become true disciples by taking it for granted that they were such. Jesus had too deep a view of sin to treat His hearers otherwise than as sinners. Hence He aims to arouse the conviction

of sin in His hearers; He reveals to them their true condition, not ignoring whatever faith and faithfulness they had. He presents the ideal of righteousness, but at the same time intimates that it has not yet been attained by them.

Shall Christ in this respect be the preacher's model? Our people are not to be viewed as heathen: they have received instruction which the heathen lack; nevertheless we must view our hearers essentially as Christ did His. "The human heart is essentially the same, whether it beats in the breast of an Israelite . . . or in that of a baptized German who has grown up amid Christian surroundings and comes to God's house to hear His Word." But whatever general rule we may establish, we must remember that there was a difference in Christ's hearers: that He adapted His addresses to their peculiar needs, and that, consequently, there is much variety in His discourses. The different classes which Jesus found in His audiences are still found in our churches. Christ testified to the truth, and

then left it to work on the consciences of His hearers.

Summing up the whole, the author says: "First, Jesus directed His discourses to the actual condition of His hearers, not to an ideal public. Second, He recognized whatever was estimable in His hearers, and made that the point of departure. He presupposes that they recognized the authority of Scripture; therefore His speech is not of a missionary character. Third, since the power of sin—which still controls even the best hearers—can be overcome only by the Word of God, Jesus does not preach apologetically, but He uses the utmost efforts to make the Word as vivid and penetrative as possible—that is, He preached catechetically and testified respecting Himself. Fourth, the fact that baptism has been administered does not interfere with following Christ as a model in this respect; the similar character of the human heart everywhere rather makes it obligatory on us to imitate His example."

PRACTICAL ASTRONOMY.

By ROYAL HILL.

DECEMBER 1st, 8 P.M.—The Zodiac constellation that is before us this evening as we face the south is that of Pisces, which occupies a large space on each side of the meridian about two-thirds of the way up the sky. It is, however, the least conspicuous, save one, of the twelve constellations that are honored during the year by the presence of the sun, the stars in it being too faint to be noted in a description. The sun takes in passing across it from March 14th to April 16th. Under Pisces lies the still larger constellation of Cetus, The Whale. The south-eastern corner of Cetus is plainly marked by a star of the second magnitude that stands nearly alone about one-third of the way up the sky, and is now only six minutes past the meridian. In those days, when every conspicuous star had a separate name, this one was called Diphda.

Low in the south-west Fomalhaut is approaching the end of its short course. Directly opposite to it in the north-east is the still more brilliant Capella, the most northerly of all the first magnitude stars. Exactly in the east are the Pleiades, or Seven Sisters. No doubt many a Christian astronomer has wondered what those "sweet influences" might be, of which this modest little group is the centre, and which Job was asked if he could bind. Under the Pleiades are the five stars known as the Hyades. They form the shape of a Δ open to the north-east, the bright red star Aldebaran being at the end of the lower branch.

Let us turn to the north. We notice that Cassiopeia is now high up near the zenith, while the Great Bear skirts the horizon beneath the pole. As we look at the North Star now, we see it very nearly at the highest point of its little circle round the pole, for at 35 minutes past 8 o'clock to-night it passes the meridian. The north pole of the heavens is then below the

star, and about two and a half times the apparent diameter of the moon distant from it.

High in the north-east is the constellation Perseus, with its many jewels, the principal one being Mirfak. Another bright star in Perseus is Algol, the most interesting of all the variable stars, not only for the reason that its variation of light is very great, but also because its period is so short that its variations can be very frequently observed. Algol is of the second magnitude, though scarcely as bright as Mirfak, from which it is distant about ten degrees to the south. It can be very easily identified by striking a line from the Pleiades to the constellation of Cassiopeia, on which line it is situated about one-third of the way from the Pleiades.

The period of Algol's variations is about sixty-nine hours, more nearly 68 hours 49 minutes. For sixty hours of this period Algol shines as a second magnitude star, the other nine being occupied, first in a gradual decrease to the fourth magnitude, and then to an increase to its normal brilliancy. This singular phenomenon, by which the light of one of the most conspicuous stars in the heavens is reduced to less than one-fourth of its usual amount once in a little less than three days, has been the subject of investigation by many eminent astronomers, and is believed to be caused by the interposition of a vast planet, which cuts off the light of the star during its passage.

The following are dates during this winter when Algol may be conveniently observed at its minimum:

Dec. 1st, 9:08 P.M.	Jan. 13th, 9:21 P.M.
" 4th, 5:57 "	" 16th, 6:10 "
" 21st, 10:50 "	Feb. 2d, 11:03 "
" 24th, 7:39 "	" 5th, 7:52 "

STANDARD TIME, EASTERN DIVISION.

