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## REVIEW SECTION.

### I—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. IV.

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

"Is the pulpit declining in power?" Yes, and no. In some respects, in some churches, yes. The ritual may take the place assigned by the Reformation to the Word, and the pulpit may even be abolished in order to get more room for the altar. When tradition becomes the law and the gospel; when some magic transforms the form into the substance; when the authority of the abstract Church robs the conscience of its prerogatives; when a special order of men destroys instead of promoting the universal priesthood of believers; when this order is ashamed to be called Evangelical because it is Catholic; when the liturgical and sacramental are made substitutes for the living Word; when churches are built for architectural impression, rather than for hearing the truth; and when mysticism, with its symbolism of lights and vestments and movements, takes the place of the simpler worship of God in spirit and in truth—then the sermon, unless altogether omitted, will be treated as subordinate; and when it begins, the worship being over, worshipers can perhaps withdraw without serious loss. The entrance of the priest may mean the exit of the preacher. For fifty years there have been in Europe and America, in various churches, tendencies which, in the name of deeper devotion and purer religion, have promoted the decline of the pulpit.

Other circumstances have affected its relative, if not its absolute, power. Subjects of which it once had almost a monopoly, are now discussed in legislative halls, on the platform, and by the press; and thus it is brought into competition with agencies which formerly did not exist, or were not so potent. The fact, however, that new forces have been introduced into the organism of society, does not imply

that the Pulpit has lost in power. The introduction of steam added a new force, but did not weaken those forces already in use. The new agencies may have gained more prominence than the Pulpit, and yet all the time its power may have increased, and the very agencies have become means for augmenting its efficiency. Its utterances find more echoes than formerly, being multiplied by the press; they become factors in a life more agitated, more active, and more influential than of old; and if the social elements have been intensified, the pulpit gains by becoming a factor in these intensified elements. The loss in the relative prominence of the Pulpit, therefore, does not necessarily imply a decrease of real or absolute power.

This change in the relative position of the Pulpit is very marked in Germany. The heartless Rationalism prevalent at the beginning of the century, among preachers and people, greatly weakened the pulpit. Compared with that period, and later ones, the German Pulpit has gained immensely. This gain has been most striking within the last ten years, and is so patent that foe and friend alike admit it. Yet with this absolute gain, other interests—the formation and development of the German Empire, the importance of Parliament, the rapid growth of industrial and commercial affairs, the increased influence of the press, the efforts of the masses to rise, the numerous public meetings in which religious and ethical questions are discussed—have become so prominent that the Pulpit has lost relatively in significance.

There is another light in which we must view our subject: the audiences are not the same as formerly. Bishop Coxe* justly emphasizes the devotion to "mammon-worship" as making the preacher's task peculiarly difficult. This "accursed hunger," as the Bishop shows, has always been an obstacle to the truth; it cannot therefore be regarded as making a characteristic change in modern audiences. Jesus frequently denounced covetousness, and drove the money-changers from the temple; there was a Judas among the twelve; the secular spirit tempted Ananias and Sapphira "to lie to the Holy Ghost;" Demas forsook Paul, "having loved this present world;" and the apostle found the love of money "the root of all evil." From the time of the discovery of America the Western Continent has excited the greed of the covetous. But even where there is little opportunity to get rich, the very cares of this life may develop the secular spirit. It has less scope on the continent than in England and America, but I do not think it less absorbing; it is more intense and apparent in large cities, but I doubt whether it controls merchants and bankers more than farmers.

Whatever else has affected our audiences, the most radical change has been wrought by *Skepticism*. Contact in Berlin with students,

* While writing this article only the first one in the Symposium had appeared.

professors and preachers, from all parts of the United States, for the last five years, has convinced me that no warning to the American pulpit is more opportune than that which arouses it to a sense of the demands made on it by the weakening or undermining of Gospel Faith. I believe that American students are usually in less danger from the skepticism, to whose influence they may be subject for a short time in a German university, than from that which they bring with them. Young men from our best institutions speak in gloomy terms of the unbelief prevalent in them, hid perhaps from the faculty, but working destructively among the students. An arcanum of the school soon becomes the leaven of the masses, and all classes of society are being affected by unbelief. That infidelity is largely a moral disease, and often serves as a cloak for aversion to spirituality, or as a palliative for a guilty conscience, no one who has studied it can question; but we stultify ourselves if we ignore the intellectual element in unbelief, which may work as a solvent in the most earnest minds. There are as honest inquirers and doubters in the pews, as there are confessors in the pulpit. Mainly through the press and the platform, the former questionings of the few have become the serious doubts of the many. The underlying unbelief removes spiritual objects to an infinite distance and leads to a concentration of the energies on science, political power, wealth, pleasure, art, or whatever desirable object is supposed to be within reach. Thus the skeptical and secular spirit promote each other. Much of the time formerly devoted to sowing and cultivating the seed must now be spent in removing rocks and thorns from the soil.

But even when viewed in this light we see rather a decline in the *influence* than *power* of the Pulpit. Was Jesus less powerful when the unbelief of the people prevented the doing of many mighty works among them? The difference between power or force and energy in natural science, will help us; the power is inherent, while the latter is a manifestation of this inherent power dependent on circumstances. The Pulpit may be more learned, more true, more living, and have more inherent power than ever before, and yet, by force of circumstances, be less influential than formerly. The real power of the Pulpit depends on itself; its influence on this power, and a combination of circumstances.

The inherent power of the Pulpit (distinct from its influence) has no doubt declined in some instances. Unbelief, and with it worldliness, have in some cases entered the pulpit and made its utterances less positive, less emphatic, and less eloquent. But these are exceptional instances. Not only is the Pulpit more extended now than ever, but its voice is, as a rule, clear and emphatic. Never has it had so many aids; never has the preparation for it been more thorough; never has it been more learned; never has it been more intent on the

union of doctrine and life; and if, taking everything into the account, preachers to-day are less devoted, less self-sacrificing, and less faithful than formerly, I am not aware of the fact. I speak of the pulpit as an institution, not of individual preachers. Its truth is as abiding and as deeply needed as ever, and the power of that truth has not diminished. The seed by the way-side may be exactly the same as that in the good ground. Perhaps some who speak of the decline of the power of the Pulpit do not distinguish between real and relative power, or confound power with influence.

The more deeply and broadly the whole subject is studied, the more evident it becomes that the first question must be answered yes, and no. Yes, in some places, and from some points of view; no, in other aspects. But admitting that there was a decline in the past and still is in some places, I believe that, as a whole, both the power and influence of the Pulpit are on the increase. It is of course impossible to tell just how far the Pulpit has lost or gained. So far as it has declined, What is the Remedy? In other words, how can the power and influence of the Pulpit be increased?

The conflict between the ritual and sermon must be left to the churches in which it is waged. The liturgy and sermon should both grow in power; and the question of their relation should rather be that of harmonious co-operation and mutual growth than of antagonism. The relative position of the Pulpit can never again be what it once was, except by the destruction of some of the greatest modern civilizing agencies. That it will be a perpetual institution is evident from the fact that it has a peculiar power which nothing else can exert. This peculiarity, of course, does not depend on the authority of the ministerial office. Where this is most emphasized—in the Catholic Church—it does not express itself chiefly in sermons. The authority now needed is that of the truth. Men have learned that the stamp does not make the gold. The pulpit only shows its impotence, if it is dogmatic and dictatorial, where it should be convincing and persuasive.

The elements on which the Pulpit depends for its power, so far as at all under our control, are the subject-matter of its discourses, the occasion, the personality of the preacher, and the manner of the delivery. It is in perfecting these that we must look for the human factors in increasing the power of the pulpit. If any is to be specially emphasized, let it be the personality of the preacher as an embodiment of the truth. The allotted space permits the consideration of but a few points.

1. Amid the multiplicity of special aims, the great and absorbing one is the moulding of men into the image of Christ. The Scriptures, divine grace, the Spirit, all the powers and means of the preacher, become personal and efficient in developing the human into a Divine

personality. Whatever else they may effect, if they fall short of this, they do not bear the perfect fruit.

2. The Pulpit must be made more perfectly a living, personal testimony to the truth. It is its personal element which distinguishes the preached from the printed sermon. The effect of this testimony depends essentially on the substance of the testimony, and on the character and manner of him who testifies. Even the didactic element of the New Testament must be viewed chiefly as personal testimony. Jesus testified to the truth, and said to His disciples, "And ye also shall bear witness." It is the truth of Scripture, vitalized in the experience of the preacher, that is needed in the Pulpit. The peculiar personal coloring which the truth thus receives, enables him to bring "forth out of his treasure things new and old." Truth, objective, but not subjective, to the preacher, lacks the essential element of testimony. In Germany Evangelical ministers present much scriptural truth; but it is too often Scripture quoted or paraphrased, not personal, not forcing its way to utterance through the deep experience of the heart. We must distinguish between recital and testimony. But what is the testimony worth, if the character of the witness is impeached? Or if the testimony is borne feebly, how can it be effective?

3. While we want the best testimony, from the best witnesses, to the highest truth, the emphasis must be placed on the truth especially needed, and it must be adapted to the needs of men. The sermons of Chrysostom, of Peter the Hermit and Bernard, of Luther and Zwingli, of Wesley and Whitfield, were so powerful, because so wonderfully adapted to their day: now many of them would be more curious than inspiring. The pulpit must take into account the character of the age as well as the nature of the truth. Jesus is the grand Master in this respect, and we shall be wiser when we go to Him for our homiletics, as well as for our dogmatics and ethics. What a thorough mastery of the occasion and perfect adaptation of the truth! He always preached the *needed* truth *as* needed. Unadapted truth is music to the deaf. But the adaptation of truth to the audience is means, not the end. The perversion of this rule may lead to the degradation of the Pulpit. On the plea that the truth must be adapted to the hearers, figures of speech, anecdotes, slang, humor, are multiplied; but it is forgotten that nothing is valuable except as means for adapting the hearers to the truth. The truth is not to be degraded, but to be brought to the intellectual apprehension of the people so that it may exalt them to its sublime height. Here, too, Jesus is the model. If the truth itself is degraded, how shall the people be exalted? An entertaining is not always an edifying sermon. A stilted dignity in the pulpit is ridiculous; a disregard of the proprieties of the occasion, of the dignity of the truth, and of the

need of souls, is contemptible. No language can severely enough condemn the levity and vulgarity which sometimes degrade the pulpit. The state of the hearers is the starting-point; the divine life in Christ is the goal.

He who would begin with the condition of men in order to lead them up to Christ, must be a thorough student of the psychology of the times, as well as of the kingdom of heaven. Besides the ideal he must know the real: the selfishness of men; the deified worldliness; the ignorance which vaunts itself as wise; the conceit of depth where there is only shallow breadth; the haughtiness of false culture; the godlessness of a heartless intellectual aristocracy; and the deep curse of mammon, which first expels the poor from the house of God and then worships God fashionably. Not that we want to turn divinity into anthropology, but because we desire to bring the divine into living personal contact with the human, so that the human may be exalted to the divine.

Amid the multitude of things in the present age worthy of study, there are some of special importance for the minister. Unbelief has already been mentioned. The recent attacks of infidelity came with such suddenness and violence that the Pulpit could not at once adapt itself to them. Much of the violence seems to have spent its force, and the pulpit is already learning how better to adapt itself to the situation. In Germany, where the historical criticism was most thorough, and materialism most gross, the growth of the influence of Evangelical preachers in general—not merely of men like Christlieb, Gerok, Köegel, and Stœcker—is a striking feature of the religious life. Three or four years ago the distribution of sermons began in Berlin with 600 copies; now some 60,000 are sent weekly to all parts of the world. And the power of the pulpit will be still more increased when Schleiermacher's rule is less universally followed, that the preacher should preach "as a Christian to Christians." There may be heathen present.

When the infidelity is once mastered, it will be found that its root, so far as intellectual, is largely philosophical, though it calls itself historic criticism, or science. The conclusion, loudly proclaimed as the result of the investigation, is often found to be its premise; and it sometimes happens that what is christened "scientific method," is merely a logical process for the development of assumptions. We shall deal more radically with Positivism, Materialism, and Agnosticism, by showing that the supposed fruit of study is its root. Not that the Pulpit should abound in apologetic sermons; it often accomplishes its aim best by the direct application of spiritual truth to the needs of men. But these needs, as modified by doubt, must be understood. For much skepticism John vii: 17 is the best text. All reference to the unbelief of the day must reveal the minister's mastery

of the subject. He who has himself passed through the agony of doubt, will understand best how to adapt the truth to those still in the conflict. The wisdom of the serpent must be united with the harmlessness of the dove.

Without in the least depreciating the value of the dogmatic element, greater stress must be placed on the ethical than heretofore. Even where faith is weakened, the conscience may feel the force of the imperative "ought," and this may be a bridge to the spiritual.

Probably the most important study in the tendencies of the day is the effort of the masses to rise. They feel their power and are determined to exert it, and the Pulpit can only bid them God-speed, if their aspiration is properly directed. To give this direction is worthy of the noblest efforts and deepest sympathies of the Pulpit. That our churches and preachers must in many cases be changed, is evident; but the sooner the better. There are many illustrations of the power of the Gospel to become the guide of the lowest of the community, whether rich or poor; and this Gospel is the only hope against socialism. Bayonets are no antidote; they may one day be in the hands of communists. A godless socialism must be overcome by a Christian sociology. With so much villainy and infamy in what are styled the upper classes, and with so much nobility among the poorer, the time may yet come when the Pulpit, with the example of Christ before it, will be ashamed to call the poor, whom He exalted, the *lower* classes.

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## II.—COMMON SENSE IN PREACHING.

By D. H. Wheeler, D.D., Pres. Allegheny College.

There is a good deal of well-founded complaint of the pulpit. This criticism affirms of much of its work, that it is neither sensible, practical, nor inspiring. If we look for a common root for most pulpit faults, we shall probably find that root to be defective common sense, or the want of sound judgment. Of course this statement is meant to be no broader than the popular criticism; indeed, I prefer to narrow the field by admitting that a considerable part of the public does not know what sensible preaching is. At both extremes we shall find a section of hearers whose testimony need not be taken, inasmuch as it merely impeaches their own common sense. One section finds nothing good in a sermon which furnishes no excitement: at the other extreme are hearers whom anything more modern in thought or expression than Jonathan Edwards or John Wesley displeases. It must also be conceded that a very large number of preachers—not impossibly the majority—habitually employ good sense in their preaching. There remain the preachers who do not use good judgment, and the hearers who are on good grounds discontented. This class of

preachers is numerous; and though their hearers are, happily in such case, small in number, yet the aggregate number of these hearers is very large. Can anything be said or done to aid young preachers to form a habit of using sound judgment in preparing and preaching their sermons? I do not feel very confident of my own ability to instruct in this matter, but I moved to make a small contribution to the general effort now making to relieve the misery of the afflicted hearer.

In the first place, sound judgment is called for in the attitude which the preacher assumes toward his congregation. No subject, no teaching office, releases any instructor from the obligations of rhetorical courtesy. Whenever one addresses his fellow-men he is bound to win at the outset their respect and good-will. If he offends them by his manner or tone, he throws away his opportunity. Books on rhetoric are full of this subject, and it is only referred to here because a large amount of carelessness in this matter is shown by the contemporary pulpit. Some men offend by a pedagogic air, which seems to say, "Now, little boys and girls, keep quiet while wisdom opens his mouth!" Others offend by a condemnatory tone, and because they are always scolding. Others lose the good-will of their audiences by small negligences of manner, of grammar, of pitch of voice, of facial expression and the like. Some always grin, some always frown. The preacher must stand well with his audience, and, in our day, the audience is more or less new for every sermon. The one chance auditor has a fair right to see in the preacher a gracious and interesting person who is in the pulpit for the sake of rendering him a special service. This moral attitude of the preacher is not a matter of mere manipulation of tone and feature; but many a man could improve himself and his usefulness by diligently manipulating his voice and his manners.

Recently, a strange minister, who made a short prayer in my presence, did me a great deal of good, not by the words of his petition—not one of which I could have recalled five minutes after—but by a certain divine sweetness in his tones. It is too common to believe that things of this kind come of themselves when the inner nature is right. The fact is, however, that one may be sweet at heart and taste badly at the mouth. A common sense cultivation of everything, inner and outer, which goes to the make-up of a pleasant and winning address must be the duty of every preacher. To neglect the means by which the esteem of an audience is gained, is to show that one has mistaken his calling, or that he is deficient in the primer of an orator's education. The Lord Jesus employs men to preach that they may *win* souls—not that they may offend and disgust them. The conciliatory art is more important to preachers than to other speakers, for the very reason which some preachers give for abusing audiences—be-

cause we are all sinners, and not in joyous sympathy with the Lord.

