

THE HOMILETIC MONTHLY.

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE,
DISCUSSION OF LIVING ISSUES, AND
APPLIED CHRISTIANITY.

VOL. VIII.—OCTOBER, 1884.—No. 13.

SERMONIC.

PAUL'S PRAYER.

By BISHOP H. W. WARREN [METHODIST],
DENVER, COLORADO.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom, etc.—Eph. iii: 14-21:

WHICH apostle do you think is most dearly loved by the Holy Catholic Church? There is Thomas, whose hesitating caution stripped one great doubt from a most important doctrine, and established the fact of the Lord's resurrection on the firmest possible basis. There is Peter, whose very fall from emphatic declaration of superior devotion to the most craven and abject denial of his Lord, shows him to be a man of like passions with ourselves; and hence his attainments of grace are possible to us. There is John, by nature passionate and furious—so much so that the Lord named him in accordance with his nature, a son of thunder—a nature shown by his desire to call down heaven's lightnings to destroy a whole village, some of whose inhabitants had done discourtesy to his Lord; and yet he became so sweet and lovely that he seems the very embodiment of the

sweetness of grace. And there is the apostle Paul, burning with more zeal, enduring more hardships, writing with more power, a greater factor than any other in that early marvellous spread of Christianity, because he had a more cultured mind—more gifts, graces, and usefulness to consecrate to the work. Yes, the Church is agreed that the apostle Paul is their greatest favorite, greatest inspiration and incentive to grandest work. It has often been said that in the long calendar of saints Methodism recognizes only or chiefly St. Paul as a Methodist saint. Most gladly would I believe it true that every Methodist was filled with his spirit of heroic sacrifice for the conversion of the world.

Of Paul's writings, which is most dearly loved? There is that Epistle to the Galatians, a little fragment of the Gallic race that drifted on the tides of emigration into Asia. They are of the same blood and mercurial characteristics as the French and Irish, ready to pluck out their eyes to serve a friend, and quickly bewitched from obeying the truth. There is that Epistle to the Philippians, so tender and exquisitely loving, that we seem to hear the voice of Jesus weeping over Jerusalem. Then

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

there is the Epistle to the Romans—forged links of iron logic, strong enough to hold a recreant world to the throne of God, with more sublime truths dropped as mere parentheses than can be gathered out of volumes of other men; while along these links of logic, and over these parenthetical expressions, leaps a line of electric fire, till the iron changes into soul, and that which seemed strong as iron becomes stronger as emotion. The Epistle to the Romans showed man at his best, by the help of the visible creation and the Mosaic law. But Ephesians shows man at his best, as helped by the Creator, saved by Christ, and aided by the Holy Ghost. God hath raised us up and made us to sit together in heavenly places with Christ Jesus. To this end, He has used the same power to usward that He used when He raised Jesus from the dead, and set Him on high, far above all principality and power that is named in this world or in that which is to come. And He has done this that He may show us unto the ages to come, in the heavenly places, as the outcome of the exceeding greatness of His power to usward which believe. All the optimists of this world have views of man that are meagre and poor, stunted and dwarfed, mutilated and malformed, compared with the views of incomprehensible greatness that the Bible offers when man, nature and God, in the exercise of His highest attributes in intensest activity, join to lift men up.

What is the process whereby God seeks to train men? It is a process of *external help*. Many a man is ready to say: "Let me develop myself; let me be dependent on no outside help. I wish to be a self-made man." Pitiably pride! He can never develop a breath without an ocean of air, or power to creep without a world to crawl on; he can never develop a power of mind without a universe as a ladder on which to climb; he can never develop a moral force without the infinite God to give him the idea and set up standards, a suffering Christ to remove obstacles,

and the Holy Ghost to give him daily comfort and help. On the same principles by which he develops the babe into boyhood, the boy into immature manhood, God develops immature manhood into the perfect stature of manhood in Christ Jesus.

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by
round."

The grandest picture in the history of our race is Omnipotence prostrate in Gethsemane, and dying on the cross to help men. The next grandest is Paul in a dungeon in Rome, forgetful of all possible personal ills, and helping the whole Ephesian Church to heights of manhood beyond the dreams of their highest ambitions. The universe is one. No man liveth unto himself, and no man dieth unto himself.

Paul bows his knees and prays God to "grant" something to the Ephesian Church. According to what measure? Not of their desires, or capacities, or even needs, but "according to the riches of his glory." Kings grant royally. There is a legend that Alexander told a friend to go to his treasurer and get what money he wanted. The treasurer soon came, in great indignation, to say that this friend had abused his confidence, and ought to lose his head. "Why, he has asked for \$40,000,000!" "No," said Alexander, "he honors me by asking largely; he estimates my ability, and exalts my friendship. Pay the draft." We come to One who is richer in worlds than the ocean shore is in grains of sand, with ability to multiply these worlds by infinity by a word; and we should say to our soul,

"Thou art coming to a King!
Large petitions with thee bring,
For His grace and power are such,
Thou canst never ask too much."

Can we estimate the fulness of the riches of His glory? "God endured with much long suffering the vessels of wrath fitted to destruction to make known the riches of his glory." All that God has borne from sinners is set as a symbol to signify the vast riches of His

glory. All the scoffs and sneers of wicked men; all the vileness a deluge could not wash away; all the efforts to tear down His kingdom; all the contumely heaped upon His perfect Son; all the shame of nakedness; all the agony of scourging, of mockery, of nailing to the cross; all the unforgivable blasphemy against the Holy Ghost—all patiently endured to give men some significant symbol of the vast riches of His glory. No wonder Moses could not see it and live.

According to this measure grant—what? “To be strengthened with might by his Spirit in the inner man.” Exactly what men need. That is our point of weakness. Peter—weak before a girl, profane when he was in no danger, laying up for himself bitter weeping when there was no occasion—only needed to be strengthened with might by the Spirit in the inner man to face a hostile nation and bring a Pentecost.

The Gospel is philosophic. It does not propose to give men what could be of no use, as coin to a child, knowledge to weak sinners, the power of nitroglycerine to careless boys; but to begin at the right point and develop character; to train manhood; to make a strong foundation; to enable a man to develop himself. The only possible salvation for man is strength to cling to principles, hold to promises, and never let go of God.

The highest truth of this magnificent prayer is brought out by a bit of exegesis. It turns on the word *ὅτι*, that. It is not a connective, but a causative particle. It means, “in order that.” Each petition is a step in order to a higher. The child learns to creep, not as a final mode of locomotion, but in order to stand; learns to stand in order to walk; to walk, in order to run and leap. He learns his a, b, c, not as an end of learning, but in order to read. He saves cents in order to have dollars; single dollars, in order to have thousands. So let this same mind be in you which was in Jesus Christ, in order that you may share His glorious exaltation. Be strengthened “in order that

Christ may dwell in your hearts by faith.” O blessed word of permanence and continuous abiding! Too many are content with transient and infrequent visits from their Lord. They have not even the privileges of Mary and Martha of the abiding for a week at a great annual feast. The visits are as rare as angels' comings; and the men are not sufficiently strengthened by the Spirit to retain by faith the divine Comer. The strengthening is the first step of every Christian life. It comes to a man when he goes forward for prayers, when he first opens his heart to his pastor or Christian friend. If he go on, it is to receive Christ by faith. And ever after then he may claim the promise of Christ: “My Father will love him, and we will come unto him and make our abode with him.”

Third step. Strengthened, in order to Christ's indwelling, in order that “ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge.” Naturally stability follows a strengthening. The Christian life is not an airy imagining; not a varying opinion. Its foundation is the Rock Christ Jesus. Its structure is “rooted and built up in him and established in the faith.” “To present you holy and unblamable and unreprouvable in his sight, grounded and settled, and not moved away from the hope of the gospel.” Lives fashioned on expediency are weathercocks that simply tell which way the popular wind blows; our opinions shift as the fickle public changes leaders; but lives conformed to eternal principles change only to grow greater in the lines already fit to be immortal. Nearly all streams know their summer scarcity, if not utter drouth. Only those that have their sources in the mountains, so high that the everlasting snow makes their tops glorious, can keep perpetually full. The hotter the summer, the brighter the sun, the fuller their ever green banks. The only perpetually full-banked stream in the universe

is love. It flows from heights higher than earth. It is the river of life in heaven. It so richly waters the trees there that mere leaves are sufficient for the healing of whole nations. It comes down to earth in such fulness that

" Its streams the whole creation reach,
So plenteous is the store—
Enough for all, enough for each—
Enough for evermore."

The more arid the wastes of the heart, the more love it can receive. The richer the growth of the soul, the more of the water of life can it utilize and absorb.

It is singular that the result of God's special training is love. Natural again. The prize is to correspond with the training. Men expect from the toil of the gymnasium and the dust of the arena, not scholarship, but strength; from the discipline of the scholar, not music, but mental acumen. So from spiritual strengthening and Christly indwelling love results. To what extent? To fully comprehend, as the glorified saints do, the breadth and length, the depth and height of the love of Christ, which passeth knowledge. Here is an object to fill the ambition of an archangel. Christ did not die for any small thing, merely to get a few shrivelled souls penned into a place of light and of luscious fruit, but to bring many sons unto glory, who should be fit to sit with Him on the throne of the universe.

This love passeth knowledge. Assuredly wherever God works the result passeth the knowledge of men. Who ever knew all about a rose petal, or the brain of an ant, or the wing of a fly? There is not a sunbeam in infinite space, nor a mote that floats therein, that does not surpass the knowledge of man. We go down to the minute, and up to the vast, but our millionths of an inch and our multiplied millions of miles do no more than approximate the one or the other. As much as the glory of colors in the flowers of the earth, or the rainbows of the sky, pass the knowledge of the blind man; as much as the outpoured organ harmonies of Mozart or Handel surpass the

knowledge of the deaf; as much as a brooding mother's love surpasses the comprehension of the babe, so much does God's work at every point surpass our knowledge. How much more must His thought be higher than our thought; and how inconceivably higher must His love be beyond our love! The greatest possible human standard, once or twice attained in centuries of history, is that a man lay down his life for a friend; and God commendeth His love in that Christ died for sinners that were smiting Him in the face.

" My trespass was grown up to heaven;
But far above the skies,
Through Christ abundantly forgiven,
I see Thy mercies rise.
The depth of all-redeeming love—
What angel tongue can tell?
Oh, may I to the utmost prove
The gift unspeakable!"

Paul evidently believes we may prove it, and evidently because he has proved it himself. When, suffering in death, oft scourged, stoned, among false brethren, we ask him how he can stand it, his answer is, "The love of Christ constrains me." It is the secret of Paul's unparalleled work, of his unconquerable spirit. He knew it was not for him only, but the purchased heritage of all Christ's disciples. Oh! soul troubled with darkness, come into the sunshine; troubled with grief, come into the joy; troubled with inefficiency, come into the infinite helpfulness of Christ's love!

But there is another era. What can it mean? Is there another deep beyond this measureless ocean of love? "In order that ye may be filled with all the fullness of God."

Feeling has already been exhausted; but God is more than feeling. He is wisdom, justice, holiness or conformity to law. He desires to fill all our little vessels out of His infinite oceans; to crowd all our capacities from His inexhaustible fullness. God tries to come to all our faculties. He has put within us a perception of beauty; and to fill it. He makes the dewdrop to mirror the starry heavens; has created violets,

forget-me-nots and roses all over the earth; He has transfigured the storm with rainbows; made animal life microscopically exquisite, and even made the winter's snow as beautiful as thought can conceive. He has put within us a perception of music, and has fitted the air to communicate ten thousand liquid melodies so freely that a single lark can shake twenty tons of air with delicious vibration. He has put within us a perception of grandeur, and to fill it He has lifted up through a thousand years the gigantic tree, has crowned the lofty mountains with perpetual snow, and set the stars in their unthought infinitude of space. God comes to all men. To some He is only a trouble, a sense of unrest, because of unlikeness to His perfectness; to others He is a forgiving God; to another He comes with cleansing power; to another with exhaustless comfort; to another with all the divine attributes.

The saints above must have every want met, every capacity filled, every power developed, and then every enlargement satisfied. Paul said to the Philippians: "My God shall supply all your need, by Jesus Christ." It would be treason to truth to suppose that meant simply bodily hunger: it is another expression for being filled with the fullness of God.

Men are capable of receiving help in various degrees. Did you ever see an acorn planted in a little vase? It becomes a dwarf tree. It has all the characteristics of an oak—the roughness of bark, the peculiar manner of putting out limbs, and the regularly-cut leaf. Around it is the ocean of air and the limitless sunlight, but it is cribbed, cabined and confined. It cannot receive much sunlight, much air, much nutriment; it can only add an ounce of matter to itself, and may be comparing itself with itself, and think itself the king of oaks. Another acorn was dropped in the open country. It wrapped its fibres around great rocks, in order to be rooted and grounded in stability. It wrestled with the tempests, it spread roots and arms a hun-

dred feet, and towered into the air, drinking with its myriads of leaves sunshine and air by the oceanful, and appropriating to itself wood by the cord every year.

I have seen a little engine, no larger than a watch, fairly buzzing with steam that it drank out of a little thimble of a boiler; but it was of no sort of use, except as a curiosity. And I have seen an engine with lungs a hundred inches in diameter, and every time it filled them it sensibly altered the pressure in ten great boilers. But it did some work; under the street in one direction, over it in another; through block after block, through story above story, the whole region of machinery and creation leaped into life and fairly sung in its exuberance of power to work. So there be men, supposing themselves to be Christians, who only use some one department of the fullness of God. Some only draw on His forgiveness, and would exhaust it, if it were not infinite; some draw only on His condescension, and prove that to be limitless; some seek only for His joy, and because they will not take His sacrifice, are obliged to suppose their own leaps and spasms to be God's answer. But some come to God for help in all things: for perfect conformity to God's nature, for likeness of the child to the father. Then they fill their great lungs from the infinite treasures of life, love, wisdom and power, till whole blocks, cities, states and countries throb with a new and creative life. How could Paul write so much, and so valued portions of the Bible, and stir two continents in his lifetime, and all ages afterward, had he not set all his faculties to be filled with all the fullness of God?

God only knows the possibilities of the soul that is His own breath. He has put into the dirt a capability of rising into green grass, woody fibre, beautiful rose petals, and luscious fruit; into the rough carbon, capability of being perfect diamond; into useless ore, capability of being a long body for the soul of electricity, thrilling with all that mind can think or heart can feel.

A species of the century-plant, called the maguey, grows in the tropics; grows for years into great thick leaves, broader than two hands, thicker than three, and longer than twenty; and armed with the sharpest thorns. Its juice makes the stupefying *pulque* drink of Mexico. Nothing could be uglier; but, all of a sudden, it shoots up a tall shaft like a small telegraph pole, that crowns itself with a perfect wealth of abundant flowers. So for centuries roll on the dolorous and accursed ages. Men grow into flabby uselessness, they bristle with savage thorniness, they compel the nations to drink the wine of their fermentation. But, all of a sudden, some exceptional man shoots up from the general mass, some Luther, or Wesley, able to reveal that greatness of humanity which God knew all the time was among the capacities of His children. He knows that there are in every man as great possibilities of development, by His help, as have ever been shown by any man.

He only knows the modes of development. Men are ever seeking good or goods by inheritance. God offers them to industry. They pray for results. God answers: "Get them by processes." Men want to vault at once into strength, influence, wealth, heaven. God says, take the steps: creep, stand, walk, run, leap; the way that Abraham, Jesus and the disciples walked must be the way. Infinite power, joined with infinite love, cannot help men but in specific ways—the lawful ways of an ordered universe. It is vain to attempt any other.

God only knows the power of working. Men look at the memory of a Porson, the strategics of Napoleon, the mathematics of a Newton, and despair. But no man need despair of Christian attainment, because of the fullness of power that waits to help men. God speaks, and it is done; commands, and it stands fast. He can make an Abraham, father of the faithful; a John, personator of the love and gentleness of Christ; a Huss, a Luther, a Wesley, a Moody, out of a herdman, a fisher, a

monk, or a carpenter; but the man must take the step, and measureless power teaches every Ephraim to go, holding him by the arms. All these great men have had struggles, not so much to do, as to accept God's way. And, amazed as we are at what God did for them, we should be more amazed if we only knew how much more God would have done for them if they had only let Him. We must always remember that the sufficiency of the power is of God and not of men. He ever waits to fill men with all the fullness of God.

"O little heart of mine! shall pain
Or sorrow make thee moan?
When all this God is all for thee—
A Father all thine own."

Ah, good hearer, how far have you come? How many steps have you taken? You have been strengthened by might by the Spirit in the inner man. Every man has that. The Spirit comes to every man that far, that he may profit withal. By it you have been warned, convicted of unfitness for heaven, unlikeness to God. But the purpose of that strengthening was in order that Christ might dwell in your heart by faith. Has the second step been taken, or is the babe still lying in the cradle, when ability has been offered to walk? Has the third stage been reached—rooted and grounded in love? Know ye the next stage: able to comprehend the breadth and length and depth and height of the love of Christ? Who knows the exuberant joy of being filled with all the fullness of God? At whatever point you are, your only watch-word is progress; your opportunity is through the eternal years; your help is the King of the universe.

Let us join in the doxology of St. Paul: "Now, unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that already worketh in us, unto him be glory in the church that receives and reveals his power, by Christ Jesus, throughout all ages, world without end. Amen."

THE HUMILITY OF JOHN THE BAPTIST.

By S. J. McPHERSON, D.D. [PRESBYTERIAN], IN SECOND CHURCH, CHICAGO.

He must increase, but I must decrease.—
John iii: 30.

JOHN THE BAPTIST had great reason to think highly of himself. He was a priest, a prophet, the predicted herald of the Messiah, and the spiritual leader of his nation. As a priest, descended on both sides from the consecrated family of Aaron, he belonged to the highest caste in the chosen kingdom of Jehovah. At the same time a prophet, like Jeremiah and Ezekiel, he not only held the highest rank, but, by special appointment, he belonged also to that singular order which transcended all rank. *As the authorized representative of God, he revealed the mysteries of heaven to the children of earth. But, by the divinest testimonies, we know that he was even more than a prophet. He was himself the subject of prophecy. Like Isaac and Samuel, he was the child of miraculous promise. An angel heralded his birth, announced his name, and foretold his wonderful career. Isaiah and Malachi had predicted him as the forerunner who should come in the spirit and power of Elijah, to disclose at last the secret of the ages; and he came, bringing joy and gladness, to strike the hour for which so many weary centuries had waited, to point out the very *Man* for whom so many longing generations had watched.

His life, too, was worthy of his mission. In a world composed largely of hypocrites and sensualists, he kept the lowly vows of a Nazarite from his birth. He ate the coarse fare which nature provided, he wore the rough garment of the ascetic, and he spent years in the solitary wastes of the wilderness, communing with the Holy Spirit: his sphere was too high and peculiar to be shared with the crowds of common men. Then, at the fit time, the greatness of his mission and the majesty of his character were acknowledged by multitudes whom he turned back to the Lord

their God. Pharisees and publicans, Sadducees and peasants, the Sanhedrim and the longsuffering people, all alike flocked to hear his vehement words of warning and his startling promise of the approaching King. From the fleshly Tetrarch on the throne to the thoughtless soldier in the camp, men trembled before his fierce summons to repentance; for John was gifted with the inspiration of the Almighty, and his words mastered human hearts, as the hurricane sweeps through the trees of a wood.

Now, in this marvelous origin and character was there no ground for pride? John's generation was full of men who were proud of their birth, proud of their position, proud of their character, proud of their success, proud of their very pride itself! Was John not a *man*, that, with incomparably better excuse for pride, he should feel no pride at all? His own disciples grew jealous and angry when they saw his influence waning before that of One whom he had baptized. It made them envious to see men turning away from their master and beginning to seek Jesus. But with sublime humility John saw his own glory paling before the rising glory of another, not only without bitterness, but with hearty complacency and joy. In all his transcendent greatness there seems now to lurk no taint of earthly egotism, and in the text he proclaims a sentiment which exceeds the inherent powers of fallen man: "He must increase, but I must decrease."

Beggared as we are of such signal humility, it becomes us to inquire how John attained to this unworldly standard of self-abnegation? How did he conquer self and become, like his Master, meek and lowly in heart?

It should be noticed at the outset that, whatever means he used, he did not become humble by mere self-abasement. He makes no allusion to the fastings and vigils in the solitude of the desert. These doubtless had their uses as a protest against the degeneracy of the times, and as a preliminary preparation of his own heart: but they

could no more produce the fruits of humility, than clearing off the forest and plowing the virgin field will insure the fruits of the earth without the help which is hidden in the seed, and the sun.

Nor did John subdue his natural pride by belittling either himself or his work. He by no means pronounced himself inferior to the depraved men around him. He boldly condemned them as a "generation of vipers," and sternly commanded them to submit in penitence to his baptism, as that of God's messenger. He was fully conscious of his grand mission from the moment when he uttered his first recorded word; and he denounced Pharisee and Sadducee, Sanhedrim and Tetrarch, with the same uniform and unsparring sense of superior authority. Absolute truth is the first condition of true humility. It is but feigned pride which leads fawning souls, like Uriah Heep, to disparage themselves. They would fan the flame of flattery in others. Genuine humility requires us to be as true to ourselves as to others. It is just as false to hide our own talent in a napkin as it is to display a talent which does not belong to us. Paul lays down the true principle (Rom. xii. 3): "I say, through the grace that is given unto me, to every man that is among you, not to think of himself more highly than he *ought* to think; but to think *soberly*;" that is, with a sound mind—with a just estimate of himself. But no man can reach this just estimate of himself by any system of mere self-repression; for that course turns a man's eyes inward upon himself, and when a man finds his standard of excellence in himself, you may be sure that every comparison with it will excite his pride. No man can fall below himself, even if he have become contemptible.

I. Among the positive means by which John overcame pride, notice, first, his *cordial acquiescence in the allotments of God's providence*. "He *must* increase," cries John: "I *must* decrease." The word translated "must" expresses what is both inevitable and right. John

sees clearly that he has been appointed to a position of diminishing honor and influence in God's system, and he recognizes the appointment, not only as sovereign and final, but as also just and good. The Master himself more than once used this word to describe His own relation to the divine economy. To His mother and Joseph, when they found Him disputing in the Temple, He said, "Wist ye not that I *must* be about my Father's business?" When the people of Capernaum besought Him not to depart from them, He answered: "I *must* preach the gospel in other cities also, for therefore am I sent." After the resurrection He summed up His whole work in these words: "Thus it is written, and thus it *behooved* [the same Greek word that in the other passages is translated *must*] Christ to suffer, and to rise again the third day." The use of this word by John, then, shows that he yields cheerfully to the immutable purpose of God. Like the centurion, he is a man under authority. He exercises the powers, and submits willingly to the requirements which belong to His station. It is not for a soldier to discuss his rights, or to complain of orders, but to do his duty and practice obedience.

Similarly, John perceives that it is God who determines his relations to all others in the plan of providence. Hence, when his disciples came to him, complaining of the alleged rival baptism of Jesus, he said: "A man can receive nothing except it be given him from heaven." Neither John nor Jesus, as God's subordinates in the work of redemption, could claim independent authority. Both alike were invested with the delegated power of God. Their relative positions, as members of one great body, had been divinely appointed. "For," as Paul says, "God hath set the members every one of them in the body, as it hath pleased him." John appreciates the folly and the sin of attempting to defeat the purpose of God by usurping the place of another. He *must* consent to see his own prestige dwindle out of sight, while his prede-

lined Superior enters into his labors and absorbs his influence. The dignity and power which John received gratuitously must be relinquished to Jesus, without murmur or grudge.

But observe that mere submission is not enough. Submission that is unwilling is, in reality, a form of stoical pride. It bows the head before fatal necessity which crushes resistance, but it conceals in the heart a haughty feeling of rebelliousness. John is no mere fatalist. He does not sullenly surrender to blind force because he must; he gladly yields allegiance to a friendly sovereign. The power over him is the will of his Father. It is God who imposes the obligations of his station, as it is God, also, who is the source of all his distinction and authority. If he speaks, he speaks as the oracle of God; if he ministers, it is of the ability which God giveth; that God—and not John—may in all things be glorified. He approves and sanctions the ways of God as good and upright. He recognizes God as a benevolent Governor. He acquiesces, because he feels that the Judge of all the earth will do right. He does not, like Jonah under the wilted gourd, become the critic of Providence; but, like our Savior, he says, "My Father is greater than I;" "I can of my own self do nothing."