For Central Division the date will be one hour earlier. It will be noticed as a curious, and perhaps happy coincidence, that a minimum phase of Algol is progressing during the date of this article.

INDEX TO VOL. X.

July to December, 1885.

PAGE.	PAGE.
General Index.....	553
Index of Authors.....	553
Index of Subjects.....	554
Index of Minor Articles.....	555
Index to Current Literature.....	557
Index to Hints on the Meaning of Texts.....	559
Index to Living Issues for Pulpit Treatment.....	557
Index to Holiday Services.....	558
Index to Preachers Exchanging Views.....	559
Index to Sermonic Criticism.....	557
Index to Editorial Notes.....	556
Textual Index.....	559
Index to Queries and Answers.....	556

GENERAL INDEX.

PAGE.	PAGE.
A Bird's-Eye View of Current Literature in Great Britain and the United States, 185; 279; 371; 461	Preachers Exchanging Views, 76; 170; 264; 358; 446; 539
Current Religious Thought of Continental Europe, 89; 181; 276; 369; 457; 549	Prayer-Meeting Service, 62; 159; 251; 347; 428; 526
Editorial Notes.....87; 180; 367; 455; 547	Queries and Answers.....87
Hints at the Meaning of Texts, 82; 174; 272; 362; 450; 543	Sermonic.....39; 134; 222; 319; 407; 504
Living Issues for Pulpit Treatment 84; 176; 273; 365; 452; 545	Sermonic Criticism.....79; 171; 267; 360; 448; 540
Missionary Field.....65; 162; 254; 351; 437; 534	Suggestive Themes.....62; 158; 250; 347; 427; 525
	Themes and Texts of Recent Leading Sermons.....61; 158; 250; 346; 427; 525

INDEX OF AUTHORS.

PAGE.	PAGE.
Allen, Rev. J. C., David's Despondency..... 157	Crosby, Howard, D.D., Bible Chronology, 71; Is Prohibition a Wise Policy? 373; The Material and the Spiritual..... 222
Bacon, Rev. Benjamin Wisner, The Propagation of the Gospel along the lines of Kindred and Friendship..... 518	Curry, Daniel, D.D., Ought Prohibition to be made a Political Question..... 111
Bacon, Leonard W., D.D., The Evening and the Morning, 51; God's Voice in the Cool of the Day, 152; Isaac's Meditation at Eventide..... 244	Cuyler, Theodore L., D.D., The Drinking Usage 319
Behrens, A. J. F., D.D., Is the Pulpit Declining in Power?..... 376	Dabney, R. L., D.D., The Stoning of Stephen 39
Blackburn, Alexander, D.D., Holding forth the Word of Life..... 56	DeWitt, John, D.D., Studies in the Psalms, 51; 471
Broadus, J. A., D.D., Is the Pulpit declining in Power?..... 15	Dike, Rev. Samuel W., Important Features of the Divorce Question..... 312; 384
Bryan, Rev. W. S. Plummer, Genesis of Human Sin..... 407	Eaton, T. T., D.D., On Ministerial Education..... 200
Carpenter, Hugh Smith, D.D., An Anxious Query Answered..... 424	Elderlice, Rev. James L., Dangers of Preconception..... 345
Chambers, Talbot W., Misquoted Scriptures, 37; 220; Paul the Chief of Sinners..... 72	English, J. M., D.D., A Christian Memory 156
Christlieb, Theodor, D.D., the Shepherd-Faithfulness of the Son of Man in Seeking the Lost, translated by Mrs. Dr. Stuckenberg..... 324	Fowler, Rev. Sta. y, Christian Science..... 134
Clark, Rev. F. E., The Positive Side of the Amusement Question..... 356	Frost, Rev. J. M., Regeneration and Conversion..... 341
Conant, W. C., Belief Controlled by the Will, 23; The Most Unique Evangelist..... 442	Gerok, Karl, D.D., Paul's Visit to the Nursery, translated by Mrs. Dr. Stuckenberg..... 141
Converse, Rev. James B., Preserving Fire..... 249	Gill, W. F., D.D., Originality and Imitation, 74; The Saint's Rest..... 524
Cook, Joseph, Ought Prohibition to be made a Political Question?..... 281	Green, Rev. William, Spiritual Wrestling... 61
Cox, Hon. S. S., Lay Criticism on the Ministry..... 445	Gregory, D. S., D.D., Sabbath-school Bible Study, 11; 205; 465; The Problem of the Age..... 330
	Grubbs, J. B., D.D., On the Epistle to the Romans..... 306
	Hall, John, D.D., On Ministerial Education..... 124
	Hill, Royal, Practical Astronomy, 56; 138; 280; 372; 464; 552