Much defect of common sense is shown by many preachers in the selection of themes. They seem to make two or three capital errors. One is in the abundant preaching of theology. Now theology is the grammar of the Word. It is the logic of the teaching of the Bible, taken as a whole. For practical preaching, theological grammar is as much out of place as English grammar. Now and then theology is in place; but, as a rule, a minister's theology sustains a relation to his sermons similar to that held by his grammar. It is a guide for his thought, a framework for his themes. Good judgment dictates that he should imitate the sermons he finds in the Bible rather than those he finds in systematic theology. Generally speaking, the purpose of a sermon is to make some practical use of a Scripture truth. People can read their own Bibles, and probably do; and grounding them in theology is better managed by applying truth to their daily lives and everyday thoughts than explaining any dictum of the Creed. Getting themes out of the Bible for the uses of this present world, is in every age a new kind of enterprise, because the themes needed by one generation may be different from those needed by another. I do not believe that John Wesley's subjects are adapted to my generation, though I do believe that they contain sound doctrine. Wesley addressed men differently sphered and atmosphered. It is the business of the modern preacher to know where his audience is, and what sort of intellectual and moral life it is living. Let me illustrate the difference between theological preaching and common sense preaching: Take up the incident of the poor man who lost his axe-head in the presence of the prophet. A theological sermon would almost inevitably dwell on the miracle by which the axe was recovered; a common sense sermon would find more useful matter in the poor fellow's cry, "Alas! master, for it was borrowed." One might preach a sermon on "The Evil of Debt," as suggested in a recent number of this periodical; or, he might preach one on conscientiousness in handling other people's property: or he might contrast this man's instinctive grief at having lost another man's axe, with the self-satisfied indifference of people who have lost other people's fortunes. The Bible is the book of human nature as well as of the Divine nature. The common sense use of its incidents—and it is made up of incidents for the greater part—is such a use as will make the humanity of the Bible give instruction to the men of to-day. And the peculiarity of this book is that its humanity is universal and imperishable. If the guiding principle by which a preacher selects his themes be the present wants of his audience; if he is in search of some line of thought or persuasion by which he may make the living man better—he will find these lines only in the Bible. But the selection must be governed by good judg-

ment throughout. The needed lesson will only be found by turning the Bible incident about in contemporary light and atmosphere. If one cannot discover common features in the old story and in the story of to-day; if the Bible incident set in our atmosphere does not blossom with our life, then there can be very little use in trying to get a sermon out of the incidents: only men of rare power can transport an audience away back into the grey solemnity of old Jewish life and present them with its picturesque moral beauty; and yet, any man of common sense can find practical applications to living men of the old, old stories.

There is one special aspect of this matter of selecting themes, which needs to be attentively studied, and that is, the utter diversity of condition between the average country audience and the average city audience. The former bears a much closer resemblance to the audiences of Edwards and Wesley. They are composed of persons who lead lives of intellectual leisure—that is to say, they use their heads comparatively little. I do not say this as a reproach, for I count people fortunate who can live so. But the country audience can do as much hard thinking on Sunday morning as the average preacher may require of them, provided, always, that the thinking is within their power. An exercise of the intellect—a mental gymnastic—may be just the thing to do them good. But the city audience is made up of people of tired brains, and they neither need a gymnastic, nor will they go through it In both city and country, however, audiences have a common need which common sense ought to discover. They need to be *lifted*—they are depressed by cares and by sorrows. World-weary, though hardly conscious of it, they are in the church to be comforted. The worst possible preaching is that variety which is best described as discouraging and depressing. The preacher repeats in common-place forms the painful aspects of life, reminds them that they are all "miserable sinners," crushes them to the earth with the double sense of their misfortune in being sons of Adam and their witless stupidity in inheriting his bad nature. They go out of church feeling that it was *not* "good to be there," to begin again the struggle of life less fitted for brave fighting than they were before the sermon. Now then, there is a very general and well founded belief that the Gospel is "good news," and a man must be quite devoid of common sense who habitually preaches the Gospel in such a way as to impress people that it is the worst news they ever heard. Now and again the melancholy facts of life must fill a large space in a sermon; but the preacher is in his place not merely to lugubriously recite them, but to set them in the radiant and consoling light of the Redeemer's face. That is poor preaching which habitually depresses men; common-sense preaching will habitually cheer, console and elevate.

After one has decided that his preaching shall be uplifting, a large

space remains for judgment in the choice of means to attain that end. In the first place, the cheerfulness of his own spirit, and its helpful contact with the spirit of his audience, are of the greatest importance. Many a man's reliance on the divine Spirit is too absolute, he leaves the Lord to do precisely what the Lord sent him to do. His dullness and want of yearning interest in his hearers infects them as surely as another man's fervor and enthusiasm. In the next place, one cannot lift an audience by merely repeating Bible promises and Christian hopes. He must somehow turn the eyes of his hearers towards that divine sky which is over all Christian truth. He must impart to them the real cheer which lies in divine promises. To do this he must get down into their own intellectual world and speak home to their own throbbing heart, by directing them from where they are to the place where the glow of the divine stars may fall upon them. Ministers often talk well and wisely, but unprofitably, because they do not really penetrate to the intellectual life of their audiences. They live above it, or below it, or outside of it. Preacher and audience are differently atmosphered, and never get intellectually adjusted to each other. It is the preacher's business to effect the adjustment. Paul at Athens, by a few apt words, placed himself within Greek life, and spoke to purpose for that reason. If he had tried to transport Hebrew atmosphere to the Athenians, he must have signally failed.

It is hardly necessary to say that common sense in preaching requires that we preach to people "in their own tongue in which they were born." There is a theological and evangelical dialect, which a hundred years ago, or even fifty years ago, was adapted to the people, but which is now practically dead or dying. It is not so much a matter of vocabulary—for most of the words have still rich uses—but it is a matter of phrases and figures of speech. Many of these, which are still in use by some preachers, are as powerless with an audience as the Greek or Hebrew equivalents would be. People nowadays do not think in these figures or phrases, and if it be necessary to employ them, it must also be necessary to establish schools to teach them. The sacred diction of our tongue is a treasure of inestimable value, and preachers ought to be thoroughly familiar with it; but the phrases and figures in which it was expressed a century ago are quite a different thing from the diction itself. Good thinkers do not employ phrases, but words; and the popular idiom perpetually dissolves and simplifies the rounded and sonorous phrase. Simplicity in speech more and more characterizes us. A preaching which despoils the old sermons of their large and affluent phrase, may indeed have its rare uses; but it will not be apt to reach the popular thought. A happier method is to employ the rich treasures of sacred vocabulary with the simplicity and directness which characterizes current writing and speaking on other themes. Even the Biblical phrases are only a ven-

erable rhetoric, and while a limited use of them has great value, the effort to think in them, explain in them, enforce in them, inspire in them, will certainly fail, if the average preacher depends upon these phrases and abundantly employs them. The purpose of the living voice is to translate the truth to men, and preaching must get the truth into the popular vernacular.

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## III.—SYMPOSIUM ON MINISTERIAL EDUCATION.

### ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. VIII.

By T. T. Eaton, D.D., Louisville, Ky.

It would seem an ungracious task for one who entered the ministry with only a University training to criticise the work done in our Theological Seminaries. Yet, after all, it is only by the fruit that we can know the value of a tree. That method for the education of ministers is best which gives to the world, neither the ablest scholars nor the profoundest commentators merely, but the most effective preachers. Let those who are engaged in ministerial education carefully consider what things have contributed to the success of those preachers who have succeeded, and what things have led to the failure of those who have failed, and let methods be adopted accordingly.

Without attempting to indicate how far the existing seminaries fall short of the ideal, I will briefly describe such institutions as I would be glad to see established for the training of our rising ministry.

We have all inherited from our mother Eve the notion that knowledge is a great thing. We revise the words of Holy Writ—"with all thy getting, get wisdom"—so as to make it read, "with all thy getting get knowledge." We share the gaping admiration of the rustic "that one small head should carry all he knew." We were taught in our copy-books that "knowledge is power," but we were not taught the far greater power of wisdom, of love, and, above all, of faith. To say of a man, "he is the greatest scholar of the age," seems to us the highest praise. We forget that it would be vastly higher praise to say "he is the wisest man," or "the greatest lover," or "the greatest believer of the age. For wisdom, love and faith are far higher and nobler things than knowledge, are far more powerful factors among mankind, and are far more needful to preachers.

In deference, however, to the feeling derived from the knowledge-loving mother of our race, I would have one Theological Seminary devoted to accurate and profound scholarship, Dr. Dry-as-dust should be president and the professors should be as like as possible to that great German scholar who, when dying, said to his son in wild and unavailing lamentation over a mispent life: "Hans, take warning by

my example and do not attempt more than you can do, I have devoted my life to the Greek article, I meant well, but it was too much, I should have confined myself to the dative case." The members of the faculty should have all the letters of the alphabet marshalled in solid phalanx after their names in token of their great attainments. Each professor should be recognized as the greatest living authority upon some subject. Accurate and profound scholarship should be the one thing aimed at in this institution. For example, instead of allowing the student to dwell upon the repentance and love set forth in the parable of the prodigal son, the professor should put him to studying the word translated "husks," and tracing the root through all its ramifications in the Greek, Latin, Teutonic, Sclavonic, Sanskrit and all other possible languages, lost in the misty distance. He must also study the carob-tree botanically, tracing it through its species, genera and families, and must be able to stand a thorough examination on every related plant in the flora of the world. Then he should go to Palestine and find that husks do actually grow there, and did so grow at the time our Lord had reference. If after that, he will try his own digestive powers on husks and find that they will support life, he will then be prepared to defend the parable from the attacks of infidels, however unable he may be to use it so as to bring men to repentance.

How proud we should all be of such a seminary! How much credit its deep learning would reflect on the denomination it represented! One such institution would be enough for a continent, and we would send to it all the young ministers who are too dry to become effective preachers, that they may be made into critics and become great authorities on all subjects except how to save souls and build up character. To this seminary also should be committed the task of reconciling science with religion. There should be an ample endowment so that the professors be not overworked, but have time for original investigation and for writing books.

Besides this great institution devoted to thorough and profound scholarship, I would have a sufficient number of seminaries devoted to the training of preachers, and whose one aim should be not to teach them things they did not know before, but to make them better preachers than they were before. The functions of a preacher and of a critic are not the same, nor do they require the same sort of training. Prof. Austin Phelps has well said, "a zealous rather than a profound pulpit is the need of the hour."

In my model training-school the Bible should be the great text-book, and other books should be used only as aids to the right understanding of God's Word. And I would have the Scriptures studied, not as a botanist studies plants, taking them to pieces and labeling them, but as a gardener studies them, as living things to be loved and cherished for the life that is in them and for the good they can do. It

may be said of some Bible students, as Emerson said of some naturalists: "They freeze their subject under the wintry light of their understanding." The Scriptures should be studied as a revelation from God, and the student must be made to feel that his great work is to get such hold of Bible truth that he can make it effective among men. He should strive for force more than for accuracy, and to convince men rather than to prove propositions. Dr. Dry-as-dust would be very accurate and very logical, but nobody would be converted under his ministry.

The professors should impress upon the student that the Word of God is given them to believe and to preach rather than to criticise. It is a sword for fighting and not for chemical analysis. Their life work is to preach in such a way as to win souls and to build up the Christian character. Prof. W. C. Wilkinson has stated the whole duty of a minister in the best words possible when he says that the preacher must have but one aim clearly before him and that to bring men to obedience to God. The unconverted are to be brought to accept Christ as Lord in repentance, and the Christian to unquestioning obedience to His commandments. This is the whole duty of man—obedience to God—as a soldier obeys his captain, as a child obeys his father.

I would have the students urged to complete, if possible, a thorough course at college before entering the seminary. Particularly should they understand Greek well enough to feel what cannot be translated. They need not be philologists. A man may understand English so as to see the most delicate shades of meaning without being able to trace out the roots of words. By all means let the young minister go through a full College course, even though it cut short his stay in the Seminary. The college sharpens the tools and the seminary teaches how to use them. A man with a well sharpened axe and trusting experience to teach him how to use it, will get more work done than if he knew ever so well how to use his axe that had never been sharpened.

None but those who had proved themselves successful preachers should be made professors in my model institution; for a man cannot teach others to do what he does not know how to do himself. Much that is now taught in theological seminaries I would omit. For example, dogmatic theology should be reduced to the limits of what the students are to believe and teach with a "thus saith the Lord," for every point. They should not be taught all the various false doctrines that have been advocated in the world. The best way to enable a man to combat an error is to fill his head and heart with the opposite truth.

In the library of this seminary and in the books the students are advised to read, I would have nothing heretical, however brilliant it might

be. Nay, the more brilliant it was the less would I have it, for it would be the more dangerous to immature minds. The professors should not imagine that they can counteract poison in the mind of the student so that it will do no harm. Better, a thousand times better, put poison in his food, trusting to giving him an antidote afterwards. I know students who have been seriously injured by books their professors advised them to read. The books should be thoroughly devout, thoroughly consistent with God's Word, and the ablest and best to be had, with that limitation. Students should be taught that working pastors must read, but their time is short and they can afford to read only the best. The preacher must learn to deny himself the pleasures of polite scholarship and confine his acquirements to such things as are useful in giving him power with God and with man. Wisdom he needs, intellectual power, but he has no time to acquire stores of knowledge. He must learn how to get at the meaning of Scripture, so he can study the Bible for himself and bring to the people from that great storehouse "things new and old." He must also learn human nature, so he can get hold of the hearts of men and lead them to obedience to God.

It should be the duty of the professors to give the students *moral and religious* as well as mental training. All egotism and conceit should be taken out of them. They should be cured of "sensitiveness," and guarded against envy, selfishness and unreasonableness. A graduate of this seminary in after life should be quick to see when the time to resign has come, and not injure the cause by outstaying his usefulness. Nay, he should have wisdom and grace to avoid the things that would render his resignation desirable. They that bear the vessels of the Lord must have clean hands and true, brave hearts; so true that all deceit shall be impossible to them and all maneuvering and trickery—so brave that they shall know no fear, no jealousy no malice.

Since by the foolishness of preaching men are to be saved, it is preaching which is the most important work of a minister, and therefore his time in the seminary should be chiefly devoted to learning to preach. The students should be required to preach to actual congregations, and to present before the professor and the class only such sermons as have been thus preached. A sermon prepared for the classroom would be designed to meet the objections of critics rather than to impress truth. The sermons should be sometimes expository and sometimes topical, sometimes written and sometimes extempore. The students must be made to feel that the one aim of a sermon is to hold forth God's Word in such a way as to save sinners and to build up godly character in Christians. The professor should commend, not the most finished production, but the sermon which shows the most complete self-forgetfulness and most earnest desire to make men be-

lieve the truth. The polishing of essays and "doing justice to the subject" and etymological hair-splitting should be left to Dr. Dry-as-dust and his students. The professors should see that the sermons are thoroughly orthodox, that one doctrine is not dwelt on to the exclusion of others, that the words have the ring of earnest conviction, as becomes embassadors, and that the obvious design is, not to be eloquent or beautiful or entertaining, but to impress truth of vital importance upon the hearts and minds of the hearers. Every sermon must make God the centre—the alpha and the omega. An intelligent Southern woman, who had heard many able and eminent Northern ministers, said of them—"They do not put God in their sermon enough." The graduates of this model seminary should not be open to such a criticism. Special instruction should be given in the use of illustrations. If an eloquent preacher I once heard had graduated at this seminary he would have learned that a sermon is not to be a string of touching and beautiful stories very dramatically told. The professor would have cut them out with ruthless hand and would have taught him that illustrations must not bear the proportion to truth which sack bore to bread in the celebrated bill against Falstaff.

The only effective way to learn to preach is to preach, and the students should be engaged in practical gospel work while pursuing their seminary course. This will enable them to be self-sustaining, to a great extent, and will train them to be self-reliant: for, while it is right for young men to receive help while preparing for the ministry, it is better if they can make their own way. I would, therefore, have my model institution located in a large city, where there are opportunities for ministerial labor, and where the students can gain a practical as well as a theoretical knowledge of preaching. No student from this seminary would be like the graduate who became pastor of a village church, and wrote to a neighboring minister: "Do come at once and help me, for a revival is about to break out on my hands, and I don't know what to do with it!"

No preacher can move men to obedience to God unless he speak as one having authority. He must believe what he preaches with every fibre of an earnest heart, or he will not persuade others. He should not say "if," or "perhaps," or "it may be," but "yea, and verily, and amen." He must not be afraid of condemning sin, or commending holiness too strongly. Some preachers are so fearful of making too strong statements that they say nothing with any edge to it. Dr. Dry-as-dust never says a rash thing. Instead of declaring with emphasis that the radii of a circle are and must be, always and everywhere, equal, he would calmly suggest that, "at times, and within certain limits, the radii of a circle have a tendency to be equal!"

Every graduate in my model seminary should be a more earnest believer in the sovereign God, the atoning Savior, the infallible Bible,

and all the other truths of revealed religion, than when he entered. No professor should be allowed to retain his chair, the effect of whose teaching was to weaken the student's faith in these things. Each graduate must be a better reader, a better speaker, and a more vigorous preacher for his course in the institution, He must also be braver and truer than before; more conscious of his utter dependence on the Holy Spirit, and more on fire with zeal to do with his might the one work to which he has been called—that of bringing men to faith in Christ and obedience to God.

Such, then, is my idea. Let us have one institution in America, presided over by Dr. Dry-as-dust, where critics are made, of whom we can be proud as the greatest living authorities, who shall write ponderous tomes and learned articles, and whose occasional sermons are as finished and polished as an elephant's tusk, and do justice to the subject. The library should contain everything ever written on theological questions, sound and unsound: and the faculty should be able to give an answer longer, deeper and more incomprehensible than his heresies to every Spinoza and Comte and Strauss and Spencer of them all. And in each of our large cities I would have a seminary whose one aim is the training of preachers who shall give their lives to the ministry of the Word.

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## IV.—SABBATH-SCHOOL BIBLE STUDY.

NO. II.

By President D. S. Gregory, D.D.

### The Study of the Books of the Bible as Wholes.

The aim of the present paper is to outline a method of studying the books of the Bible as organic wholes, as suggested in the previous paper. This implies, of course, a stage of Bible study beyond those ordinarily pursued and appropriate to advanced Bible classes. It also implies

A NEW POINT OF VIEW,

from which to regard and study the Word of God. It is our conviction that the Church is preparing to advance to this new point of view. This will become more apparent by a brief presentation of the old and the new.