John's principles are of universal application. We are all absolutely dependent upon the gracious power of God. We are not our own masters, but His ministers. We have much reason for thankfulness, much that should lead us to trust in the Lord; but there is nothing of which in our own right we can boast. Pride is an absurdity in such creatures as we. If we dare to entertain it, God humbles us with the challenge: "Who maketh thee to differ from another; and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

II. The second means of developing humility John found in *comparing himself with Christ*. He thus discovered his own immeasurable inferiority. A man's

pride springs from setting too high an estimate upon himself. We overrate ourselves because we do not compare ourselves with the proper standard. All values are relative. Silver is precious when compared with iron, but cheap when compared with gold. Many a man who constitutes himself a hero among the weak and ignorant, is meek enough in the presence of the great. For example: Job, while he measured himself against his three friends, was ever righteous in his own eyes. He declared: "My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live." But when the Lord appeared to him he said: "Now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes!" In like manner, John the Baptist must have known, if he had stopped to consider, how superior he was to the crowds who flocked to his baptism. But he did not find his standard of comparison among his fellow-men. He might have used Paul's word to the Corinthians: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." John's sole standard was Jesus, the only true ideal of manhood. "He must increase—I must decrease." He—I—are the terms of John's comparison.

Consider for a moment the language with which in this chapter John describes the surpassing greatness of Christ. John is the forerunner; Jesus is the One that, coming after him, is preferred before him. John is a voice crying, "The kingdom of heaven is at hand;" Jesus is the heavenly King Himself. John, indeed, baptizes with water, the *symbol* of purification; Jesus baptizes with the Holy Ghost, the *agent* of cleansing. John comes to preach repentance; Jesus comes with His winnowing fan actually to purge out the chaff and to garner in the wheat. John is a moralist, who warns the sinners of Israel not to trust in

Abraham for salvation, but to bring forth fruits meet for repentance; Jesus is the Lamb of God that taketh away the sin of the world. John comes in the spirit of Elijah; Jesus is the Christ. John is a man sent from God; of Jesus the voice from heaven proclaims: "This is my beloved Son, in whom I am well pleased."

Then, if the closing portion of the chapter be, as it appears to be, a continuation of the Baptist's words, and not a comment by the Evangelist, the contrast is drawn still more closely. John confesses himself to be of the earth, earthy; Jesus is from heaven, and above all. John is a witness to testify the Word of God which came to him in the wilderness; Jesus testifieth what He hath seen and heard, and speaketh the very words of God himself. John has one great function—to manifest the Messias to Israel; but Jesus hath all things given into His hands. John is *filled* with the Holy Ghost from his birth; but to Jesus God giveth not the Spirit by *measure*. John denounces all sinners, and warns them to change their lives; Jesus is armed with the awful power of conferring everlasting life, by virtue of belief in Himself, and of visiting the wrath of God upon all that will not believe.

No wonder that John felt humble when he held such views of the person and the mission of Jesus Christ. No wonder that he bowed low in the dust before One that was so much mightier and better than he. No wonder that he felt unworthy to stoop down and unloose the shoe's latchet of a Being so surpassingly glorious and majestic.

Ah! pride is, after all, only a form of blindness. It is because we do not see the King in His beauty that we think so well of ourselves. When once we really appreciate the greatness and the glory of Christ, it must crucify our pride; for the contrast will bring out our relative insignificance.

III. A third ground for John's humility is shown in *his sense of union with Christ*. The language of the text does not imply that John's work is coming

to an abrupt end. The terms used intimate that the process is to be progressive. It is gradually to diminish. The mission of Jesus is not, as the disciples fancied, a rival of that of John. The two are mutually inclusive. They are parts of one whole, the increase of Jesus being a measure of John's decrease. John's work was one with that of Jesus, as the seed is one with the plant. The seed may die, that the plant may sprout and grow; but the seed is not lost: it reappears in the new life of the plant itself. It is an historical fact that the *message* of John was absorbed into that of Jesus. The burden of the Baptist's preaching was: "Repent ye; for the kingdom of heaven is at hand." Then, when Jesus came in the power of the Spirit into Galilee to open His public ministry there, His first announcement was made in precisely the same words: "Repent ye; for the kingdom of heaven is at hand." In the same historical way it is clear that the *work* of John was avowedly preparatory and introductory to that of Christ. John knew that it was to be merged with that of his successor and Master. If it should turn out otherwise, John's mission would have had no meaning, his own predictions would have been falsified, and his personal honor, instead of remaining unimpaired, would have fallen into discredit.

This is illustrated in John's baptism of Jesus. "When Jesus came to be baptized," "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us [not *you* merely] to fulfill all righteousness. Then he suffered him." John obeyed Jesus; while Jesus recognized the obligation to do this duty as common to John and Himself, and by submitting to the act of baptism, He entered into John's work. He identified Himself with John. Then, the moment that the baptism was completed, John saw the Spirit descending like a dove, and abiding on Jesus. That was the signal to

John that Jesus was the Son of God. It divinely witnessed the fact that the Messiah had come, and to the consequent fact that John was subordinated and united to Christ. Jesus entered into John's work to end it by ratifying it; John entered into Jesus' work to establish and to complete his own.

John illustrates this union in a striking way by calling himself the friend of the bridegroom. That office involved not mere subordination, but hearty sympathy, and unity of purpose with the bridegroom. It fulfilled a function as tender as it was important. It required the utmost unselfishness; the "friend" must do nothing for himself, but everything for the bridegroom's interest. He must negotiate the marriage and prepare for the wedding. He rejoices greatly in the bridegroom's words of instruction and commendation; and when, at last, he sees his favorite in safe and happy possession of the bride, he is perfectly content. His unselfish mission is successful; his unenvious joy is fulfilled.

In the final verse of the chapter we may find a still warmer characterization of the union between John and Jesus. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John stakes the salvation of the soul on the fact of union with Christ by faith. He advances to our own standpoint, and points out the great remedy for pride in the common panacea for all sins. Union with Christ, in proportion as it is actually realized in our experience, renders pride impossible. The tap-root of pride is selfishness; and the seed of selfishness is the exaggeration of our own individuality. But this distinguishing of ourselves necessarily grows less and less as union with Christ becomes closer and closer. Pride dies of inanition as we become one with Him.

The humility which grows of this union with Jesus Christ is far higher and sweeter than any other form of humility. It certainly is nobler than

the sense of absolute dependence, and more honorable than the mere feeling of inferiority. It is a form of unselfish love, which finds its longings satisfied in another. It glories not in self, but in Christ. He is the vine, of which we are the branches; He is the head, of which we are the members. Our life is hid with Him in God. In ourselves we do, indeed, "decrease;" but as He "increases," we increase in Him. Nay, we rejoice to decrease in ourselves in order that we may increase in Him. We bury self, that we may rise with Christ. Pride is impossible in such a state; it starves to death. The feeling of dependence vanishes in a life of trust; the ambition to be great is forgotten in the shared pre-eminence of the glorious Master; and so humility, unconscious of its own existence, nestles in the arms of perfect love.

The heroic life of John the Baptist is for us at once an incentive and a rebuke. Though he was great as the greatest that had lived before him, our Savior says that the least in the kingdom of heaven is greater than he. He died at the day-dawn of Christianity, while the shadows of Judaism were still lingering around him. Yet, which of us, who flourish in the noontide, can hope to rival his sublime lowliness? How many of us heartily acquiesce in all that Providence appoints for us, and joyfully accept subordinate positions and decreasing influence? Who among us all has so exalted a conception of the greatness of Christ, and so clear an idea of our relations to Him, that no success on our own part, nor any inferiority in other men, can make us boastful or proud? Have we so mortified pride that we can rejoice even in tribulation or apparent failure for the dear sake of Christ? Have we sunk self in the blessed love which vaunteth not herself, is not puffed up, and seeketh not her own?

If we fear to answer such questions we should remember that, with fuller light than John, we can get larger and clearer knowledge. Why should we love darkness rather than light? Above

all, with the bloody cross and broken sepulchre of Calvary in view, we surely might learn to say: "God forbid that I should glory save in the cross of our Lord Jesus Christ: by whom the world is crucified unto me, and I unto the world."

THE FAITHFUL SAYING.

By THOMAS H. PRITCHARD, D.D. [BAPTIST], IN FIRST CHURCH, WILMINGTON, N. C.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. i: 15.

I. THE Bible affirms that *Jesus Christ came into the world*; that, in the reign of Tiberias Cæsar, there appeared in Judæa a man named Jesus, who claimed to be the Christ, the promised Messiah, the Savior of the world. This man performed many wonderful works: healing the sick, opening the eyes of the blind, cleansing the lepers, and even raising the dead. Rejected by the Jews as a false Messiah, He was finally arrested, tried before the Sanhedrim and Pontius Pilate, and crucified on the hill Calvary, near the city of Jerusalem. Was there ever such a person as Jesus Christ in this world?

There should have been such a one, if Old Testament prophecies were to be fulfilled; for all the seers of the olden time foretold a Messiah, and many of their predictions were of the most minute and circumstantial character.

They tell the *time* when He should appear. Jacob, in blessing his sons (Gen. xlix: 10), said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." When Jesus was twelve years old and first appeared in the Temple, disputing with the doctors, declaring that He must be about His Father's business—that very year, Archelaus, a king of Jewish birth, was deposed, and Coponius, a Roman governor, was appointed in his stead; that very year the sceptre departed from Judah, for Shiloh had come.

The place of His birth, the little vil-

lage of Bethlehem, was designated by name by Micah, hundreds of years before He came into the world: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." (Micah v: 2.)

Zechariah tells us that He should be sold, and for thirty pieces of silver; and further foretells what should be done with the silver: "They weighed for my price thirty pieces of silver. . . . And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." (Zech. xi: 12, 13.)

The peculiar manner of His death was repeatedly foretold: first, by a type, in the manner in which the paschal lamb was exposed to the fire when roasted, two transverse pieces of pomegranate wood distending the fore part of the body, causing it to resemble the form of a cross; then by David, in the twenty-second Psalm: "They pierced my hands and my feet"; and also by Zechariah (xii: 10), "And they shall look upon me whom they have pierced." And these prophecies seem the more remarkable, as crucifixion was a method of capital punishment unknown among the Jews at that time, and introduced by their captors, the Romans.

Even so trivial an incident as the giving of vinegar and gall to the Savior while on the cross, was mentioned by David: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Ps. lxix: 21.) That they would part his garments among them, and cast lots for his vesture, is also declared (Ps. xxii: 18.) That not one of his bones should be broken, as was required of the paschal lamb, as we are told in Ps. xxxiv: 20; and the fifty-third chapter of Isaiah not only tells us that "He was wounded for our transgressions," but that "he was numbered with the wicked," that "he was buried with the rich," and that "he made intercession for the transgressors."

Now here are a number of facts—and they might be multiplied indefinitely—

all predicted hundreds of years before they came to pass, and all fulfilled in the history of Jesus of Nazareth; and it is to be remembered that over many of these events His parents and His nation could have had no control in bringing them to pass.

Were we to see a man discharge a fire-arm and speed the missile to a certain mark, we might say it was by accident that he hit the mark; but when we see the gun fired twenty, forty, fifty times, and yet observe that every time the ball goes straight to the mark, we should be obliged to say that the marksman is aiming to hit that very mark. I see not how any one who will study the predictions of the Old Testament can resist the conviction that the shafts of prophecy were aimed directly at Jesus of Nazareth.

Another proof that Jesus Christ did come into the world is furnished by the Jews themselves, who reject His Messiahship. They do not deny that there was such a man as Jesus of Nazareth. Josephus, in some editions of his works, is made to mention Him by name, and seems to regard Him as something more than man; and if this passage is spurious (as some scholars affirm), it is not denied that he mentions John the Baptist, and certain circumstances which point to the existence of Christ in the world at that time. The Talmuds, though containing much falsehood, refer to His nativity, His flight into Egypt, and do not deny that He performed many eminent miracles.

Still another kind of evidence is supplied in great abundance by early Christian and heathen writers. Justin Martyr, who presented his "Apology" to the Emperor Antoninus Pius and to the Roman Senate about the year 140, and Tertullian, in a like treatise, written about 200, and Eusebius, who wrote later, all appeal to the "Acts of Pontius Pilate," preserved in the public archives, as attesting the truth of Christ's death and resurrection.

Quetonius, who wrote A.D. 116, says: "Claudius Cæsar expelled the Jews from Rome because they raised contin-

ual tumults at the instigation of Christ." Tacitus, who wrote A.D. 110, says: "The author of that sect," speaking of Christians, "was *Christus*, who, in the reign of Tiberius, was punished with death as a criminal, by the prosecutor, Pontius Pilate."

The younger Pliny, in his celebrated letter to Trajan, asks, in A.D. 107, what he shall do with the many people in his province of Bithynia who refuse to offer sacrifice to the Roman gods, but "who sing among themselves alternately a hymn to Christ as to God."

Celsus, who wrote against Christianity in the second century, speaks of Christ as having lived a short while before his time; Porphyry, a little while after, Julian, the Apostate, who reigned in the fourth century, and Mahomet, who flourished in the latter part of the fifth century, all testify as to the fact of Christ's existence on the earth. The stilted, yet brilliant, pages of Gibbon, who assuredly wrote not in the interests of our holy faith, give ample proof of the existence of Christ, in the many persecutions of Christians which he details; and the Catacombs of Rome, the place of burial as well as of worship of the early disciples of our Lord, are a living witness of the real personality of Jesus Christ.

The very life of Christ is proof that He was a real character: a life so perfect as to have transcended the power of all the historians, novelists, orators and poets of the world, and to have extorted from the infidel Rousseau the tribute that, "if it was the invention of man, then the inventors were greater than the greatest heroes."

Not to speak of the history and progress of Christianity—a system of doctrine which bears His name, and derives its all-conquering power from Him—we might appeal to the ordinances of His Church, which derive their significance from facts in His personal history—especially the Lord's Supper; rites very simple in their nature, and yet touchingly beautiful in their origin and associations, and which have been observed with sacred reverence for nearly two

thousand years, as affording convincing proof of the truthfulness of the Scriptural account of His life and sufferings.

II. If Christ did come into the world, we may readily believe that *He came to save sinners*, for there was never any other reason assigned for His mission to the earth. It was not till man had sinned that He was promised; and His character as a Savior was clearly indicated in all the rites and ceremonies, types and shadows, sacrifices and offerings of the Old Testament dispensation. Witness the paschal lamb, the lambs slain every day, on the Sabbath, the first day of the month, the great day of atonement, the high priest as a type, the scapegoat, etc.

The titles of Christ illustrate His office as a Savior: Messiah, Christ, Shiloh, Lamb of God, Passover, Ransom, Advocate, Mediator, High Priest, Redeemer, Savior, Immanuel, the Deliverer, Propitiation for sin, Fountain opened for sin and uncleanness.

The express declarations of Scripture are of the same import: "Him hath God exalted to be a prince and a Savior." "Through his name is preached unto you forgiveness of sins." "Our Savior Christ hath abolished death, and brought life and immortality to light." "Believe on the Lord Jesus Christ and thou shalt be saved," etc. Again: It was that He might be a Savior that He came as the *God-Man*. We may not understand how the human and the divine were united in Him, but we can see, in some measure at least, how, in these mysteriously combined natures, He sustained such relations to both of the parties at variance as met the conditions of the case, and made Him an effectual Mediator. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv: 4, 5.)

III. Such a Savior Paul declares to be *worthy of all acceptance*. And this, first, because He has made an atonement for sin—for *all sin*. We cannot understand the philosophy of the

atonement, but we believe the statement of Scripture, that an atonement for sin has been made; that God has accepted it as sufficient to satisfy the law; and that full and free pardon is offered to *all men* through the cleansing blood of Jesus.

We should accept Him as our Savior because we are all sinners, and there is hope of salvation through no other name.

The great cost of personal suffering by which this redemption was purchased for us, should move us to take Christ as our Savior and devote our lives to His service.

DISAPPOINTMENTS.

BY REV. G. HUTCHINSON SMYTH [REFORMED], IN REFORMED CHURCH, HARLEM, N. Y.

Purposes are disappointed.—Prov. xv: 22.

1. DISAPPOINTMENTS are the *common lot* of man. Prince and peasant, prophet and people, wise and unwise, rich and poor, young and old—all have suffered disappointment. The man does not live who, at some time or other, has not been disappointed. Hence, when this comes to you, you can say that no strange thing has happened to you but such as is common to all mankind.

The forms of human speech in the Bible represent God as being disappointed in the creation of man. It repented the Lord that He made man, and grieved Him at His heart. Eve was disappointed in the good promised her if she ate of the tree of knowledge. The builders of Babel were disappointed. Solomon sought to find happiness in all human inventions, but had to write on them all, "Vanity!" So we might pass through the whole range of human history, from Alexander to Napoleon, and find disappointment the common lot of all.

2. The *number* of disappointments are incalculable. Think of the millions on record all along the stream of time; think of the many millions more that are never placed on record.

3. The *variety* of disappointments which men suffer is very great. Men are

disappointed in carrying out schemes of ambition, in securing preferment, in amassing and holding wealth; yes, even in carrying out plans of good, benevolence and charity. They repose trust in institutions, in friends, in the future; but alas! they are "doomed to disappointment."

4. The *bitterness* and melancholy results of these disappointments are worthy of note. Many a bright and happy life has been forever clouded and depressed by early disappointment. Many a life has been shortened, and many another tragically ended, because of some overpowering disappointment. Cowper never wrote anything more tenderly beautiful than the account of how the servants, to comfort him on the death of his mother, always told him she would come back to him. He was standing before his mother's picture, and in imagination addressing her, when he wrote:

"Thy maidens grieved themselves at my concern,

 Oft gave me promise of thy quick return;
What ardently I wished I long believed,
And, disappointed still, was still deceived;
By expectation every day beguiled,
Dupe of to-morrow even from a child."

But the greatest of all disappointments have been portrayed by Christ in some of His parables, in which He tells us that there shall come to the very door of heaven those expecting admittance only to find themselves thrust down to hell.

5. The *sources* of disappointments are many. In general terms we may say they belong to a sinful world, where all is confusion, uncertain, and deranged. Disappointments arise from man's shortsightedness, mistakes, failures, and weakness. The connection of our text reads: "Without counsel purposes are disappointed." We cannot control events, or foresee contingencies that may intervene or insure the capacity, integrity and fidelity of others. We are constantly taken by surprise at things springing up that we never dreamed of, and made no provision for. Hence many catastrophes, by sea and land,

might have been prevented had they been anticipated.

6. The *use* to be made of disappointments. (a) They teach us the uncertainty of all human expectations and our absolute dependence upon God. (See Jas. iv: 13-15.) (b) Our own impotence. No man can say, I will do thus and so. English skeptics sneer at the *Deo volente* put into the religious notices of meetings to be held. They call it religious cant. I presume the infidel cant is, "We will hold a meeting whether God will or no." The first builder of the Eddystone Lighthouse said, when it was finished, that God Almighty could not send a storm strong enough to blow it down; but one night's storm sufficed to hurl both builder and lighthouse into a raging sea. (c) We are to expect disappointments. I do not say desire or court them; but put it into your count for the journey of life; there are many disappointments in store for the traveller. (d) When they come accept them resignedly, not stoically, but look at them rationally. (e) Disappointments may sometimes be better than success. We often err in judging of things; and you have found before now that seeming defeat proved to be real victory. (f) There is one thing that can make all disappointments blessings: It is said that Cresus had some magic power about him by which he turned everything he touched to gold. There is more than a magic power which the believer wields over the trying dispensations of life; there is a divine power. "All things"—disappointments included—"work together for good to them that love God." Therefore do not let disappointments dishearten you, or sour you, or cause you to turn back in your heavenly journey.

"The clouds you so much dread
Are big with mercy, and will break
In blessings on your head."

"Always make the best of them" was Prince Albert's motto in disappointments.

I can promise to be sincere; to be impartial, not.—GOETHE.

EXULTANT GRATITUDE.

By J. H. RYLANCE, D.D. [EPISCOPAL],
IN ST. MARK'S CHURCH, NEW YORK.

*Bless the Lord, O my soul, and forget not all
his benefits.*—Ps. ciii: 2.

THIS is the expression of a sense of gratitude born in the very depths of the soul, nursed by devout meditation, grown to fullness of strength, which now rises on its wings and breaks into song. It exults over the blessed past, and in the joyful present. The reiterated "Bless the Lord, O my soul," is the struggle for a full, strong, worthy expression of itself; and the immediate result is bold flight into the purest spiritual heights, with utterance of clearest and holiest notes of joy at finding ease and grandeur in its movement.

The full grasp of the theme in the early strain, "and forget not all his benefits," shows that it has been the subject of meditation for some time, and has grown to an intensity which can strike its brightest key in beginning its song.

What "all" these benefits were we learn from the recital of them in subsequent verses.

They were *spiritual*: "Who forgiveth all thine iniquities." The evangelical sense of pardon had been given, and as this infused into life brightest joy and hallowed the tone of every other good thing, it is the first mentioned.

The benefits were *physical*: "Who healeth all thy diseases; who redeemeth thy life from destruction." Who *appreciates* health? The sick man. Alas for us who are in health; we have but intermittent apprehensions of its value, and these sometimes so feeble that they rise not into the sense of *appreciation*. Who values the air we breathe? Hardly can one who is chemist and physiologist, as he analyzes it and observes its service in human lungs vivifying our blood. Nothing of God's material gifts of greater value than pure air, and yet we enjoy it in almost unconscious use of it. It is so with health: we seldom think of and estimate it as we should. If we are cured of sickness,

and the truth seizes us that God healeth all our diseases, then we have something of an apprehension of what health is. The Psalmist had this, and perceived that of all physical benefits God had given him, recovery of health was the best.

The benefits were *material*: "Who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle." That includes everything God gives to life—to the life He redeems from destruction. Food comes especially to mind, and the fact that it is "good"—palate having its taste gratified in the supply of what the body needs. The *simile* to the eagle's apparent renewal of youth is remarkable. The Psalmist lives not on the low plane where youth belongs to a few years; but every renewal of vitality given by God's food was strength of youth for this day.

Thanksgiving the natural duty of a pious life. Yet often neglected. How readily we pray, sometimes in agony of prayer! For forgiveness of iniquities, healing of diseases, daily bread. There is not so much thanksgiving, because we are children, forgetful of benefits; because alive to what we wish, and dead to what we have; because we live in the animal, rather than spiritual, realm of our being; know our hunger and whine for bread, and hasten to sleep in surfeit rather than remain awake to kiss the hand which feeds. We give thanks, but not so fervently nor so much as we pray. The disciples asked the Master to teach them to *pray*. Never asked to be taught to give thanks. A weakness of humanity, seeking how to pray, and not much troubled about manner of thanksgiving; a weakness so inherent in human spirit that doubtless the Father in His great charity allows for it. The divine Master did what His disciples asked—taught them how to *pray*. Yet no unwarranted liberty is taken of the purely distinct idea of prayer governing every word of the Lord's Prayer, to note that its whole tone reminds us and leads us into a sense of gratitude and to giving thanks.

True, sin-conscious man might be troubled with ignorance of such prayer as would ascend directly to God, like smoke of an incense toward the skies, while a thankful heart might be expected to find spontaneous utterance. What is meant to be emphasized is this: We do not forget our wants, but do forget God's benefits; the mind which receives inspiration of thanksgiving is ours comparatively seldom.

Another seeming exception to be noticed: The brightest ritual service is the Eucharist—the *thanksgiving*, and that has been the subject of such fierce unchristian wrangle! Yes; but the discussion has been on its ecclesiastical and doctrinal issues, and has relation to its prayerful side.

Though it be a very natural weakness which concerns itself so much about prayer and hardly thinks of the natural duty of thanksgiving, we must lament it. "It is a good thing to give thanks unto the Lord." We should wish to reach that "good thing" frequently. It is a thing so filled with goodness that its reflex action on prayer is a wonderful influence. Rising into the spiritual region of thanksgiving, how much better we can go on to further prayer! God has answered former prayer, and we praise Him for it; He has put a new song into our mouth after we have cried unto Him, and we now apprehend Him as "Our Father." How boldly and humbly we can now pray, and what high faith of ours now in prayer!