	PAGE.		PAGE.
Hollingshead, Rev. Joseph, Solomon's Experience	521	Bird's Eye View of Current Literature in Great Britain and the United States, 92; 185; 279; 371; 461; Preparation of Sermons, 311; Short Sermons, 267; The Spiritual Element in Preaching, 269; Spiritual Power in Preaching, 361; Magnify the Office of Preaching, 448; Exquisitely Finished, 450; Living Issues, 84; 176; 272; 395; 452; 545; Thanksgiving Service.....	435
James, Thomas L., ex-Postmaster General, Lay Criticism on the Ministry.....	444	Smyth, Rev. C. Hutchinson, Better Homes for the Working Classes.....	120
Johnson, Rev. John Edgar, Lazarus at the Table with Jesus.....	343	Spruhawk, F. C., Ecclesiasticism.....	215
Johnson, Herrick, D.D., Is the Pulpit Declining in Power, 67; Ought Prohibition to be made a Political Question?.....	481	Stone, George M., D.D., The Physical Factor in Preaching.....	201; 130; 330
Kelsey, Rufus B., D.D., Abounding in Love	58	Storrs, R. S., D.D., The God of Hope, 54; The Hope of Glory.....	422
Kelley, Rev. Thomas, The Prodigal Son.....	157	Stuckenberg, Prof. J. H. W., Current Religious Thoughts of Continental Europe, 89; 181; 276; 369; 457; 518; Is the Pulpit Declining in Power.....	189
King, James M., D.D., Supreme Humility.....	413	Theremin, Dr. F., The Earth Holy Ground.....	45
Little, Rev. Charles E., Biblical Illustrations in the Pulpit.....	302	Thomas, Jesse B., D.D., Is the Pulpit Declining in Power?.....	492
Lorimer, G. C., D.D., Justice and Faith.....	226	Thomas, Rev. William Davy, Celebrated Welsh Preachers.....	259
Luckenbach, Rev. W. H., Life a Breath.....	425	Vail, A. D., D.D., The Coverd of Poine Love	235
Ludlow, James M., D.D., Illustration of Themes, 68; The Lord's Prayer a Model of True Prayer, 247; Holiday Services.....	531	Valentine, M., D.D., Ministerial Education.....	5
Matthews, Rev. John, The Vitality of Vision.....	522	Van Dyke, Henry J., D.D., Positive Preaching 79; Preaching Sin and Salvation, 171; The Blasphemy Against the Holy Ghost.....	514
McArthur, R. S., D.D., Cowards in Battle.....	272	Waite, Rev. Joseph M., Heaven.....	477
McNulty, Joseph M., D.D., Casting Shadows in Life.....	509	Weidner, Prof. Keverle F., On the Epistle to the Romans.....	22
Morgan, Rev. C. H., Successful Foes of Spiritual Life.....	60	Wells, Rev. Newell Woolsey, The Bound Christ Triumphant.....	152
Pascal, D. V. G., The Christian Life a Reproduction of Christ's Life.....	239	Wheeler, D. H., D.D., Common Sense in Preaching.....	195
Pentecost, George F., D.D., The Evangelization of our Cities.....	291; 392; 474	Wildar, Prof. Alexander, Words with their Workings.....	200
Pierson, Arthur I., D.D., Leaves from a Preacher's Note-Book, 35; 132; 316; 404; 502; Missionary Field.....	65; 162; 234; 351; 437; 534	Winchell, Alexander, Prof., Why should a Clergyman acquaint himself with Science?.....	105
Raffensperger, Edwin B., An Eloquent Sermon Misapprehended.....	166	Wylie, J. M., McElroy, Short Pastorates.....	354
Robinson, Charles S., D.D., The Praise Service.....	165; 449; 537		
Schaff, Philip, D.D., Recent Theological Literature in Germany.....	384		
Scott, William A., D.D., The Hope of Republics.....	431		
Sherwood, J. M., D.D., The Prayer-Meeting Service, 62; 159; 251; 347; 428; 526;			

INDEX OF SUBJECTS.