When, in the troublous times of the middle of the Sixteenth Century, Robert Stephens, during a *journey on horseback* from Paris to Lyons, divided up the New Testament into verses, he accomplished a feat in vivisection which, like all successful performances in that direction, left the once-living body dismembered and, so far as might be, dead. From the time of that mechanical division on, through centuries, the Word of God, for the average reader, consisted of so many verses, connected very much as the grains in a sand-heap are con-

nected. It has been difficult for the masses of men to see it from any other point of view. We are constrained to think that this chopping-up of the Bible and the consequent way of looking upon its separate portions have influenced, more or less deleteriously, all the thinking in connection with Biblical study. It has been too much regarded as a great store-house of proof-texts for the men who have had some religious theory to establish or defend. The world has only recently begun to wake up to the fact that the Bible is one organic unfolding of God's work of redemption for fallen man, and that each of its separate books has its place in the great scheme and its own theme, organizing idea, plan and unity. The dismembered parts are slowly knitting themselves together again, and becoming once more informed with the life, beauty and power that God meant them always to have.

The present seems to be a most auspicious time for the Church to begin the study of the Bible from this new point of view. The closing-up of the breaks between the verses, by the Revised version so recently issued, serves to emphasize the fact of organic connection between the parts of the Books, and prepares for grasping their unity as the work of Stephens prepared for their disintegration.

It is obvious that the proper recognition of the great fact of literary unity must largely shape and give increased efficiency to the Bible study of the future. The spirit of the age already demands that the study be at once begun, unless biblical work is to fall behind all other kindred work. Says Matthew Arnold: "Of the literature of France and Germany, as of the intellect of Europe in general, the main effort, for now many years, has been a critical effort; the endeavor in all branches of knowledge—theology, philosophy, history, art, science—to see the object as in itself it really is." We heartily accept this as certainly the proper aim of all critical study of words from God, if not of the proper study of merely human productions—*to come to see them as they really are.* That this can only be done by studying the books in the light of their origin, aim, organizing idea and plan, is made obvious by a little reflection. He would be thought either insane or idiotic, who would expect to grasp the thought of Demosthenes' *Oration on the Crown* by simply studying it in isolated sentences, or of Shakespeare's *Julius Cæsar* by scanning the successive verses. The parts must be studied in relation to each other and to the whole, from which they receive their chief meaning. The only common-sense way of studying other things is the common-sense way of studying the divine Word. It is the only way to bring out the full meaning, teaching and application of Scripture. The Epistle to the Romans means vastly more than its separate and detached verses or passages teach. That vast increase of meaning is reached as the mind understands whence and for what that epistle came into existence, and with what organizing thought the Apostle weaves its

truths together and into a living whole, intended to reach and impart spiritual life and power to those for whom he indited it. Nor should it be forgotten that even the single verses, as single, can only be fully and fairly understood by viewing them in the light of the theme and plan and scope of the whole book. The average proof-text in a reference Bible, selected with sublime indifference to the real connections of Scripture, is quite as apt not to prove, as to prove, the thesis in support of which it is cited.

The kind of study for which we are pleading, besides bringing out new meaning from the whole and the parts of the books of Scripture and so introducing to a larger knowledge, will provide what is needed to fix the divine teaching in the mind of the Bible student. It will reveal God's own way of having the truth put together, the divine plan of the book. God's schemes of things are always better than man's. They are natural, while man's are artificial. If a real plan, of a real connected whole, is to be found in a book, it goes without arguing that that is likely to be better than one invented by even the best of international committees. We hope to be able to show that such unity and plan are to be found in at least one book in the Bible. If once found, studied out and grasped, it cannot but be fixed in the memory; for, used as the key to the book, each perusal will renew the lesson at first learned, and bring it again into mind in the old and familiar connections. Nor will the renewal of the old and familiar acquaintance with the old lesson be a barren and mechanical thing; for on each return to it with the rational key to its meaning, the book in its verses and paragraphs and chapters and whole will unfold an ever-growing significance and power. Its words will catch a divine *afflatus*, its teachings become more largely luminous and inspiring, and its applications take on a profounder and sublimer reach.

### THE GENERAL METHOD OF STUDY.

The first requisite to success in such study of any book of the Bible is, that the text of the book should be in proper form before the eye. In order to the fullest success, the old dismemberment into verses should be obliterated. The text should be printed as is the custom in other books—properly arranged in paragraphs and sections—so as to bring out, in the very typographical form, the plan of the book with the relations of the parts. The eye will thus aid the understanding. It is often mentioned as one of the glaring faults of present methods of study, that they lead the student away from the Bible itself to notes and helps and lesson papers. With the plan here proposed, this would be impossible. It could not be carried out except with the Bible as the basis. It would be immediately embodied in the Bible, and in fact would be the Bible itself, thus turning the mind to that first, midst and last.

The second thing requisite is to find the key to the book as a whole,

and thus to get at its aim, theme, scope and plan. Every book of genuine historic birth and human interest, is shaped by the times and circumstances out of which it comes. He who wishes to understand any book of the Bible must, therefore, devote the proper study and accord due weight to the agents of forces, human and divine, individual and national, which wrought in producing it. He must lay hold with firm mental grasp upon the ideas, customs, circumstances, relations and aims which gave it final shape. The questions to be asked are: What was the actual origin of this book, and for whom was it especially designed? What were the character and needs of the part and age of the world in which, and of the people among whom, it was produced? Who was the author, and what were his character and qualifications? What was the special aim of the author, and what that of the divine Spirit in the penning of the book? What is the relation of this book to the rest of the Bible, its part in the great plan of the whole? These are questions to be settled by historical evidence.

The third requisite to the method of Bible study here proposed, is the earnest study of the book itself—seeking in the light of all the related facts to grasp it in detail and in completeness, in part and in whole; making use of the previously sought-out secret of the author's age, life and genius, and of the revelation of the divine purpose, in order to reach the higher truth of the divine Word. The questions to be asked are: What is the special idea embodied in this book? What is the outline-plan of the book, as shaped by the author's idea? How do the parts of the book, down to the minutest, fall into this plan, so as to make up one whole? These are questions to be settled largely by such a study of the book as will give perfect familiarity with its contents. Dr. Joseph Addison Alexander was accustomed to advise his theological pupils to lay the foundation for such familiarity by reading a whole book of Scripture at a sitting, and then perusing it again and again in the same way. As a result, when the teacher has a clear and logical mind, the book is likely to fall into its natural divisions in the process of reading. Such rapid reading must, of course, be supplemented by careful, analytic reading of the whole. Nor must the true student fail to avail himself of the assistance of the best workers in the departments of Biblical criticism and interpretation.

Finally, there are the great essential questions which bear directly upon the ultimate aim of Biblical study. They are applicable to every verse and passage of the book studied. What do the *words* of the text mean? What is their *teaching*, in their present connection? What is the *application* of this teaching to the character and conduct of the student or pupil? To these questions everything else is subordinate. Reference Bibles, Concordances, Bible Dictionaries, Geog-

raphies and Histories, Commentaries, Lesson Papers, should be relentlessly thrust aside the moment they begin to interfere with getting at the meaning, teaching and application of the words of the Holy Spirit in their relation to the salvation and edification of souls.

Bible study, from the point of view just proposed and combining all these requisites, seems to the writer to be the kind demanded, especially in the more advanced classes, by the present call for progress beyond the attainments of the past. Carried on with that humble reliance upon the guidance and illumination of the Spirit of God, without which no method of Scriptural study can avail anything, it should lead the student to the heart of the Word of God in its bearings upon the human soul in character and conduct. It is the purpose to illustrate this method in subsequent numbers of the REVIEW.

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## V.—WORDS WITH THEIR WORKINGS.

BY PROF. ALEXANDER WILDER.

WORDS are things ensouled. "There are cases," says Coleridge, "in which more knowledge of value can be conveyed by the history of a word than by the history of a campaign." A criticism upon them, therefore, becomes a survey of the mental life of the individual, people, or period. The conceptions which exhibit themselves in our thoughts show the problems with which we are occupied, and the terms which we employ to describe them illustrate forcibly how we treat them. When, therefore, we are diligent to acquire proper forms of expression, we are building more wisely than we often imagine. The sparrow makes her nest in the house prepared for her reception; and ideas of the nobler and better sort come forth and take up their abode in the mind of the person who has made ready for them by chaste elegance of speech as well as a cultured understanding.

"Every idle word that men shall speak," said Jesus, "they shall give a reason (*logos*) for in the day of judgment; for by thy words (*reas*-ons) thou shalt be justified, and by thy words thou shalt be condemned." *Idle* here means, unholy; unproductive of any good result; without utility. The Pharisees had wantonly ascribed one of His cures to Beelzebub, the prince of demons; thus opening their minds to regard every suggestion with favor which might impugn His motives and actions. "Out of the overflowing of the heart the mouth speaketh." He declared to them. If, therefore, the utterers could not justify their words by reasons, they were condemned as wicked and blasphemous.

The sanctities of speech relate accordingly to moral qualities, and so require at our hand a strict observance of the proprieties of language, the correct forms of expression, and good usage. Thus, much

is due likewise to the dignity of our nature. Speech came with humanity itself, and to be heir of all the ages would be of little value but for the heritage of vocal utterance. We can hardly over-estimate our allotment.

Sir Walter Scott has afforded us, in "Ivanhoe," a most apt and exquisite illustration of the influence of events upon our language. The jester, Wamba, accompanying the Saxon swineherd, reminds him that the animals will become Frenchmen before long—meaning that their English designation of pigs would be changed for the corresponding French one of *pork*, when they left the company of the thrall to appear at the table of the lord. The Norman Conquest has, indeed, been impressed upon the English language by such transformations as from sheep to mutton, from swine to pork, from calves to veal, and from oxen to beef. Changes analogous to these are found in every department of our speech, and in the spelling of our words still more than in the words themselves. All our ancestors have had a hand in shaping the curious articulations and all the variations. Borrow's gipsy maid ought not to discard us as she did her lover in *Romany Rye*, nor even to flout us for being "word-mad." Our history is recorded in our language and the words which we employ.

We may not, when we have anything important to say, descend to carelessness and slovenly utterance. The language which an individual employs is the symbol and expression of his spiritual and intellectual life. It is therefore incumbent upon all writers, as well as public speakers, to observe conscientiously a strict chastity of diction, and to abstain carefully from affording any sanction of the existing abuses. They should endeavor strenuously to use every word with sedulous regard to its more delicate shades of meaning, and do this so nicely that any change or substitution would invite a modifying of the sense. This is an act of justice to the diligent reader or hearer, as well as a becoming homage to the dignity of language itself.

Usage, I am sorry to say, has transcended its proper limits in regard to this matter, as indeed it too often does in respect to manners and morals. Solecisms are tolerated, and even slang expressions find their way into current speech. The form of words known as *double entendre* often vitiates language, and even debauches its meaning. A practice has grown up of giving words a lower sense than the legitimate one, and its evil fruit is everywhere manifest in the abrogation of niceties of expression, and even in the total obscuring of their proper import. Indeed, the sensuous reasoners of the present time have contributed largely to this debasement of language, by giving a perverted meaning to many of our noblest terms, and particularly by degrading them to lower significations indicative of their own inferior altitude of thought. For example, it is not easy for an unskilled reader to ascertain, even with the aid of dictionaries, the precise

meaning of such words as *mind*, *soul*, *intellect*, *reason*, *spirit*, *philosophy*, *science*, etc.

It is, unfortunately, too much to hope that these practices will be corrected and language restored to its former purity. The rule exists here, as well as elsewhere, that revolutions do not go backward. Lexicographers are so conscious of this that they govern their action by it and define words according to their popular sense, rather than by their etymology. We might deem the movement to correct this practice a salutary one; but the umpires of literature would heed it little more than the swelling ocean heeded the broom and vociferations of Mrs. Partington. Yet the matter is not so altogether hopeless as to justify any servile or abject conformity to the prevailing demoralization. A diligent attention to the structure and derivation of words, as well as to the changes which they have undergone from the attrition of daily use, will enable writers and speakers to conform to the principles of correct usage; and certainly, they who justly appreciate the matter will confess its importance. The most superficial and inconsiderate will be aware that one term answers a specific purpose better than another having very similar definitions, and that this very often occurs in cases where dictionaries do not make these distinctions plain. Indeed, we may accept it very confidently as a dogma well established: that our verbal elements were not constituted arbitrarily, but were adopted originally because of their interior relation to the ideas which they should convey. Every word and sound was intended to be a resemblance and imitation of thought, as well as its vehicle.

Ideas are in three planes: the natural, or sensuous; the logical, or scientific; and the superior, or spiritual. Observation and experience pertain to the first of these, reasoning and comparison to the second, intellection to the third. It is proper to employ words representing ideas on the lower plane to represent a higher conception, as in metaphor and allegory. Indeed, much of our language consists of words that have lost their sensuous meaning and acquired the supersensuous. Thus, *soul* and *spirit* no longer mean breath; and heaven is something more than the sky. It is not, however, equally admissible to give the names indicative of the higher order to that which is inferior. We may address and represent the Supreme Being as our Father, Lord, and King; but it is an unworthy abuse of language to style some unworthy personage a god. Such things are done, and not unfrequently; but we are conscious of irreverence, which indicates their impropriety, even when it is done in irony.

Many are the abuses of speech from the disregard of this principle. There is a language of priests or men of the higher learning in every dialect, Professor Lesley assures us; and the matter ought to be heeded. We darken counsel when we use words without knowledge. For example: it is a misnomer to style any legislative ordinance a

*law*. It confounds the Word of God with the commandments of men. Law is permanent, unchangeable, divine; and it is not set in force by decree or enactment, that may be altered or repealed. It is equally absurd to designate physical science by the appellation of *philosophy*. There is no *natural* philosophy, because philosophy is always beyond and superior to nature. It is the province of science to observe, analyze and compare; but philosophy affords it the standard or criterion by which only can just comparison be made. The refusal to acknowledge such a standard, and the neglect to make use of it, will infallibly leave the individual unknowing—agnostic. All knowledge which is included within the domain of the physical sense and consciousness is limited by these conditions, and therefore comes short of that intellection which enables it to be exact, and therefore philosophic. The understanding or reasoning faculty is most excellent in its place; but the *over*standing (ερίστεηε) or pure reason is superior.

The propriety of the words which we employ is all-important to the meaning which we are endeavoring to express. Metaphor has changed the purport of many expressions to the supersensuous definition. Perhaps this is owing in a degree to the fact that the higher sense inhered potentially in the lower. We do not say *indicate* to denote a pointing with the index finger; but every one may perceive that the word should be used to express a showing with great precision, as if pointing. The *hand* does duty both as our most important member and as a symbol of all energy; we *handle* a tool or a subject with equal readiness. But we *apprehend* and *comprehend* as intellectual acts, not so often physically.

Each of the senses does duty metaphorically as well as literally. To *see* is to perceive by mental vision as well as physically; to understand; to give attention; to be careful; to visit; to experience; to know. To *hear* is to give attention; to take heed; to extend faith; to understand. To *smell* is to give heed; to perceive; to suspect. To *taste* is to try or test; to learn by trial; to share; to enjoy. To *feel* is to test; to be assured; to be conscious mentally; to take internal cognizance; to know.

It has been a common observation among writers that short words intensify the force of expression. Indeed, polysyllabic terms often obscure the meaning to the inexpert reader, and are not altogether free from the imputation of pedantry. It is not their length, however, that constitutes the objection, so much as the fact that they are exotic. The words of one syllable are mostly pure English or "Saxon," and, so to speak, indigenous. They are incorporated into our very thought and nature. The dissyllables are more largely Norman-French, and wrought into our language by the events consequent upon the battle of Hastings. The longer words are generally later grafts, and are still somewhat alien to us, and unwelcome to the great

body of our people. They seem to be used by individuals who affect or would be pleased to constitute a patrician class in our republican society. In fact, the high-sounding Greek and Latin derivatives belong chiefly to the technology of crafts and professions, and not to the living speech of our population. Their use, however curiously disguised, always "smells of the shop." They are used as much to conceal ideas and the want of ideas as to convey information.

We will digress a little in order to notice the attempts to simplify orthography. This is very desirable, but not at the total sacrifice of etymology. The endeavors, so far, have been sad failures. Phonetic spelling displeases the eye; and indeed, the humorists, Jack Downing, Josh Billings, Artemus Ward and Petroleum V. Nasby, appear to be as attractive examples as we have of the proposed "spelling reform." There must be a rule established, which has not been attempted. We want no half-way measures, like those recommended by the Philological Association. Even those set on foot by Noah Webster have been mostly abrogated by those who edited his Dictionary. He has succeeded chiefly in provincializing the English language as it is used in the United States; but not in radically amending the methods of spelling. As we are now going on, we seem to be approximating a period when our language will be independent of lexicons.

Classical pronunciations already tend to repeat the confusion of the Tower of Babel. We have the insular and Italian methods of pronouncing, and the modern German style, which would have made Cæsar and Cicero run wild with horror. The indefiniteness of sounds to letters in English is largely due to the receiving of words from the early European dialects, without any endeavor to amend their orthography. Our vowels, and many of our consonants, have thus become uncertain and indefinite in sound. It does not seem impracticable, however, to correct this. These philologists may hold an International Council to fix the quality of the letters of the Roman alphabet, so as to make them uniform in every language. This being done, the next step would be to reform the orthography of every language so as to conform to the new standard. In our own English dialect, the principal changes which would be thus rendered necessary, will be reduced to two classes: 1. The spelling of words as they are sounded. 2. The pronunciation of words as they are spelled. Much of our corrupt orthography is due to the Norman influence. This may be eliminated; then we should have better rules of accentuation, in place of the present capricious usage which has changed three times in a century. We have much to gain from this proceeding. The English language, with all its faults, is most suitable for purposes of business and commerce. It would, with these emendations, bid fair to become the classic language of modern time. It is easy to learn, having little grammatical inflection to worry the student.