The Catholic spirit of brotherhood ever in thanksgiving! We are really glad that God is good to everybody; we covet not, envy not. The Psalmist soon drops the singular form in reciting benefits. He is thankful that righteousness and judgment are executed "for all that are oppressed;" and that "He hath not dealt with us after our sins," "His kingdom ruleth over all;" and therfore angels are invoked to join in praise-offering.

Jesus Christ taught His disciples to pray. He gave further teaching; it is His own prayers, in and with which we find, "I thank thee, O Father."

THE DYING ROBBER SAVED.

By REV. J. L. CAMPBELL [BAPTIST],
NYACK, N. Y.

And one of the malefactors which were hanged railed on him, etc.—Luke xxiii: 39-43.

I. CONSIDER THE PREVIOUS CHARACTER OF THIS MAN.

1. He was not a pagan, but a Jew—a believer in the true God. "Dost thou not fear God?"

2. He was a believer, also, in future existence and retribution. Why *fear* God? Those who were being crucified were suffering the last measure of human woe that this life could give. They had nothing more to fear here. He must, therefore, refer to a life after death, in which a just God will punish the sins committed in this world. He was not a Sadducee, but belonged to the orthodox class of the Jews.

3. He had become a hardened wretch, known, not by his name, but by his crime, and so thoroughly reckless and abandoned that, even on the cross, he joined the other robber in mocking Jesus in His dying agonies. They crucified two thieves with Christ, and both reviled Him. (See Mark xv: 27, 32; also Matt. xxvii: 44.) There is a solemn moral to such a life. Brought up so that he received a good popular knowledge of religious truth, yet he had cast all that off, and was dying the most terrible of deaths in an appalling condition of mind.

II. NOTICE HIS TRUE REPENTANCE.

A great change soon took place in the case of one of these two robbers. He who had just been mocking Christ, was brought by the Spirit of God to see his true condition as a lost, dying sinner; and he is now pleading for mercy. We have all the stages of a wonderful conversion clearly brought out. His genuine repentance is evidenced:

1. In his viewing sin in its relation to God. "Fear God." Like David, in the fifty-first Psalm: "Against thee, thee only, have I sinned," etc.

2. In his acknowledgment of his own guilt: "And we indeed justly; for we

receive the due reward of our deeds." (V. 41.)

3. In his reproving the conduct of the other robber, and his anxiety for his welfare. His remonstrance was addressed to him in the hope that it might restrain him, and lead his old associates in vice to consider.

III. HIS STRONG FAITH.

Had this robber believed at the tomb of Lazarus; when the thousands were miraculously fed; or when the midnight storm was hushed on the lake of Galilee, we might not have wondered; but he exercised a living faith in the Savior at a time when the confidence of the very disciples, who had witnessed all the wonders He had wrought, was completely shaken; when all His followers had forsaken Him and fled; when our Lord was dying the same death with the robber himself—betrayed, deserted, derided. Even here he believed:

1. That Christ had a kingdom.
2. That He would hear requests.
3. That He would grant blessings.

All hail, thou dying thief! Does the Bible anywhere furnish a more striking example of wondrous, triumphant faith than thine?

IV. HIS PRAYER.

"Remember me when thou comest into thy kingdom." We would have restrained this guilty penitent, and told him it was now too late; that he must not intrude on Christ in His sufferings; and that his day of mercy was past. But he would not be restrained. If he must perish, he is resolved that he will perish pleading for mercy. His prayer was:

1. Short; but a single sentence.
2. Humble; he only asked to be remembered.
3. Reliant: Remember all my past bad life, but remember, too, that I am dying trusting in thy grace.
4. Earnest; the petition of an awakened sinner on the brink of eternity.
5. It included all he needed.

V. CHRIST'S ANSWER.

During the mockery and taunting of

the multitude our Lord remained silent. But when one trembling petitioner reached His ear, He at once turned round His thorn-pierced head and looked upon the petitioner. His great heart melted into tenderness, and for a moment a gleam of joy must have burst upon His spirit in the midst of its awful gloom, as with a word He rolled open the gates of Paradise, saying, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

"Paradise," a word signifying an enclosed garden or park, is found three times in the New Testament: once in our text, once in 2 Cor. xii: 3, as the "third heaven," and once in Rev. ii: 7, as being the place in which "the tree of life" grows. From the last chapter in Revelation we learn that the tree of life is where the throne of God and of the Lamb is, where His servants serve Him, where they need no candle, etc. That is to say, the word "Paradise" is used in the New Testament as a synonym for "Heaven." It is with the Savior—"with me." Jesus says, "To-day," etc. Oh! there is a gospel ring about that word. "To-morrow" is always Satan's time; "To-day" is always Christ's. "To-day if ye will hear his voice," etc. Picture the opening and closing scenes of that great day. What a morning, and what an evening! In the morning, Jesus in the earthly Jerusalem, surrounded by a frenzied mob shouting for His blood, condemned, beaten, dragging His cross out through the gates as He goes to die. In the evening, surrounded by ten thousand times ten thousand, and thousands of thousands of the heavenly hosts, He passes through the gates of the upper Jerusalem, and all the bells of the city are ringing, wild with joy. But He goes not alone: the Lord and the ransomed robber go together.

CONCLUSIONS:

1. If Christ heard prayer when passing through His awful suffering upon the cross, will He not hear, now that He is exalted to be a Prince and a Savior?
2. The conversion of this man shows

how quickly Christ can save. At nine o'clock a.m. the crucifixion begins, and this robber is with the rest, reviling; at twelve o'clock, noon, he is a child of God. (See Luke xxiii: 44.) The New Testament is full of illustrations of instantaneous conversions: *e. g.*, the woman of Samaria, the three thousand on the day of Pentecost, Paul, the jailer's family, etc. So we should expect them every Sabbath.

3. Salvation is all of grace, and not of works or merit. This man had nothing but a wicked, wasted life to offer, yet the Lord had compassion on him.

4. Christ can not only justify and give us a *title* to heaven in a short time, but He can also quickly sanctify and make us "*meet* to be partakers of the inheritance of the saints in light."

5. One robber was taken, and the other left.

6. As has often been pointed out, this is the only case of deathbed conversion we have recorded in the Bible; and that teaches (a) that we need never despair, and (b) that we should never presume.

THE HOLY SPIRIT THE CONSERVATOR OF ORTHODOXY.

BY DANIEL STEELE, D.D. [METHODIST],
LANSING, MICHIGAN.

But ye have an unction from the Holy One, and ye know all things.—1 John ii: 20.

THE term orthodoxy signifies right beliefs in respect to fundamental Christian doctrines. These are, the supreme divinity of Jesus Christ; the divine personality and work of the Holy Spirit; the threefold personality of the one divine substance; the substitutional atonement; justification by faith; regeneration and sanctification by the Holy Spirit—both rendered necessary by original sin; a tendency toward sin born in fallen man; the future general judgment of the race, assigning some to eternal rewards and others to endless punishments, according to the permanent character voluntarily chosen in this life, the only probation. This, as I understand it, is the substance of orthodoxy. In all ages of the Church it

has been an important question how to preserve evangelical truth in the belief of those who profess faith in Christ. Recent events in the history of theological seminaries have intensified the interest in this question. A favorite method is to require the theological teachers to subscribe at stated intervals to a well-defined formulary of doctrines. But the Holy Spirit has not emphasized any portion of the Bible as a shorter catechism, embodying the substance of revealed truth. If men draw up these creed statements in the heat of theological controversy, we are not sure that they have excluded all error, and included all saving truth. Church history shows that men who have totally fallen away from a prescribed standard of doctrine may, under a temptation to retain their place, continue to reaffirm their adherence thereto by putting their own definitions into the terms. As the forms of liberty survive the spirit, so the orthodox creed may long outlive the spirit of orthodoxy. Required subscription to minute ironclad statements of doctrine has been the cause of much contention, and a wedge for dividing the body of Christ. Language may be so twisted and words so defined, that uniformity of belief cannot always be ensured in this way. Hence the most poisonous liberalism may be taught under the forms of evangelical truth. It is my purpose in this address to show a better way—the New Testament way—of conserving orthodoxy: a way that always succeeds wherever it is faithfully followed.

This brings us to our theme: the Holy Spirit in the believer preserves, vitalizes, and makes real to the consciousness all the essential truths of the Gospel. The spirit of inspiration has recorded these truths in the Bible; but if He had not made them real and living in Christian experience, they and the Bible too would have perished long ago. History is full of instances of essential truth dropping, first out of experience, then out of the creed. Thus, justification by faith in Jesus Christ disappeared from the Roman Catholic

Church, and left the world in darkness for a thousand years. Luther first experienced, and then boldly restored, the lost doctrine.

The Holy Spirit not only put on record the facts of Christ's life, but he conserves all the facts in Christ's history since His death. Rationalism admits His death, but denies His resurrection. A risen Jesus is scoffed at on the platform of every convention of free thinkers. The historic proofs all go for nothing so long as they, by their unbelief, exclude the Spirit from their hearts, whose office it is to make real to the heart what is shadowy and visionary to the intellect. Pentecost proves that Jesus has ascended the Father's throne, a glorified man. All modern believers who have had a personal Pentecost are convinced by this overwhelming proof. The Spirit takes the living and glorified Jesus, and shows Him unto them. This proof has all the cogency of an intuition.

The ascension of Jesus into the heavens, to the highest place the universe affords, is a fact not of reason, but of the Gospel record, made real to believers by the Holy Spirit. When the Spirit came down with this gift of fiery tongues and of inward purification, purging the disciples' eyes from every film, and filling their hearts with joy, the lost Jesus was suddenly found. He did not stand forth in bodily form in their company, saying, "Peace," but stood forth an undoubted and glorious reality. He had promised that when He reached the throne He would send the Comforter; and now the coming of the Paraclete demonstrates that Jesus is glorified.

Who would know anything about Jesus Christ to-day, after 1,800 years of His absence from the earth, if it had not been for the Holy Spirit, His successor on earth? His very name would have been forgotten by mankind. Just in proportion as the world has listened to the voice of this heavenly Messenger, has the world received her Savior and Lord; and just in proportion as the Church has been filled with the Holy Spirit has she firmly held the

truths of orthodoxy. But whenever the Spirit has ceased to sway her, and she has fallen into a decay of her spiritual life, she has relaxed her grasp upon the fundamentals of the Gospel.

The Godhead of Jesus Christ protects all other vital doctrines, the personality of God and the dignity and the worth of man, and the true estimate of sin. Admit that the supreme God stooped to the amazing condescension of taking man's nature and dying in our behalf, and you give to man a value, and to sin a significance, utterly beyond all computation. Deny the incarnation of God in man, and you tear away from him his patent of nobility issued by heaven itself, and you leave him a highly developed tadpole, an educated and trained monkey evolved into a man void of immortality. In the same way, the cross of Christ is the only correct measure of sin. If Jesus is God in human form, His death as the sin-bearer gives sin a tremendous significance. Otherwise, it is a mere trifle, and its eternal punishment is offensive to reason and disgusting to the delicate moral sensibilities of our refined civilization. Orthodoxy can be conserved only by the Holy Spirit abiding in the consciousness of the individual members of the Church. Then, and then only, are we safe. But if our piety declines with our growth and popularity; if we begin to glory in our millions of members, and twice ten thousand churches, and hundreds of academies, and scores of colleges; if we admit to our communion our well-behaved children without a radical, spiritual change of heart, and are satisfied with a decent morality only, and a reverential attendance upon Sunday worship and the sacraments, and do not insist on the new birth, the witness of the Spirit, and the fruits in a holy life, Methodism will inevitably lose her hold on the most vital Christian doctrines, and will tumble at length into the slough of liberalism.

Those denominations that emphasize the work of the Spirit are more spiritual and aggressive, while those

that slight the Spirit are in turn slighted by Him, and become dead, worldly and stationary, or rather declining, and on their way to the graveyard. It is in vain to say that there is in the neglect of the Holy Spirit a compensation, inasmuch as the love of God is the more highly exalted, and the Father more perfectly honored when preachers, neglecting the third person of the Trinity, give prominence to the first and second. This is a very great fallacy. It is the office of the Spirit to take of the things of Christ and show them unto us; to testify of Christ. "He shall glorify me." He is the looking-glass which reflects the image of the invisible Jesus. Remove, or veil the mirror, and there is no vision of the Son of God; and where the Son is dimly seen, the Father is vaguely apprehended. Where the Holy Spirit is not exalted, Christ is not magnified.

This lessening emphasis of the Spirit's work is leading our people into several grave misapprehensions respecting the spiritual life. One of these is that the office of the Spirit is limited to the beginning of the life of God in the soul; that He is needed only to convict sinners and convert penitents, and then may be dispensed with. The process by which this error is inculcated is this. A revival is desired. An evangelist is sent for. His preliminary is to prepare the Church to be channels of the Holy Spirit. They are all set to praying for His outpouring. Prominence is given to Him chiefly as the agent in conversion. The evangelist is dismissed after his work is done, and the Holy Spirit is dismissed also, as being no more needed till the time comes round for another revival. This sad mistake arises from the fact that the Spirit is made prominent only in the initiation of the spiritual life. In the advancement and sanctification of the believer He is not necessary. The young convert either hears nothing said about entire sanctification as the distinctive work of the Spirit, or he hears it vaguely preached as the result of growth. So growth takes the place of the Sanctifier,

and He is left with nothing to do. So with all the fruits of the Spirit. The convert is told that if he would have joy, he must seek it in doing every duty. Thus, duty—a term used only twice in the New Testament, and then having no reference to the Christian life—usurps the place of the Paraclete, the well-spring of perennial joy. If the convert is troubled with doubts, instead of being pointed to the fullness of the Spirit as the source of assurance, excluding all doubt, he is told that doubts trouble everybody, and that there is no effectual remedy; but that which comes the nearest to the perfect cure is to plunge into Christian work so earnestly as to forget your doubts. Thus the Holy Spirit is insensibly supplanted.

Again: the law of God and His wrath against sin, the sanctions of the law, the eternal punishment of the finally impenitent, are not so plainly, boldly and earnestly preached as formerly. The law is still the schoolmaster, to bring men to Christ. Where the law is not preached, through deference to long-pursed, impenitent pew owners, there are no conversions, and the preacher has to send for some evangelist to come and preach the very unpalatable truths the pastor has kept back; and the sinners hear and are pricked in their hearts, and cry for pardoning mercy till they find salvation. There was no place for evangelists in Methodism fifty years ago, because every preacher preached the whole Gospel, thundering the terrors of the Lord into the ears of slumbering sinners. How rarely do we now hear a sermon on the second coming of Christ, and the day of judgment! This style of preaching is out of fashion in our pulpits; just as though the everlasting Gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds. Jesus addressed sinners's fears, uncapping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up forever and ever. Sin and the penalty have not changed. Human nature and the motives which influence

it are the same in all ages. Which, then, has changed? Modern Christians are not, through the fullness of the Holy Spirit abiding in them, brought into such sympathy with Jesus that we realize these great truths as He did when He warned men to flee from the wrath to come. The modern treatment of sin is alarmingly superficial. It is treated as if consisting wholly in the act; the state of heart behind the act is ignored. The doctrine of original sin, a poison stung into humanity by the sin of Adam, and curable only by the radical purgation of the believer's soul, body and Spirit through the Holy

Ghost, in entire sanctification after the new birth, has quite generally dropped out of our pulpits. How few preach about sin in believers, repentance in believers, and bring our church members under convictions for clean hearts, attainable now by faith and faith only, in the blood of sprinkling; which sanctifieth the unclean! Doctrinal errors must follow. The advanced guard of the coming host of heresies is already visible: the denial of the resurrection of the body, of original sin, of the personality of Satan, of entire sanctification after justification, and of this life as the whole of probation.

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

Solomon Succeeding David.

(Lesson for Oct. 5, 1884.)

By REV. F. E. CLARK [CONGREGATIONAL],
BOSTON.

And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind.—
1 Chron. xxviii: 9.

THIS lesson introduces us to a critical time in the history of the kingdom of Israel. The old King David was upon his death-bed, and the succession was in dispute. It was well known that David had chosen his son Solomon to succeed him; but Adonijah, Absalom's younger brother, taking advantage of his sickness, had aspired to the throne, and, preparing chariots and horsemen and couriers to run before him, he attempted, by a great furor and clamor, to force himself upon the people as their sovereign. At first the attempt seemed to promise success. Adonijah was evidently a favorite with the people: tall and prepossessing in appearance, he took after his brother Absalom, both in his good looks and in his crafty, unscrupulous methods of obtaining power. Moreover, the old warrior Joab, and the famous priest Abiathar, espoused his cause. But on the other side was Nathan, the stern but true-hearted prophet; and he at once, seeing disaster in the succession of the crafty Adonijah, goes to David and discloses the plot, as our

lesson tells us. No truer friend had David, as we here learn, than this same prophet who, many years before, had so uncompromisingly denounced the king for his sin.

David, when he knew of the plot to defeat his wishes and to keep Solomon out of the kingly office, was not long in deciding what to do. In spite of his extreme weakness and sickness, he shows his old decision and strength of character. He summons Bath-sheba, Solomon's mother, and assures her, "As the Lord liveth which hath redeemed my soul out of all distress," that Solomon should reign in his stead. Moreover, David carries out his plans with his old-time promptness and vigor. He caused Solomon to ride upon his own mule, and Zadok the priest to anoint him with oil at once, and immediately Solomon took his seat upon his father's throne, while all the people, carried away by this new excitement, cried out, "God save King Solomon!" The conspiracy of Adonijah was at once crushed out, and the would-be king ignominiously fled to the horns of the altar and sued for mercy. Solomon's authority was acknowledged by all, and thus began the most glorious reign in the annals of the Israelites.

Never before or after did they reach such a pitch of splendor as during the reign of the wise man.

At about this time, when Solomon was assuming the reigns of government, his father seems to have given him the royal advice which is found in Chronicles, and which forms the golden text: "And thou Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind." Let us quote the remainder of the verse, for it is a glorious passage to keep in mind: "for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever." No better advice could have been given to the young sovereign of Israel; no better advice can to-day be given to the young sovereigns of America, who fill our churches and Sunday-schools, than is found in this 9th verse of the 28th chapter of 1st Chron.

So far as Solomon followed this advice he was prosperous beyond any that went before him; as soon as he forgot this advice the terrible warning with which the verse ends was fulfilled, and the disappointed misanthrope in the book of Ecclesiastes tells us of the sorrows of a man whom God has forsaken.

This is a most excellent lesson and golden text for the thousands who will study it, because many of them, like Solomon, stand on the threshold of their lives. A vast responsibility rested upon Solomon to be a wise and worthy man and king. No smaller responsibility rests upon every young man and woman and boy and girl in our Sabbath-schools, to make the most possible of their lives according to their abilities and opportunities. As God chose Solomon, and, through the anointing oil of Zadok and Nathan, set him apart to be king in his father's stead, so does He choose every young man and woman for some special work, which they alone can best accomplish. Solomon would have been derelict to duty if he had refused to assume the new responsibilities to which he was called; we are derelict to our duty if we refuse to hear and obey God's call to service.

There are four things in this charge of David to Solomon to which we should give heed:

1. Know thou God. We cannot love Him or serve Him as we should until we know Him. Through the Bible, through His providence, through the communings of our own hearts, should we seek to know God. When we begin to have even a faint and inadequate knowledge of God as He is, we cannot help loving and serving Him.

2. Know thou thy *father's* God. Every generation need not begin at the beginning, as though the fathers knew nothing about God. That our fathers have served God is a reason why we should not discard Him. That our mothers have been believers in Jesus is one reason why we should believe Him. There is much foolish talk about thinking these great truths concerning God and religion through for ourselves. There is a pride of intellect very common to-day which is not satisfied with old views and old doctrines; which discards them simply because they are old. Let no one despise his father's God, or think lightly of his father's religion.

3. Serve Him with a perfect heart, with full, strong, complete affection. Divide not your heart between God and the world, between your religion and business. Remember Christ's command: "Ye cannot serve God and Mammon."

4. Serve Him with a *willing* mind—cheerful, willing, spontaneous, uncalculating service is the best. It may be necessary to do many things at first from a sense of duty; but, as the service is continued, and the love grows stronger, the duty sense will wear away, and the willing, spontaneous service will take its place.

To him who thus knows and serves his father's God heartily, undividedly, willingly, a brighter crown than Solomon ever wore will be given, and in his old age he will not cry with the old king: "Vanity of vanities, all is vanity!"

It is said that when the Princess Vic-

toria was called to the kingdom, the messengers, who were the highest dignitaries of state, arrived at her palace from the death-bed of the king very early in the morning. They had great difficulty in arousing any one; but at length the princess' maid appeared, who said that her mistress was in such a sweet sleep that it was a pity to disturb her. "Tell her," said the Archbishop of Canterbury, "that we have come on business of importance to the Queen, and even her slumbers must give way to that." Very soon the princess appeared and was invested with royal robes and prerogatives. To every young person comes the messenger of God telling them of their Father's good pleasure that they should inherit the kingdom. No one can afford to neglect the summons. No one can refuse to obey except at his own peril. May we all come into our inheritance and accept our royal crown!

The Temple Built.*

(Lesson for October 26, 1884.)

By C. H. W. STOCKING, D.D. [EPISCOPAL],
ORANGE, N. J.

My house shall be called a house of prayer.

—Isa. lvi: 7.

With God there are no accidents. Whether He plants a daisy in the meadow or a marvellous temple on Mount Moriah, He stamps on each the seal of a divine purpose. Infidelity has its cheap sneer at the spectacle of an Omnipotent Jehovah busying Himself with the fashion of an ecclesiastical garment, or the architectural proportions of a house of prayer; but His sublime economy moves on unimpeded, and all nations pay it admiring homage. Xerxes lashed the Hellespont with furious stripes for its resistance to his imperial will, but the great sea laughed at his impotent rage, and to-day it is still defying the power and wrath of

man. And God, who has made the great sea an image of His power and purpose, calmly and resistlessly unfolds his plans according as He wills. In a rude age, before revelation had found a voice through the printed page, He taught His people by prophecy, ceremonial and symbol, because He was to build a spiritual temple on earth, of which His blessed Son should be the Head and "High-Priest after the order of Melchisedec," and of which all faithful Christians were to be "lively stones;" therefore Solomon, the type of Christ, must build a temple to typify the Church of Christ.

Note the marvellous analogies between the two; Solomon, and not the warrior David, must be the builder, for his name means "peace." The temple must be built on the very mountain where Isaac, the type of Christ, had been offered by his father, and where, for centuries, the Paschal Lamb might be offered in preparation for the sacrificial "Lamb slain from the foundation of the world." The rugged inequalities of Moriah's summit were levelled, and its holes and fissures filled up, to suitably receive the temple foundations, for so also cried the prophet: "Every valley shall be filled, and every mountain shall be brought low," when the spiritual temple, built up of consecrated hearts, shall come to level the inequalities of human society. The tabernacle was begun on the first day of the first month, and so its successor, the temple, must be begun in fitting numerical succession on the second day of the second month.

Not until the fourth year of his reign did Solomon begin building; for Christ, the divine Solomon, was not to build his Church Catholic, through the ministry of the Holy Ghost, until the fourth year after his anointing in holy baptism. Seven years, analogous to the seven days of creation, were consumed in building, for so it happens that in Holy Scripture this number is used to denote spiritual perfection.