	PAGE.		PAGE.
Amusement Question, The, The Positive side of, by Rev. F. E. Clark.....	356	Germany, Recent Theological Literature in, by Phillip Schaff, D.D.....	384
An Anxious Query Answered, by Hugh Smith Carpenter, D.D.....	424	Glory, The Hope of, by R. S. Storrs, D.D.....	422
Astronomy, Practical, by Royal Hill, 96; 188; 280; 372; 464; 552	552	God's Voice in the Cool of the Day, by Leonard W. Bacon, D.D.....	152
Belief Controlled by the Will, W. C. Conant, 263	263	Gospel, The, for Ashdod, by a South Carolina Pastor.....	168
Bible Chronology, by Howard Crosby, D.D.	71	Gospel, The Propagation of, Along the lines of Kindred and Friendship, by Rev. Benjamin Wisner Bacon.....	518
Biblical Illustrations in the Pulpit, by Rev. Charles E. Little.....	302	Heaven, by Rev. Joseph M. Waite.....	417
Christ, The Bound, Triumphant, by Rev. Newell Woolsey Wells.....	148	Holding Forth the Word, by Alexander Blackburn, D.D.....	56
Christian Science, by Rev. Stacy Fowler.....	134	Holy Ghost, The Blasphemy Against, by Henry J. Van Dyke, D.D.....	514
Cities, Evangelization of our, by George F. Pentecost, D.D.....	291; 392; 474	Homes, Better, for the Working Classes, by Rev. G. H. Smyth.....	120
Common Sense in Preaching, by D. H. Wheeler, D.D.....	195	Hope, The God of, by R. S. Storrs, D.D.....	54
Conversion and Regeneration, by Rev. J. M. Frost.....	341	Hope, The, of Glory, R. S. Storrs, D.D.....	422
David's Dependancy, by Rev. J. C. Allen.....	157	Humility, Supreme, by James M. King, D.D.....	413
Divorce Question, The, Important Features of, by Rev. Samuel W. Dike.....	384	Isaac's Meditations at Eventide, by Leonard W. Bacon, D.D.....	244
Drinking Usages, The, by Theodore L. Cuyler, D.D.....	319	Illustration of Themes, No. VIII., by James M. Ludlow, D.D.....	257
Earth, The, Holy Ground, by Dr. F. Theremin.....	45	Justice and Faith, by G. C. Lorimer, D.D.....	226
Ecclesiasticism, by F. C. Sparhawk.....	215	Lay Criticism on the Ministry, and The Methods of Church Work, No. IX., by ex-Postmaster General Thomas L. James, and Hon. S. S. Cox.....	444
Evangelist, The Most Unique, by W. C. Conant.....	422	Lazarus at the Table with Jesus, by Rev. John Edgar Johnson.....	343
Evangelization of our Cities, by George F. Pentecost, D.D.....	291; 392; 474		
Faith and Justice, by G. C. Lorimer, D.D.	226		

PAGE.	PAGE.
Leaves from a Preacher's Note-Book, by A. T. Pierson, D.D., 35; 122; 218; 316; 404; 501	Providence Illustrated, by J. M. Ludlow, D.D., 257
Life a Breath, by Rev. W. H. Luckenbach, 425	Psalms, Studies in the, by John DeWitt, 31; 471
Life, the Christian, A Reproduction of Christ's, by Theodore Christief, D.D., 239	Pulpit, The, Symposium on: "Is the Pulpit Declining in Power? If so, What is the Remedy?" J. A. Brodus, D.D., 15; Herrick Johnson, D.D., 97; Prof. J. H. W. Stuckenborg, D.D., 189; Jesse B. Thomas, D.D., 493
Love, Abounding in, by Rufus B. Kelsey, D.D., 58	Regeneration and Conversion, by Rev. J. M. Frost, 341
Love, Divine, The Covert of, by A. D. Vail, D.D., 235	Republics, The Hope of, or the Elements of Permanence in Modern Civilization, by William A. Scott, D.D., 431
Material, The, and the Spiritual, by Howard Crosby, D.D., 222	Romans, Epistle to the, Symposium on, No. VII., by Prof. Revere F. Weidner, 22; No. IX., Prof. J. B. Grubb's, 306
Memory, a Christian, by J. M. English, D.D., 156	Sabbath-School Bible Study, by D. S. Gregory, D.D., 114; 205; 465
Ministerial Education, Symposium on: Are the Present Methods for the Education of Ministers Satisfactory? If not, how may They be Improved? M. Valentine, D.D., 5; John Hall, D.D., 124; T. T. Eaton, D.D., 200	Saints' Rest, The, by W. F. Gil, D.D., 524
Missionary Field, The, by A. T. Pierson, D.D., 163; 162; 254; 351; 437; 534	Science, Why Should a Clergyman acquaint Himself with, by Prof. Alexander Winchell, L.L.D., 105
Originality and Imitation, by W. F. Gil, L.L.D., 74	Scriptures Misquoted, by Talbot W. Chambers, D.D., 37; 220
Paul the Chief of Sinners, by T. W. Chambers, D.D., 72	Sermon, An Eloquent, Misapprehended, by Edwin R. Raffensperger, D.D., 166
Paul's Visit to the Nursery, by Karl Gerok, D.D., 141	Shepherd-Faithfulness, The, of the Son of Man in Seeking the Lost, by Theodore Christief, D.D., 374
Pastorates, Short, by Rev. A. McElroy Wylie, Physical Factors in Preaching, George M. Stone, D.D., 20; 130; 300	Short Pastorates, by Rev. A. McElroy Wylie, 354
Prayer, the Lord's, a Model of True Prayer, by James M. Ludlow, D.D., 247	Sin, the Genesis of Human, by Rev. W. S. Plummer Bryan, 407
Prayer-Meeting Topics for 1886, 529	So'omon's Experience, by Rev. Joseph Hollingshead, 521
Preaching, Common Sense in, by D. H. Wheeler, D.D., 195	Spiritual Life, Successive Foes of, by Rev. C. H. Morgan, Ph. D., 60
Praise Service, The, by Charles S. Robinson, D.D., 165; 440; 537	Spiritual Wrestling, by Rev. William Green, Stephen, The Stoning of, by R. L. Dabney, D.D., 39
Preconception, Dangers of, by Rev. James L. Elderidge, 345	The Evening and the Morning, by Leonard W. Bacon, D.D., 51
Preserving Fire, by James B. Converse, 249	The Vitality of Vision, by Rev. John Matthews, 522
Problem of the Age, The, by President D. S. Gregory (Baccalaureate), 330	Welsh Preachers, Celebrated—The Rev. Thos. Jones—by Rev. Wm. Davy Thomas, 259
Prodigal Son, The, by Rev. Thom's Kelly, 157	Words with their Workings, by Prof. Alexander Wilder, 209
Prohibition, Symposium on: "Ought Prohibition to be made a Political Question? If so, with what Limitations?" No. III., by Daniel Curry, D.D., 111; No. IV., by Joseph Cook, 285; No. V., by Howard Cro by, D.D., 373; No. VI., by Herrick Johnson, D.D., 481	