Purists have endeavored to check the practice of adopting foreign terms. My sympathies go with them; though the *Index Expurgatoris*, which, in a merry moment, was set up in the office of *The Evening Post*, was rather extravagant. The needs of our language have domesticated such words as *finesse*, *prestige*, *apparatus*, etc., and we know not how to get along without them. We have no home-born English to designate the innumerable constituents of a woman's wearing apparel. The word *reliable* defies assault. Coleridge first used it in *The Morning Post*, in 1800, and it survives the hostility of Richard Grant White and *The Evening Post*. I wish that *transpire* and *present* were restored to their legitimate meanings. It is hardly possible, however; the attritions of use will likewise wear away letters and even syllables. We now say *mob* for *mobile vulgus; cab* for *cabriolet*, and, I regret to say, *stage* for *stage-coach*. This latter absurdity ought to be corrected.

Preachers of the Gospel and religious teachers generally, must be relied upon to lead in any movement for the old paths. Irreligious as we too often are, we are led by them in much of our thought and modes of expression. The translations of the Bible fixed the languages of Germany and England, even obstructing the endeavors to amend the version. Pulpit literature excels all other kinds in its influence on habits of speech. The practice of many parents, who are not church-goers, in sending their young children to Sunday-school and service, has an incalculable influence upon our modes of speaking. It is the period of impressibility; and what is stamped in during the first twelve years of life on earth becomes a part of the very constitution itself. It is to be earnestly desired that this fact will have its influence to induce clergymen to be careful about their selection of words, in the outside of the pulpit. There is a moral reason behind it: purity of speech, as well as propriety, is a most powerful agency to assure purity of life. Incorrectness of diction, slang and wanton language, are so many marks of unworthy attraction. In the little things—matters apparently unimportant as this—men make themselves really worthy, noble and great.

# VI.—ECCLESIASTICISM.

By F. C. Sparhawk, Newton Centre, Mass.

Habit has made us connect Ecclesiasticism with cowls and mysterious ceremonials; but these are not the thing itself, nor even necessary to its existence. Ecclesiasticism is the dominion of Form over Spirit, and it is not to be recognized by any special feature, for it is Protean, but by being always material—being always the Letter. This struggle between it and Spirituality is the same old war which we know so well as that between the soul and body, each to be first. What a perfect servant the body makes; how it is fitted to the world it lives in, and how indispensable it is! We are right to consider its wants and its pleasures. But if it become master! what contempt! what misery! It must be dethroned or there is nothing but ruin.

Ecclesiasticism is the body of Religion. It is as useful to it as a human body to its possessor, but it becomes as much to be hated and feared if it gain ascendency. Indeed, the tyranny of Ecclesiasticism, and the tyranny of the body, are the most nearly alike of any two things. The effect upon a church and upon an individual is the same—ruin. First, a grasping of power on any terms, a play upon the meaner motives of human action, luxury—luxury at all costs, a deterioration of thought, of motive, of expression, a spiritual—perhaps not death, for how do we know that spirit can ever die? but certainly, a spiritual catalepsy. Ecclesiasticism is like the body, too, in that at all times and in all places it endeavors to assert itself, and can never be allowed in the system of things the equality of Republican companionship, but must either rule or be ruled—like any snob.

It loves masses and a solid phalanx, but it is alive even in the atoms, and there is no sect too humble for it to struggle for supremacy in. It always opposes the free play of the faculties, because in the natural order of things it must be subordinate. And so, since the spirit of God moved on the face of the waters, and the waters after long tumult obeyed this, the Letter, or Matter, or whatever name we call it by, has recognized its fate, and rebelled against it; and it has drawn not only individuals but nations and hierarchies into its rebellion. And it has such adaptability that wherever a new organization rises to resist it, there it subtly intrenches itself, in the very heart of this. When Luther had conquered the Ecclesiastics, Ecclesiasticism strode over into the Protestant camp and established its dominion there without a blow. For, though Leo X, or the Romish Church, no longer interpreted the Bible to the laity, the synods did, and Calvin, and even Luther. It was true that the Bible was in the hands of the people, but everywhere its interpretation came through constituted authorities, and everywhere persecution in some form followed the man who dared to see with his own eyes and hear with his own ears the sayings of that Book, which above all others challenges men to test everything, especially itself. That inspired hypothesis of Paul, "If anything be revealed to another that sitteth by," was too deep an acknowledgement of the overbrooding of the spirit in every heart, to find a place in that age. Like the dove, it fled back from the turbulent waters of theology. Have they not yet subsided enough to give it a foothold? This reverence for individual power and insight goes, by right, hand in hand with a scientific belief in the atoms, in the changes which we see in great bodies being inaugurated and carried on there, a belief which, applied to life, shows that the view which Christianity takes of individual rights is the only thoroughly scientific one to be found in any religious exposition. This free play of the atoms is what Ecclesiasticism dreads beyond anything, for it is only by making these torpid that it can handle great masses. What was it that opposed Galileo, and the host of men who have helped

to show the world how fearfully and wonderfully it was created? Not the mind of Him who illustrated all spiritual things by natural ones, and pointed to nature as an expositor of God's hidden meanings, who knew that natural laws are shadows of spiritual laws, and that escape from the dominion of either is impossible.

Belief in the indulgence system is losing ground; there is a large place for it in many creeds; there is no place, natural or moral, in any world that we are acquainted with. Does being forgiven for our sins mean being released from the immediate consequences of them? No indeed. It means a reinforcement of the Spirit to carry on the war with, and make a new victory win back the ground lost in the last defeat. It does not mean that all that ground will not bear marks of conflict, or that the loss of the slain opportunities does not cripple. To begin with belief in sinning with immunity degrades the power of Christ; makes that power seem more on a line with the marvelous, less natural, and so, less Divine; and in the end it is the stronghold of Ecclesiasticism. For, if one can escape, he must be told how; both revelation and science have the same command for him, "Abandon the sins." The power that can save from the disagreeable alternative is the power to be worshiped, and he does it faithfully with tithe of mint, and anise, and cummin.

The age, for all its faults, is one of anti-cant; one full of search for truth; one that does not want a false resting-place; one that, so far from irreverence, yearns as perhaps never before to reverence with heart and soul, with strength and mind, one that says:

> "Not mine to look where cherubim and seraph may not see;
> But nothing can be good in Him that evil is in me."

Therefore one that is coming to have a grand distate to the tithing of the mint, and the anise, and the cummin, and that is beginning to look into the weightier matters of the law, judgment and justice, and the love of God—all three the same with a ratio of intensity. And looking into the law; it is one that finds that the man who does wrong receives for the wrong he has done, whether his error be a backward step from off a scaffolding, or from a place of earthly height, or from the rank of a seraph. Ecclesiasticism is a coarse sieve through which many crimes may pass untouched; but there is not a human foible that is not broken against the adamantine laws which the Son of man reveals; not a crime that is not ground to powder by the weight of their demands for righteousness. These laws are natural, scientific, and as all-pervading as the air. It is because they are in the world that it has grown from the Saurian age to manhood. And the great crime of Ecclesiasticism is that, so far as it could, it has hindered this growth. "Draw near to God," says Revelation. "Open thou mine eyes that I may behold wondrous things out of thy law," prays David, like all the inspired prophets, who constantly turn to nature for explanation and illustration. It is Ecclesiasticism that has built the fence, picketed with its own interpretations about the Word, and that calls looking through this irreverence. The Letter may well tremble at what it has no power to express, but it is the right of the Spirit to search even the deep things of God. The one thing necessary to any success here is the same which is indispensable to all tests—fairness—that a man qualify himself for the office before he attempts to be judge.

No one can estimate fairly the beauty of a language by a translation; to make his opinion of it of weight, he must study the nice distinctions for himself. Now, Spirituality is to-day the struggle of the world; to-morrow the nature of the fittest, the grand proof of Evolution. Its tongue has not yet come to be vernacular; it has still a language strange to the every-day world. But the people who are loudest in giving forth its meanings are often those who have taken their ideas from hearsay, from translations, or interpretations, not for themselves. One great evidence of spirituality being in the system of things is this very demand—just what

the rest of nature demands—that for its comprehension there must be the same individual study. The law that to him who already has, more shall be given, is universal—it might almost be called an expression of the law of gravitation. Wealth, by its very touching the ground, rolls up like a snowball; it needs only the continued manipulation of skillful fingers, like those that first started the moving mass. Genius, talent, even muscles, gain by the pride of possession, which stimulates to constant exercise, and so much care is taken of things of value, that a fondness for the use is made to go with possession. A great mathematician is not one because having a talent for mathematics; he has read through an army of books, but because he has himself worked out hundreds of problems under every rule. A chemist has himself made the experiments which he discourses about; a physician recounts the cases that have come under his eyes; a lawyer looks up precedents. When Agassiz shut up the text-books and gave his students the frogs themselves to study upon, he proved that he had studied Nature to some purpose, since he knew, not only about her work, but about her methods of instruction. In every branch it is the same thing; it is necessary to know practically to speak with authority. In Spirituality Christ declares that he who does the will of God shall know of this doctrine, which is by no means simply *this creed*, but this life. It was no wonder that the Jews said of Him, "No man ever spake like this man." No man was ever so thoroughly scientific in every statement, and illustration and method; and if they could not appreciate this on the higher plane of his teaching, through not themselves doing the will of God, they could on the plane of every-day fact.

Ecclesiasticism covers up as much as it can, this natural method of doing the will of God, through acts we know to be right, by means of which, as in all natural studies, we come into higher knowledge. For Ecclesiasticism opposes science in religion as strenuously as it has always done in nature, for both develop individuality and make men look at things reasonably, instead of through a veil of mysticism. Science and Spirituality, which is science on a higher plane, teach us about that wonderful fact, Evolution, that we are in the heart of, and that by its constant unfolding of higher, gives life its power and purpose, and its zest. But Ecclesiasticism takes possession of what it cannot comprehend, and instead of standing humbly as the Letter should before the Higher which it serves, it claims possession of it as Mystery, and arrogates the right of explaining in its own way, which, to say the least of it, has advantages for itself.

But the reason why it should be opposed and deprived of its authority is because it assumes the name of Christianity and puts religion in a false light before the world. This is no question of sect opposing sect; it is time for mediæval conflicts to be over, but of recalling the prophecy that the Letter killeth—that is to say, the Letter ruling. And we have glaring examples of the spiritual deadness that its rule brings, when it can be said truly that in business it is safer to take one's chances of fair dealing with people who make no profession of religion than with Church members. Business men confess this, and confess it with bated breath, as if it argued badly for the power, if nothing else, of the faith in which they themselves have been brought up. It does not argue at all for religion; the test of honesty is infallible and proves spurious metal. Every holy cause has found its betrayer—a Judas walked even among the disciples. But the misfortunes of churches in such respects are not in question; it is not what they inadvertently admit, but what they condone, that lowers the standard of public morals. Nobody believes for a moment that a follower of Christ makes his living by dishonest practices; that one who loves Him who died for men can ever overreach his neighbors, devour widows' houses, and consider things made straight by giving his tithe for the support of public worship. Whoever believes in Evolution, believes in the possibility of growth from wickedness to righteousness. But the

first evidence of any right growth is honesty with one's self, and to others. We cannot deceive nature; we cannot sow stones, and garner sheaves of wheat; neither can we deceive the Spiritual nature. Even in the very Garden of Eden every tree was to bear of its own kind. Spiritual dishonesty never ripens into any fruit in the garden of God; never is anything to us but apples of Sodom. And the power that reveals this is the power of Christ. It may call itself Science; that is Christ too; for it is a clearer interpretation of those simple and grand laws through obedience to which the earth is given to men, and men are invested with a sovereignty that is unassailable; because it comes not by greed, or wealth, or usurpation, but by such living that the things it uses are not used up and destroyed, but, through the vivifying touch, gain new impulse of growth, new beneficence. This is an indication of that creative sovereignty which, in the long run, is the only thing that counts. "My Father works hitherto, and I work," says its illustrator.

In this way only do things move from lower up to higher, a natural sequence, and therefore invincible, conquering and to conquer.

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## VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. VIII.

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

LXXXVIII. *The Powers of the World to Come*, were already referred to in No. XXIX. of this series. A correspondent asks "in what those powers consist and what is that sense of those powers?" to which Dr. Skinner referred. We answer, that the famous saying of this great winner of souls was not designed as an *exposition* of this phrase in Hebrews, it was merely expressing in a Scripture dialect the grand thought that he who would convert men must live under a sense of the reality and verity of eternal things; the more we walk as those who consciously tread on the verge of an endless life, nay, as those in whom by faith in Christ the eternal life is already begun, the more unworldly do we grow, the more accurately do we estimate the comparative value of things seen and temporal, and the more are we inspired with passion for souls. Heaven and hell become vivid and almost visible realities, and while the body treads the earth the spirit rises into those lofty altitudes where the vision of the world to come is unclouded; and when a man speaks from such a sense of eternal things he compels a hearing and becomes mighty in the suasion of men.

LXXXIX. *Lukewarmness* is to be regarded not as a *transitional* but as a *final* state. (Rev. iii: 13, 14.) There are three religious conditions, hot, cold and lukewarm; they correspond to good fruit, evil fruit, *wild* fruit; or good works, wicked works, *dead* works. Lukewarmness is not the state of soul passing from utter indifference to zeal, ardor, fervor; but a form of creed without a heart trust; a form of godliness without the power. No religious state is so hopeless; a thousand publicans and harlots go into the kingdom of God to one self-righteous Pharisee.

XC. *Christ's Word to the Troubled.* Jno. xiv: 1-27. It is noteworthy that these twenty-seven verses form a section of this grand address. They begin and end with the same sentence. This is a discourse on trouble, forbidding it and showing the disciple his refuge from trouble. 1. The Refuge of *Faith.* "Believe in God; believe also in me," etc. Here are the three grand truths which are at the basis of Christianity: God, Christ, Immortality. They are the antidotes to atheism, the helplessness of guilt and the hopelessness of death. 2. The Refuge of *Love;* a personal relation to Christ. He is the *Way* of God to man and of man to God. The *Truth* about all that the soul needs to know and for which natural

theology fails to give answer; and the *Life* eternal and blissful. 3. The Refuge of *Hope*. Here was a personal bereavement. He was about to withdraw, and the loss was the more inconsolable because He was the object of faith and love. But He compensates this loss by the promise of the Holy Ghost, through whom they should do greater works, in whom the godhead indwells in the Church as a body, by whom God is manifest in the believer, etc., and who should abide with them forever. And He promises that He will personally intercede *for* believers above, while the spirit intercedes *in* them below. And so he who goes away actually does not leave them orphans, but comes to them, dwells in them, manifests Himself to them and is seen by them. And so this part of the discourse ends as it began with *peace*. Peace for the *mind* harassed with doubt, by establishing the certainties of faith. Peace for the *heart*, harassed with unsatisfied cravings, by establishing it upon God.

XCI. *General Grant will go down to history* with such military chieftains as Alexander, Cæsar, Napoleon, Peter the Great, Marlborough and Wellington. He was specially marked by invincible determination, concentration and expectation of results. Some of his sayings have passed into Proverbs. "The only terms are immediate and unconditional surrender; I propose to move immediately on your works;" "I shall fight it out on this line all summer;" and "Let us have peace!" He was a singular illustration of a divine design and destiny in a human life, and how a man is a failure until he finds his predestined place.

XCII. *Proverbs are mighty influences in society.* It is remarkable what force inheres in the very form of an axiom. Put a sentiment in the proverbial mold, and it will be commonly assumed to be a sage saying. Take, for example, this from Pope's "Essay on Man":

> And, spite of pride, in erring reason's spite,
> One truth is clear: whatever is, is right,

Think how long this has been quoted by skeptics, and by believers, too; by atheists, theists and deists, alike, and yet how triumphantly did Charles Dickens unveil its absurdity and folly when he wrote:

> "The aphorism, 'Whatever is, is right,' would be as final as it is lazy, did it not include the troublesome consequence, that nothing that ever was, was wrong."

XCIII. *Exegesis vs. Eisegesis.* We ought, as far as may be, to come to the interpretation of the Word of God, unbiased by either prejudice or prepossession as to any particular view or philosophy of exposition. Otherwise we may only, after all, warp the text to fit the crook of our dogma or preconception. This reminds me of what Robertson says in one of his letters, when speaking of much of the current criticism of Shakespeare, which finds all knowledge and all philosophies shadowed forth in this "myriad-minded" bard; he adds: "Such critics do with Shakespeare just as Swedenborg did with the Bible—inform it with themselves and their own sentiments and philosophy; or, as the wolf did with Baron Munchausen's horse, began at his tail and ate into him until the baron drove the wolf home harnessed in the skin of the horse."

XCIV. *What power there is in a magnificent metaphor*, to illustrate and impress truth! An illustration sometimes becomes an argument in power to persuade and move an audience. Dr. Breckenridge, in a sermon before one of our church courts, speaking of the efforts of modern infidels to throw discredit upon Christianity, uttered this bold language: "Why, sirs, you might as well plant your shoulder against *the burning wheel of the mid-day sun, and try to hurl it back behind the horizon, into night!*' Old Dr. Beecher, in a most fervent public prayer, once broke forth into this glowing imagery: "O God, let the sun of righteousness speedily break forth in its noon-day splendor, and mounting to the zenith, *stand still there a thousand years!*" What a petition for the Millenium!