The choicest woods of the forest, and the costliest metals and gems of the

* We regret that the sermons on the Lesson for Oct. 12th, by Dr. C. L. Goodell, and also for the Lesson of Oct. 19th, by Dr. J. A. Worden—probably owing to the absence of these clergymen in Europe—have failed to reach us in time, and we are obliged to go to press without them.—Ed.

earth must unveil their grace and beauty under the hand of the most cunning workmen, for the coming spiritual temple and kingdom could be built only of the most fragrant and beautiful graces of humanity. Solomon's beautiful building grew up silently, without noise or sound of workman's hammer, for the mystery of the Incarnation was to be wrought in sacred and secluded silence. "The kingdom of God cometh not with observation." Like the sower's seed, it was to spring up and grow, men knew not how, and of its divine Head prophesy exclaimed, "He shall not strive nor cry, neither shall His voice be heard in the streets." Not in clamor, or violence, or noisy ostentation, does God build up the superb and matchless fabric of His Church, and the clatter of human contention is heard only when the adversary, with hostility and fury, "breaks down the carved work thereof with axes and hammers." Note how the sacred triplet moves into this audience chamber of the Triune God, to symbolize that awful mystery before which all Christendom has reverently bowed, for which it has written creeds, fought battles, and sung its hymns into the soul of every enduring faith. There are three chambers, or stories, communicating by winding stairs, and they aptly symbolize that mystic communion to which the faithful are introduced on earth, through the present dispensation of the Holy Ghost, upward through the mediation of the Eternal Son, and into the ultimate presence of the Great Father.

Look now on the temple completed, and behold a sculptured creed, a matchless poem frozen into gold and silver and marble—a witness against idolatry, a warning to infidelity, a hymn of praise to God, a proof of man's visible consecration to His service. Every portion of it was saturated with spiritual meaning. Its materials, architecture, colors, fabrics, sculpture, sacrifices and ritual, all were intended to teach some momentous truth. That truth was uttered by the soul of the Temple Worship, and at its centre, as the paschal lamb daily

gave forth its blood for the sin of the people. This superb temple was "a schoolmaster to lead the race to Christ." To look pretty, and smell sweet, was not its purpose. In its grandly decorous ritual was an unvarying undertone of the coming mysterious SACRIFICE. It came, like the Baptist, to herald another, which should be "a house of prayer for all nations."

Span now the chasm of twenty-eight centuries, and with one eye on the Old Testament and the other on the New, gather up the divinely-intended analogies.

The temple on Moriah has gone, and in its place rises the graceful spiritual temple of the Christian Church. The Paschal Lamb, transfixéd with spits describing a cross, has led the race to the greater and gentler Victim, who also yields up His life on a cross. Incense, from swinging censers, is answered by prayer, the sweeter incense of penitent hearts, ascending to the same God. His same Church is here, the middle wall of separation forever thrown down, as on the day of the crucifixion, and into its Catholic inclosure all nations are flowing. It is a visible body, with a visible organization, polity, creeds, sacraments and scriptures; visible enough to have invited persecution, subdued territory and reformed civilization. It is built up of living souls who silently take their places as "lively stones", in the ascending superstructure, Christ being the Head-Stone of the corner, the apostles holy foundation-stones, and all holy souls enter into its sacred walls. The Persians say, "No stone that is fit for the wall will be left by the way;" and Christianity takes the heathen parable in its arms, baptizes it in the drops of its own celestial spirit, and assures us that no one fitted by spiritual appliances shall be rejected by the Master Builder because of birth, color, or circumstance. As every ritual and sacrificial act of the temple found its explanation in Christ as yet not "incarnate," so must He be the soul of all worship in the Church that now is. Having fulfilled the type by

"his one offering of himself for us, *once for all*," no fable of transubstantiation can bring His actual and blessed body from heaven to an earthly altar. His Church is henceforth a house of prayer, of unbloody sacrifice, and not for exchange of social sweets in retired corners, nor untimely speech among curtained choirs, nor coquetting with operatic fancies. It is not to be a rostrum for political hucksters, nor a public dressing-room for vulgar ostentation, nor a platform where brittle cups are filled with the perishable wine of a mere human eloquence. It is the ordained home of spiritual worship. As in the temple, so here, the best of all we have is to be brought to the Lord, whom we are commanded to "worship in the beauty of holiness." When the Israelites lived in ceiled houses the temple was suffered to fall into ruin, while the grand cathedrals of Christendom, that are the wonder and the despair of this age, were built by those

who dwelt humbly under their shadow. The spirituality of Christ's Church cannot be made a cover for the stingy soul crying out, "Why this waste of the ointment?" The clergy must preach, not themselves, but Christ crucified, or the outlines of the cross will fade away in the glow of felicitous rhetoric. When the trial hour shall come to us, the dew of divine grace shall fall on him whose gaze is directed on the Savior only, and of whom men could say, during his earthly discipleship, "Behold he prayeth." As God required every Jew, under severe penalties, to sustain a visible relation to the temple and its worship, so has Christ commanded every soul to whom the knowledge of His Gospel shall come to enter His spiritual kingdom by repentance, faith and baptism; to feed His spiritual life on sacrament, prayer and the preached Word; and so, to obtain entrance into the "house not made with hands, eternal in the heavens."

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

Oct. 1. — *Missionary Service.* — CHRIST THE DESIRE OF ALL NATIONS. Hag. ii: 7; Isa. lx: 5, 11: li: 6.

That the Messiah is the personage, the Supreme Good here referred to, we think is the true rendering. The Jewish people were taught by a long series of remarkable prophecies to look for a Deliverer, who should set them free, and bless and exalt them greatly; and they watched and waited for His coming with intense solicitude. The Gentiles, also, as Plato and other heathen writers show, felt this yearning after a spiritual deliverer. The "good tidings of great joy" were "to all people." (Luke ii: 10). The first coming of "Shiloh" had filled the second temple with the glory of God; but there will be a fuller and grander revelation of it at His second coming. (Mal. iii: 1).

1. Christ Jesus is a *universal* Savior. "The desire of *all nations*;" "good tidings of great joy to *all people*;" "tasted death for *every man*;" His

"blood cleanseth from *all sin*;" "saveth unto the uttermost *all*," etc. No nationality in Him, no sect, no limitation of power or grace. The Gospel is conditioned to universal humanity; is offered to all nations, peoples, tongues and classes; and is able to transform the race and subdue all things to the reign of love and holiness. Let the great, burdened, aching heart of the world cry, "Come, Lord Jesus, come quickly!"

2. Christ is the felt *want* of all nations. All may not "desire" Him; to some He is not a "beauty," but an "offence"—a "root out of dry ground." Still the heart of *universal* man groans under the burden of guilt, and longs for a deliverer, and seeks to propitiate the anger and favor of God. The guilt, the want, is realized, and there is but *One* to help in all the wide realm of being.

3. No *other* good in the infinite range of actuality or possibility can satisfy

this intense and universal desire or craving. No being but God can fill the void in the rational soul of man, for it was made for God—to love and enjoy Him forever. No good short of a divine Christ, God incarnate, with His grace and love and Holy Spirit, can possibly cleanse, redeem, exalt and fit for glory and immortality.

Oct. 8.—HUMILIATION BEFORE EXALTATION.—James iv: 10.

Humility is a grace of rare and precious worth. The Bible abounds with references to it in the way of precept, example, and commendation. Jesus himself was an illustrious instance of its heavenly beauty and power. Without genuine humility of spirit there can be no genuine conversion. God will not smile and reward where it is wanting. Humility is the condition and antecedent of every grace. "Humble yourselves in the sight of the Lord [not in the sight of men] and he shall lift you up." Surely we have abundant reasons for *humility before the Lord*. Let us glance at a few of them. And

1. Because it is *pleasing to God*. This is the highest possible reason, and ought to be sufficient of itself to excite to a willing compliance. To please Him is happiness here, and everlasting life hereafter. He will "lift up" only those who abase themselves in the dust, and who, out of the depths of genuine humility, cry, "I am a worm, and no man."

2. Because it is *fitting and proper in itself*. Surely we have nothing to be proud of, to boast of. Sin has effaced God's image, forfeited His favor, corrupted our nature to its core, and desolated and ruined our immortal souls. There is no virtue in us; we have a standing before God only in Christ. If we have hope and life, we owe all to Him. No one can say more than this, whatever be his attainments: "By the grace of God I am what I am." Humility, real and profound, becometh even the most advanced Christian on earth, and the loftiest saint in heaven.

3. Because it is a *conspicuous ornament*

of *Christian character*. There is not a more brilliant character on record in the galaxy of the saints than that of the apostle Paul, after his conversion; and yet in all the annals of the Church there is not a more striking instance of true humility to be found. The more one enters into the life and spirit of Christianity, the more and deeper will become his humility.

4. *No humility, no reward*; no soul-abasing before God, no exaltation in the presence of the holy angels. As pride goeth before a fall, so humiliation before a crown of glory.

Oct. 15.—PERDITION DREADFUL.—Ps. xxvi: 9; Matt. xxv: 46.

The Psalmist prayed: "Gather not my soul with sinners." And these awful words fell from the lips of the merciful Jesus, the final Judge: "These shall go away into everlasting punishment." We assume the literal truth of the Savior's statement. It is a fearful subject to dwell upon; but it is one that ministers and Christians cannot pass over in their prayers and teachings and not be guilty of the blood of souls. That "perdition" is "dreadful" will appear from the following considerations:

1. It is a world of *evil and only evil, in its intensest degree and most horrible forms*. Good and evil mix together here, in the same soul, and in the same society; but at the judgment there will be a complete and final separation. Evil angels, and incorrigible sinners of the human race, will thereafter, constitute one separate circumscribed community.

2. It is a world from which all *restraint of grace and law and virtue will be entirely and forever removed*. It will be a community abandoned of God, and given over absolutely to the dominion of lust and the reign of anarchy and evil passion. They will live to torment and curse each other. Nothing that was ever witnessed on earth can give us an idea of such a state.

3. It is a world which *mercy never enters, and over which Divine Justice sways its omnipotent sceptre unstrained*. "The

wrath of God and the Lamb! Who shall describe it to us? Who can endure it?

4. It is a world from which all *hope will be forever shut out*. Over its gloomy portals will be written, "No Hope!" The harvest is past, and the soul is lost! The day of probation is ended, and it will never be renewed! The sentence of death has fallen from the lips of the enthroned Judge of the universe, and from it there will be no appeal! Gloomy and wretched as the present ever will be, the *future* will be more so. Despair—eternal despair! Flee, sinner, while yet there is hope, O flee from "the wrath to come!"

CONCLUSION.—With what anxiety should Christians look upon sinners who are out of Christ, and exposed to this "perdition!" With what agony and impotency of prayer should they wrestle with God in their behalf! How earnestly and faithfully should they beseech men to be reconciled to God, and lay hold of the hope set before them in the Gospel.

Oct. 22.—*Praise Meeting*—THE NEW SONG BEFORE THE THRONE.—Rev. xiv: 1-3.

What a praise meeting is here described as held on "Mount Zion," in the presence of the enthroned "Lamb" and "an hundred and forty and four thousand, having his Father's name written in their foreheads," and mingling with a "voice from heaven as the voice of many waters, and as the voice of a great thunder," was heard "the voice of harpers harping with their harps." And it was a "new song" that floated out over the Judean hills from that immense assemblage of heavenly choirs and celestial harpers—the grand *Coronation Song* of Redemption—a song not known even to angels, and which "no man could learn,"—save the "hundred and forty and four thousand, which were redeemed from the earth."

This scene is highly suggestive and instructive.

1. Praise, the service of song, is one of the *chief elements and employments of*

the heavenly world. This was a leading and conspicuous part of the Temple service at Jerusalem; and the Scripture representation of the heaven of the saints in glory gives it a leading and significant place there. John's vision of the scene on Mount Zion is in keeping with other descriptions. All "redeemed" souls will have their hearts attuned to that divine melody and harmony, and each will have a "harp" of wondrous sweetness and power.

2. These songsters in glory, these heavenly "harpers" before the throne of the Lamb, are *trained and fitted for that exalted service*. There can be no discordant note there; only perfect and perpetual harmony. The "new song" must be mastered here, and its music fill the soul and inspire the life, and harmonize the whole being with the spirit and life of heaven, or we can never join that celestial choir and help to swell the mighty anthem that shall waken eternal echoes of joy and gladness in all worlds that have felt the touch of the Cross.

3. *Not even angels or archangels know this song, or are privileged to join in singing it*. It is a "new song;" heaven never heard it before the advent of Christ; angel lips never uttered it. Only the *saints*—souls "redeemed" by the Lamb—can ever learn it, or will ever participate in its magnificent celebration. It will embody and give expression in grand oratorio, the sentiments, the experiences, the joy and gratitude of the innumerable hosts who have been washed from their sins and made alive unto God, and put in possession of heavenly harps and heavenly mansions by the incarnate and crucified One. What a song, what a jubilee, what a choir will that be! Who would not be there, with heart and harp in sweet attune with that majestic song! Have we *learned* that "song"? Is our "harp" skilled in its matchless melodies?

Oct. 29.—DIFFICULTIES IN RELIGION.—1 Cor. xiii: 9.

There are real and serious difficulties in religion, both doctrinal and practi-

cal. It is not wise to ignore them, or blame men for speaking of them. Men make too much of them, and are not always honest in assigning them as the reason for their impenitence or neglect of Christian duty. Some of these difficulties are inherent in the nature of the subject, while others (and the most serious of them) grow out of man's lapsed condition. It may be profitable to note a few of them, which are most common and influential in men's experience.

1. *Imperfect knowledge.* Sin is darkness, mental and moral; so that, in addition to the limitation of all human knowledge, there is the blinding and misleading influence of depravity; and this is a tremendous factor in the matter of religion. Naturally, sinners "love darkness rather than light," and "will not come to the knowledge of the truth lest their deeds be reproved." The heart is oftener at fault than the head. If men would accept and obey the doctrine, as far and as fast as it is revealed to them, there would be little trouble.

2. *The perverting influence of prejudice, custom, evil association and habits, and the seducing power of the world, the flesh and the devil.* Self-interest is a deceptive, lying spirit, which puts out the eyes of men, and hardens conscience, and fills the heart with a captious spirit, and causes them to stumble over trifles into hell!

3. *The natural and almost irresistible tendency of a life of impenitent sin.* It is amazing how all these difficulties and objections vanish into thin air the moment a sinner is willing to ground the weapons of his rebellion, and cry, "What must I do to be saved?" And, on the contrary, no amount of light, no pressure of conviction, is of any avail so long as he holds on to a sinful life. If an angel were to preach to him, or one were to rise from the dead to testify, he would not believe.

Let these suffice. The practical lesson for ministers and Christians to learn from the subject, and to practice, is, that very few sinners are ever *reasoned* into the kingdom! It is not light,

but the converting grace of God, that is needed. Prayer, the baptism of the Spirit, may do it—*must* do it, or it will never be done.

SOME GREAT PREACHERS WHOM I HAVE KNOWN.

No. IV.

By DANIEL CURRY, D. D., LL. D.

JOHN MCCLINTOCK, D. D., LL. D.

AMONG the young men who were graduated as Bachelors of Arts at the Commencement of the University of Pennsylvania in 1835, was one that might have attracted the attention of a physiognomist or phrenologist. He was below medium size, with a disproportionately large head, broad and projecting forehead, fine features, narrow and retreating chin, a finely-set mouth, florid complexion, and curly black hair. John McClintock was a Philadelphian, but born of Irish parentage, and was now about twenty-one years old. He had divided his time during his past years between business and school studies, and now graduated with a respectable college standing. He was even then a Methodist preacher, having a pastoral charge in Jersey City. In 1836 he accepted a professorship in Dickinson College, where he continued for twelve years. He was next editor of the *Methodist Quarterly Review*; then, successively, pastor of the American Chapel in Paris, and St. Paul's Methodist Episcopal Church in New York, and later, President of Drew Theological Seminary. He was also a somewhat prolific author.

As a preacher, Dr. McClintock was not distinguished for any of the qualities that usually constitute the basis of the reputation of great pulpit celebrities. He had no favorite sermons with which his frequent hearers might become familiar as old acquaintances; nor did he reveal the whole of his power in single discourses. But his excellence as a preacher consisted in the uniform high level which he maintained in his ordinary discourses. The distinguishing qualities of his sermons were, emi-

nently, the purity of their diction and the admirable construction of their sentences and paragraphs, and their rhetorical completeness. But of this remarkable literary finish the speaker himself seemed to be alike careless and unconscious, while the matter of the discourse seemed alone to be cared for; and to this the thoughts of the hearers were unconsciously carried and held, without purposed effort, and in defiance of extraneous distractions. Few speakers could so effectually hide himself behind the thoughts he uttered and the themes he presented and illustrated. His language was, first of all, classically faultless; but beyond this it would at times sparkle with brilliancy, and, especially when warmed in debate, it would become overwhelmingly forceful and even explosive. Those who heard him only occasionally in his usual pulpit exercises, especially if persons of taste, would think of him as a scholarly and cultivated preacher, whom they would be pleased to hear again; and if decidedly devout, they would be gratified at the definiteness and warmth with which the vital truths of the Gospel were presented. But only his frequent hearers could properly appreciate the steady flow of his best thoughts and the spiritual elevation in which he seemed to abide. Although equal to great occasions, in which he uniformly satisfied the expectations of his friends, his greatest power was displayed in his ordinary work.

The finer elements of eloquence are often undefinable and inimitable, even when most effective; and such certainly was the case with Dr. McClintock's. His Irish blood would betray itself when he became warmed in speaking, reminding one of what is told respecting the eloquence of the famous compatriots of his forefathers—of Burke, and Curran, and Sheridan—clear, sparkling and incisive, and carrying with it a ringing impressiveness. Although apparently careful only to impress his hearers with the matter of his discourse, his manner could not fail to attract at-

ention, and to win the favor of his hearers for the speaker and his subject. Such a power sometimes becomes formidable and dangerous in forensic discussions, by making the worse appear to be the better cause; but in the pulpit, where only the truth and righteousness should have place, it becomes a most valuable fault.

His ideal of a sermon, as illustrated by his practice, seemed to be that it should never be made in itself an object to be cared for, but to be employed entirely as a means to a higher ulterior purpose. The minds and hearts of the hearers were to be informed and moved, and their wills persuaded; and the sermon was simply a means for effectuating that purpose. Accordingly, he was not addicted to preaching great sermons, but he subordinated everything to availability and effectiveness in respect to the ultimate designs of preaching the Gospel. Observing that the attention of congregations could be held for only about three-quarters of an hour, he limited his sermons to that time, though doing so often compelled him to leave unsaid some things that seemed necessary to the completeness of his discourses. By avoiding attempting too much, he did all that he attempted; and he wisely measured his performances, not by his own abilities, but by the capacity of his hearers to receive and assimilate: and for that reason they were never *sated*, but left wishing to hear him again.

Every well-ordered sermon must have its dominant purpose, which its intelligent hearers will not fail to detect. This may be either to acquit the preacher of failing to deliver a creditable discourse, or, on the other hand, to produce an effect upon the hearers; and, in the latter case, the sought-for purpose may be either to teach a doctrine or to illustrate a truth, or to portray an exemplary character; and in doing this to either stop at this point, or to carry the whole force so gained over to the hearts and wills of the hearers, as an impulse to right action. This last-named feature was characteristic of Dr.

McClintock's preaching. He spoke to the people, rather than delivered a discourse in their hearing; and, whatever his sermons might contain, their accumulated force was brought to bear for practical ends: to incite and persuade to Christian duty and right living. He had no set places for "improvement," no "hortatory" divisions set apart for the purpose of "applying" what had been said, for that, having been the manifest thought throughout, was everywhere the ruling idea and impulse. These qualities as a preacher made him especially acceptable as a pastor, while, beyond all others of his excellent qualities—for he was eminently a "many-sided" man—qualified him for the delicate responsibilities as the head of a School of Theology.

The four names here presented are those of representative men of the Methodist ministry of the current century, and in this part of the country. Each one is a specimen of a sub-species of their common kind. In the order of time, they indicate the changing aspects of the Methodist pulpit, which, while somewhat departing from the original methods of the fathers, has come more nearly into the style of other churches, while these have themselves passed over the wider half of the formerly separating space, and, perhaps, at this time the distinguishing style of the American pulpit is as largely the result of Methodist influences as of the traditions of the older and historically reputable denominations; and no doubt both parties are the better for their modifications.

SUCCESS AND FAILURE IN THE MINISTRY.

BY REV. A. McELROY WYLIE.

THAT forcible book, "Natural Law in the Spiritual World," goes to show, with telling emphasis, that the same principles extend on through nature, and also through the higher kingdom of spiritual interests and energies. The author shows that the same genius in creation

and government marks the one that marks the other.

Reading Henry Drummond's book ought to make the reasons for success or failure in the ministry, to stand out much more plainly to the view; all continuously successful preachers have, through a spiritual instinct, pursued the course indicated in the chapter on Biogenesis. The law runs through the natural and spiritual world, that there is no emerging from one kingdom into the next higher, except it is by a vital force, reaching down from the higher kingdom, and by quickening the lower raises that lower into the higher.

There exists a chasm, a barrier, insuperable to mere development between each kingdom and those that are higher. No elements in the mineral kingdom can possibly move, by development, into the vegetable kingdom; and no plants can be moved, by development, into animals; and no animals can, through mere development, pass into the rational or human kingdom; and no being in a state of nature can possibly, by development, be passed into the spiritual kingdom. The barriers are absolutely insurmountable, and the chasm absolutely unspannable, except by the operation of a quickening force, reaching downward from the higher kingdom to the next lower, and thus lifting, through the communication of a higher life, into the sphere of a higher organization and a higher environment.

In a word, Biogenesis is the doctrine of a birth from above. No substance in the mineral kingdom has power or capacity, of itself, to pass up into the vegetable kingdom. It must be taken hold of by a vital force in the vegetable kingdom and quickened from above. Trace this law onward. No plant or growth in the vegetable kingdom has power, in itself, to push its way into the animal kingdom. It must be laid hold of by a vital force from the animal kingdom, and through this higher life be brought up into the higher kingdom.

But has an animal ever been developed into man, possessed of human form and human soul? That chasm has never

been crossed by development. Evolution has never yet built the bridge to span that bathos of separation. The claim to the contrary is without proof. As Agassiz remarked, "It is a mire of mere assertions." The law holds good. No animal substance can pass into man's sphere except that the vital force that works in man lays hold of that lower animal substance and quickens it into the higher kingdom.

The same imperious law extends onward and upward. No natural man, by any amount of so-called development—no degree of culture—no amount of education, can cease to be a natural, a carnal man, and become a spiritual man. It is not and cannot be made a question of development at all. It is the question of the genesis of a life which he had not before, and which he cannot possibly obtain, except a still further movement upon the extension of this law. The natural man can become the spiritual man—can move up from the carnal world to and into the kingdom of grace—only on the condition of a birth from *above*—a force not his own, not self-evolved, and not of man, must come in contact with his nature and quicken that lower nature and lift it across the impassable chasm, and thus put it upon the course of a new development within a newer sphere.

To effect this transformation the law of works is wholly excluded by all hope and hypothesis of development from one kingdom into the other, and is absolutely read out of court.

We may (nay, *must*) go further, for there is another law—a twin companion to this—the law of the death of the lower in order to enter into the higher. The mineral must die altogether as a mineral, in order to enter the vegetable world; the vegetable must altogether die as a vegetable, in order to enter the animal kingdom; the animal must die ere it can be transformed into the organism of humanity; and the man natural and carnal *must* (it is not a question of may)—*he must die* ere he can enter the spiritual and heavenly kingdom.

Here, then, enters the application as

it bears upon the question of success or failure in the preacher's vocation. Every man in the pulpit, who wields power for the true ends of the ministry, works, ceaselessly, upon the line indicated above. Whether he stands in a log school-house, lifts up his voice in street or grove, or whether he serves in a city palace-church; whether he sees gathered before him a mass of people in the homespun of the back-woods, or his eyes fall upon a congregation of Boston culture or from brown-stone housings, it is ever the same. He preaches that men, by nature, are dead in sins—dead to God—and that, except each and every man be *born*, born from above, he cannot move to the above. He can neither "see" (perceive) the kingdom of God, nor enter the kingdom of God, except that he be born (*γεννηθῆναι*) another.

From the Spurgeons of Great Britain, to the Halls and Harrison and Talmages of the United States, this is the one condition and the one imperious necessity which, in impassioned earnestness and ceaseless iteration and varied invention, they press home upon the minds and hearts and consciences and wills of their hearers, in order that they may not perish eternally.