INDEX OF MINOR ARTICLES.

PAGE.	PAGE.
Afflictions, Providential, 161	Homiletic Review for 1886, 435; 547
Alarm to the Careless, 63	How God's People are Kept, 83
Ashamed, Ye Shall not be, 175	Using the Poor, 85
Believers Pardoned yet Chastened, 174	Immorality and Crime, 84
Bible, The Judgment, 265	Influence After Death, 527
China Inland Mission, 534	Saved, The Almost, 159
Choirs, Church, 264	Light, Supernatural, 270
Church Accommodations in London, 1761; in New York, 365	Line, The Contentment, 435
Christian? What is it to be a, 253	London, The "Social Evil" in, 274
Confessions of Dying Men, 528	Ministers, Secular Culture of, 173
Conversion, Delay of, Dr. Spencer's Startling Figures, 180	Mission, The Problem of and its Solution, 162
Conversion, Delay of, Dr. Spencer's Startling Figures, 180	Missionary Texts, Themes and Thoughts, 162; 254; 351; 437; 534
Cowards in Battle, 272	Moderate Drinking, 452
Congo, Free States, The, 437	Mourning and Murmuring, 362
Criticism of a Sermon plan, 360	Music, English Church, 265; 446
David's Recourse in Trouble, 65	Opium Evil, The, 545
Decision, Christian, 62	Opium Smoking, 179
Exquisitely Finished, 450	Parentage, Spiritual, 175
Faith, an Act and a Life, 363	Parent, The Obligations of the, 543
Familial, Decay of Religion in, 251	Pastors, Leaders not Drivers, 448
Family Religion and National Prosperity, 476	Pastoral Visitation, 265
God's Disciplinary Dispensations, 514	Played Out, 80
God, Giving and Taking, 363	Plagiarism, 77
God's Helping Hand, 232	Poor Man's Gospel, The, 526
Heaven, Citizenship in, 251	Positive Preaching, 79
Heart, The, and The Ear, 450	Power, An Abuse of, 268
Hold Fast, 255	Prayer, Faults in, 63

PAGE.		PAGE.
	Prayer-Meetings—How to Conduct Them—	
	Views of D. S. Van Dyke, Pierson and	
	Robinson..... 76	
	Prayer-Meeting Topics for 1886..... 529	
	Preach the Word..... 449	
	Preacher, The Man-Pleasing..... 173	
	Preaching, Magnify the Office of..... 443	
	Preaching, The Spiritual Element in..... 269	
	Preaching, Spiritual Power in..... 367	
	Preaching Sin and Salvation..... 171	
	Preparation of Sermons..... 81	
	Providence..... 257	
	Remorse..... 69	
	Repeating Sermons..... 269	
	Repentance..... 69	
	Robbing God..... 526	
	Samuel, The Call of..... 271	
	Scraps, Preserving..... 358	
	Sermons, Short..... 267	
	Self-Judgment and God's Judgment..... 82	
	Sermon, Repeating an Old..... 446	
	Sinner's Conversion, History of..... 451	
	Sin, The Destructiveness of..... 169	
	"Social Evil," The, in London..... 273	
	Spirit, The Fruit of the..... 94	
	Unity, The, of Faith and of Believers..... 159	
	Varley, Rev. Henry, the Evangelist..... 442	
	Vicarious Suffering..... 70	
	Waiting..... 82	
	Where is He..... 450	

HINTS AT THE MEANING OF TEXTS.