XCV. *It helps a man to preach well*, that he is punctually and generously paid by

the people to whom he ministers. It may be that no small amount of poor preaching, in these days, may be accounted for by poor pay. Ralph Waldo Emerson says: "When I asked an iron-master about the slag and cinder in railroad iron, 'Oh,' he said, 'there is always good iron to be had; if there's cinder in the iron, it is because there was cinder in the pay!'"

XCVI. *All real progress is from God.* There is no little truth in the observation of Mephistopheles "that the human mind merely advances spirally, and reverts to a spot close to its origin." Dr. R. D. Hitchcock says: "In all human advancement, the motive power has not been a force in man, lifting him upward, or on the earthward side, driving him onward, but the movement has been along an inclined plane, due to *an engine drawing from the top!*"

XCVII. *Language is more than the expression of ideas.* It sustains a more vital relation. Thought is a remote abstraction, until it becomes visible, tangible, concrete, in words. Hence Wordsworth, with profound philosophy, wrote: "Language is the *incarnation* of thought." But, more than this, a man knows not *what* he thinks until he tries to put it in words. The tongue or pen, sometimes, like a whetstone, sharpens thought, gives it edge and point; sometimes, like a painter's pencil, it communicates definiteness, precision and exquisite coloring to the outlines of thought; again, like a prism, it seems to analyze and separate blended ideas; again, like a crystal, it imparts clearness, symmetry, brilliance; or, like a mirror, it reflects and multiplies the rays of thought. Verily, "how forcible are right words!"

XCVIII. *What a prophecy of future character and destiny* is to be found in our associations! Goethe said: "Tell me with whom thou art found, and I will tell thee who thou art; let me know thy chosen employment, and I will cast the horoscope of thy future!" But a wiser than Goethe wrote: "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed!"

XCIX. *The miracle at Cana of Galilee* suggested, to some unknown author, one of the most poetic sentiments in the whole range of literature. It has been said that Dryden, when at school, was required to write an essay upon this first miracle of Christ, and that he astonished his master and fellow-pupils by presenting, as his essay, this single line:

The conscious water saw its God, and blushed!

This may be mere tradition. But, certain it is, we find this line in Richard Crashaw's poems, nearly half a century before Dryden. But even Crashaw was but a plagiarist, or at best a translator, for in the old Latin poems of the Middle Ages we find the same sentiment, shaded even more delicately:

"*Lympha pudica Deum vidit et erubuit.*"

I have met somewhere something almost as poetic:

'I stood beside the Rhine,
Where the grapes drink in the moonlight
And change it into wine."

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## VIII.—MISQUOTED SCRIPTURES.

NO. XX.

BY TALBOT W. CHAMBERS, D.D.

1. In Lev. viii: 33, Moses is represented as saying to Aaron and his sons, "Ye shall not go out of the door of the tabernacle of congregation in seven days." This fairly implies that the priests at their consecration remained an entire week inside the tent of meeting; whereas in fact they went in there only when they had official functions to perform. And in verse 35 we read, "Therefore shall ye

abide at the door of the tabernacle." They were not within the tent, but outside at the entrance, and this is all that the verse cited above requires us to suppose, for the proposition (*min*) may be rendered *from*. The difficulty is removed by translating, "Ye shall not go from the door."

2. 2 Chron. iv: 3. "Under it was the similitude of oxen, which did compass it about: ten in a cubit." But how possibly could the oxen that supported the molten sea, which was ten cubits in diameter (verse 2), be put *ten in a cubit?* It is manifest on the face of the passage (which is correctly rendered) that there is some error in the text. This is rendered still more certain by comparing the parallel narrative in 1 Kings vii: 24, where we learn that it was not the oxen, but the knops (knobs or protuberances) under the brim of the sea, that were ten in a cubit. The two Hebrew words (*bekarim, pekahim*) are so much alike that it was easy for a copyist to mistake one for the other.

3. Lev. xvi. "It shall be a sabbath of rest unto you, and ye shall afflict your souls." This is spoken of the great day of atonement once a year, the only fast permanently apointed in the Old Testament, all the others of which we read being occasional, or *pro re nata*. The phrase "Sabbath of the rest" is not sufficiently explicit, since all Sabbaths were days of rest, and the intention here of the reduplicated expression (*shabbath shabbathon*) was evidently to emphasize this day as an extraordinary Sabbath. Some translators have very well conveyed this emphasis by rendering the first clause of the verse, "It is a sabbath of solemn rest unto you," thus indicating a peculiar sacredness.

4. In Prov. xviii: 24, we read, "A man that hath friends must show himself friendly." This is a just and weighty sentiment, yet it is almost universally agreed among scholars that it does not express the sense of the original. But there is no such agreement as to the true meaning. Some render, "A man of (many) friends will prove himself base," *i. e.*, by becoming liable to the charge of false profession. A more probable version is, "A man that maketh many friends (doeth it) to his own destruction," that is, his fate is not to be helped by the crowd of friends he has gathered, but to be ruined by them. Indiscriminate friendship is a loss rather than a gain.

5. Ps. xxxvii: 37. "Mark the perfect and behold the upright, for the end of *that* man is peace." The sentiment here is correct, but the Hebrew does not admit of this translation of the last clause. The strict rendering is, "There is an end to the man of peace" with the necessary implication that this end is a joyful one. He who walks in integrity, and instead of seeking to avenge himself, in peace awaits the help of God, has before him a happy future, here or hereafter. Comp. Prov. xxiii: 17, 18.

6. Ps. xxxii: 8. "I will guide thee with mine eye." It is not easy to get any intelligible meaning out of this clause, or to see how it can be gotten from the Hebrew. Most critics take the verb in its usual sense of *advise* or *counsel*, and make the closing words a supplementary statement, "with mine eye upon thee," thus conveying the promise that God will give his people counsel, and accompany it with a friendly watchfulness and supervision.

7. Ps. xxxiii: 10. "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect." The wide sweep of the original is obscured by this rendering of two of the two nouns used. It is not one people or one class that the Lord overrules, but all together are made void.

> Jehovah bringeth to nought the counsel of the nations:
> He maketh the devices of the peoples of none effect.

# SERMONIC SECTION.

## THE MATERIAL AND THE SPIRITUAL.

BY HOWARD CROSBY, D.D., OF NEW YORK, AT DARTHMOUTH COLLEGE.

"*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*"—Mat. iv: 4.

THE Old Testament is always new, for God's gospel is its core. Old Deuteronomy, which our blessed Lord wielded as the sword of the Spirit to ward off Satan's attack, was no priest-trick of Josiah's day, whose edge Satan could readily have turned, but the divine truth from the Eternal Throne through Moses, the man of God. Imagine, if you can, the Messiah, who is the Way, the Truth and the Life, the Savior of men, the Teacher of the World, the Eternal Word made flesh—imagine this Supreme mind, in selecting the fittest words to meet Satan's assault, taking up a fragment of a forged book, a book that was a stupenduous lie framed by priest-craft. It is such an absurdity that the Wellhausens of to-day would have us believe. No! Deuteronomy, like all the rest of the Old Testament, is God's own living Word, flowing forth full and fresh forever from the source of life, the glorious stream to which our Lord and His apostles ever pointed as the healing power for the woes of man. The New Testament is but the flower of the Old Testament bud, and as the naturalist has to dissect the bud to understand the meaning of the flower, so we not only understand the Old Testament through the New, but we understand the New through the Old. Men sometimes talk—and that, too, men who are believers and have no sympathy with the wild, destructive critics—they talk of the Old Testament as teaching an imperfect morality, and as altogether in the dark about grace and faith and immortality, as if Abraham was not the chosen example of faith in its Christian meaning, and as if David did not overflow with grateful recognition of the divine grace and anticipations of the glory beyond. And so they deny to the Old Testament the doctrine of love, when it is the Old Testament our Savior quotes when he says, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The whole Gospel is in the Old Testament, every inch of it, from the lost condition of man to the atoning sacrifice on the cross, and godly Jesus died in a gospel faith, expecting a gospel heaven. That which Paul says in 2d Timothy is not "Jesus Christ hath brought life and immortality to light through the gospel," but "Jesus Christ illuminated life and immortality by the gospel." The word is φατίσαντος. Life and immortality were known to all the Old Testament saints; but these grand truths, with all that appertains to them, were illuminated by the actual coming of Messiah and the inspired teachings of his apostles. The "gospel" in this passage, of course, refers to the later publication of the good tidings.

I speak thus (at the beginning) of the Old Testament, because my text is an Old Testament text in the New Testament record. It is a divine word that came to Israel through Moses, and which our Lord in the wilderness repeated to the great tempter, when he endeavored to persuade him to make his material wants first in his estimation. If he were Messiah why should he be hungry? Why not thrust away all such weak, fleshly conditions by his Messianic power? The idea of a Messiah, King of Israel, suffering from hunger! It was out of harmony with the character of the exalted sovereign. It tended to degrade him. Such was the Satanic

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

temptation. And the answer was: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Although Satan could not have a particle of sympathy with the mind that framed such an answer, he was foiled by the divine logic. He knew it was right and true. His intelligence was convinced, but the intelligence is often a long way from the heart. The devils believe and tremble. Millions know the truth, but will not embrace it. Most men are on the devil's side. They know this very truth which Christ here enunciated, but they hate it and resist it. And what is this important truth that the great Law Giver utters, and the greater Savior repeats? It must be worth most reverent and receptive attention. Let us repeat it, and then think about it. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

1. Then the body is not the main thing after all. There is something of more value to you and me than our flesh and blood, notwithstanding all the efforts of wiseacres to reduce thought and feeling to the same constituent elements as flesh and blood. Man is not the six feet of carbon, oxygen and hydrogen which we lay in the grave. If he were, then bread would be everything. Bread would be the Savior, bread would be the god by whom we lived and moved and had our being. Provision stores would be our temples, and the commissariat would be our priesthood. Strange religion that! And yet not so strange after all, for the great mass of mankind have a religion that is essentially this. It makes this bodily life the site and subject of all bliss, and the circumstances of this bodily life the one aim of the man. Bread is the foundation. Take away bread—bliss goes, man dies—and there is the end! The one needful condition of the happiness taught by the world's religion is in the digestive organs. If the occupations and enjoyments of this life are all, then although they be the occupations and enjoyments of poets, painters and philosophers, and not of money-makers, they are all dependent upon the stomach, and the bread question is the most important one that can exercise the human mind. Unless you see another world, and that a spiritual world, you must come to this bread basis of life, no matter how much your soul may revolt at it, and show its fitness for something better.

2. But this fitness is knowledge. It sees as well as the bodily eye sees material things. It sees the spiritual world. Its evidence is as strong as that of the senses. To circumscribe knowledge within the domain of the senses is an assumption most monstrous. We see a truth as well as we see a tree. We see soul as well as we see body. We see God as well as we see man. Here is direct perception and inferential knowledge in both departments of observation. We are made to fit in with matter and with mind; and the mind that thinks and observes is nearer to mind than it is to matter, and hence the mind sees better than the eye, for it sees both spheres, while the eye sees only the material. God is a spirit. So is man, with a body attached. But the body does not extinguish the spirit. It only restricts and confines it. Man, a spirit, sees God, a spirit. He does not reason up to God any more than he reasons up to a mountain or stream. If there is an unconscious process of reasoning in the one, so there is in the other. But the action in the two is equally direct, and equally in accordance with our nature. Philosophers, who try to destroy one of the two spheres in which man dwells, sin against nature and involve themselves in absurdities. We must start in all thought and in all conduct from the solid ground of two environments, the material and the spiritual, and two personal elements that correspond to these environments.

To argue that there is a God is as wise as to argue that there is a sun. All men but the blind see the sun. All men but the blind see God. The apostle declares the universal knowledge of God when he says, "Because

that when they knew God, they glorified him not as God" (Rom. i: 21). It is a favorite occupation of the would-be wise to endeavor to penetrate below the foundations given us in nature. The truly wise will use these foundations and build upward. We cannot burst the circumscription of our creation. Ontology is the science of cranks. We know God. That is enough. To burrow into that knowledge and think we discover its elements, in either gray matter or accumulated expediencies, is the work of blind moles, who, in their darkness appropriately claim to be Agnostics. The knowledge of God is a postulate which our Lord assumes in all His teaching, and agnosticism here is rebellion, both against nature and against Him. It is pride, using the language of humility; conceit, wearing the robe of modesty. The inward instinctive knowledge of God is supported by the outward teachings of nature. "The heavens declare the glory of God, and the firmament showeth his handywork"—"the invisible things of him, even his eternal power and godhead are clearly seen, being understood by the things that are made." "He that planted the ear shall not he hear? he that formed the eye, shall not he see?"

3. But we do not stop at this knowledge, instinctive and natural. There is something higher and better. Not only does God's *hand* reveal Him, but His *mouth* reveals Him far more clearly. Words proceed out of the mouth of God, and our Savior, when He quoted Deuteronomy had something else than natural religion in His mind—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God has spoken to sinful man. He has spoken so that man's ears, deafened by sin, can hear. He has spoken His law and His Gospel; His law, just and holy and true, the reflection of His own perfections, and His gospel tender and merciful, man's only way to the holy law. He has spoken in times past unto the fathers by the prophets, and in these last days unto us by His Son. His love has not left His own children when they wandered away from Him, but has called after them, as the voice of a shepherd seeking his straying sheep on the mountain. Aye, those words proceeding out of the mouth of God have arrested many an erring soul, have turned many back and filled them with the peace of re-establishment in divine relations. The Church of God is the result of these heavenly words. The testimony of that Church is the great, unanswerable outward testimony to the words that proceed out of the mouth of God. Not that it is an institution—not that men tenaciously adhere to it—not that it lives through the centuries—not that it surmounts persecution—not that it spreads through the earth—but that it does all this by uncompromising hostility to all that man's depraved nature craves, by the overthrow of sin and the establishment of holiness. He is thrice a fool who presumes to traverse this testimony to the word from God's mouth. He resists evidence, he resists salvation, he resists God.

4. Man, then, if he would be man, if he would be what his higher nature indicates and demands, will put himself in relation with the divine Word. He will know God, not only by the eye, as all *do* and *must* know Him, but by the ear, as only those who listen know Him, for the voice of the Infinite God is not hurricane nor tempest, but a still, small voice. It is a voice easily drowned by the din of passion or the noise of argument. It is the calm voice of truth. It is the low voice of love. The word of God comes not with the affectations of science or rhetoric. It does not aim to please the mind or the taste. It enters into no human rivalry, and makes no apology. Its divinity seeks no adventitious aid. It is simply the word of God finding a lodgment in the godly heart. The heart that seeks this word always finds it. But the evil that is in man is opposed to the entrance of the word. Every barricade of apathy and falsehood is erected to prevent its entrance. Satan has filled the world with

carnal attractions and specious philosophies, by which the ear becomes deaf to God's voice in His spiritual revelation. The source of this deafness is dishonest, but by habit the continuance becomes honest but damnable. There is an honesty which is only a naturalized lie. A man takes up, against reason and conscience, a scheme of conduct or of thought, which may be a slight defence against a sense of responsibility to God. He gets a moment's respite from the solicitations and rebukes of divine truth through this device. He loves the trick and nurses it. Now, by a law, psychological and divine, the nursed lie grows larger and wears the aspect of a truth to the man. He has come to believe his lie. He can now honestly follow his lie as the truth. The word of God is shut out completely from him. He has his own lie as his guide, and honestly follows the leader he dishonestly made. This is the smooth path to Eternal Death. For man's *life* is to be sustained by every word that proceedeth out of the mouth of God. On the record of every lost soul is this wilful rejection of Truth found. Light has come into the world, but men have loved darkness rather than light because their deeds are evil. The souls in the dark hear the joyful exclamations of those in the light. The word of God is delightful to those who hearken to it. Their testimony is everywhere and through the ages. They cry "the commandment of the Lord is pure, enlightening the eyes." Their lives are renewed and bright with a lustre of heaven. But all this goes for nothing to those who have carefully excluded the light and deafened their ears so far as not to distinguish the meaning of the sounds they hear.

Our Savior has shown the necessity of becoming like little children. The devices by which God's word is excluded from the mind and heart are not from little children. They are the inventions of cunning men. The little child's ear is open, and it hears, and God's open mouth is turned to man's open ear. It is, when in simplicity and guilelessness we listen, that God's voice is plain, distinct, cogent. It requires no pundit to explain it. Every sinful and needy soul is ready for it—and this brings us to our last remark.

5. The word that proceedeth out of the mouth of God is a word that rebukes and pardons the sinner. Man is at war with God. His soul is in rebellion. God can speak only in rebuke or pardon to him, and the latter, only if he repent and turn to the eternal Majesty he has resisted. Communion between sinful man and a holy God can only be on these conditions. The supposed approach of man to God with the ignoring of these conditions is the presumption that would bring God down to our level. The Scriptures treat man as unholy, but declare the way to holiness through pardon. Poets and philosophers presume to carry themselves into the Divine presence in all their native sinfulness, and the world applauds their presumption. The pride of man revolts at the thought of confession and contrition, of pardon and free grace. It would reverence God, but not at its own expense. It would treat the name of God with respect, but would not lift up the cry, "God be merciful to me a sinner." And yet only as the soul takes that attitude of self-abasement can it hear and understand the words that proceed from the mouth of God. Men have adopted a thousand theories about God and have contradicted one another in their vain teachings, simply because they have attempted to understand God in an impossible way, in the way of their fostered pride.