Study, *per contra*, the style and methods of the unsuccessful man, and it will appear that the largest proportion of his preaching will be upon other themes, important in their place, but not of vital consequence. The aim of every man in the ministry, if he would be successful, will be this. No possible hope shall be held out to the hearer, except through a death unto sin and a new birth unto righteousness, and that new birth effected alone through Him, who proclaimed, "I am the Way, the Truth, and the Life, no man cometh to the Father but by me." Every thoughtful observer must agree with Judge Drake, when he declares that the great lack in American preaching is boldness in proving that men—all men—are condemned sinners under the divine law, and that in order to be saved they *must* be made alive through the Word and Spirit of Christ.

THE GERMAN PROTESTANT PULPIT OF TO-DAY:

Its Characteristic Elements of Strength and its Elements of Weakness.

NO. IV.

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

ELEMENTS OF WEAKNESS IN THE GERMAN PULPIT.

IN the general construction of the German sermon the following are the essential elements of its strength:—(1.) Firmly maintaining the fundamental teachings of the Gospel (contrast the varicolored language of the Protestant Association and of many Neo-Rationalists); (2.) The custom of according to the dogmatic and ethical parts of the sermon, their due right and influence; (3.) Presenting the didactic and the practical parts side by side or commingled, in the former developing depth of thought and affording material for meditation even to the most cultivated; in the latter awakening and strengthening the moral consciousness and sharpening the Christian conscience, often using forceful language, especially appreciated by the agricultural population; (4.) Clearness in bringing out the point of comparison in parables.

But in order to a complete view of the subject we must also consider *the elements of weakness*. Since everything has its two sides, so the very elements of strength have also their counterparts. They carry along with them their special dangers. When treated in a one-sided or in an extravagant manner they are changed into disadvantages and hindrances of profounder influence. It is an advantage, which we have pointed out above, that all our German ministers are educated men. But, at the same time, it is also an oft-recurring danger. Their private study of learned books and their acquaintance with many scientific technical terms, have too much accustomed them to abstract thoughts and modes of expression. They lack the proper connection and mediation between science and life, between the

university and the congregation (especially in country districts), unless this be secured by diligent intercourse with the people, zealous pastoral work, and thorough acquaintance with the powerful, popular language of Luther's Bible. By reason of their long-continued and laborious course of education, with its numerous examinations, they have been alienated from the masses of the people. They now enter suddenly upon practical life, as it were out of another world. They are often called upon to preach, especially in their first years; but they preach too high for practical life; they are too abstract in their style. The greater part of their discourses flies over the heads of their hearers, because it fails to be understood. "It was a beautiful sermon," may be remarked by many of their hearers. But when inquiry is made as to the particulars, nothing definite has been remembered. A general impression has been received, yet which leaves no lasting fruit. And why? Their language was too weak, and not popular enough. Their thoughts moved too much in abstract generalities; and even if they did not descend to mere phrases, they did not adequately enter into concrete life. And what there was of illustration and exemplification was not sufficiently vigorous and impressive, did not satisfactorily meet the wants of the special congregation in question. "It is easy enough for him (in the pulpit) to address and to admonish us; but he does not know the fearful hindrances, the tempting surroundings, in which we are placed; nor has he pointed out to us sufficiently clearly the way to deliverance."

To be able to place one's self in the conditions and wants of one's hearers, and thence to designate and to illustrate that which most strikingly impresses them, is doubtless a talent not frequently found. But to many German preachers it is entirely lacking. And to this must be added, that their great didactic powers easily lead them to preach too learnedly and dogmatically, or else in a general moralizing strain, and altogether too little practically. Hence their ser-

mons become cold and formal, and accomplish but little.

The principal and characteristic weakness of the sermon arises from the above mentioned optimistic presumption of considering the auditors as already believing, needing rather *edification* in the faith than really an *awakening* to a living faith. This is the convenient habit which so tenaciously clings to many of our preachers, of mistaking a formal and outward churchliness for a true and living faith. And this view is still countenanced and encouraged by such homileticians who designate the object of the sermon to be a presentation of the truth rather than effecting results.*

The condition of our congregations, with their multitudes of unbelievers, and their numerous half-believers, even among their regular church attendants, demands to-day, with a loud voice, the union of the revival or awakening with the edifying elements in the sermon — the former for the mass of those who are yet far from a personal assurance of salvation, the latter for the converted and believing multitudes. In this, more than in any other point, German homiletics stands in great need of further development and completeness. But just here are met innumerable opponents, who denounce all serious urgency for an awakening, all emphasizing of the necessity of conversion and personal regeneration, of repentance and renunciation of the world, every emphatic warning of the impending wrath of God, of judgment and condemnation, as unwholesome Pietism and Methodism. And, instead of demanding a decided break with the old man, they would only gradually cleanse and improve the yet unbroken natural spirit and world-conforming habits, and thus develop in him the condition of a living faith. And hence they preach in a general edifying, rather than in a decisive awakening manner, and even then and there where the latter method is imperatively needed.

* See my article, "Homiletics," in Vol. VI, p. 278 seq. Schaff-Herzog Encyclopædie, Vol. II, p. 1011.

This still wide-spread disinclination to a clear distinction between the truly regenerate, certain of their salvation, and those who have been merely touched and awakened, or who are yet persisting in their sinful sleeping condition, carries with it the most serious consequences to the blessed influences of preaching. Hence it is that the majority of their hearers never emerge from the condition of uncertainty in the state of grace, nor from their state of indecision as to the difference between the kingdom of God and the world; or else they deceive themselves with a false security, with an indefinite hope of salvation, until perhaps on their death-beds their eyes are opened (where doubtless many apprehend salvation) to the fact, that they still lack the one thing needful, viz.: the personal assurance of saving grace. Hence the tendency of so many earnest German Christians to organize conventicles alongside of the church, to unite with private societies for religious edification (mainly conducted by pious laymen), where the question of conversion, too much neglected in the sermons of the church, forms the principal theme of discussion.

No doubt many other causes of the weakness and deficiency of success in German preaching might be mentioned, as they are closely connected with and dependent upon the influence of the spirit and life of the times. No minister can give more than he possesses. And no one would deny, that in Germany, as elsewhere, very many preachers have not the right unction from above; that they have substituted their acquired theology, their exegetic, dogmatic, historic learning, necessary to obtain a preacher's licence from human authority, for the Divine call and preparation to the office of the ministry by the Holy Ghost; and that they have concealed their want of personal, spiritual experience by their gift of eloquence and rhetoric. There is no greater evil in a church, no more certain weakening of the effects of preaching, than unappointed and unsanctified preachers! But whether the Church of Germany,

the great majority of whose preachers lead at least an outwardly honorable, and morally irreproachable life, suffers more from this cause than other churches, must be left to the great Searcher of hearts!

MISSIONARY WORK AND PROSPECTS IN INDIA.

By RAM CHANDRA BOSE, LUCKNOW, INDIA.

No. I.

THE DISCOURAGING ASPECTS.

THERE are three distinct types of missionary character exhibited in Mission circles in India, and perhaps elsewhere. There is the *hopeful* missionary, with a good digestion, lungs and heart, his eyes fixed on the encouraging features of his enterprise, and his mind replete with bright anticipations of speedy success. Then there is the *desponding* missionary, constitutionally dyspeptic, and therefore easily cast down under the depressing influences of an inhospitable climate, with his gaze fastened on the dark side of the picture, and his heart full of gloomy forebodings, such as militate against the hopes of ultimate success based on the rock of divine promise. And lastly, there is the missionary of a *well-balanced* intellect and equable temperament, ready to steer clear, as well of the conditions fitted to lead to undue elation as of those calculated to generate undue depression. Nothing is valued more by such a missionary than a calm estimate of both the encouragements and the discouragements attending his work. And he does not fail to notice that every encouragement connected with missionary labor is attended by a corresponding discouragement!

For instance, the facilities offered him by a vigorous government, as well as the innumerable comforts properly secured to him by the magnificent contributions of the Church he represents, tend to identify him with the ruling class, isolate him from the people for whose benefit he works, and lead to his being mistaken for an agent of the

powers that be, and so regarded with suspicion and distrust. It ought never to be forgotten that our religion is universally shunned by our countrymen, because it comes to them through the instrumentality of men and women who are members of the conquering race, and who cannot but claim that as such they ought to have peculiar privileges conferred upon them, and peculiar respect shown them. In many of the political controversies by which the country has been agitated, and at times convulsed, during the last twenty-five or thirty years, their sympathies have, either obviously or most sensibly, been on the side of the strong; and consequently they have failed, though regarded as on the whole friendly, to create that bond of union or fellow-feeling, without which their preaching is something like beating the air.

Again: the spread of western culture in India means the spread of Occidental types of unbelief, or *no-belief*. Years ago, when the great Dr. Duff initiated his great educational mission, an enterprising publisher in New York printed a complete edition of Tom Paine's works, and shipped it wholesale to Calcutta to poison the minds of educated young men on the banks of the Ganges; and to-day Ingersoll's works are pushing forward the work of destruction begun by the notorious author of "The Age of Reason." Nothing is a greater source of sorrow and discouragement to the philanthropist than the rapidity with which the *isms* of the day, ranging between Nihilism and Theism, of a lifeless stamp, are making progress in India under the shade of an education, liberal, indeed, but essentially and exclusively secular.

Nor is the process of social disintegration involved in the gradual relaxation of caste rules without its disheartening drawbacks. The educated community is being drawn under its influence from the extreme of unjust and oppressive restraint toward that of unrestricted license. The caste system, though on the whole a curse, has its redeeming features in the sense of

honor which it never fails to breed, and in the wholesome restraint it imposes on some, at least, of our baser appetites and passions; and the withdrawal of its experience from our educated countrymen, unaccompanied as it is with the substitution for it of a higher or more beneficent influence, is proving a fruitful source of vice. Drunkenness is making fearful progress among them, with its long train of vices and crimes; and the missionary stands aghast before the growing magnitude of an evil unknown to our more unsophisticated forefathers, and for the spread of which his own countrymen are more or less responsible.

The growth of intelligence among the masses, and distaste for sophistical modes of reasoning among the learned, would be an unmixed blessing but for the weary turn given to the trained reasoning powers of the national intellect by a secular system of education. Logomachy and sophisms, in which the ancient literature of the country abounds, are certainly becoming unfashionable; but the refined fallacies of the day, by which theology is cast overboard, and absorption in the secular concerns of life is engendered, are taking their place; and the missionary finds it all but impossible to do his work effectively in the teeth of an all-comprehensive, all-absorbing worldly ambition.

The Theistic Associations in India may justly be classed with the fruits of missionary labor, they having been raised under training and influences more or less Christian. But the antipathy they are developing to the peculiar doctrines of Christianity, such as the doctrines of the Trinity, the Divinity of Christ, the Atonement, etc., is a discouraging feature. It is the fashion in India, as well as in infidel circles in Christendom, to pay, in one and the same breath, a few smooth compliments to the Lord Jesus Christ, and express abhorrence of the peculiar doctrines taught by Him and His inspired apostles.

And lastly, the large meetings, which

the missionary succeeds in holding for the purpose of preaching the truth as it is in Jesus, are often converted into scenes of fruitless wrangling, and may result in intensification of the varied forms of unbelief in vogue. Each advantage has thus a counteracting disadvantage; and the judicious missionary must exercise great discretion in drawing the line between the encouraging and discouraging features of his work, and in availing himself of what promotes it, without being driven to despair by hindrances.

PASTORAL AND SERMONIC HABITS.

Personal Experiences of Distinguished Clergymen.*

No. IV.

T. DE WITT TALMAGE, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

ASKED to answer the question as to whether I keep a list of subjects and texts for sermons, I would reply that I have kept blank books in which to record subjects—a plan which I have pursued since I was a young man, and before I entered the ministry. I have four such large books. I have accumulated and accumulated until there is no end to the memoranda I have. The material I have would be sufficient to supply me, in that particular, for three hundred years, if my life could last that long. These books contain both subjects and texts. In them I put down anything unique: anything different from what I have done or seen anybody else do. I do not make any note of ordinary texts or ordinary subjects.

When I record the subject, I make an analysis of it at the same time in other smaller memorandum books, in my Bibles, and in some works of reference. Suggestions and ideas are jotted down in the same way.

I never use any scrap-book, or the envelope, or the pigeon-hole system for the gathering up and preservation of illustrations, for the reason that more illustrations suggest themselves to me

* In interviews for THE HOMILETIC MONTHLY.

at the moment when they are needed than I know what to do with.

I generally work on my sermon about the middle of the week. Wednesdays and Thursdays are my days for severest work. On Friday I have my Friday night lecture. Sometimes, by reason of engagements in the early part of the week, everything is forced to the close; but that is seldom.

I would advise young ministers to keep Fridays and Saturdays free of work, in order that they may have no "Mondayish" feelings. Monday is my best day; I feel better Monday than I do any other day. That is the result of keeping Saturday clear. The elocutionary effort of Sunday does not fatigue me; it is the original part of the work that is trying.

I never decline to officiate at any funeral service, unless I have an engagement that positively forbids it. As to the suggestion that ministers should be paid for attending to funerals of persons outside of their own parish, I think it is absurd beyond expression.

I think it is a good idea for the pastor of a church to lead his prayer-meeting. It is a part of his pastoral work. In my meeting I call for prayers and exhortations. The last half of the service I make a meeting of testimony. I stand up and indicate that we would like to have about twenty testimonies in ten minutes. That makes everything brief.

In regard to callers I will say, if there is a man on earth more bored than I am, I feel sorry for him. When I retire to my study in the morning, my custom is to tell the servant that I cannot see any one, or receive any cards or letters until such an hour—naming the hour. My usual hours for uninterrupted occupation are from nine till one. Beyond that time I see people as long as I can stand it. Daily there is a constant procession ascending the stoop, from seven till eleven a. m.; book agents, peddlers of patent medicines, people who want letters of recommendation, or cards of introduction; committees seeking lecturers, gentlemen from vacant churches that want ministers, and a long line of

people in all sorts of mental, physical, moral, and pecuniary distress. What do I do? Well, I see as many as I can and then I run, finally making my escape to the street.

MISQUOTED SCRIPTURES.

BY TALBOT W. CHAMBERS.

NO. XVII.

1. IN Proverbs xii: 25 it is said, "Heaviness in the heart of a man maketh it stoop." This is true, but a richer sense is gained by taking the first noun in its primary signification of anxiety or care. Sorrow of all kinds depresses, but solicitude is worst. Hence the saying it is not work, but worry, that kills men. The secret of health, success, happiness, and often of long life, is obedience to the apostolic direction, "In nothing be anxious; but in everything by prayer," etc. (Phil. iv: 6.) How much we all need to pray! Lord, increase our faith!

2. "The way of transgressors is hard." (Prov. xiii: 15.) This has sometimes been understood and preached upon as meaning that there are barriers in the sinner's way—such as conscience, chastisements, the divine Word, etc.—which make it hard for him to press on to his end. A more natural sense, and one that better corresponds with the parallelism, is found by supposing the word to be equivalent to *harsh*, *rough* or *painful*. According to the proverbial usage of our own day, the transgressor has "a hard road to travel." They do not think so who set out on that road, but they change their minds before they get to the end.

3. In the 21st verse of the same chapter we read: "Evil pursueth sinners, but to the righteous good shall be repaid." Substantially the same meaning is gotten, but with far more vividness, by a close adherence to the brevity of the original, thus:

Evil pursueth sinners,

But good rewardeth the righteous.

Calamity follows hard after the wrong-doer, and is sure to overtake him; but good, enduring good, comes to meet the righteous and fills his cup.

4. In the 23d verse it is said, "There is that is destroyed for want of judgment." This is very true, as we see every day, but it is not what the wise man intended, for the original will not bear such an interpretation. The true rendering is, "There is that is destroyed by reason of injustice;" it may be his own injustice or that of others. Most probably the former, in which case the point of the proverb is, that abundant as may be the yield of the poor man's fallow-ground or new land, iniquity of conduct may prove his ruin.

5. The familiar statement, "Fools make a mock at sin" (xiv: 9), expresses such an obvious and important truth that it is hard to give it up. Yet there is a general agreement among expositors that this is not, cannot be, the meaning of the original. They reverse the subject and the predicate. The word for *sin* is not the one usually so rendered, but another, which means guilt, or a guilt-offering, which latter occurs very frequently. Thus understood, we have the sense that an expiatory sacrifice mocks fools—*i. e.*, it does not correspond to their judgment. It fails entirely of its end. Just as we are told in the next chapter (verse 8), "The sacrifice of the wicked is an abomination to the Lord." Both texts show he *x* wrong they are who suppose that the Old Testament attributed an *opus operatum* efficacy to any oblations, even when the sacrifices of God were a broken heart and a contrite spirit.

6. Verse 24 of the same chapter is more exactly rendered thus:

A crown unto the wise is their riches;
But the folly of fools is only folly.

Well-earned possessions are a credit to any one that is truly wise. Far otherwise is it with fools. Whatever parade they may make of their wealth, whatever they may gather in the way of houses and lands and equipage, their folly is still folly, and the shows and gew-gaws of wealth only make it still more egregious and conspicuous. In this light it is not an empty tautology or an idle truism, to say that the folly of fools is only folly.

NEW READINGS OF FAMILIAR TEXTS.

No. III.

By G. W. SAMSON, D.D.

REDISCOVERED PLANTS AND ANIMALS.

THE opening of the Bible lands has brought to light and made familiar to scholars the nature of many plants and animals unknown to the translators of King James' day. The vital question in revision is: "How shall these be designated?" When the Greek translation of the Hebrew Scriptures was made, two and a half centuries before Christ, and the names of plants and animals were, like those of geographical localities, changed to the Greek designations with which the readers were familiar, the translators followed the true law of interpretation. It is quite different with readers of the Old Testament in an English translation, who can never be familiar with the locality, the plant, or the animal which the name should, as far as possible, present to the mind. In such cases the name of a *class* that is familiar may be inserted in the text; while the special individual name should be placed in the margin, that it may be searched for and studied in a Bible Dictionary; or, what some would regard preferable, the ancient Hebrew name may be inserted in the text, with reference in the margin to a "glossary," or briefly illustrated vocabulary appended to the volume itself. This latter suggestion has led to tables of weights, measures, coins, etc., and may with propriety be extended. A few out of many marked illustrations are worthy of note.

Following the order substantially of their introduction in the Hebrew Old Testament, the following plants are noteworthy: The word "gopher," occurring only once (Gen. vi: 14), is explained by the term "tetragonos" in the Greek translation. This term was in classic Greek used to indicate what our word "knees" in "ship timber" represents. Thus it is applied to the squared, yet rounded fit of the Greek mantle over the shoulders. No term could be more expressive; it accords with the ety-

mology; and in the historic interpretation the Greek translation compels its acceptance. All later attempts to make this term, only once used, indicate "cypress," are the suggestion of speculation rather than of practical minds; and "knead timber" would be an expressive rendering.

The Hebrew "shesh," Greek "bys-sus," rendered "linen" in our English version, which occurs thirty times in Moses' five books, once Gen. xii: 42, and elsewhere in Ex 25-39, is "cotton;" as philological testimonies indicate, and as the ancient wrappings of mummies attest; and the word "cotton," therefore, should doubtless be in the text. The word rendered "flags" in Exod. ii: 4, and Job viii: 11, and "meadow," Gen. xli: 2, 18, probably should be so rendered now. The ancient term "achu," not translated but transferred by the Greek translators, Jerome, in the fifth century, by careful inquiry, decided was a name common to dwellers on the marshy banks of rivers like the Nile and Euphrates, though unknown in Palestine; and modern research has added nothing material to modify this conclusion. The mind of the English translators was on the *place* in Genesis, and on the *plant* in Exodus and Job. The "shittim" of which Moses made the ark and other wood-work, was manifestly the Arabic "sont" now met in Egypt, about Sinai, and in Palestine. This is the "acacia" of botanical science; its familiar representative is the "locust;" and this rendering would be justified on the principles above stated. The term "leeks," so rendered by the English translators in Num. ii: 5, because of its association with "onions and garlic," but elsewhere rendered "grass" and "herb," is in the Hebrew "chatsir," and in Greek "prat." In the bazars of Cairo boys go about with two species of clover called "helbeh" and "ghilban" for sale. The owners of donkeys buy little bundles, cut the tops off to feed the donkeys; while the bleached bottoms they divide and share with the drivers. The rich cotton-lands of Egypt push a growth

of clover so thick and rank that the stalks are bleached, crisp and sweet as celery; and the traveler who has learned its lusciousness will, like Israel, sigh for the "bleached grass," as it may properly be rendered, when he leaves Egypt and wanders in the parched desert. Elijah is said to have slept under a "juniper-tree" in going from Mt. Carmel to Sinai, a day's journey south of Beer-sheba. In the partially marshy bottom-lands in the limestone desert extending eastward from the Delta of Egypt, interspersed with salt lakes such as those on the line of the Suez Canal, the Dead Sea being the most noted of these, clumps of bushy shrubs, growing some five feet high, much like the broom on the downs of England and Scotland, resembling, too, the American alder, are constantly met; and under their scanty shelter the passing traveler now encamps, as did Hagar nigh Egypt (Gen. xxi: 15), and as did Elijah ten miles or more farther east. (1 Kings xix: 4.) The word in Genesis is *generic*, and hence is properly rendered "bushes." The word in Kings is *specific*, "rotem;" and the traveler, who has with him his pocket Hebrew Bible, hears the same name still preserved among the Arabs. Among the precious articles brought from Ophir, or farther India, in Solomon's day, was the "almug," 1 Kings x: 11, 12; called, as some have supposed, "algun" in the later history (2 Chron. ii: 8; ix: 11, 11). The Greek translation, which must have been intelligent, renders "almug" by "xylasppelleketa," or hewn woods; while "algun," which is obtained from Mt. Lebanon as well as from India, and is associated with cedars and firs, is rendered "*peukina*," a species of the genus to which cedars and firs belong. The "almug" is, as all authorities agree, "sandal-wood." The richest variety of this wood, obtained now in the South Sea Isles, is still brought from the coast of Malabar, and is now called "mogha." The sailors who brought this exotic tree gave to it, as to the "apes and peacocks" purchased with it, the native name. All these names, as read in the

Hebrew Bible, are the same now heard on the Malabar coast, the prefix "al" being the Hebrew article. The "algum," every testimony indicates, is a distinct tree; and while the "almug" is properly rendered "sandal-wood," the generic for the specific term, the algum must, from its association with two other specific terms in 2 Chron. ii: 7, have a specific rendering.

In the animal kingdom a few marked cases requiring change of rendering, demand notice. The word "kinnim," rendered "lice" (Ex. viii: 17, 18), found nowhere else, seems to have been a generic term, peculiar to Egypt, for biting insects, like the gnat and the flea; and so the Greek translation indicates. As all the other plagues, the locusts, etc., brought upon the Egyptians, are peculiar to the country, this insect must have been also an Egyptian pest. As no insect but the flea in modern Egypt answers this description, the "flea," if any specific insect, is to be named in translation. Certainly the term "lice" was chosen when Egypt could not be visited and its insects be known. Among reptiles the "leviathan," transferred, not translated, in Job, Isaiah, and the Psalms, is a generic term for monsters of the lizard, or Saurian class. As the crocodile is the modern representative in the lands of the Bible, the specific and familiar term should probably be used. The word "behemoth," a plural, only once untranslated, even in Job, is doubtless used, in its association with "leviathan," in a generic and typical sense. The same word used elsewhere about two hundred times, and from the first chapter of Genesis to the prophecy of Zechariah, is rendered "beasts," or "cattle." As interpreters have remarked, the lengthy description in Job answers in part to the elephant, and in part to the hippopotamus; it is doubtless likewise in the same description a generic term for the monster among land animals, as the "leviathan" among the reptile race, an idea wrought into Hobbes' philosophy. A marginal note would appropriately indicate this usage.