PAGE.		PAGE.
	As the Heart is so is the Ear..... 450	
	Believers Pardoned, yet Chastened..... 174	
	Burden-Bearing..... 271	
	Christ our Peace..... 543	
	Cowards in Battle..... 272	
	Faith an Act and a Life..... 353	
	God's Disciplinary Dispensations..... 544	
	God Giving and Taking..... 363	
	God's Time of Salvation and the Devil's..... 364	
	Happiness in Drawing Near to God..... 544	
	Heaven Taken by Storm..... 544	
	History of a Sinner's Conversion..... 451	
	How can a Man be Born when he is Old?..... 364	
	How God's People are Kept..... 83	
	How Spiritual Sepulchres may be Emptied..... 271	
	Inconsistency and Incompleteness..... 452	
	Mourning and Feasting..... 452	
	Mourning and Murmuring..... 362	
	Obligations to the Heathen..... 451	
	Parent, The Obligations of the..... 543	
	Recognition of an Unaccomplished Purpose..... 170	
	Rest..... 83	
	Self-Conquest..... 271	
	Self-Judgment and God's Judgment..... 82	
	Sermon to Children..... 84; 271	
	Spiritual Parentage..... 175	
	Supernatural Light..... 270	
	The Gospel an Obligation and a Benediction..... 271	
	The Last Change..... 82	
	Waiting..... 83	
	Where is He..... 450	
	Ye Shall Not be Ashamed..... 175	

PREACHERS EXCHANGING VIEWS.

PAGE.		PAGE.
	A Tight Place..... 358	
	Church Choirs..... 264	
	English Church Music..... 265; 446	
	Liquor Selling in Maine..... 170	
	Late at Church..... 78	
	Ministry, The Attractions of..... 171	
	Pastoral Visitation..... 265	
	Paul as the Chief of Sinners..... 78	
	Plagiarism..... 77	
	Prayer-Meetings, How to Conduct..... 76	
	Practical Church Union..... 266	
	Positive Preacher..... 358	
	Preserving Scraps..... 358	
	Short-Hand for Ministers..... 170	
	Spiritualism..... 448	
	The Judgement Bible..... 266	
	The Old Sermon Again..... 446	
	The Use of That..... 447	
	Type Writer..... 170	

EDITORIAL NOTES.

PAGE.		PAGE.
	Conversion, Delay of..... 180	
	Homiletic Review for 1886..... 455; 547	
	Judgment, In Abatement of..... 456	
	Ministers, Health of..... 368	
	Only a Waiter's Opinion..... 548	
	Philosophy, Christian, American Institute of..... 87	
	Questions in Homiletic and Pastoral Theology..... 548	
	Religion and Theology..... 548	
	Spencer, I. S., D.D., Sermons on The Delay	
	of Conversion..... 180	
	Temperance Men, Things which make them	
	Mad..... 368	
	Tobacco an Enemy to Nerves..... 457	
	Too Far Beyond Us..... 548	
	What we would like the Coming Party to	
	Advocate..... 347	

QUERIES AND ANSWERS.

PAGE.		PAGE.
	Pater, A, in Trouble Answered..... 88	
	Prohibitionist, Anti, How meet his Objection.. 87	
	Richter, The Expanse of The Heavens..... 88	
	Time spent on a Sermon..... 89	

LIVING ISSUES.

PAGE.	PAGE.		
Church Accommodations in London.....	176	"Moderation" on the Drink Question.....	472
Church Accommodations in New York.....	365	New York, Church Accommodations in.....	395
"Drink Question," The, "Moderation" on.....	452	Opium Evil, The.....	545
Housing the Poor in London and New York.....	85	Opium Smoking.....	379
Immorality and Crime, Why on the Increase.....	84	"Social Evil," The, in London.....	273
London, Church Accommodations in.....	176	The Courts Instruments of Injustice.....	546
London, The "Social Evil" in.....	273		

CURRENT LITERATURE.