But God, as understood by His word, dwells only in the broken and contrite heart. The most illiterate man, who has this requisite, knows God, as no philosopher of keenest powers can know Him. This is in accordance with the external fitness of things. It is only as our own emptiness is known, that we can seek or gain the fulness of God. It is only as we stop listening to the noisy clatter of our self-sufficiency, that we can hear the voice of God. It

is as sinners, coming to God through the gate of pardon, and only so, that we can touch His being, and be touched by His holiness. And the glorious Gospel revealing this fact of facts is the first word proceeding out of the mouth of God which man's needy soul can hear. When that is heard, communion is established, and much more that is sweet and strong and strengthening will be communicated from the God of grace and salvation to the renewed and waiting soul.

In view, then, of our Savior's quotation from the ancient Scripture, let me ask each one of you, my hearers,—Is your ear open to the words that proceed out of the mouth of God—or are you with philosophic pride satisfied to hear what you call the voice of nature, which is nothing but the voice of your sinful self echoed from your surroundings? There is a voice, exactly meant to be your guide out of sin into holiness, out of doom into bliss. It is the voice of the Good Shepherd, who calls His sheep by name, and *they* hear His voice. Do *you* hear it.

## JUSTICE AND FAITH.

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*The just shall live by faith.*—Rom. i: 17.

In an unpretentious building near St. John Lateran, at Rome, the *Scala Santa*, or Holy Staircase, which tradition declares was trodden by our Savior's feet, and which was brought by Helena, mother of Constantine, from Jerusalem, invites the attention of the curious. It does not interest on account of its artistic beauty; for in grace of form it can easily be surpassed, and the statues and paintings which adorn it have frequently been excelled. Neither is it the legend of its transportation, a legend at once crude and palpably meretricious, that appeals to all earnest and serious souls; but rather its connection with a great historical movement which freed the human mind from many a shackle, turned the stream of progress into fresh channels, and proclaimed a new era to the suffering race.

During the sixteenth century a German monk, dissatisfied with his own spiritual condition, and groaning over what seemed to him the corruptions of the true faith, turned his feet towards Papal Rome, hoping there to find such peace for his own conscience and such guidance as would enable him to minister peace to others, and to save them from pernicious errors. He was not altogether in the dark; for the rays of divine truth had penetrated his mind, and though he did not see clearly, he was not blind. Some portions of God's Word he had read, but he had done so as the Jews read Moses—with a veil on his heart. With him it was neither day nor night, nor as yet had the marvelous evening come which, according to the prophet, giveth light. He had read much about "grace," and "faith," much concerning "justification without merit" and "salvation without works," but it was all strange, unintelligible and contradictory to him. The meaning of such expressions was as vague and indistinct as the coast-line enswathed in the mists of Atlantic seas. But surely he might hope where Christianity had reared its throne, and where the vicar of Christ held sway, the explanation of all such declarations would be promptly furnished, and the direction for which he prayed and sorely needed be easily obtained. Alas! never were earthly expectations so misplaced, never were anticipations so rudely shattered; for where he looked for light darkness reigned; strife had dethroned peace, corruption had bemired purity, hypocrisy had supplanted sincerity, ambition had thrust lowliness into the street, and festering putresence had destroyed almost every trace of moral health. Where he sought for the soul's life he found the whitened sepulchre of ecclesiasticism, and where he searched for heavenly wisdom he found only the Babel wrangle and jangle of worldly priests and pious sycophants. What, then, should

he do? Whither could the poor monk go, when his official superiors were ignorant, vain and vicious, and more intent on shaping the policy of kings than on molding the destiny of immortal souls? On such guides he could not rely, and consequently he had to fall back on his own resources. Hence, the sturdy seeker sought many shrines and holy places, and by fastings severe, vigils long, and penances manifold, tried to subdue the flesh and purge the mental vision, that he might be able to see and understand the mysteries of redeeming love. Among other consecrated spots where, as he had heard, many burdened ones had obtained relief, the *Scala Sânda* was prominent and famous. Thitherward he turned his feet, and was assured, if he would ascend on his knees the steps which had echoed the Master's footfall, kissing them as he climbed, he would receive marks of the Divine approval.

Without hesitation the monk prostrated himself on the marble floor, saluted reverently the first step, and began his toilsome journey. But as he slowly proceeded strange misgivings began to trouble him, and a peculiar sense of degradation crept over him. He faltered. Disconnected passages of Scripture floated unbidden before his eyes, and one in particular haunted him. He paused, irresolute; he could advance no farther. His head sunk forward on his hand; his frame was violently agitated, and he was conscious of a change which no human language could describe, but which enabled him to read and understand as never before the words: "The just shall live by faith." Was it a voice from heaven? Was it the speaking influence of the Holy Ghost? Was it the whisperings of the saved out of the unseen, or was it merely the strong sense of the German monk taking hold aright on the meaning of God's Word, and comprehending for the first time the full significance of that gracious doctrine which imparts peace to the conscience and dignity to the life? Whatever it was, whether from above or from within, the truth had been grasped, and Martin Luther rose from his knees, and with a tread which was firm and almost haughty descended the marble steps, muttering to himself, "The just shall live by faith." From that building he marched forth an altered man, and soon afterwards departed from Rome, and when next he was heard of by the priestly potentates of the Eternal City, Martin Luther the monk, had become Martin Luther the Reformer.

This text, which so mightily stirred the soul of Luther, is one of the most fruitful of all those which inspiration has given to man. Not once, nor twice, but three or four times, and in substance many times, has it been recorded on the sacred page. The prophet Habakkuk, from the days of the captivity, announced it to his contemporaries, and apostles transmitted it in the gospels and epistles to all future generations. Through its influence myriads of souls have attained to the peace everlasting; by it the weary and distressed have been sustained and comforted; and from it the greatest of all religious movements has derived its inspiration and its power. "The just shall live by faith," is the keynote of a system, through whose varied teachings its tone can be distinctly heard. It is the mold in which the Reformation was cast; it is the chart by which its vessel is steered, and it is its battle-cry which has sounded on many a field, and which yet has power to rally its scattered forces to the conquest of a world. To the determining character of the truth which it expresses, England is undoubtedly indebted for much of her vigor and prosperity; nor can it be denied that America has been deeply affected by the men who recognized its wondrous significance. Indeed, upon the banners of all Protestant nationalities it may be written; for it reveals the real secret of their origin, and, if I am not mistaken, it makes known the ultimate condition of their superiority and success.

As I read this passage, two thoughts

related to each other, and bearing alike on man's highest interests, are suggested, and on these I propose to dwell. They are, *first, that there is no real life without justice; and secondly, that there is no real justice without faith.*

To confine our attention to the first of these propositions, it is evident that in thousands of cases life consists of hardly anything more than a low or refined animalism. Millions there are who seem to be destitute of moral elements, spiritual conceptions, and heavenly yearnings, who rise early, and plod on their appointed task, sustained by no immortal hope, and only striving to perpetuate their wretched existence a little longer. Others there are yet lower in the scale, who seem to regard life as a wild and lawless revel. They talk of trying to understand it, of exploring its mystery, when they hurl themselves into the vortex of dissipation and licentiousness. Young people in particular are in danger of being deceived by this folly, and oftentimes justify excess by the name of experience; and if they are not totally wrecked in their infatuation, they very likely ultimately surrender themselves soul and body to the claims of business or pleasure. And this toiling, struggling, grasping, wrangling, laughing, dancing, delirious process, in which moral ideas are conspicuously absent, and in which they who are carried away with it resemble frenzied automatons, is seriously spoken of as life. Well, if it is—if it is only a dull, suffering and toilsome mechanical commonplace, or an irrational and devouring passion, it is a very base, despicable and farce-tragical affair. It is then simply a cross between the worm and the snake, a mongrel thing, partly sparrow and partly eagle, and partly ox, and partly ass. No wonder, where this ideal is practically accepted, that there should prevail diminished vitality, paralyzed energy, lugubrious discontent, hypochondriacal melancholy, cynical skepticism, ungovernable restlessness, unconquerable greed, and unappeasable passion. And as this ideal does prevail in modern society, we find just these evils everywhere, and as a consequence happiness may almost be considered as a lost possession, the sunken Atlantis, the perished Paradise.

Against this view of life I most heartily protest. It is not according to common sense, neither is it according to experience. It may be a kind of life, an insufficient, inadequate, superficial and artificial life, but it is far from being either real or full, true or complete. It neither satisfies intellect nor conscience, and it is utterly at variance with the instincts and longings of man's higher nature. Man seems to have been created for something nobler than trade, and something grander than pleasure—FOR JUSTICE. I mean by "justice," "right," or "righteousness," and when I say man was made for it, I mean that he was fashioned to discern it, to appreciate it, to administer it, and defend it. The idea of "justice" carries with it other ideas overwhelmingly sublime—the idea of a Supreme Judge, of a future tribunal, and of eternal responsibility, and where these are realized the creature is conscious of a nobility unshared by those who have fallen into materialistic habits, and treads a world infinitely broader and fairer than that one which is looked on merely as a pasture-field for the vicious, an arena for the ambitious, and a treadmill for the wretched. Compare the condition of a man or woman, a youth or maiden, frivolous in temper, indifferent to obligation, concerned only in social questions and social events, with those who seriously address themselves to the duties of their station, and who are scrupulously seeking to tread the path of perfect rectitude, and you shall find that the latter are calmer, and have more sources of enjoyment open to them than the former. The consciousness of purity imparts more pleasure than the possession of wealth or the gratification of appetite, and the sense of personal loyalty to the cause of justice insures abiding self-respect, which worldly pursuits are incapable of conveying. Allegiance to right brings with

it the realization of fellowship with the loftiest beings who have trodden the earth, and with the grandest spirits that inhabit heaven, and it inspires aims and endeavors which secure the approval of God and the benediction of humanity. Some one said, "I would rather be right than be President;" and he might have added, that he who is "right" is lord of himself, and lord of all who are willingly wrong, and has made the grandest of discoveries—the discovery which the millions miss—how to extract from life its sweetness and its fragrance.

Poets have sung, and orators have eulogized the glories of mercy and charity. But few have paused to consider the equal and enduring grandeur of justice. The latter has usually been presented as a blind woman, sitting with scales in her hands, which she unskillfully poises. Very far from attractive is this conception, as it suggests a sad inability to conserve the right and to control the wrong. While justice is thus portrayed with stolid features and bandaged eyes, charity is robed in white, wreathed in smiles, and with a glance that bathes all classes alike in serene and gracious sunshine. This treatment is not fair to the virtue which is, after all, the source and root of every other. Possibly the explanation lies in the fact that it is not prized as it should be; and that it is not prized because there is so little of it in the world. It has passed into a proverb that it makes not its home on the judicial bench, and retreats as a frightened thing from the courts of law. Men grow indignant over the venality of the judges and jurors, and yet fail to realize that there is as little justice in their own ordinary transactions. I am not cynical; and yet as the sad wail comes up from suffering millions, and I ask myself the cause, I am satisfied that it is not from any lack of mercy or of charity, for these twin graces are daily, nightly, busy, ministering to the wretched, bringing to them the tribute of human hearts that beat in sympathy with sorrow. Charity goes everywhere, and yet the awful darkness and misery seem as dense and dire as ever. Why is this? Why are her offices so impotent? Must it not be that a mightier agent is needed to bind up the wounds which sin and sorrow have inflicted? In my opinion that agent is "justice." Were it as widespread as benevolence we would have less anguish, less beggary, and less that is harrowing and appalling in life. Were it to govern the relations between man and man, to influence capital and labor more than self-interest, to preside over judgments and criticisms, more than partiality and prejudice, to order politics and even piety more than policy and passion, the face of society would undergo a mighty transformation, and its shadows would give place to smiles. Charity is great, greater than faith, greater than hope, but not greater than justice. Charity accomplishes a marvelous work; it mitigates the evils and sorrows which arise from the violation of justice; its office is remedial and healing; it turns aside the retributive sword, and draws its mantle over a multitude of sins. But the function of justice is grander still. Justice prevents suffering, renders harmless the sword, and enables each soul to walk uncovered in the light of God and the light of day. Charity bindeth up the broken-hearted, justice preventeth hearts from being broken; charity clothed the poor in warm apparel, justice keepeth all from the heritage of rags; charity reconcileth enemies, justice perpetuates unshaken the bonds of friendship; charity succors the degraded and the lost, justice refines and elevates so that salvation is unneeded; charity helps to restore the bloom of withered Eden, justice crowneth Eden with a fresh glory that toucheth its flowers and fruits with radiant immortality. The poor, travailing earth, then, stands more in need of justice than of charity; and if society can only attain perfection through its majestic reign, surely the individual must enshrine it in his heart and follow it in his conduct, if he would rise to the real significance and grandeur of life.

When homage to the idea of right becomes a passion, when it stirs his soul more than grace or beauty ever enamored poetic genius, when to be right, to serve right, to defend right, and, if required, to die for right, is his loftiest ambition, then he embodies in himself a portraiture of what society should be, tastes the manifold sweets which such society would yield, and really attains to the life of God—for that is essentially righteousness. As a just community is of more value to the world than a charitable community where justice is banished or barely countenanced, so is a just man. He who is upright in all his ways is of more enduring worth, though he may be untaught in the school of charity, than he who is liberal-handed and kind-hearted, who habitually is negligent of the obligations which the law of duty to his fellows imposes on his conduct. Happy the man in whose character both graces combine, in whom "mercy and truth meet together, and righteousness and peace kiss each other;" but if he cannot entertain both, then let justice be hospitably welcomed; for, after all, there is more real charity in justice than there is charity in charity itself, when it has forsworn friendship and fellowship with justice.

They who have traveled much must have observed how comparatively slight the influence of scenery unless it is associated with historical events, and the more such events are charged with moral elements the more attractive does the scenery become. It is the charm of Tell's heroic career that invests Altorf and Fluelen with much of their speaking beauty. We almost entirely forget the loveliness of the green Sweitzerfields in recalling the sacrifice of Arnold Winkleried. The old towns of Germany, quaint and picturesque though they are, would scarce draw our weary feet to their cobbled streets, were it not for their associations with kingly men, such as Luther, Hans Sachs, Schiller, Werner and Goethe, men who enriched continents with literature, or roused the dormant energies of diverse and multiplied nationalities. The ruins of ancient Rome, crumbling into dust, whether the shattered palaces of those who were great when living, or the sepulchres of the mighty dead, whether the famous temples, or the yet more famous theatres, now disfigured, broken, gnawed by the tooth of time and crushed beneath the accumulating weight of ages, are to me more striking, more pathetic and inspiring than the lonely summit of St. Gothard, on whose head the snows of centuries rest, or the dreary chasm of the Via Mala, in whose depths the black waters swirl and roll like the floods of Acheron, and are more fascinating than the Vales of Piedmont, vine-mantled and vine-wreathed, or the valley of fair Chamounix, whose impurpled rocks and icy streams catch and reflect the glowing lustre of the sun. This preference, which to many may seem unnatural, is due to the famous men and the more famous scenes which have immortalized the city of Romulus. Upon the seven hills of Rome more important events have transpired, more deadly conflicts between right and wrong have been fought, more surprising contributions have been made to the world's progress, than has fallen to the lot of any other portion of the earth. The stones cry out as we pass, and are vocal with memories of men on whose eloquent lips spell-bound listening thousands hung, or before whose conquering sword the haughtiest of invading armies fled. The dust of buried Cæsars fills the air; the sighs of martyr-saints wail with the winds through the broken arches of the Colosseum, and the sunken Forums and towering columns recall the civic splendors of ancient days, the fierce democracy and victorious soldiery. No mountain pass or sunny vale is distinguished in these respects as Rome, and hence it is impossible that either should charm in the same degree. But, it may be asked, does not God reveal his power and majesty among the wildernesses of hills, and imprint himself on the soft, undulating vales? and should not his presence impress the soul more deeply than

the memories of humanity, aroused by the broken arches and shattered columns of an ancient city? So it would seem, and yet such is not the case. Nor is the reason hard to find. God is made manifest not alone in mountains, but in men, not merely in the cold grandeur of inanimate nature, but in the warm pulsations of immortal souls; and as he comes nearer to the conscience of the race in the latter than in the former, we are more impressed by the one than the other. He that speaks to us from the dizzy height, or from the roaring avalanche, or in the stupendous billow that dashes the huge steamer like a thing of naught upon the rocks, only proclaims his physical might, his ponderous and immeasurable strength by which worlds are made. But in man, through man and through all the moving events of man's history, God displays his moral character, reveals the warrings between right and wrong, the strife between good and evil, and works out lessons bearing on the spiritual destiny of the race. In other words, the grandest side of the Supreme is made manifest through the vicissitudes of humanity, and consequently wherever the human predominates mind and heart will be more potently affected. And it follows, if it is the moral that thus transfigures the physical, that invests the material with its power, then life can only attain its full significance when it is consecrated to rectitude, and is crowned with its splendor.

Accordingly, we find the Scriptures identifying man's salvation with personal righteousness. They represent it as consisting essentially in an inward change, by which holiness eradicates corruption. Christ as the Savior, not merely effects some grand results external to the creature, but applies his redemption internally. The end and aim of his mission on the earth was to rescue the race from bondage to iniquity, that being thus free it might live eternally. Constantly the Bible regards sin in the life as actual death. The wicked are dead while they live. Hence with trumpet voice, such as shall at last awake the sleepers from the grave, the apostle calls on the wicked to rise from the dead. It is evident from such passages that inspiration recognizes no true life apart from righteousness. In lieu of this it will not accept formal religious observances, nor even spasmodic outbursts of fanatical self-denying zeal; for as Lessing has it.

> 'How easier far devout enthusiasm is
> Than a good action; and how willingly
> Our indolence takes up with pious rapture,
> Tho' at the time unconscious of its end,
> Only to save the toil of useful deeds."