The term "reem," used by Moses in Job by the Psalmist, and by Isaiah, rendered by the Greek translators "monokeros;" by Jerome in Latin, "rhinoceros," and hence naturally "unicorn" in German and English, has become so fixed in old English ideas that it has been embodied in the device of a horse with a horn projecting from its forehead and wrought with the lion into the English coat-of-arms. The idea is preserved in the mountains of Lebanon in a similar form worn on the caps of chiefs and of high-born women. It is an assault hardly justifiable which Fuerst, the Hebrew lexicographer, when, on no other ground than that of a supposed etymology, he declares that the meaning ascribed by the Greek and Latin translators "has no foundation." Perhaps the allusion to the "reem," intelligently translated, it is to be supposed, by their own rabbis of Ptolemy's day, is a symbolic reference, like the sphynx-like picture of Ezekiel's vision; a suggestion favored by the fact that it is found only in highly wrought poetic imagery. Certainly the Greek translators had a range of knowledge incomparably superior to that of modern speculative critics. It probably, however, is generic rather than specific, the Greek term "one-horned" not being inconsistent with this, since the term is based, as all usage shows, on a human custom as well as on an animal attribute; the "horn" being an emblem of power. This the Greek, Latin, German and English translators all observe in Ps. xcii: 2. On the other hand, the whole drift of ancient and modern scholarship is in accord that the word rendered "badger" in Moses' statement as to the tabernacle should be "colored" or "dyed;" such "skins," from whatever animal taken, having the designation "takhsh" among the Oriental Jews of to-day, as it had among their ancestors under Moses. The word "shaphan," rendered "coney" in the writings of Moses, David and Solomon, has a special interest. All testimonies show that it belongs to the family that includes

the rabbit, hare, and coney; being, indeed, the species called "hyrax syriacus." It has the body of a rabbit; its fur is interspersed with spines; its head is oval like that of the guinea-pig, and its ears are as small; it does not burrow, but lives in holes in the rocks; and it abounds in the mountains of mild climates like those of Syria, Palestine, Mt. Sinai and Egypt; as also in Spain, whence ancient authorities state that the name was given by the Phœnician mariners to that country. It is a fact specially noteworthy that on the rocky sides of the "Wady Mokatteb," or "engraved valley," in the desert route from Egypt to Mt. Sinai. The long lines of inscriptions on the sandstone cliffs, yet to be deciphered, present three species of animals—the camel, the goat, and the "shaphan," as above described.

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

No. VII.

By JOHN MONTEITH, ST. LOUIS, Mo.*

IN the dusky days of the scroll, and in the primitive days of the book, people knew the Word of God only through the public reader. By him it was voiced; by them it was heard, but seldom read. Necessity exalted the performance of the Scripture Lesson into an act of great importance. Buried as we are in a baptism of printed Bibles, we can scarcely appreciate the eagerness with which the primitive hearer hung upon the lips of the reader. His conquest of knowledge depended upon the keenness of his ear, the quickness of his per-

ception, and the active attention of his mind. The reader, too, must have approached his task with an anxious sense of responsibility. His voice and manner were the final mould in which revealed thought was cast. In him the divine Word became flesh, and took the last form in which it dwelt in the minds of his hearers. This last expression must be true, or the impression would be false. Error in inflection, pause or cadence might result in wrong apprehension of the truth. So the reader, if he would rightly convey the truth, must needs have been an artist. To avoid the risk of misapprehension, as well as to unfold what was wrapt in the form of words, He sometimes broke the text in fragments, joining to each its needed comment. Thus it was a lesson giving light, instruction and comfort.

Printing is not an unmixed blessing.

It is the work of a crafty age that conjures devices and shifts, and worships utility. The diffusive printed page has lessened the interest of the hearer, and diminished the painstaking of the public reader; but it has never changed the conditions of highest effect. The ministry of rags, lampblack and type can never equal, much less surpass or supersede, the service of the human person as an organ of expression. The Word must still become flesh. The human voice is still its fellow. The lip, the eye, the countenance, are still its living ministers. To fulfill its highest mission of power, the word must meet the ear in beauty as well as in truth. The public reader must hence be an artist; for art proposes beauty, and beauty completes expression. To vocalize the names of words—which is the most that the Scripture Lesson often accomplishes—is not enough. To separate the clauses of the text and subject each to analysis and critical explication is good, and, as we have it in our church—the congregation with open Bibles following the pastor—it is deeply instructive and helpful. But there is another, even the highest use of public reading, which requires that the

* It is due to the writer, and to our readers, to state that the following paper was not written for this Symposium, but as an independent contribution. But it falls in so completely with the spirit and purpose of this series of criticisms, and turns attention to some aspects of the subject not discussed by any of the previous writers who have favored us with their views, and is a matter of such consequence, that we have decided to give it to our readers in this connection. There is no one thing in which the ministry are so commonly and seriously at fault as in the manner in which they read the Holy Scriptures in the sanctuary.—Ed.

fragments should be united as a complete whole, like the different objects in a painting. Often the *selection* is itself a picture, and as such it must be presented. The voice and manner, like the brush of the painter, must give us distinct form, light and shade, delicate and heavy touches, and unite and blend all the fragments by a pervasive warmth and tone, so as to produce in the result truth and beauty, which, in their turn, confer profit and pleasure. Yet, when we pause to reflect, we are convinced that the pulpit scarcely ever proposes both of these results in the Scripture Lesson; indeed, in most instances, never thinks of them. The Scripture is read, because the exercise is supposed to honor God, and because it is an ancient and venerable custom.

Some time since, I resolved, as a layman and hearer, to give particular and critical attention to this feature of public worship, with the special object of fairly testing its effects upon the audience. Upon inquiry, I found the majority of hearers, like myself, accustomed to give to the lesson an open ear, but to withhold from it any special attention. I became convinced, also, that, as readers of Scripture, the majority of preachers would mark below average. Without intending offensive criticism, I venture to give two illustrations.

On a bright Sabbath morning in June, when the church was inclosed in a bower of green, and the air of a calm pastoral repose rested on the landscape, sending its sweet breath in at the open windows, the preacher selected for his reading the story of the Good Shepherd. "This is an admirable selection," I said to myself; "and now I will see whether the combined inspiration of the story and of the surrounding circumstances will move the reader to move his hearers." So I imagined myself in the position of a hearer some hundreds of years ago, when the Bible was chained to the pulpit, and my only chance of knowing the story must rest in this reading. Reverently the preacher said, "Let us read the Word of God as rec-

orded in the tenth chapter of John." These words were forced from a laboring throat, and dropped upon us with a nasal resonance. "This is not the tone, or anything like it, in which Jesus told, or any other person would tell, a graphic story to a group of friends," I reflected; "but he will warm up to a natural manner, perhaps, by the influence of the story itself." But he didn't. From beginning to end he rolled out the narrative like the paper-tape of a stock "ticker," with about the same regular click, and with no more varied expression, except upon the last word of each sentence. This word invariably suffered under a heavy blow, and came to the ear smitten with a leaden cadence. I summed up the result, not by the words that had been heard by the ear, but, as nearly as I could, by the actual impressions made. From the first verse came the vague impression of a robber. The next impression was that of an abused flock of sheep. Each monotonous sentence came to its close with a heavy thump on the word *sheep*: "He that entereth in by the door is the shepherd of the *sheep*;" "I am the door of the *sheep*;" "the good shepherd giveth his life for the *sheep*;" "and the wolf catcheth them and scattereth the *sheep*;" "the hireling fleeth because he is a hireling and careth not for the *SHEEP*," etc. So much pounding had the poor sheep received in this recitation, that, in the absence of any other objects of thought expressed (not simply named) by the preacher's voice, I found it difficult to clear my mind of mutton and wool. And this was the sum total of the impression: a robber, and some abused, if not murdered, sheep. I pulled myself back to the present day, opened a Bible, and found that there were other thoughts in the story more prominent and important; among which were the *good Shepherd*; the sheep are His *own*; for this reason they *know His voice*; that He *leadeth* them; that they know not the voice of *strangers*; that "I" am the *good Shepherd*; and the hireling careth not for the sheep because he is

a *hireling*; and I lay down my life for the sheep. The ministry of the voice necessary to press out these thoughts, and lift them conspicuous to the mind of the reader, was withheld by the reader. And I observed, with a feeling of disappointment, that when the preacher had "got through" with the Word of God, and came to pronounce his own word, the sermon, he mellowed his tone, and, to some extent, relieved the labors of the throat by employing a more natural set of muscles, while he delivered with modulation and earnestness an excellent sermon.

Another case, of which I made painful note, occurred when the preacher selected for his reading the narrative of the visit of Mary Magdalene to the sepulchre. Between the covers of the Bible there can scarcely be found a more dramatic story, or one that contains a deeper pathos of passion. In the first verse occurs a single clause which serves as a key to the subsequent action of the drama. "The first day of the week cometh Mary Magdalene, *early, when it was yet dark*, to the sepulchre." This clause (designated by italics) shows the warm affectionate earnestness which moved the woman to anticipate the dawn, and furnishes the reason why she did not recognize the face of Jesus, but mistook Him for the gardener. In rendering these words, the adroit shading of the voice, from the careless color of ordinary narrative in which the verse begins, into that pathetic tone which is the appropriate vehicle of the sentiment, cannot fail to arrest attention. Yet I can recollect but one preacher (the late Dr. Chapin, of New York) among those I have heard, who brought out the force of that clause by the interpretation of tone.

So in the case of the good brother whom I am free enough to criticise, these six words were slipped over unnoticed. And then his voice rolled on with a loud, grating sound, like the grinding of wheels on a gravel road. "Surely," I thought, "he cannot pass over, without melting into a tremulous emotion, those tender, heart-full ques-

tions: 'Woman, why sleepest thou? Whom seekest thou?'" But he did. They were rolled over by the same monotonous iron tire. Then he read the sentence the one word of which, as modulated by Jesus, instantly lifted the veil from the mind of the woman, and threw a wreath of light about the face of her Master. "Jesus said unto her, *Mary*. She turned herself and said unto him, *Master*." Upon this reflecting name, in which as in a mirror the woman saw at once herself and her Master, the voice of the preacher dropped in a sudden mechanical cadence that fell with a thud and lay upon my heart like a cold ingot of lead. In this instance he had not simply failed to express the truth; he had expressed a positive untruth. Jesus never voiced that name as this reader uttered it; if He had, Mary would still have supposed she was talking with the gardener. But He pronounced the name, *Mary*, in such a natural, homely, affectionate modulation as to bring instant recognition, and move out, under the retiring robe of night, His familiar, friendly form.

My abused reader might set up in his defense, that it is impossible, or even sacrilegious, to attempt to imitate the tones of Jesus. Very well. It is neither impossible nor wrong to imitate the tones of nature; and the tone of nature, in this instance, would have truly interpreted the word of Jesus.

If any reader of this story had studied the subject enough to recall the manner in which a mother would pronounce the name of a little *Mary*, who, asleep in a dark room, had broken out of a troubled dream into a nervous fright, he would have caught that peculiar tone of affectionate, reassuring familiarity that brought recognition and joy to the loaded heart of *Mary Magdalene*.

The ordinary reading of the Scriptures in the pulpit is defective and inexpressive from traditional education and habit. It has all along been assumed that the inspired Word, if only produced in sound, would take care of its own results. Indeed, as applied to

this part of worship, art has commonly been scorned. In the theological school the chair of effective expression (commonly called elocution) does not stand, as it should, on a level with the chairs of theology and homiletics. To these it is a sort of caudal appendage. The same may be said of the treatment of vocal expression by colleges. Hundreds of graduates who have learned to render foreign languages into English words, are totally unable to render English words into effective expression. The reason for this is apparent. The college and the seminary tinker the student a little, preparatory to the arti-

ficial delivery of his Junior Exhibition or Commencement speech, or his first public sermon; but, aside from an ephemeral or optional drill, the institution of learning gives no strong recognition to the spoken English language. This neglect is sure to bear its fruit. People will not long pay the tribute of their presence or attention to the pulpit reader, if they get no more valuable return than an indifferent reproduction of what may, with less trouble and expense, be eyed in newspapers and books. They will not long flock to hear sounding brass and a tinkling cymbal.

PREACHERS EXCHANGING VIEWS.

Come, let us look one another in the face.—AMAZIAH.

A Glimpse of the Better Life.

THE writer has carried in his pocket for years a letter from one of God's honored servants, who was personally unknown to him till, a few years since, it was in his power to do him a trifling favor. The bread thus cast upon the waters came back speedily in the form of this golden letter, which I have read and reread at least a score of times—especially in hours of gloom; always refreshing my spirits and revealing a glimpse of the light that gilds the scenes "beyond the floods." It has occurred to me that it is selfish for me to feast alone on such a dainty repast. I am quite familiar with the experiences of Christians, as recorded in religious biography; but I recall nothing more touchingly tender and beautiful than the words below. If I felt at liberty to disclose the author's name, they would be read with additional interest. Alluding to the reason for his writing, noticed above, he writes:

"The circumstance has, it is true, been a trifle; but, like the widow's mite, a trifle may indicate the depths and secret springs of a pure and noble character. Your words and sympathy have touched me on a deep and tender point; and I know so well 'Him whom my soul loveth,' that I am sure He will abundantly fulfill in your case the promise made to one who shows, from love to Him, the least act of kindness to the humblest of His disciples. He has

kindly raised me up again [from a dangerous illness] to do a little longer what I can in my little way, for honoring His dear name. Much as I desire to be with Him where He is, that I may behold His glory, I am more than willing to remain here as long as He wills, to do or suffer anything that may magnify the riches of His condescending love. No man is so willing to remain here in the Master's service on earth, as he who has ripened most for the Master's glory in heaven. So sensibly felt by me oftentimes is the nearness and presence of Jesus; so lovingly does He condescend to walk with me and let me feel that around me is the everlasting arm; so close do I seem to His bosom, and, like the two on the way to Emmaus, so deeply does my heart burn within me with love; so delightful is my daily work of studying and unfolding His truth, and so precious does duty become when my soul, o'erfilled with the Holy Spirit, through the written Word, dissolves in the tenderness and the tears of a melting contrition and love, that I realize *heaven is already around me*; and, could the infirmities of the flesh only be dropped, this world would indeed be heaven! Often here, in the morning, under one of our San Francisco fogs, I know by the light around me, that the mantling glory of day is over and around me, though the sun and the landscape are veiled from my eyes by the mist; but while occupied with duty—in a moment when least expected—the fog vanishes, and the sun, amid a clear sky, bursts forth, wrapping all things in his glory. And thus, on some day not distant, while knowing from the light through and around my soul, that I am walking in the light of the Lord, though amid the mists and fogs of earth and sense, while occupied with duty for my dear Redeemer, this mist will vanish, perhaps when I least expect it, and reveal to me the Sun of Righteousness in unclouded glory, and the boundless

firmament of the eternal heavenly world. And then to think that: 'When he appears we shall be like him, for we shall see him as he is.'"

CORRESPONDENT.

Oratory and Authorship.

It is a very worthy ambition on the part of a preacher whose official duties do not occupy all his time, to devote his spare hours to literary efforts. But ambition is one thing and ability is another; the former may be never so good, it will never be successful without the latter. I have known many preachers whose oration was high above the mediocre in style, rhetoric and diction, but whose written articles for the press lacked vigor and grace. It is not the knowledge or information alone which one puts into an article for the press that constitutes its merit; the "penchant" of a literary worker is a certain something of its own kind. The following from the *Pall Mall Gazette* will illustrate in a pleasant way what I mean:

"The Lotus Club, of New York, yearned for many months in vain for the peculiarly American dish called 'buckwheat cakes.' The very skillful French cook of the club failed utterly, after repeated efforts, to secure the desired result. At last, one of the members wrote to a sister, in another city, and asked her to send a recipe. Her reply was laid before the Board of Directors. It consisted of a very minute description of the necessary process, and concluded as follows: 'If your cook will comply with these instructions very carefully and accurately in every respect, he will make good buckwheat cakes, provided he has a special genius for making them.' On hearing this document read, one of the directors remarked that the best thing they could do was to throw away the recipe and get a native American woman that had the genius. His suggestion was adopted; and a goddess, sprung from the soil, has presided since then during the hours of breakfast over the griddle of the Lotus Club."

As I have made the transit from the preacher's stand to the writing-desk, my experience, by which I have learned the difference there is between public speaking and writing for the press, may not be uninteresting to your readers.

In a sermon, the individuality of the speaker sometimes contributes a great deal to the success of the effort; while, in writing, the individuality of the author must be kept as scrupulously as

possible out of the article; posing in print is the most foolish of posing altogether. The preacher, in most cases, knows the disposition and demands of his audience, and an appeal to personal sentiments, or a thought expressed by insinuation or gesture, rather than in plain terms, is at times highly appreciable. The writer, on the other hand, must speak out all that he has to say in plain terms, not relying either on the inference or the information of the reader. When the preacher or lecturer is warmed up with his subject, he may make a good impression by amplification, rhapsodizing, and repeating terms of speech; in writing, such efforts appear like sophomorphism, and tautology and verbosity are highly objectionable.

A TOILER.

Quirinius and the Enrollment.

Luke ii: 2.

I wish to make a few observations which perhaps will throw some light on the difficulties connected with the interpretation of the above passage, both in the original and revised versions.

1. These difficulties arise mainly from the fact that until recently there has been no historical evidence, outside of Luke's Gospel, that Quirinius was Governor of Syria, at the time of our Lord's birth. He was certainly governor some eight or ten years *after* the birth of our Lord; and at that time a *tax* was imposed on Judea which caused much excitement and trouble. Luke refers to this event in Acts v: 37. But recent discoveries make it probable (perhaps certain) that Quirinius was governor also at the time our Lord was born.

2. I believe our English version makes two mistakes: 1. In using *πρώτη* as an adverb. As a grammatical criticism, I should say that *πρώτη* is a predicate, for it stands after the noun without an article. Hence it cannot be rendered. "This was the *first enrollment*," but "this enrollment was first," etc. 2. In translating the verb *ἰγένετο* by the phrase, "*was made*." The purpose seemed to be to escape the diffi-

culty in this way, viz.: the enrolment took place at the birth of our Lord; but it went "first" into effect as a tax some years later, when Quirinius was Governor of Syria. This has been the prevalent explanation until lately. The one redeeming feature in this explanation is that it leaves Luke free from the charge of historical error. But if Quirinius was Governor of Syria when our Lord was born, then Luke is free from the suspicion of error. But then the question arises, "Why use *πρωτη* (this enrolment *was first*, etc.?)"

3. The explanation I wish to offer is this: There is no reason whatever for the use of the *numerical* adjective. In several places in the New Testament, and especially in John, *πρωτος-η-ορ*, when followed by a *genitive*, is used in a *comparative* sense, and means "before." (See John i: 15, 30.) What Luke says is that this "enrollment *was before*" Quirinius was Governor of Syria." For if our Lord was born five or six years before the Christian era, then Quirinius was not Governor so early, but his first term of office was one or two years later. Luke refers to him because, some years after, when *this en-*

rollment was made the basis of a tax, and trouble arose, Quirinius was then Governor.

J. W. BAILEY.

Cambridge City, Ind.

Self-Control in the Pulpit.

In the May number of THE HOMILETIC MONTHLY (p. 479), my attention was arrested by "Enquirer's" question about weeping and seeming to weep, and your admirable answer. *Apropos*, I recall a remark which Dr. Robinson made to his last class as President of Rochester Theological Seminary: "Have feeling, but don't let it run away with you. One honest tear controlled is better than a quart slopped over."

Bristol, Conn.

D. DEWOLF.

Did the Son of God Suffer?

Allow me to dissent from your answer to a query in your August No. To deny that the divine part of Christ suffered on the cross is to make the death on the cross, as far as the atonement is concerned, a form, a semblance, and to take from it its efficacy. If there was no Son of God in that death, there can be no atonement in it. J. K. A.

Bradford, Pa.

SERMONIC CRITICISM.

"His excellence was that he had no fault, and his fault that he had no excellence."—QUINTILLIAN.

Plain Preaching.

If plainness of speech is demanded, is justified, in any one, in any place, it is in the minister of Christ, when he stands up in the pulpit as the mouth-piece of God. There, as God's ambassador, to treat with rebellious men; there, in Christ's stead, to plead with sinners; there to declare the verities of eternal truth and urge the solemn motives of religion upon guilty, dying, judgment-bound men, as one who is to give account of his ministry in the last day—all levity of speech or manner, all ambiguity of teaching, all flattery of souls, all keeping back of any part of the revealed message, is not only highly incongruous, but simply monstrous. With what abhorrence does God look down upon the preaching of

such an one! How can it be otherwise than that the blood of souls will be found staining his skirts in the day of final account!

How plain, direct, unmistakable, and forcible, were the words which Peter uttered on the day of Pentecost! How solemn, searching, pungent, overwhelming, were the words of President Edwards to the sinners at Enfield! How terribly in earnest, how fearless, was John Wesley in proclaiming the truth as it is in Jesus! Can we marvel, when we read the sermons of such preachers, that the Holy Ghost came upon the people, and they cried aloud, "What must we do?" and grappled with the pillars of the church, as if their feet were already sliding into hell!

Read and ponder the following awful words from one of John Wesley's sermons :

"Thou ungodly one who hearest these words ; thou vile, helpless, miserable sinner, I charge thee before God, the Judge of all, go straight unto Jesus with all thy ungodliness. Take heed thou destroy not thine own soul by pleading thy righteousness, more or less. Go as altogether ungodly, guilty, lost, destroyed, deserving and dropping into hell; and thus shalt thou find favor in His sight, and know that He justifieth the ungodly. . . . Thus look unto Jesus! He is the Lamb of God who taketh away thy sins! Plead thou no works, no righteousness of thine own; no humility, contrition, sincerity. . . . No! plead thou singly the blood of the covenant, the ransom paid for thy proud, stubborn, sinful soul. Who art thou that now seest and feelest both thine inward and outward ungodliness? Thou art the man! I want thee for my Lord. I challenge thee for a child of God by faith. The Lord hath need of thee. Thou who feelest thou art just fit for hell art just fit to advance His glory, the glory of free grace, justifying the ungodly and him that worketh not. Oh, come quickly! Believe in the Lord Jesus Christ; and thou, even thou, art reconciled to God."

The Development of a Discourse.

THE skill and judgment with which this is done will tell on the effect of the sermon. There are few things in which a preacher oftener fails than in this very thing. "Development is the actual treatment of the theme in hand; the free and living current of thought, sentiment and remark, after the definite subject and the general outline of treatment have been designated." The "body" of the sermon expresses our idea. *What rule, if any, ought to govern the development?* One writer says: "The *object*, far more than the *subject*," ought to govern it. Probably, as a general rule, this is true. If our object be to convince, we must develop our proof in logical order and in force; if to move the heart, we must follow the course of human feelings. If we choose the narrative or historical method, we must keep to the order of events. Out of the various methods of development which lie open to us we should adopt the one most in consonance with the special object in mind in the selection and presentation of a given subject from

the pulpit. The specific object will naturally shape and color and give tone to the sermon as a whole. And the object will (or ought to) be governed largely by the character of the audience, and the conditions and circumstances in which the preacher finds himself at the moment. And here is one of the chief reasons why an extemporized sermon is often so much more effective than one preached from manuscript, though of no greater merit. The preacher is free to *develop* his sermon to meet the hour and the character and feeling of his auditory; he is not tied up and handicapped by a mode of development chosen in other conditions. What preacher has not been vexed by experiences of this character, and striven in vain to get the better of his manuscript, and been forced finally to cast it away and strike out a new train of thought, or adopt an entirely new form of treatment? The conditions before his mind in the quiet of his study when he wrote out his sermon, he finds altogether different when he comes to face his audience. Perhaps his own mind and feelings are in a totally different mood; and now he must either lose the effect of his sermon by adhering strictly to his manuscript, or cast aside the "body" of it and adapt the development to the occasion. He is a poorly-trained preacher and has failed to master his subject, who cannot do this when the necessity arises.

Kinds of Preaching Proved Most Useful.