PAGE.	PAGE.
I. CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.	
Germany.....	189; 181; 276; 369; 548
Russia.....	185; 457
Switzerland.....	185; 457
II. A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.	
GREAT BRITAIN:	
Bismarck, Prince, Edinburgh Review.....	95
Catholicism and Historical Criticism, Contemporary Review.....	279
Christianity, The Alexandrian Type of, British Qy.....	95
Coptic Churches of Egypt, The, British Qy.....	279
Nature, The Uniformity of, Nineteenth Century.....	463
Religious Error, Cardinal Manning's Reply to Principal Fairbairn.....	464
Socialism and Atheism, Contemporary Review.....	95
UNITED STATES:	
Aboard and Abroad, by Dr. Breed, noticed.....	186
America and the Vatican, W. W. Astor, North American Review.....	462
Atonement of Christ, The, by Dr. Pendleton, noticed.....	186
Atonement, The Doctrine of, by Dr. R. Crooks, Methodist Review.....	95
Astronomical Mysteries, by E. F. Barr, D.D., Bibliotheca Sacra.....	187
Assyriology, by Prof. Francis Brown, noticed.....	94
Christ and Christianity, by Philip Schaff, D.D., noticed.....	461
Christianity, Has it Benefited Woman, by Elizabeth Cadly Stanton and Bishop Spaulding, Art. in North American Review.....	94
"Christian Thought," noticed.....	185; 463
Commerce, Civilization and Christianity, by Dr. W. Barrows, Andover Review.....	462
Daniel, The Prophet, by Dr. Pusey, noticed.....	186
England, Inhuman Crimes in, by Cardinal Manning, North American Review.....	371
George Eliot's Poetry, by Rose Elizabeth Cleveland, noticed.....	186
Genesis, Scriptural and Extra-Scriptural, by Jesse B. Thomas, D.D., in Christian Thought.....	95
Homiletics, Modern, Southern Presb. Review.....	95
Howard, the Christian Hero, by Laura C. Holloway, noticed.....	186
Huguenot Emigration to America, History of, by Dr. Chas. W. Baird, noticed.....	93
John, St., Studies in Gospel of, noticed.....	94
Leibnitz, The Theodicee of, by Prof. Torrey, Andover Review.....	462
Life, The Light of, by J. L. Batchelder, noticed.....	94
Mental Science, by Prof. Edward J. Hamilton, noticed.....	461
Mill's Use of Buddhism, by Prof. Pick, Bib. Sacra.....	462
Movements of Religious Thought in Britain in the 19th Century, by Dr. Tullock, noticed.....	461
New England Theology, by Herman Lincoln, D.D., Baptist Qy. Review.....	371
New Testament, Corruptions of, by H. L. Hastings, noticed.....	187
Oldest Church Manual, The, by Dr. Schaff, noticed.....	92
Parker's Apostolic Life, Volume III., noticed.....	462
Prayer and its Remediable Answers, by Dr. W. W. Patton, noticed.....	461
Reformed Church in America, Centennial of the Theo. Sem. of the, notice of.....	93
Reformation, The Period of the, by Ludwig Häusser, noticed.....	461
Reforms in Theological Education, Baptist Qy. Review.....	371
Skepticism and Woman, by W. W. Patton, D.D., art. in New Englander.....	187
Smith, Chapin, and the Baptists, notice of.....	93
Surprise on the Soul, by Dr. Hugh Smith Carpenter, noticed.....	461
Unity, Catholic, The Restoration of, art. in American Church Review.....	94

SERMONIC CRITICISM.

PAGE.	PAGE.		
Dare to Repeat.....	269	Positive Preaching.....	79
Exquisitely Finished.....	450	Power, the Abuse of.....	268
Fag-end of the sermon.....	549	Preach the Word.....	449
Foolish and Unlearned Questions.....	541	Preaching Sin and Salvation.....	171
Leaders, Not Drivers.....	448	Preparation of Sermons.....	81
Magnify the Office of Preaching.....	448	Secular Culture of Ministers.....	172
Man-Pleasing Preacher, The.....	173	Short Sermons.....	267
Plan of a Sermon Criticised.....	360	Spiritual Element in Preaching, The.....	269
Played Out.....	8	Spiritual Power in Preaching.....	361
Poor Sermons on Rainy Sundays.....	362	Strike While the Iron is Hot.....	173

HOLIDAY SERVICES.