As is implied in these lines, it is easier to be excited over some religious truth than calmly to exemplify its moral bearings; easier to lead a prayer-meeting than a blameless life; easier to work one's self into a passion about the heathen in foreign lands than steadily through mire and filth to actually save one poor heathen at our doors; easier to proclaim righteousness than to work it; easier to eulogize it than to exhibit it; and easier far in some heroic mood, with the eyes of humanity bent on us, to die for it, than in unnoticed obscurity, unhonored, with only the approval of our own conscience, to maintain it. And yet this maintaining it is the one essential thing. While I cannot sing with Pope:

> "For modes of faith let graceless zealots fight;
> His can't be wrong whose life is in the right;"

nevertheless, I am persuaded that so far as salvation is concerned a fig-leaf of orthodoxy is as serviceable as an entire garment. Neither creeds nor churches ever saved a soul. Important though they be in their place, if belief in them is substituted for genuine righteousness, they are not only useless, but pernicious. At best they are but means to an end, and it is the end we are to strive for, not the means. It is not the scaffolding, but the house, not the printing-press but the book, not the conservatory but the flower, not the canvass but the picture, not the tree but the fruit, not the dress wherewith our loved one is clothed, but the true heart that beats beneath, and not the dumb instrument, however elegantly adorned, but the music which it is capable of dis-

coursing, that we earnestly prize and sincerely cherish. So neither do the externalities of religion separate in the sight of God the saved from the unsaved, but rather that towards which they minister—namely, the righteousness of Jehovah, proclaimed by prophets, fulfilled by Christ, inwrought by the blessed Spirit, and outwrought by man in manifold forms of usefulness and beauty.

As I have argued that there is no real life without justice, so I maintain that there is, likewise, no real justice without faith. I do not deny that men who are utterly irreligious may exhibit a conventional morality. I call it conventional, not as impugning the sincerity from whence it springs, but as distinguishing it from that which proceeds from an abiding sense of justice. We are not in our zeal to close our eyes to many instances of blameless conduct presented by those who have rejected Christianity. Many such walk uprightly before the community, and are deserving of all praise, but it can hardly be claimed that they are actuated and governed by any fair and adequate conception of justice. They are influenced by the idea of expediency, or by some theory of utilitarianism, living as they do because it is useful and averts many annoyances from themselves. That is, their morality is essentially selfish, prudent and calculating, and is looked on as a social convenience. To them, as Froude expresses it, "The baseness and excellencies of mankind are no more than accidents of circumstances, and cunning, and treachery and lying, and such other natural defenses of the weak against the strong, are in themselves neither good nor bad, except as thinking makes them so." Their ethics are the ethics of Reynard the Fox, a combination of decorum and worldly wisdom, which, were they universally adopted, would result in what Carlyle calls "the bankruptcy of honor," and "in broken heads." Very different, indeed, is this conception from that which is born of faith, which declares that righteousness is right doing, from the love of right, because it is right, and must be right forevermore; or, as Kant is credited for having taught, "Right is the sacrifice of self to good; wrong, the sacrifice of good to self." It must be evident to you at a glance that this last conviction is impossible apart from faith. This Froude recognizes and explains in the following terms: "Because there is no proof, such as will satisfy the scientific inquirer that there is any such thing as moral truth—any such thing as absolute right and wrong at all." If this is the case, then it can only be created by faith, must proceed from the unfaltering belief that there is a Supreme Righteousness in the universe, whose laws are as immutable as himself, and who regards the interests of righteousness as sufficiently sacred for even He himself to veil the glories of His Godhood and suffer in mortal flesh, to conserve and vindicate. Confidence in this, confidence in the Divine origin, confidence in the Divine greatness, and confidence in the prevalence of right and its ultimate triumph over wrong throughout all worlds, is the real and only basis of justice in the character and conduct. Only when the soul can sing:

> "For right is right while God is God,
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin,"

has it really attained the true secret and inspiration of all well-being? Some flowers, it is said, grow under the glacier's frozen ledge, but they are as pale and lustreless as the pallid snows; and here and there virtues may show their shivering heads where the icy desolation of sunless utilitarianism cheerlessly prevails; but, being destitute of rootage in the soil of faith, they are as ghostly in their color, and as perfumeless as the eidlewisse. As that trembling plant cannot compare with the lily in the dazzling splendor of its whiteness, or in the sweetness of its fragrance, no more can the dull morality of worldly prudence compare in worth or beauty with that which holds at its heart the spring of all disinterestedness, gener-

osity, self-sacrifice and heroism. The doctrine of utility aspires only to the useful—nothing more—and ministers to selfish littleness; but the doctrine which I defend is the source of the noblest impulses, the purest ambitions, the profoundest self-forgetfulness, and the most absolute self-denials, and hence, is of the two the worthiest of human confidence.

It is not to be overlooked that the faith to which the apostle refers in our text is something more comprehensive than that which I have described. Undoubtedly it embraces all that I have said, but still its significance is not exhausted. It here has special reference to the merciful mission of Christ for the world's redemption. The apostle's point of view seems to be that our Lord's gracious ministry was such as to beget in all who trust in it a spirit of purity, that it provided a righteous measure for redemption, which necessarily tends to develop and conserve righteousness everywhere, and that the only way by which the creature can be brought into vital contact with it so as to feel its power is faith—faith in its reality, faith in its nature, and faith in its design. And this for substance is that cardinal dogma on which modern Christendom is largely built, and which has been as largely hated by one party as it has been loved by the other. Even to-day there are bitter prejudices against justification by faith on the ground of its supposed antagonism with personal righteousness. Such prejudices are without foundation, and inexcusable. What is meant by the denial of human merit which has occasioned this misunderstanding? Let Luther answer: "Merit!" he exclaims; "what merit can there be in such a poor caitiff as man? The better a man is the more clearly he sees how little he is good for, the greater mockery it seems to attribute to him the notion of reward." "What," he asks, "have I been doing to-day? I have talked for two hours; I have been at meals three hours; I have been idle four hours! Ah, enter not into judgment with thy servant, O Lord!" Here the Reformer does not deny the value, the importance, and even the necessity of good works; he merely denies their meritoriousness. He rejects utterly the idea that there is any particular merit in doing what ought to be done, and cannot tolerate the notion that duty performed deserves reward. His thought is that right is right, and should be adhered to irrespective of consequences, and that as soon as it is followed with a view to what it will yield in temporal or eternal bliss, its glory is stained and dimmed. When he contends that we are "justified by faith," he does not mean that faith is a substitute for righteousness, and that on account of its intrinsic worthiness we are saved; but that it is the spring and source of the highest righteousness, as it brings us into actual and vital relationship with Christ who saves us freely, and in saving us from the penalty of sin saves us from its practice. Good deeds follow faith as reverberating thunders echo the lightning's flash, as the spring-time follows the return of heaven's sun from its winter's exile, as verdure responds to the falling rains, and as ships yield to favoring gales. And it is inconceivable that it should be otherwise. Given sincere confidence in our Savior's character as the sinless One, dying that sinlessness may be the heritage of His people, and that it may be their heritage without jeopardizing the stability of justice, and without in the least impairing its authority, and we have the most powerful of moral forces. Believing this, the soul must deeply feel that as God would not save at the expense of right, He will not countenance wrong in His children; and it must as deeply realize, if he, in the interests of righteousness, could make such sacrifices as are expressed by Gethsemane and Calvary, gratitude, love and reverence should prompt to exact and complete obedience. And just as the bright and snowy affluence of inaccessible mountains determines the volume and velocity of rivers that water the earth, so the magnitude and comprehensiveness of faith, the higher it reaches the nearer

it comes to the mysteries of grace, the broader and diviner will be its healing floods.

Hence, I insist again, that the righteousness we need, and the only righteousness that deserves the name, is that which springs from faith in the Supreme and Invisible, and especially, though not exclusively, in the Gospel. Such righteousness may be compared to a sea-girt rock which has unseen foundations, which stands in spite of angry billows, and which defies the war of elements and the hunger of devouring waves. Its head at times may be enveloped in the mists of angry spray, and its rugged sides may be bruised and beaten by Titanic floods, and yet unmoved, unswervable and unchangeable it calmly defies the storm; for it is planted in the heart of everlasting stabilities. But not so the righteousness which is determined by expediency and measured by prudence. That may be likened to an iceberg, the creation of circumstances, and floated by currents, and driven to and fro by contrary winds. It may be as imposing, and more so, than the ocean-encircled rock, but it is neither as firm nor enduring. In time it drifts from the latitude which gave it birth, and with the change in its surroundings its character undergoes a change as well. Above the water-line it feels the heat and becomes soft and pervious, and beneath, the currents, warmer than the air, eat its strength away, and in an unlooked-for hour the entire mass topples over, and with one awful plunge disappears forever in the fathomless abyss. Thus is it with that species of morality which owes its origin to chill and freezing utilitarianism. For a time it gleams and flashes; and when it enters on new conditions, it thaws and melts above and below, and is swept contemptuously by the waves of some social revolution into deserved oblivion, as being unworthy the confidence of humanity.

### CLOSING WORDS.

As I have meditated on ship-board, on mountain-side, and in crowded city, and as I have contemplated the multiplied schemes and endeavors to improve the moral character of the race, I am more completely convinced than ever that what is supremely needed is another reformation inspired by the spirit of our text. It seems to me that we have too many special reforms, too many questionable agitations, and too many fanatical remedies and quack-medicine invented and provided for the ethical healing of humanity. The times remind me of the sixteenth century, when the Catholic Church had elaborated a complicated system which was supposed to be adapted to meet and cure every evil to which the race is liable. Mental perplexity was authoritatively hushed, conscientious scruples and direst sense of personal guilt were appeased by the priest. For every curse there was a particular blessing; and yet the land was corrupt and debased and wretched. The remedies did not touch the soul. There were too many of them, and the right one was missed. There was too much sacerdotal machinery and too little Gospel. Indeed, of Gospel there was none. But Martin Luther came, and preached, "The just shall live by faith;" and the Gospel was restored to the hearts and thoughts of men, and wherever it was preached and believed the nations were morally renewed. And so in our day there are too many doctors, and too many nostrums, and too little dependence on the means given us by Jesus Christ our Lord. If we would see a change for the better, we must fall back on the method of Luther, which was the method of those who originally conquered the civilized world to Christianity. Let the churches of our land; not the ministry alone, nor the laity alone, but both, sincerely believe this, and do all in their power by precept and example to bring the Gospel to the hearts and conscience of the community, and there cannot but follow such a revival of righteousness as shall correct many a wrong and eradicate many a vice. The preacher cannot succeed in this glorious work unless aided by his people. They must prefer the Gospel to every other mes-

sage, whether of science or philosophy; they must confide in its power beyond that of earthly measures of reform, and they must be willing to give of their personal endeavors, as well as their pecuniary resources, to ensure success.

## THE COVERT OF DIVINE LOVE.

By A. D. Vail, D.D., in St. Luke's [M. E.] Church, New York.

*And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.* —Isa. xxxii: 2.

There are two very distinct methods and aims in the Bible. A very large portion of the Scriptures are in the form of appeals to duty, to service. It strikes straight at the human conscience and the sense of responsibility, and no man can be a frequent reader of the Word of God that does not feel that it is like a trumpet-call to serious work. It presents to us human life under the aspect of encounter, of struggle, of warfare. We are soldiers, always on duty; we are constantly to bear the armor of our warfare. And from first to last the Bible seems to be full of ringing calls to duty and to labor, to responsibility and to action; and there are some who find nothing else in the Bible, and from beginning to end it is a perpetual stimulus and excitant to their moral nature. They seem to easily find such passages, as the magnet the iron filings that are scattered through the sand. They always speak of duty and of obligation, work to be done, souls to be saved, character to be built up; and there is a constant sense of responsibility. The thunders of Sinai constantly ring in their ears.

But there is another part of the Bible —by no means so many chapters or verses in number, but a very large portion of the Word of God—that appeals to exactly the opposite sentiment, and is a call to rest, to quiet, to ease, to everything but action; to contemplation, to silence; to "be still and know that I am God, and that beside me there is none other." And there are times in our experience when we need the call to rest, as absolutely as at others we need the call to duty: and there are many souls so constituted that they are naturally on the anxious, earnest, pushing, driving side of life, that most need these calls to rest and quiet; and perhaps the very souls, the very men and women who are seeking feverishly and constantly for duty and for work, are those that are most in need of the calls to quiet and to rest.

I suppose this season of the year—the day, perhaps—suggests just this passage of Scripture. It is a toilsome journey that is here represented—a crossing of the desert; and the Eastern desert, of all places in the world, is sad and lonely and desolate. The traveler day by day makes his way under a sun, that for intensity of light and heat is far beyond anything that we can conceive, and under a temperature that would seem impossible for us to live in at all; no shelter, no forests, no grateful shade; nothing to which he can retire, nothing but steady, constant travel in the hot sand of the desert. His eyes are blinded by the glaring light, his mouth is parched with the heat. If there be any motion in the atmosphere it is only to stir up the suffocating sand. And so the quiet travel under the intense heat and light of the sun is, after all, the best that he can possibly have. But he grows weary beyond all understanding, and there comes into his heart such a sense of desolation and loneliness, it seems as though all the blood and the juices of his body and mind were being dried up in that fearful furnace. Oh, for one quiet hour under the shadow! And it may be, that off in the distance he sees a cliff, and he knows that under it there is at least some partial shadow, some little shade; and he pushes on with quickened pace that he may reach it, and there under its grateful shadow find rest.

And this is the illustration that is here given us of religion and of our relation to the Savior, who is the King of

kings: that this Lord is here represented as a hiding-place from the wind, as a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the traveler over those deserts perhaps remembers, with keener joy than almost anything else, these resting-places for a little time under the shadow of a great rock.

I desire, then, to call your thought to the *rest* side of religion — to that to which we but too seldom invite attention. How much we need rest and quiet in our religious life. We need rest for the body. It has been one of the wonderful discoveries of our later science, of our larger knowledge, to find out the needs of the brain and the nerves, and how absolutely the body needs rest — as absolutely as it needs food; and to-day we understand that the man who would keep his physical nature strong and ready for work, the man who would have a clear brain and a strong nerve for daily duty, is the man that must give both brain and muscle rest. God, in our very constitution, has shown that this wear and waste of life must somehow have its recuperation; that it is designed to have it in sleep, and our bodies are restored to strength and vigor by the rest of the night. It is just so with regard to our mental nature; and we are finding by a study of our minds, that the mind must have rest as absolutely as the body. We are continually warned by the example of men of great intellect, great business ability—men who are great students, or men with large success and power to drive many kinds of business — that they drop early in the struggle. There have been multitudes of examples of young men breaking down in this city within the last ten years, who have conducted a great business or managed a great variety of business interests, and have been continually absorbed by their business plans. You will find, if you examine into the history of the business of many of the great retail houses of the city that have a great variety of trade, that the men who have planned and built them up and pushed them to their high position, have early fallen or are in insane asylums; either in their graves, or have given up under the intense pressure of the strain to which they have been subjected. And here and there and everywhere men are falling in their places, simply because they give their minds no rest. They carry their business to their homes; it is their conversation with their friends, and they go to bed, not to forget it, but to revolve over and over again their business interests and successes. They grow weak and nervous and unfitted for business; they stimulate their energies by drink, and at last are obliged to go away for months, a year—and, it may be, leave business altogether—for the sake of rest.

We are learning, I say, by experience and by study, that we must have rest for the body and rest for the mind. God has made provision for the body by sending the grateful night. If our days were twenty-four hours long in sunlight, we would double the length of our business: that is, brokers would have double the time on the stock market; these men who push along the different lines and avenues of trade would have more hours for their work and labor; and with this grasping spirit for money and power and success, and with that excitement which follows intense business and great ambition we would push out along these lines and opportunities until thousands more would drop in their places. And if it were not for the goodness of God we should have more insane asylums, more of broken bodies and minds, far more than we now have; but the grateful night comes to lead men to quiet and to rest, and this division of time is simply to meet the absolute wants of our physical and mental nature.

It is said that in the northern latitudes, where they have one day of many weeks, when the sun comes up above the horizon and remains for that long time and does not set for those weeks, that then there is the most terrible strain upon the men who are in that climate,

and that they cannot bear it, even as they can bear the long darkness of the night, and that they suffer in strange ways in this nightless day for which we are now so unprepared.

God has provided in a similar way for our moral and spiritual nature. God has put the duty of rest into the great moral law of the Old Testament, and repeated it in the New. The obligation to have a day of rest, one day in seven, is not simply for the body and the mind, but also for our moral and spiritual nature. God has provided sleep for the body; He has provided a Sabbath rest for the heart and soul, when we should lay aside our ordinary cares and pursuits and labors, and when we should give our thoughts to religion, to prayer and to worship. And I have no question that we shall live to see the day when far less religious work will be done on God's day; that we violate the spirit and intent of the Scriptures and of the institution of the Sabbath by so much religious work; and there are multitudes of good Christian people who come to the end of the Sabbath day all weary and worn in body and in mind, and the day, instead of being a refreshment and delight, has been but labor and toil and care. And we excuse ourselves by the fact that a Sabbath for work and for soul-saving is a grand thing, and that the more good you can crowd into it the better it is. But that is not God's will, and that is not God's Word: on the contrary, God's plan is to put religious work in seven days, and, side by side with our daily toil and care, to put in His service and the great work for the salvation of man. But our plan is to crowd our religious education, to crowd our effort for the salvation of the young, to push into the few hours of the Sabbath the great lines of Christian work, and then take six days for religious rest. God's plan is far better than ours, and He has provided in the law of His book for the rest that we so much need for soul as well as for body.

We have given us here, I think, a very beautiful illustration of Christ, as the shadow of a great rock; and let me now for a moment refer to it. How is Christ, and how are the teachings of the Bible illustrated by the shadow of a great rock?