"There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord." It is a wise law, and we do well to study it. We are prone to covet other's gifts and methods, and to disparage our own; whereas, in all probability, the talents assigned to us, if we will rightly improve them, are those which Divine Wisdom saw to be best adapted to the circumstances of our lives and the qualities of our mind and character. And, after all, it may be affirmed with confidence that success in life, and especially in the ministry, depends not so much on the num-

ber of talents entrusted to us and the kind of gifts bestowed, as upon the diligence, the thoroughness, and the fidelity with which we cultivate and make use of them. A writer of the olden time well expresses this important thought as follows:

"How unlike was Paul, the apostle to the Gentiles, and the beloved disciple John; yet who would presume to measure their comparative usefulness! Scarcely ever were two men more dissimilar in their manner of preaching than Richard Baxter and President Edwards, or than Payson and Emmons. Yet these dissimilar men were blessed of God as instruments of great and permanent good, perhaps, on a large estimate, in nearly equal degree. In judging, therefore, of the kind of preaching on which the Spirit of God sets the broadest seal of approbation, we must not judge according to outward appearances, or from immediate, visible effects. It is not always the eloquent voice and oratorical manner; not the polished and beautiful style; not the logical argumentation; not the gush of emotion in the preacher, nor the tearful sensibilities of the hearers: it is not one nor all of these which is the surest indication of success. But that preaching is most useful which produces the strongest and most abiding impression of moral obligation; which brings the minds and hearts of hearers into closest union with God and Christ, with judgment and eternity; which awakens in the unconverted solicitude for salvation, guides the trembling penitent to the Lamb of God, inspires Christians with strong desires after holiness, and confirms them in the love and faith of the Gospel. Such effect is the highest aim of preaching."

Illustrations.

The use of illustrations, to give point and force and clearness to certain truths set forth in a sermon, is, undoubtedly, a desirable thing. Some preachers, however, have no fondness for this line of effort. Their natural ability does not lean in that direction. They sometimes wish that they had such an aptness, and they strive to create it, with rather indifferent success in many instances. But there are others who use illustrations in great abundance. They have a strong passion for illustration. They tell us that illustrations "come" to them, and make a bid,

as it were, for their service. But such ones are frequently betrayed into the habit of overdoing the business. Their illustrations, even when pat and pointed, are apt, when copiously employed, to make a greater and more lasting impression than do the truths which they endeavor to illustrate. The thought is buried beneath the illustration, and thus the true object of the illustration is often defeated. Especially is this so if the illustration be lengthy, or two or more referring to the same point are employed. The only way, perhaps, to avoid the danger of a failure here, is to restate the point after giving the illustration. It were better, however, to be sparing in the use of illustrations, and to employ only such as are specially pertinent to the thought under consideration. Some illustrations are so far-fetched as to be completely out of place in the company they are made to keep on the occasion. If they could speak in their defense, they would say that they felt ashamed for the speakers. To rightly employ an illustration is an art, which some do not understand who think they do.

C. H. WETHERBE.

Never Qualify Too Much.

The late Rev. Dr. George Putnam once said to a student who had just read a sermon to him: "Very well—very well; well reasoned and aptly illustrated. But you have spoiled everything by your qualifications. Bear this always in mind: whenever you are in earnest to effect something which will bring you into conflict with public sentiment, or which has become habitual to custom, never qualify—never qualify! Set forth your point as boldly as it will bear, fortify it by argument and illustration, and there leave it. There will be enough who will qualify for you, rest assured of that. Don't help them to neutralize your effort by qualifying yourself."

The point is sharp. Many things which a preacher says cannot be too carefully qualified down to the exact truth; but the same rule of veracity requires the chief things in preaching to be stated in plain and strong simplicity. The young preacher should study how to state, in the strongest and most direct terms, the vital and eternal truth

as he sees it. In a leading statement to be elaborated into its details, seek to say just what you can prove, and no more; then every blow may be delivered directly, forcibly, and effectively. A little girl when asked "What did the preacher say?" answered, "He said something and then took it back, and then he said something else and took it back; and I don't know what he did say and stick to it." A good sermon leaves something distinctly communicative to the mind of the hearer—to be carried home.

Errors in Pronunciation.

Nothing is more common in the pulpit, and the habit is offensive to cultivated tastes. It usually arises from carelessness or want of due attention. The pronunciation of a large class of words changes with time, and the preacher must see to it that he is up with the times in this particular as well as in others. We give a few examples to call attention to the matter. The list might be added to *ad infinitum*:

A'mēn', not ā'mēn, nor ā'mēn'.
 āb-sōrb', not -zōrb'.
 ā-dēpt', not ād'ēpt.
 ad-hē'sive, not -zive.
 ā-dūt, not ād'ūt.
 āl'wāys, not ālwāz, nor ōl'wūz.
 āngel—ān'jēl, not ān'jēl, nor ān'jāl.
 ān-ōth'er, not ā-nūth'er.
 Asia—ā'she-ā, not ā'zha, nor ā'zhe-ā.
 a-wr'g', not āw-r'g'.
 hādē—hād, not bād.
 Bā-rāb'bās, not Bār'ā-bās.
 Bē-ōl'ze-bub, not Bēl'ze-būb.
 Beethoven—Bē'tō-fēn.
 blās'phē-mōūs, not blās-phē'mōūs.
 comely—kūm'ly, not kōm'ly.
 con-dō'leñce, not cōn'do-leñce.
 deaf—dēf is now considered inelegant.

dēc'ade, not dē-kād'.
 dē-c'ive, not ziv.
 dēs'pī ca-ble, not dēs-pīc'ā-ble.
 fl'el'ly, not fl.
 forehead—fōr'ed, not fōr'hēd.
 grease, noun—grēs; grease, verb—grēs, not grēs.
 Hebrew—he brī, not brā.
 humorist—yū'mōr-i-t.
 hypocrisy—he-pōk're-se, not hī-pōk'.

THINGS A PREACHER SHOULD REMEMBER.

* * * That while he must not overlook "the babes" of his flock, or fail to feed them with "the sincere milk of the word," he is equally bound to care for the advanced saint, and to divide to him as his portion "the strong meat of the word."

* * * That the more God's Word is honored and magnified, both in your preaching and living, by constant appeals to it, by familiarity with it, by reverence and love for it, the more will your ministry be likely to be owned of God to the salvation of souls.

* * * That as plain, simple food, carefully and thoroughly prepared, is best for the body, and more conducive to health; so the simple substantial matters of the Gospel, served up with pains-taking simplicity of thought diction and manner, are the best adapted to the need and capacity of the soul.

* * * That there is an infinite variety of subjects in the Scriptures appropriate to edification, and an infinite variety of ways to illustrate and enforce them, so that sameness, either in matter or manner, is inexcusable.

* * * That he is not to be forever "laying the foundation," teaching the "principles [rudiments] of the doctrine of Christ," but he is to build the superstructure of Christian doctrine and life—leaving the rudimentary ideas and going "on unto perfection."

* * * That condiments, highly spiced sermons, side-dishes—the adornments of style, the flights of oratory, the beauties of literary culture, the novelties of sensationalism—however they may tickle the fancy or gratify aesthetic tastes and add to a preacher's popularity, yet add nothing to the force or value of God's plain message to dying sinners.

HINTS AT THE MEANING OF TEXTS.

Let Heaven's light be our guide.—PRINCE ALBERT.

The best way to see divine light is to put out thine own candle.—F. QUARLES.

Christian Culture.

A SENSITIVE CONSCIENCE.

David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, etc.—1 Sam. xxiv: 5, 6.

Saul sought the life of David. The Lord put the king into his power, but he spared his life, simply cutting off a part of his skirt; and even for this

trifling act, notwithstanding he magnanimously refused to kill, or allow his men to injure his enemy, his tender conscience afterward "smote him," because Saul was "the Lord's anointed." He was a sacred person, and notwithstanding Saul's insane jealousy and murderous intention, he had no right to so much as lay his hand upon him,

or cut the garment which clothed the kingly person. This historical incident flashes a ray of sunlight upon David's character. He was a warrior and a man of valor. He lived in turbulent times, in a rude state of society, in the early dawn of Christian ideas. But his conscience—his inner sense of moral right and obligation—was so sensitive, so true to its function, that at the least infraction of the law of God, "his heart smote him," and he said unto his men, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord."

What a lesson of rebuke have we here, to the great mass of disciples of the Master, in the noonday light of Christianity!

What a lesson of instruction also have we in this example of David! "Seeing he is the anointed of the Lord," the "Lord forbid that I should do this thing unto my master." We are servants of a greater King and Master than Saul, and one specially "anointed of God" to His holy office. Is our conscience as sensitive as David's? We may not "cut off his skirt," but do we not often "wound him in the house of his friends," and even bring reproach on His name, and our hearts *not* smite us?

THE OCCULT LAW OF GOD'S JUDGMENTS.
And the men of Ai smote . . . wherefore the hearts of the people melted and became as water.—Jos. vii: 1-12.

Israel was smitten by the Canaanites, and "turned their backs before their enemies." The unexpected defeat overwhelmed the people with dismay. Joshua also "rent his clothes and fell to the earth upon his face before the ark of the Lord, he and the elders of Israel, and put dust upon their heads." And there he pleaded with God to know the reason of this fearful visitation; and God assures him that "Israel had sinned, and therefore could not stand before their enemies." The sin was not a national one, not even a tribal one, but an individual sin; it was not

a public, but a secret sin, known only to God and the one guilty man. But God took this method to bring the sin of Achan home to the entire people of Israel, and impress them with a sense of its enormity.

Often the reasons back of the judgments of God are hidden for the time from us. Like Joshua we should wrestle with God until we know the reasons, and, knowing them, "bring forth fruits meet for repentance."

Funeral Service.

THE HIDDEN MANNA.

To him that overcometh will I give to eat of the hidden manna.—Rev. ii: 17.

The Israelites in the wilderness did eat "angels' food," "manna rained from heaven," and so were kept from dying. So Christ is the true and living bread, the divine spiritual manna, of which those that eat shall never die. (John xi: 31-33.) Since His ascension He is, so to speak, "hidden manna." We feed upon Him in His Word and ordinances, through dull senses. But something higher and better than this is in store, as appears from 1 Cor. ii: 9; 1 John iii: 2. Seeing Christ as He is, and through this beatific vision being made like Him, is identical with this eating of the hidden manna, which, as Trench remarks, "will then be brought forth from the sanctuary, the Holy of Holies of God's immediate presence, where it was withdrawn from sight so long, that all may partake of it; the glory of Christ, now shrouded and concealed, being then revealed at once to his people and in them." (Col. iii: 4.)

Revival Service.

CHRIST PRESENT AND YET UNSEEN.

Then took they up stones to cast at him; but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.—John viii: 59.

THIS historical incident in Christ's life in the flesh, illustrates a great and perpetual fact which has manifold and radical relations to mankind and to the government of the world, namely, the constant presence and the potential

force of Christ in human history. The presence of the incarnate God in human affairs—incarnated in the inspired Word and in the life of the Church, and acting as the one vital and all-controlling force in providence and in the Holy Spirit's dispensation—is a precious fact and one of tremendous import. He may be "hid" to the unbelieving multitude. He may pass in and out of the "temple" of truth and life, and not be recognized. He may "go through the midst" of the earth in the kingly tread of "the God-Man," "the one Mediator," "conquering and to conquer," by His matchless love and grace; or, in the terrible acts of His omnipotent justice, correcting, punishing, disciplining the nations in righteousness, and yet the world take no note of His presence and providential arraignment. Infidel scientists are doing their utmost to erase the finger of God from His handiwork, and infidel scoffers to wipe out the record of the Cross; but more and more, as science penetrates into the arcana of nature and nature's laws, the divine hand of the Creator is there made visible. Amid the sneers and blatant prophecies of infidelity, the one all-potential Presence, and the one all-controlling Force in the world and in human history, to-day, is the presence and the power of the divine Son of God

dwelling in His redeemed Church, regnant over human hearts, and vitalizing all the elements of truth, virtue and righteousness which exist in the earth.

FATAL SIGNIFICANCE OF A HINDLOOK.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—LUKE ix: 62.

The straightness and depth of the furrow depend in a great degree upon the plowman's eye being kept on the foreground. The professed Christian, to demonstrate his sincerity, to do his work effectually, and to prove his adaptedness for a higher sphere, must keep his face Zionward. Because, if he looks back, he shows

I. That he is not deeply interested and fully occupied by the employment in which he is professedly engaged.

II. That the ties of his earthly relationships are stronger than those which bind him to heavenly things.

III. That he has surrendered himself to temptation.

CONCLUSION.—As the first look to Christ and the first step toward the cross are encouraging and hopeful, so the first look away from the Savior, and the first step aside from the path of duty are discouraging, dangerous, appalling. Apostasy is thus reached by an accelerating motion.

LIVING ISSUES FOR PULPIT TREATMENT.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."—ISA. lviii: 1.

The Heredity of Intemperance.

"The phrensy of hereditary fever has raged in the human blood, transmitted from sire to son, and rekindled in every generation by fresh draughts of liquid flame."—N. HAWTHORNE.

... visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.—EXOD. xx: 5.

In the March number of **THE HOMILETIC MONTHLY** we exhibited some startling statistics and facts, showing the fearful cost of the one evil of Intemperance in the matter of dollars and cents. Appalling as that exhibit was, it gave only a single view of this monstrous

iniquity—a single item in the terrible indictment brought against it in the name of humanity and religion and the well-being of society. We present here another view, and from a higher plane, which shows the blighting effect of alcohol in the line of hereditary transmission, both of the thirst itself and of the pathological changes caused by the indulgence of intoxicants. While this branch of the subject has not been as thoroughly investigated as the cost of intemperance and the physical evils directly caused by it, yet sufficient facts have been established, both in England and in this country, to constitute a

powerful argument, both in the way of warning and of persuasion, against the use of alcoholic stimulants.

Says an eminent English physician, Norman Kerr, M.D., F.L.S.: "The heredity of alcohol is now beyond dispute. It is no mere dream of an abstemious enthusiast, but the operation of a natural law." We are indebted to his valuable treatise on "The Heredity of Alcohol," and to that of Nathan Allen, M.D., on "The Effects of Alcohol on Offspring," for most of the facts given below. They cannot fail to sadden the heart and increase our horror of an evil that *poisons the very life-blood of the race*, as well as swallows up annually billions of dollars, and fills all lands with want and vice and crime in every revolting form.

Physical Diseases, caused by "habitual intemperance, are often transmitted," says Dr. Kerr. He specifies various diseases and actual cases which came under his own treatment, as, for instance, alcoholic phthisis, a "disease frequently imprinted on the constitution of the unborn babe; hereditary alcoholic rheumatism and gout are constantly to be met with: in no other disease is the heredity of alcohol more marked"; in Britain the proofs are everywhere. Alcoholic cirrhosis, and alcoholic contracted kidney, are very common and pronounced. The blood of the inebriate parent is so vitiated and his energies are so wasted, that, even when there is a temperate mother, the innocent children are often puny, stunted and debilitated.

Alcoholic, nervous and mental diseases. Epilepsy is by no means uncommon. Defective nerve-power, an enfeebled will, and a debilitated *morale*, are a frequent legacy of inebriates to their helpless issue. In one family with a drunken father, two girls were hysterical, and the third imbecile; of the sons, the eldest was an epileptic, the second died of alcoholic apoplexy, and the third was an idiot. Dementia or idiocy follows often of necessity from parental excess in drink. Dr. Howe, in his well-known Report on the State

of Idiocy in Massachusetts, states that the habits of one or both parents of 300 idiots having been learned, 145 of these children, or nearly one-half, were found to be the progeny of habitual drunkards. He gives the case of one drunkard who was the parent of seven idiots! Dr. Mitchel, in his testimony before the Committee of the British House of Commons, said he was quite certain that the children of habitual drunkards were in larger proportion idiotic than other children—a belief shared in by M. Rousel, M. Taquet, Dr. Richardson, and a host of competent observers. At the recent meeting of the British Medical Association, Dr. Beach, Medical Superintendent of the Darenth Asylum, reported that "an analysis of 430 cases under his own care showed 31.6 per cent. of idiotic children to be the offspring of intemperate parents. In private practice the proof of the influence of parental excess in the generation of amentia are continually confronting me; and among my professional *confères* there is no difference of opinion of the subject." Says the same author:

"There can be no reasonable doubt that not the least painful and unavoidable effects of intemperance in alcohol are the physical and mental debility and disease it entails on posterity. Darwin, in 'The Botanic Garden,' pointed out this fixed and immutable law. Nearly all the diseases springing from indulgence in distilled and fermented liquors are liable to become hereditary, and to descend to at least three or four generations, unless the hereditary tendency be starved out by uncompromising and persistent abstinence from all intoxicating drinks. This is no speculative theory, no visionary hypothesis. It is a well-grounded belief founded on accurate observation—a legitimate conclusion deduced from extended experience, and based on incontrovertible facts. But the most distressing aspect of the heredity of alcohol is that the transmitted narcotic and insatiable craving for drink—the dipsomania of the physician—is every day becoming more and more prevalent. Probably this alarming increase in the alcoholic heredity in England is owing, in great part, to the unmistakable increase of female intemperance among us."

"The inherited drink-crave, where it exists, even when from the absence of temptation or from the strength of resolute will it has never been made manifest, is always latent, and ever ready to be lit up at the faintest alcoholic prov-

ocation. The smallest sip of the weakest form of fermented or distilled liquor has power to set in a blaze the hidden unhallowed fire. Persons ignorant of the inexorable law of heredity in alcohol, indiscriminately rebuke and denounce the vicious drunkard and the diseased dipsomaniac. But to medical experts it is as clear as is their own existence that there are multitudes of person of both sexes and in all positions in life, who, though they may never have yielded to the enticements around them, are yet branded with the red-hot iron of alcoholic heredity. There is no nobler sight on earth than the triumph of such weighted ones over their lurking and implacable foe—a foe the more terrible that it lies concealed within their own bosom. The only safety for all such lies in entire and unconditional abstinence from all alcoholic drinks. Such must shun all the alcohols. Every fermented and distilled liquor is their enemy. The weakest and most delicate fermented wine is strong enough to awaken the dormant appetite and provoke a thirst, too often, alas! quenched only in death. Whatever their station or their accomplishments, the subjects of the inherited drink-crave can abstain or can drink to excess, but drink moderately they cannot. If, in a state of consciousness they taste an alcoholic beverage at all, whether on the plea of sickness at the prescription of a physician, or on the plea of religion at the exhortation of a priest, they are in imminent danger. Their whole system is, as it were, set on fire! Unless happily enabled to master the giant appetite in the very first moment of its re-awakened life, they are truly taken possession of by a physical demon—; demon easily raised, but once raised, almost beyond the power of even a Hercules to slay."

Testimony of eminent Physicians as to the Heredity of Alcohol.

Dr. Launier, of Paris, at the Brussels Congress: "Hereditary alcoholism is an undeniable fact."

M. Lancelaux: "Cases of hysteria observed in men are cases of absinthism transmitted by heredity."

Dr. Brown, a well-known English writer on insanity, says: "The drunkard not only enfeebles and weakens his own nervous system, but entails mental disease upon his family."

Mr. Darwin says: "It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

Dr. Launier, of the French Medico-Psychological Society.—"Alcoholism strikes man not only in his own person, but also in his descendants. The children of the alcoholic parent are stamped, as it were, with a fatal sign that seals their doom and death in an early age."

Erasmus Darwin, M. D., F. R. S.—"Diseases

arising from drinking spirituous or fermented liquors are liable to become hereditary."

Dr. Elam, a London physician, in a recent work upon Physical Degeneracy, writes of the effects of alcohol as follows: "All this, fearful as it is, would be of trifling importance did the punishment descend only on the individual concerned and terminate there. Unfortunately this is not so, for there is no phase of humanity in which hereditary influence is so marked and characteristic as in this. The children unquestionably do suffer for or from the sins of the parent, even unto untold generations. And thus the evil spreads from the individual to the family, from the family to the community, and to the population at large, which is endangered in its highest interests by the presence and contact of a 'morbid variety' in its midst."

M. Rousel.—"One sees alcohol follow the individual in his offspring."

M. Taquet.—"Of many manifestations of alcoholic heredity, epilepsy is the most common."

Dr. Turner, in his "Second Annual Report of the New York State Inebriate Asylum," the largest institution in the world, states that "out of 1,406 cases of delirium tremens which had come under his observation, 980 had an inebriate parent or grandparent, or both." He believes that if the history of each patient's ancestors were known, it would be found that eight out of ten of them were free users of alcoholic poison.

The Outlook for Prohibition.

Watchman, *what of the night?*—Isa. xxi: 11.

It must be obvious to the most casual observer of current public discussion and sentiment, that the cause of Legal Prohibition of the traffic in intoxicating drinks is rapidly coming to the front. Hitherto the subject has been local, for the most part: the Prohibition party, as such, scarcely had a foothold in the nation as a whole; its organizations and nominations of national candidates were little more than nominal. But now, for the first time, Prohibition as a national question has fairly entered into our national politics and is one of the great issues distinctly and squarely presented to the people of this great nation.

This has been brought about by various causes, chief among which are the following: 1. A better understanding of the question, both in its theoretical and practical aspects. 2. The success of the party in several States of the Union. 3. The favorable results secured by the principle where it has been fairly tested, particularly in

Maine, Iowa, Kansas, and Ohio. 4. The growth and development of the temperance sentiment, as the result of wide discussion, local option, and high license laws, citizens' leagues, and efforts to enforce existing license laws. 5. The present unparalleled position of the two chief political parties—the issue now being chiefly in reference to men, and not to great political principles—both parties having put in nomination candidates admitted to be objectionable to a very respectable minority, both in the Republican and Democratic ranks; and this minority, in both parties, is largely made up of men likely to vote where their moral convictions lead. Hence, as their sense of duty will not allow them to cast their votes for the head of either party, a very large number of them will be likely to go for Prohibition, who would not have done so under ordinary circumstances. Even the political organs concede that the Prohibition party now before the nation will develop a strength far in advance of anything before known. They have ceased to sneer and denounce, as formally; while shrewd and sagacious observers in the political world do not hesitate to assert that Prohibition is the one great overshadowing question in American politics of the immediate future. "A million of votes" cast for

it in the coming election will be a powerful factor in our future history, in the present state of political parties and policies.

One fact will, and ought to, have a stimulating effect on the friends and advocates of temperance principles and measures. The Brewers and Maltsters' Association of New York State has formally demanded of all candidates for Congress and State offices, a *pledge that they will oppose Prohibition*. The same thing, we presume, will be done in all the States. All that money, political trickery, and the rum-interest organizations of every kind can do to defeat Prohibition and perpetuate their power, will be done. They defiantly appeal to the polls. They combine and marshal their forces to defend a traffic that is the supreme curse of the world. Let every minister, patriot, voter, and friend of his race and of religion, accept the challenge and put forth his influence in every proper way to overthrow this horrible monopoly, and crush beneath the heels of public sentiment an evil that for long generations has rioted on human virtue, happiness and life, and scourged the earth—to quote Mr. Gladstone's words in the House of Commons—"more than war, pestilence and famine combined: those three great scourges of mankind."

AROUND THE EDITOR'S TABLE.

Quoting Authorities.

Many a preacher has damaged his influence with intelligent hearers by careless reliance on some defective authority, or by an emphatic statement of one view of a point in dispute. He would not have used the authority if he had known it to be defective; he would have recognized the existence of other opinions if he had known that there were any. A great many supposed facts have some element of uncertainty; many such are not very important; but in stating a fact it is well to recognize the uncertain element, if there be one. Dogmatism about little things that are only used as illustrative matter, is a

most offensive and dangerous species of dogmatism. We have before us a criticism of Dr. Schaff's new *Encyclopedia*, in the course of which the critic dogmatizes in an unbeautiful way about assumed errors in dates as given by Dr. Schaff. He says, for example: "David Oliver Allen's birth is given as 1804, instead of 1800." Probably the critic does not know that Drake (*Dict. of American Biog.*) gives this date as 1804. It is very unwise to build heavy accusations on fine points of this kind. We have heard a preacher offer to stake his reputation and his faith in God on a point of this microscopic character, though it had nothing whatever to do

with his subject. That was a phenomenal folly; but it is too common for preachers to grow hot and rhetorical over doubtful things at the expense of their reputation in intelligent congregations. Small criticism is not to be despised; but it may be too emphatic, or altogether out of place, or be made to carry too much weight, or be so employed as to show more ignorance than erudition.

Death of Valued Correspondents.