	PAGE.		PAGE.
CHRISTMAS: The Fulness of Time.....	531	THANKSGIVING: Family Religion the Basis of	
do The Star of Bethlehem.....	530	National Prosperity.....	436
do The Mystery Manifest.....	530	do God's Disciplinary Providence a Reason for Thanks-	
do Christmas Thoughts.....	531	giving.....	436
NEW YEAR: The Day of Settlement.....	533	do A Nation's False and True	
do Retrospect and Prospect.....	532	Reliance.....	436
do Time Reckoned.....	531	do The True Strength of a Nation	
do New Year Thoughts.....	533	Thoughts.....	436
THANKSGIVING: The Hope of Republics.....	431	do Thoughts on Thanksgiving..	437
do The Contentment Line.....	435		

TEXTUAL INDEX.

	PAGE.		PAGE.		PAGE.		PAGE.
Genesis: 5.....	57	Psalms xcix: 8.....	174	Matt. xii: 12.....	366	Eph. vi: 1, 4.....	141
iii: 1-6.....	497	cxix: 59-60.....	431	xvi: 26.....	429	vi: 5.....	271
iii: 2.....	45	" 129.....	348	xvii: 14-19.....	324	vi: 12.....	61
iii: 8.....	158	Prov. i: 10.....	84	Mark i: 9.....	534	Phil. i: 21.....	239
xviii: 5.....	175	vi: 1.....	349	ix: 44.....	249	ii: 9.....	53
xviii: 19.....	543	x: 7.....	84	Luke vii: 22.....	526	ii: 5.....	333
xxi: 19.....	276	xiii: 20.....	273	viii: 18.....	450	iii: 19.....	56
xxiv: 63.....	244	xvii: 27.....	38	ix: 57.....	428	iii: 13, 14.....	532
xlvi: 8.....	531	xviii: 18.....	35	xv: 11-32.....	157	iii: 20.....	251
xlviii: 8.....	531	xxiii: 7.....	333	xxi: 10.....	133	Col. i: 26.....	530
Lev. i: 3.....	37	xxviii: 24.....	221	vii: 11.....	450	i: 27.....	422
v: 3.....	37	xxix: 25.....	539	xii: 11.....	271	1 Thess. vi: 21.....	253
v: 12.....	35	Eccles. vii: 2.....	452	xii: 2.....	343	1 Tim. ii: 15.....	721
viii: 33.....	226	ix: 18.....	169	xiii: 5.....	413	iii: 2.....	545
x: 3.....	362	xii: 9.....	526	xiii: 7.....	544	iii: 15.....	176
Josh. xxiv: 15.....	62	Canticles v: 16.....	544	xv: 22.....	349	vi: 8.....	435
Num. xxxii: 23.....	179	Isa. xxxii: 2.....	235	xvii: 12.....	148	Heb. iv: 4.....	82
Deut. i: 17.....	546	xxxii: 11.....	63	Acts vii: 59.....	59	iv: 15.....	364
xxiii: 2.....	168	Jer. i: 20-28.....	347	xvii: 31-34.....	253	ix: 27.....	528
xxxiii: 11-12.....	429	ix: 23, 24.....	436	xxiv: 25.....	428	x: 25.....	395
1 Sam. iii: 1.....	84	Eze. xii: 19, 20.....	341	xxvi: 28.....	159	x: 38.....	393
xxx: 6.....	65	Dan. vi: 23.....	425	Rom. ii: 14-16.....	451	xii: 1.....	527
1 Kings viii: 18.....	176	Hosea vii: 8.....	452	i: 17.....	226	xii: 6.....	364
2 Kings v.....	132	Joel i: 4.....	60	ix: 11.....	175	James iv: 3.....	63
v: 11.....	345	Amos iv: 7.....	161	xiv: 13.....	319	1 Peter i: 5.....	83
2 Chron. iv: 3.....	221	Zech. xiii: 11, 12.....	271	xv: 13.....	54	1 Peter v: 8.....	544
Ezra vii: 6.....	252	Mal. iii: 8.....	526	xx: 12.....	533	2 Peter i: 11.....	150
Job i: 21.....	393	iv: 5, 6.....	251	1 Cor. ix: 17.....	439	1 John iii: 20.....	82
xiv: 16.....	424	iv: 6.....	436	2 Cor. vi: 17.....	364	1 John ii: 2.....	134
xiv: 14.....	83	Matt. iv: 4.....	222	vii: 2.....	364	Rev. xiii: 11.....	67
xxx: 25.....	83	v: 5.....	349	ix: 17.....	452	xiv: 6.....	438
Psalms viii.....	31	vi: 9.....	247	Gal. iv: 4.....	531	xvii: 4.....	133
xxxii: 8.....	221	xi: 12.....	544	v: 22, 23.....	64	xix: 11.....	417
lxxiii: 28.....	544	xii: 28.....	83	ii: 14.....	543	xx: 12.....	533
lxxvii: 9.....	272	xii: 29.....	271	Eph. iv: 5, 6.....	159		