It is fitting that we should note here the death of two estimable ministerial brethren, whose names are familiar to the readers of *THE HOMILETIC MONTHLY*, having aided us by their pens for a considerable period in certain departments of our work. **THE REV. LEWIS O. THOMPSON**, pastor of the Presbyterian Church of Henry, Ill., was drowned a few weeks since, with one of his sons, while in bathing. **REV. JOHN STANFORD HOLME**, D.D., died at Clifton Springs, N. Y., on the 28th August last, after an illness of a year or more.—Mr. Thompson was quite extensively known as the author of two excellent volumes, "The Prayer-Meeting and Its Improvement," and "How to Conduct the Prayer-Meeting." He was a spiritually-minded man, and an earnest preacher and Christian worker; and his loss, in the prime of his years, is no slight loss to the Church of Christ. Dr. Holme was long a prominent pastor in the Baptist denomination, in Watertown, N. Y., Pierrepont Street, Brooklyn, and Trinity Baptist of New York city, which he organized and was pastor of for fourteen years. Something more than a year

since he resigned his charge on account of declining health and went abroad, but recently returned only to die. As a man, a preacher and pastor, he was greatly beloved. Genial, warm-hearted, and with high literary attainments, he was a marked man, and will be greatly missed in the wide circle of friends and Christian workers in which he has so long moved and filled a conspicuous position.

The Personal Character of the Preacher.

We quote the following from a letter written to us by the editor of *Harper's Weekly*, himself one of the most famous, and rightly so, of American orators:

"One thing is plain, that with the decline of sacerdotal authority the influence of preaching must depend more and more upon the personal character and ability of the preacher.

"GEORGE WILLIAM CURTIS.

"New York."

Please Note the following.

The numbers of the *HOMILETIC MONTHLY* for October, November and December, 1884, will be included in Vol. VIII., and be numbered consecutively. The Index for the Volume will be given in the December number; it will be sent free on application in December to any subscriber whose subscription expires before that date. The year will begin hereafter with the January number.

All communications addressed to us, otherwise than on business, which the writers desire shall not be made public, should be marked *confidential*.

QUERIES AND ANSWERS.*

"Q. R."—What is the proper position of the bride during the marriage ceremony? A.: Custom places her on the left side of the groom.

"Q. R."—How would you pronounce celibacy? I find that authorities differ. A.: We prefer cel'ibacy, the pronunciation of all authorities save Webster, who prefers cêlib'acy.

"S. J."—Can you name a standard work on China and the Chinese adapted to one contemplating missionary work among them? A.: W. Wells Williams' "Middle Kingdom" is an excellent work.

"J. R. C."—Can you name a good work on bible characters? A.: In addition to those named in *THE HOMI-*

* Books noticed or mentioned in *THE HOMILETIC MONTHLY* will be sent on receipt of the price.

"Eltteg."—1. Where can the articles on "The Teaching of the Twelve Apostles," contained in the *Journal of Christian Philosophy*, be bought? 2. Should "communion offerings" be used purely for benevolent and charitable purposes? A.: 1. Address that journal. 2. As a rule, Yes; they should be regarded as sacred to "the poor" of Christ's household."

"W. B. P."—1. Can you give me the title of the best book of travel in Mexico? 2. Have any Protestant missionaries published any books giving an account of their work, etc., in that country? A.: 1. We refer to our readers. 2. We know of no "books;" but highly interesting accounts from our American missionaries there have been published in the religious papers from time to time.

"J. W. M."—I have been in the habit of cutting out anything of special value that I come across in my reading of the newspapers. I have a large collection of such cuttings, but often find it difficult to get at what I want. What is the best system of arranging and classifying such cuttings, so as to place them readily at command? A.: See *HOMILETIC MONTHLY* (Aug. pp. 641-43). Some prefer a commonplace book, others pigeon-holes, others Todd's Index Review, or a merchant's letter-book, where every clipping may be preserved, and so arranged as to be instantly available when needed.

"A. W."—I have heard it stated repeatedly that the reason why Moses could not enter Canaan was because "he represented the law." Joshua could pass over and did, because "he represented Jesus, the Deliverer of the New Testament." In this view of the case, Canaan of old represents the heavenly Canaan. Is this idea concerning Moses Scriptural? The only reason I have been able to discover in the Bible for his not entering was his conduct at the waters of Meribah. A.: We think you are correct. The sin which excluded him from the promised land is distinctly stated in Num. xx: 12. The other reason you name is fanciful. When the

Bible clearly states the reason for a given providence, it is quite safe to accept it as the true reason.

"B. F. B."—Robert Raikes was probably in communion with the Established Church of England. It is said that there were Sunday-schools in the County Down, Ireland, in 1770, eleven years before Raikes began his. The schools of Raikes were not strictly religious, nor were they free. The Raikes' Centenary was celebrated in 1880 as that of the origin of Sunday-schools; and yet children had always been instructed by the Church. Some reader who has the matter at his fingers' ends may be able to add to our information. *HOMILETIC MONTHLY* for June, we mention the works of Dr. W. M. Taylor: "Moses," "Peter the Apostle," "Elijah the Prophet," etc.

ANSWERS TO QUERIES FROM CORRESPONDENTS.

"I. D. F." asked in August issue the name of a good work exposing spiritualism. The best exposition I have seen, suited to the present time, is W. D. Howells' book, 'The Undiscovered Country'; a very healthful work for young and old. J. C. L.

"E. C.," in August number, desired the name of a standard work on the Lord's Prayer. About the best help to be had on the Lord's Prayer is in the first volume of 'Thirty Thousand Thoughts.' The 110 pages there given will be a 'standard work' for every "thoughtful reader." J. A. S.

"S. R. S."—In the May *HOMILETIC MONTHLY* (p. 484), a correspondent asks: "Is there a Concordance of the Septuagint published since that of Fromius [which ought to be Trommius] in 1718, and where can that be had?" An answer is given: "None since, and we doubt if it can be purchased in this country."

Your correspondent will be pleased, perhaps, to hear that Dr. Robert Young, the author of the "Analytical Concordance," some time ago published a Prospectus of a new edition of Trommius, "greatly enlarged and improved," but

the number of subscribers up to the present time is so small that he fears "it may have to remain in MSS." Could the Biblical students in America not unite in supporting such a work?

We may add that he has just issued a "Twofold Concordance to the Greek

and English Testaments" of quite as novel and complete a character as his "Analytical," both of which are now republished in America by Messrs. Funk & Wagnalls.

J. A. YOUNG & Co.

Eдинburgh, Scotland.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Humility the Friend of Prayer. "I am not worthy of the least of all the mercies," etc.—Gen. xxxii: 10. Rev. C. H. Spurgeon, London.
2. The Flight of the Shadows. "Until the day break and the shadows flee away,"—Song of Solomon ii: 17. By Arthur Mursell, D.D., of Birmingham, in City Temple, London.
3. The Relation of the Visible to the Invisible. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."—Zech. iv: 6. Rev. C. S. H. Dunn, Ph. D., St. Peter, Minn.
4. Distinction Between the Religious Sabbath and the Civil Sabbath. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath."—Mark ii: 27. A. E. Kittredge, D.D., Chicago.
5. Sufficient Service. "She hath done what she could."—Mark xiv: 8. Rev. D. S. Schaff, Kansas City, Mo.
6. The Divine Self-Sacrifice. "God so loved the world that he gave his only begotten Son," etc.—John iii: 16. Howard Crosby, D.D., New York.
7. The Eloquence of Action. "I have greater witness than that of John. . . . the same works that I do bear witness of me."—John v: 36. Rev. C. Q. Wright, Philadelphia.
8. The Unpopularity of Christ's Preaching. "Will ye also go away?"—John vi: 67. T. D. Wither- spoon, D.D., Louisville, Ky.
9. Christian Consciousness the Basis of Christian Argument.—Acts xxiii. Rev. Joseph Parker, D.D., London.
10. A Cure for Anxiety. "Be careful for nothing; but in everything," etc.—Phil. iv: 6, 7. A. L. Rowland, D.D., Baltimore.
11. The Mystery in Christianity. "Without controversy great is the mystery of godliness," etc.—1 Tim. iii: 16. Rev. S. B. Rossiter, New York.
12. The Unity and Perfectness of the Gospel. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," etc.—Heb. vi: 1. A. T. Pierson, D.D., in Brooklyn, N. Y.
13. The Principles of True Christian Fellowship. "If we walk in the light, as he is in the light, we have fellowship one with another," etc.—1 John 1: 7. John Peddie, D.D., Philadelphia.

SUGGESTIVE THEMES.

1. An Obedient Spirit is Self-Propagating. ("For I know him [Abraham] that he will command his children and his household after him, and they shall keep the way of the Lord," etc.—Gen. xviii: 19.)
2. The Intimate Relationship of the Spiritual and the Physical. ("If ye walk in my statutes and keep my commandments, . . . I will give you rain in due season, and the land shall yield her increase," etc.—Lev. xxvi: 3, 4.)
3. The Wonderfulness of Israel's History. ("Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"—Deut. iv: 33.)
4. The Permanence of God's Law in Human Life. ("And he wrote them [the commandments] in two tables of stone and delivered them unto me."—Deut. v: 22.)
5. The Condition of True Prosperity. ("Turn not from it [the law] to the right hand or to the left, that thou mayest prosper whithersoever thou goest"—Jos. i: 7.)
6. Needless Sacrifices. ("And the men of Israel were distressed that day; for Saul had adjured the people, saying, Cursed," etc.—1 Sam. xiv: 24-32.)
7. Christ's Call to Busy Men. ("He [Jesus] saw Simon and Andrew, his brother, cast- ing a net into the sea. . . . And Jesus said unto them, Come ye after me . . . and straightway they forsook their nets and followed him."—Mark i: 16-18.)
8. God Commanding the Seemingly Impossible. ("Stretch forth thine hand" [to the man with a withered hand].—Mark iii: 5.)
9. Forgiveness a Revelation. ("Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—Acts xiii: 38.)
10. The Pricellessness of Christian Fellowship. ("After the uproar was ceased, Paul called unto him the disciples and embraced them."—Acts xx: 1.)
11. The Perils of Over-Caution. ("And all the city was moved, and the people ran together . . . and drew him [Paul] out of the temple . . . and as they went about to kill him, etc."—Acts xxi: 30, 31.)
12. Sin in the Heart is the Source of Error in the Tread. ("And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," etc.—Rom. i: 28.)
13. The Character of God. ("With whom is no variableness, neither shadow of turning," Jas. i: 17.)

GERMS OF ILLUSTRATION.

BY EDWARD JEWITT WHEELER, A. M.

"*Natura vero rerum vis atque majestas in omnibus momentis fide caret, si quis modo partes ejus ac non totam complectatur animo.*"—PLINY.

"*To me the meanest flower that blows can give*

Thoughts that do often lie too deep for tears."—WORDSWORTH.

Conscience, the ability to discern right from wrong, truth from falsehood, may, as Nathaniel Hawthorne in his note-book suggests, be symbolized by the talisman by which, in fairy tales, one could distinguish the real from the enchanted.

Enthusiasm is so contagious that it all most seems to communicate itself at times to its mere instruments. The great violinist, Paganini, had the following on his handbills: "*Paganini fara sentire il suo violino.*" (Paganini makes even his violin to feel.)

Adversity seems of a sudden to sharpen the eyes of all men to the faults of its victim. The upright pine towering toward heaven appears a marvel of straightness; but the same pine, bitten by the steel and laid low before us, reveals crooks and bends never before noticed.

Pagan hopelessness is illustrated by the Mohammedan's idea of the entrance to his future paradise. He must (he believes) cross over a fiery, turbulent river, by means of a bridge called Al Sirat, in breadth less than the thread of a famished spider. Compare this with the positive hope of the Gospel: "I give unto them eternal life; and they shall never perish."—John x: 28.

Looking to Christ is the only true safeguard. An anecdote is related by Dr. W. D. Godman of a ship-boy who was sent into the rigging to perform some work. Apparently he was a "green" hand, for it was not long before he became dizzy and in imminent danger of falling. The mate, as he observed the lad gazing in mortal terror below, shouted with all the fierceness he could command, "Look aloft, you lubber!" Mechanically the lad obeyed; his dizziness left him, and his life was saved.

The Path of Duty is a direct one, and must be followed without swerving. The Czar of Russia, Alexander II, ordered his engineers to construct a railroad from St. Petersburg to Moscow, a distance of about 400 miles. They asked him what populous cities should be included in the route. "Bring me a map," said the autocrat. Then, taking a ruler, he ruled on the map a straight line from St. Petersburg to Moscow. "Make it so," was his command, and the railroad was built in an undeviating line.

Reliance on God is needed not only in days of misfortune and sorrow, but above all in days of power and prosperity. Queen Victoria's words upon her accession to the throne, June 20, 1837, are well known, but will bear repetition: "This awful responsibility is imposed upon me so suddenly, and at so early a period of my life, that I should feel myself ut-

terly oppressed by the burden, were I not sustained by the hope that Divine Providence, which has called me to this work, will give me strength for the performance of it."

Christian character is so aptly illustrated in Nathaniel Hawthorne's description of a water-lily, that it is worth while reproducing it entire: "It is a marvel whence this perfect flower derives its loveliness and perfume, springing as it does from the black mud over which the river sleeps, and where lurk the slimy eel and speckled frog, and the mud-turtle, whom continual washing cannot cleanse. It is the very same black mud out of which the yellow lily sucks its obscure life and noisome odor. Thus we see, too, in the world that some persons assimilate only what is ugly and evil from the same moral circumstances which supply good and beautiful results—the fragrance of celestial flowers—to the daily life of others."

Public opinion defied, from the dictates of conscience, may respond with curses, and even death; but the cause lives on, and coming ages revere the martyr. Telemachus was an Asiatic monk who lived at Rome in the beginning of the fifth century. After the battle of Pollentia, when the Romans defeated Alaric and his Goths, gladiatorial combats were held to celebrate the victory. In the midst of them Telemachus descended to the arena to separate the combatants. The populace, incensed at this interruption of their pleasures, overwhelmed him with a shower of stones. But after his death he was honored by the people, and from that day gladiatorial combats ceased in Rome. ("Ye build the sepulchres of the prophets, and your fathers killed them."—Luke xi: 47.)

Passion, when roused from its slumber, will burst through any but the strongest barriers. William Cleaver Wilkinson has written a spirited poem on an incident taken from the *American Cyclopædia*: "Long Pond," or as it is now called, "Runaway Pond," was formerly situated on the summit of a hill, near the towns of Glover and Greensborough, Vt., and was one of the sources of the Lamoille River. In June, 1810, an attempt was made to open an outlet from it to Barton River on the north, when the whole waters of the Pond, which was one mile and a half long by half a mile wide, tore their way through the quicksand, which was only separated by a thin stratum of clay from the Pond, and advanced in a wall sixty or seventy feet high, and twenty rods wide, carrying before them mills, houses, barns, fences, forests, cattle, horses, sheep—levelling the hills and filling up the valleys, till they reached Lake Memphremagog.

HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHEEWOOD, D.D.

Funk & Wagnalls. "Meyer on Matthew," with a Preface and Supplementary Notes to the American edition, by George R. Crooks, D.D., Professor in Drew Theological Seminary. Since the highest critical authority, both abroad and in this country, have so emphatically endorsed and commended Meyer's Commentaries, it were superfluous in us to praise them. Dr. Crooks' Notes, and especially his able Introduction, add not a little to the value of the American edition, over the English or German.

Highly as we appreciate Meyer's Commentaries, it is necessary to read him with discrimination. His treatment of Matthew is freer than will be acceptable to many American scholars. Especially will his theory of the origin of this Gospel be subjected to criticism, inasmuch as it leaves the apostolicity of the Hebrew original, from which our Greek Matthew was made, in doubt. His theory is, that Matthew composed a digest of the sayings of Christ, but not a gospel history. This collection was enlarged by the addition of the historical facts of the life of Christ by others; so that Matthew is responsible only for the discourses of Jesus which are found in his gospel. Such a view is a convenient one to those who desire to reject portions of the first gospel as legendary, or as contradictory to the other gospels. But the view does not rest on a sufficient basis. The testimony of antiquity is against it. Meyer credits Schleiermacher with having originated this view. So in relation to various other points, the reader must sift and weigh the evidence and decide for himself, and in not a few cases the weight of evidence is against the author.

But these and the like criticisms need not detract from our estimate of the great merit of Meyer as an expositor of the New Testament. Dr. Crook justly observes that we can realize but imperfectly "the terribleness of the conflict through which the Scripture records have passed in Germany during this century. We need not be surprised to find the marks of the conflict in the opinions of German scholars with whose spirit we are most in sympathy." Even Neander, who has done so much in the sphere of church history to vindicate evangelical theology, held that parts of Matthew are legendary.—"Hindu Philosophy Popularly Explained," by Ram Chandra Bose. Same publishers. Mr. Bose's visit to this country has been fruitful in awakening fresh interest in relation to India, especially as to its systems of religious and philosophical thought. His addresses on various occasions, and his articles in some of our leading magazines and more especially his two volumes, "Brahmoism" (already noticed by us) and the present work, have produced a decided impression in religious circles, and are sure to result in diffusing a truer knowledge of the actual condition of religious thought and progress in

that ancient land. "Brahmoism" let in the light of day on the reformed Hindu religion, of which we had heard so much. His "Hindu Philosophy" gives us, in intelligent outline, the various orthodox systems from original sources. The titles of the chief chapters will indicate the scope and interest of the work: The Sources of Hindu Philosophy; The Age of Hindu Philosophy; The Sankhya Philosophy, or the Hindu Theory of Evolution; The Yoga Philosophy, or Hindu Asceticism; The Nayaya System, or the Hindu Logic; The Vaisheshika Philosophy, or the Hindu Atomic Theory; The Purva Mimamsa, or Hindu Ritualism; The Vedanta System, or Hindu Pantheism; The Maya, or the Illusion Theory; Hindu and Christian Philosophy Contrasted; Hindu Eclecticism.—"Rutherford," by Edgar Fawcett. "Ten Years a Police Court Judge," by Judge Wiglittle. "The Gold Seeker of the Sierras," by Joaquin Miller. The same publishers. These volumes all belong to the "Standard Library" series. The first deserves to take high rank in the sphere of fiction. Mr. Fawcett has made wonderful advance during the twenty years he has been before the public. He is a true artist, in this last production. His characters are natural and well worked out. His plot is faulty. He got his hero into such a muddle that nothing short of an unnatural tragic ending could extricate him. The second book possesses no little legal interest, and is written by one familiar with law and the life of our criminal courts. Joaquin Miller, though somewhat intense, as usual, cannot fail to interest the general reader. All these books are clean; and in this, as well as in other respects, are greatly preferable to the world of fiction which is issuing from the press.

Robert Carter & Brothers. "Shadows: Scenes and Incidents in the Life of an Old Arm-Chair," by Mrs. O. F. Walton. "Bible Promises: Sermons to Children," by Richard Newton, D.D. Same publishers. Both excellent in their way, and fitted for the Sunday-school library, and for the children's library, which should form a part of every Christian household. Somehow this firm manages to get hold of a superior class of books for the young. Mrs. Walton is already favorably known as a writer for children; and as for Dr. Newton, he has not his superior in this country. His pen has put not a little "salt" into our Sunday-school literature; and it needs it badly!

National Temperance Society and Publication House. We gladly call attention to some of the sterling documents and other publications of this live and aggressive Society. We find them full of facts, statistics, arguments, appeals, and information of every kind bearing on the temperance question in all its phases. The Society is doing a great work, and deserves a more generous support. We have bare space to name the

titles of a few of their recent issues, which furnish the ammunition for effective service in this grand work: The Prohibitionist's Text-Book; Prohibition Does Prohibit; Philosophy of Prohibition, by Prest. John Bascom; Prohibition, Constitutional and Statutory, by Hon. John B. Finch; Prohibition: For and Against, by Dr. Dio Lewis and Hon. J. B. Finch; The Prohibition Songster, compiled by J. N. Stearns—a stirring campaign song-book; the National Temperance Almanac; Law and the Liquor Traffic, by F. A. Noble, D.D.; High License the Monopoly of Abomination, a sermon by Dr. Talmage; the Delusion of High License, by Dr. Herrick Johnson; the Heredity of Alcohol; the Philosophy of the Temperance Movement; High License vs. Prohibition, by J. N. Stearns, Prest. of the State Prohibitory Amendment Association. These, as well as all the other issues of the Society, are sold at a very low price; and pastors and all friends of the cause could help it on in no way so effectually as to help to put them into extensive circulation.

Rand, McNally & Co. "Manual of Biblical Geography," by J. L. Huribut, D.D.; with an Introduction, by J. H. Vincent, D.D. Price \$4.50 in cloth. The volume is a superb one, so far as paper, letter-press, and profuse illustrations, of a high order of merit, are concerned. It contains maps, plans, review charts, colored diagrams and views of the principal cities and localities known to Biblical history, which not only embellish but also explain and enforce the text; and this gives particulars about the Ancient World and the Descendants of Noah, the Conquest of Canaan, the Empire of David and Solomon, the Isles of Greece and the Seven Churches, the Life of Christ, the Great Oriental Empires, the Tabernacle, the Temple, and many more equally important subjects. Dr. Huribut is associate editor of the International Sunday-school Lesson Commentary, and superintendent of the normal department of the Chautauqua Assembly, and a valued fellow-worker with Dr. Vincent, who has written the Introduction, and who says that it is meant, specially, to furnish the knowledge necessary to the conduct of classes for the study of Biblical history and geography, such as some pastors have started. But we are confident that it will be welcomed by a much larger circle of students, and is worthy of very general use; indeed, we recall no similar work of equal worth. It combines Bible geography and history, and covers the whole period of sacred history from the earliest period to the present date. It will prove an invaluable aid to every pastor, Sunday-school teacher and Christian student.

Rand, Avery & Co. "Self-Support, Illustrated in the History of the Bassein Karen Mission," by C. H. Carpenter, with an Introduction by Alvah Hovey, D.D. This is a work of remarkable interest and value, not only as a history, but also an argument based on the facts in favor of the "self-supporting" policy in the work of missions. It covers a memorable pe-

riod—from 1840 to 1880—in the history of Baptist Asiatic Missions; in the former part of which there "were heart-burning differences between the missionaries and the officers of the Missionary Union, as well as between the missionaries themselves, in relation to the policy which should govern the missions." The whole story of trial and triumph is here told with admirable tact and temper. The staple of Mr. Carpenter's book are the letters and reports of Mr. E. L. Abbott and Mr. Beecher, leading missionaries for a long period of years of the Bassein and Karen Missions, and arranged by him with telling effect. As a narrative of missionary work, sacrifice and success, it is, in some of its features at least, thrilling. The story of the fortitude and suffering of the Karen martyrs of Bassein amidst fiery persecutions, and their victory over death, is told without exaggeration and yet with dramatic effect. Such a narrative is refreshing, as showing that Christianity, when put to the test, has lost none of its primitive power to overcome the world and sustain Christians in the fiercest conflict.

As bearing on the policy which should govern the missionary work of the Church, this book deserves special attention. This policy is as yet by no means a settled question. Christian missions have been conducted on opposite principles for half a century. In the majority of missions the policy is that of depending principally upon support drawn from the Church at home; while the policy adopted by the Moravians, by Bassein and a few others, is that of "self-help from the outset, with an early arrival at local support for all native preachers and all primary education." Is it not time that this question were settled? Is not the Church's experience of seventy years in various fields and in every possible condition sufficient to determine what is wise and best? Is there no one of sufficient candor, skill and discernment to subject this mass of experience to the crucial test, and give us the needed light on this vital point? Mr. Carpenter's book is an admirable beginning.

Phillips & Hunt. "College Greek Course in English," by William Cleaver Wilkinson. This book is the third of a series of four volumes devised on a novel plan for making possible, through the English language, a certain degree of culture in Greek and Latin literature. The previous issues were, Preparatory Greek Course in English, and Preparatory Latin Course in English; and the present volume will be followed by a College Latin Course in English. The plan is admirably conceived, and the success of the volumes already before the public is an indication that the public approves it. The preparation of such a series of books could not have fallen into more competent hands. Prof. Wilkinson's ripe scholarship, his thorough knowledge of the Greek and Latin Classics, and his wide experience in teaching them, eminently qualify him for the service. And we doubt not that thousands of persons, male and female, who have not enjoyed the advantages of a collegiate education, will have occasion to thank him for a partial knowledge of the rich mental treasures locked up in these ancient tongues, through the medium of these books.