I think that, first of all, prayer, as revealed to us in Scripture, is beautifully illustrated by the shadow of a great rock in a weary land. Look at Jacob, as he starts out on the journey of his life, leaving his home full of sorrow that first night. Do you remember when you went away to school, the first lonely night when you had bid friends good-by, and when you were in the land of strangers? Do you remember the weariness of heart, do you remember how grateful that darkness was because it hid your tears, and the sort of luxury of sorrow that you had in your loneliness? Do you remember that Jacob felt that way, and that the early hours of that night, as he was there alone on the side of Bethel, were to him sad and lonely? But he prayed; it was a night of earnest prayer, and prayer was followed by that vision of a ladder up into heaven; and there, Jacob pleading with God and entering into covenant with Him. God blessed him that night, and prayer was like the shadow of a great rock in a weary land, and he rose refreshed and strengthened from what promised to be a night of sorrow and anxiety. Do you remember Esther, in her great anxiety for herself and for the salvation of her people? Do you remember those days of trouble when she stood in the way to gain access to the presence of the king, her husband, that she might turn aside his purpose and save, if possible, her people? And do you remember how he denied her? Do you know what it is to be anxious? If we have any trouble, and can know what it is, we strengthen ourselves to bear it; but the unknown, the distorted ideas that we have through the shadow of some coming trouble, the weary, anxious hours of uncertainty, seem unendurable. And so she walked the palace hour after hour, until at last she found that good and great man who suggested that they should go

and bear their trouble to God in prayer. And then, as they each prayed that God would deliver and save them, they found prayer as the shadow of a great rock in a weary land; and though in sorrow and danger but a little while before, peace and comfort and safety and deliverance came to them. Were you ever in a great storm on ship-board? Were you ever out at sea or in any condition of life when it seemed that every moment would be the last, and when you felt death pressing close upon you? It is a dreadful thing to face it for an hour, it is an awful thing to be in peril of life for a single moment, and to look death in the face; but to do it hour after hour, through the long night, and day and night again and day and night again until they lengthen into weeks of time, that is fearful; and in that great and intense excitement, and trouble and anxiety, Paul bears his case to God in prayer, and it is while he is in prayer the angel stands by him, and that night puts hope in his heart, and all anxiety was gone, and prayer that night to Paul in anxiety was like the shadow of a great rock in a weary land.

Have you trouble? Have you care? Are you carrying some great burden of anxiety? Is there resting on your heart some great interest, must you take some responsibility from which you shrink? Are you walking in any uncertainty about any great event in your life? Take it to the Lord in prayer. Come to Him as did these godly men and women in their day of trouble, and if you will trust God, prayer to your heart shall be like the shadow of a great rock in a weary land.

But I think, perhaps in another and yet a different sense, we find that the words that are given us in the Scripture are offered to us like the shadow of a great rock in a weary land; that the Scripture is full of these delightful surprises. You may read again and again passages that have no special meaning or significance, and then they start out to you full of meaning, and they seem just fitted to your trial. O how many words there are in Scripture that start up like a rock to a weary and wayworn traveler; many and many a time you may have read the familiar "Come unto me and rest;" but there are times when that Scripture fills the whole horizon of your thought, and you are the weary laboring one that Jesus bids come unto Him and rest. And then, when you have been full of anxiety and full of trouble about some worldly matter, and you have turned to His Word for relief, it has said to you, "Let not your heart be troubled; ye believe in God, believe also in me;" and that Scripture has been to you as the shadow of a great rock in a weary land. You have perhaps, had times in your life when you were obliged to face some great responsibility, when there came to you the obligation to bear some great burden, to take some great duty, and you have felt so lonely—O for some one who understood the case, to whom you could go and commune; if there was only some dear friend to whom you could make bare your heart and tell of your need, your weakness, O how blessed it would be; and then, perhaps, you have gone to God's Word, and after that there has come to you the blessed, saying "Lo, I am with you alway, even unto the end," and the sense of Jesus's presence in His Word has been to you like the shadow of a great rock in a weary land.

I think also that it is true of many of the precious doctrines of the Word of God, and if there were time to illustrate, it would be very easy to show that such doctrines as divine providence, the idea of God taking care of you and marking out your life, giving to you every important and essential thing in your life, that idea of divine providence has been like the shadow of a great rock in a weary land. I think the idea of divine duty, that God calls a man to some special line of Christian work, that the providence of God opens to you some work for your hands among the poor and among the needy, among the unfortunate, for the orphan, for the aged, for the sick, for the afflicted, and that God brings some labor to your

heart and home and hands and puts it there, that God makes you a Sunday-school teacher, or puts you in some important position in the Church of Christ, or by His providence opens to you some line of Christian duty—the idea of God giving you work to do comes to a sincere and a believing soul like the shadow of a great rock in a weary land.

And I think, perhaps even better than all, the idea that trouble comes to us as a dispensation from our Father's hand, and that whom the Lord loveth He chasteneth, and if sickness comes into your life, if weariness to the body, if you are laid aside by sickness and are not able to work, and can feel that whom the Lord loveth He chasteneth, chastisement then is like the shadow of a great rock in a weary land.

Christian hope, the hope that maketh not ashamed and that holds like an anchor to the soul, is also like the shadow of a great rock in a weary land. And there are many, many of these precious doctrines that are set before us as the gifts of God which are like the shadow of the rock.

But lastly, we need to remember that rest, in the word of God, is like rest in nature. The night is very blessed to the weary one, but the morning follows the night, and rest is given that we may be strong to labor. And if God gives you quiet, sweet, blessed rest, it is because He has for you work, toil, action, burdens to be borne, hearts to be comforted, souls to be saved. This is the relation of rest, and while God means that every one of His children should have very much of sweet rest, peace, quiet, resting in God, it is that we may be strong to bear God's burden. Do you remember that the Son of God Himself wearied and needed rest? Do you remember how often He went to the home at Bethany and found quiet, and in the affection that they gave Him there he rested? Do you know sometimes how He went away from men, from the presence of men into solitude that He might rest?

We need our rest. These times of vacation, I believe, are in the order of divine providence. In this intense, active life that we are living, with so many burdens and so many cares, we need rest, and having had rest we are stronger for work. And I believe it shall be in the providence of God that after the days of rest and vacation we shall come back full of courage and full of strength to do God's work and to save men. May both be granted to us, for His Son's sake. Amen.

## THE CHRISTIAN LIFE, A REPRODUCTION OF CHRIST'S LIFE.

By Rev. W. G. Pascal, Glasgow, Scotland.

*For to me to live is Christ.*—Phil. i: 21.

The simplicity of these words is startling, for it is impossible not to perceive something of their sublime meaning. Even when the whole of the teaching is not clearly seen, that teaching is so lofty in its grand outline that its very shadow is inspiring. But it is startling in its compressed significance. It is a poem in a sentence. It has the brevity of a telegram, but the compressed meaning of a volume. And the very beauty and sublimity of the passage arise from the fact that it bursts from the Apostle with such apparent unconsciousness. There is none of Tennyson's infinite polish on the sentence. There is not the slightest indication that Paul was striving for effect, and picking the words that he could pack closest in effective writing. The sentence has every appearance of having dropped from his pen spontaneously, as the ready expression of the simple truth about his life. He lived so thoroughly for, and was so thoroughly absorbed in, his Master, that he could say the simple truth, "For to me to live is Christ."

I confess the words are staggering to any one who thinks of unfolding their meaning. Startlingly simple, I have said, but they are so full of wondrous truth as almost to overpower one who seeks to impress that truth on others. They stand up in naked sublimity; it would seem they form one of those substances that you can scarce touch with-

out being in danger of spoiling. I do not think that any exposition can possibly do the passage justice. "For to me to live is Christ." That is, not my life is derived from Christ, or it is inspired by faith in Christ, or regulated by love to Christ, or Christ is the great disposer of my life. All these things were true of Paul; but if he had meant this, he would have said so plainly, and not have made us simply infer it. The very meaning on the surface is infinitely richer than any or all of these. It is that Christ filled up his whole life, was its secret, its inspiration, its meaning, so that his passionate devotion to Christ was only *one vast endeavor, as near as possible, to reproduce his Master's life*, and thus glorify Him.

The words are a beautiful tribute to the power and grace of Christ. It is impossible to magnify Him more highly than to make Him the sum of a man's life; for none but God can worthily extinguish a man's love of self and fill out the whole range of his existence. Paul could not possibly, therefore, give higher honor than he here does to his divine Lord. But they are also a splendid revelation of the dignity of his own life. For any sinful man to be able to say, "For to *me* to live is Christ," lifts him at once to a position of unparalleled honor. And to be able to do so in the frank and fearless fashion in which Paul makes the avowal, adds to the impressiveness of the picture. For it is palpable that no course of life could possibly compare in true dignity with being able to say, For to me to live is to reproduce my Master, Christ, to reflect His spirit, to carry out His purposes, to fill up as far as possible the outline of the glorious life he sketched.

This, then, I think, is the meaning of text. Paul declares that he lived so as to reproduce the spirit, the purpose, the character, the life of Christ. And this is not only the loftiest life that was possible to Paul, but it is the life to which every follower of our divine Lord is called. Privilege and duty alike call on us to come up to the same standard of lofty attainment. I know that often it is felt that some of the Bible heroes, and notably the Apostle Paul, was a man who, by his peculiar mode of life, his absorption in the great work of the Apostleship, was totally different from us; that *to him* such a lofty ideal life was possible, but that it is very different with men in ordinary life. Amid the cares of business and the worry of keen competition; amid the anxieties of a falling or a fluctuating market, or the engrossing labors of a professional life, such a lofty ideal is to-day as impossible of attainment as it would be to build steamships in a balloon.

But it is forgotten that Paul's life was as genuinely real, as full of ordinary care, as any man's can well be. When you see him now working for his daily bread at his tentmaking, and then knocking at the door of Aquilla and Priscilla for a day's employment; here cast on the shore of Malta on some floating piece of wreck, and there waiting in one of the dungeons of Nero for trial as a criminal—you see a man who lived in a very real world, with real struggle and real care, and in no way separated from the hard drudgery of a very matter-of-fact life. No; the life of Paul was not some beautiful idyll, impossible of reproduction; it was just a life as you and I may day by day live and say with him, "For to me to live is Christ."

For whilst the outward conditions of life are somewhat altered, the essential forces which determine life's character are the same. It is true that you have not a Nero, ruling in despotic extravagance and cruelty. You have not to contend with a philosophy of fatalism that sports with human life and holds nothing sacred. But God is the same. His relation to man is the same. His demands are the same as they have ever been. And man is the same. His passions are as strong, his desires are as fierce, his ambitions are as unquenched, his longing for heart-satisfaction and rest as intense as ever they were. He needs as much as ever the mighty power of God to change his heart and alter his life. And, moreover, his spiritual nature remains the same. He can

be as readily touched by the unseen power of the Divine Spirit, and is just as able to spring into newness of life in response to the Divine call, as when on the way to Damascus, Paul cried, "What shall I do, Lord?" and entered on that life which has excited the admiration of every succeeding age. The determination of Paul may equally be the determination of each one of us to-day, that our life shall be filled in all its energies, all its aspirations, all its meaning, filled out and out, through and through with Christ, so that our life shall be another reproduction of the life of Christ amongst men. "For to me to live is Christ."

1. This reproduction of Christ's life by the Christian man must surely have some profound secret; some occult law must govern it, or the experience would not be so rare. Nay, it is an open secret; the basis of this life is fellowship with Christ, a fellowship that gradually assimilates the soul to the likeness of its Lord; a fellowship that sensitizes the soul like as the chemicals prepare the negative for the photographer, and make it ready to receive and retain any impression that faces it. It is just that sympathetic communion so aptly described in the tersest life story ever written—"Enoch walked with God." You feel instinctively that you touch the mountain peaks of the loftiest life that can be reached on this planet. He "walked with God." It is the fulfillment of that request of the almost dying Savior, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. . . He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing" (John xv: 4, 5). Now, it was this life of close, intimate vital union with Christ that was Paul's experience. There can be no doubt about the matter. You know how often he used the expression, "In Christ." It shows how vividly he realized his union with the Savior, and how real and how influential that union was. And in the more extended statement of Paul's experiences, which he gives to the Galatians, we see the spirit of the Master, penetrating the entire life of the disciple, lifting him above every mean, sordid, selfish principle, and making his whole life one grand endeavor to reflect or reproduce Christ. "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. ii: 20. R. V. used by the author).

It is most significant to notice the abandonment of Paul's life to the control of Christ from the very hour in which he became a Christian. In one of the accounts which he gives of his conversion—the account which tells of the inner workings of his own spirit, rather the outward manifestations of the change—he says, "When it was the good pleasure of God . . . to reveal his Son in me"—that is, to enable me to see in Jesus whom I persecuted, my Savior and Lord—"immediately I conferred, not with flesh and blood." I asked advice of no mortal, God was my teacher, and I was content to follow His counsel. "Neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia" (Gal. i: 15–17) to hold communion with God in secret, to place myself in His hands and know the grace of that Savior I had hitherto rejected, and the meaning of that faith I had hitherto spurned. Can you wonder that after such an abandonment to the influences of the Great Teacher, he came forth to confound opponents and become the grandest leader of the early Church?

Paul's subsequent trials served only to deepen this abandonment of himself to the control of Christ. When he suffered shipwreck he could say to the whole of the crew, "Be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, and whom I serve" (Acts xxvii: 22–23). The prospect of standing before Cæsar did not move

him for a moment from his steadfast purpose. It was still, "The God whose I am, and whom I serve." When Agabus took the girdle and declared that the Jews should bind the man that owned it, his friends gathered around weeping, and implored him not to go up to Jerusalem; he turned to them and said, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts. xxi: 13). And in that most remarkable experience which he narrates in his second letter to the Corinthians (xii), he describes more fully how this abandonment of himself to the control of Christ was deepened. After some marvelous revelations were made to him by the Lord, the character of which has not been disclosed, but which were sufficiently glorious to endanger his humility, there was given to him some strange affliction which he vaguely describes as "a thorn in the flesh," an untold something in which he recognized both the discipline of God and the opposition of Satan. Thrice he besought the Lord that it might depart from him. But there came the answer, that all through every subsequent age has been the means of heart cheer to tempest-tossed saints: "My grace is sufficient for thee, for my power is made perfect in weakness." It was enough. The heart of the grand man was in the hands of God, and the life was passive under His control. He touches a height of moral heroism that can never be surpassed when, amid all this discipline from God and disturbance from the devil, he shouted, "Most gladly, therefore, will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore, I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong" (II. Cor. xii: 9–10). "For to me to live is Christ."

Brethren, it is the same in every life. The principles which are the foundation of nobility in life are unchangeable. We are not naturally gifted like Paul, but the same grace is offered to us, the same abandonment to God may characterize us, the same lofty ideal may ever be before us, the same quenchless ardor may fill us and enable us with him to say, "For to me to live is Christ."

2. This reproduction of Christ's life by the Christian man has a two-fold manifestation; first, in likeness to Christ, and second, in devotion to His service.

First, it is manifested in likeness to Christ. Paul copied Christ. That beautiful example was ever before him. He seemed never to lose sight of it. He could even say to the Corinthian Church, "Be ye imitators of me, even as I also am of Christ." (1 Cor. xi: 1.) One great purpose gave unity to his life and made it sublime. It was not that he saw at once everything that there is in Christ. That, indeed, was impossible, as impossible as it would be to see the whole of this world at a glance. Christ is a world of infinite grace, and purity, and beauty, and perfection. No man has ever discovered all that there is in Christ. When we first bow in submission to Him, we see Him, it is true, but we see but very little of Him in reality. We are like children looking for the first time upon a picture of marvelous genius. We see the figures, we admire the grouping and the coloring, and think it very fine. But as we grow older, and come again and again to look on that surpassing work of art, it grows on us; we see more in it, the genius is discovered, and the picture is vastly more to us than when we first admired it. So it must be with Christ. No one, not even Paul, can take in all that Christ is at a glance. Indeed, Paul distinctly asserts this was so in his case. Many years after he had discovered Christ to be the glorious Savior of mankind, and had begun to love and serve Him, he confessed that he was pressing on to discover the wealth and beauty and grace that are stored up in Jesus. "That I may know him," was one of the most ardent cries of his beating heart. He counted the first attainment and knowledge of his Lord to be but little in comparison with what

was before him. Like a racer in full blood and nerve, he pressed "on toward the prize of the high calling of God in Christ Jesus." (Phil. iii: 14.)

I am afraid that much of current religious teaching is heard by us merely as a beautiful song. We listen to it, we admire it, but it contains no inspiration to effort for us. It holds up an ideal life; we confess it is beautiful, but we say also impractical—a lovely thing, but altogether

> "Too pure and good
> For human nature's daily food."

We listen, for instance, to teaching on this very subject of the example of Christ. We read that in all things he was made like unto his brethren. (Heb. ii: 17.) We read that he is touched with the feeling of our infirmities, that he was "one that hath been in all points tempted like as we are, yet without sin." (Heb. iv: 15.) We read of his "leaving you an example, that ye should follow in his steps." (1 Pet. ii: 21.) But we have a lurking suspicion that this is somehow unreal, that it is impossible to follow Christ and be like Him. Brethren, beware lest Satan rob us of our choicest inheritance in Christ. If Christ cannot be imitated, if it is impossible to follow in His steps, how has God mocked the aching hearts of His poor servants! Nay, but that is impossible! God cannot deceive. But if that be so, then remember that there is no beautiful but impossible ideal hung before your eyes. The life of Christ in its grace and character may be imitated and reproduced by every faithful follower. Growing likeness to Christ may justify a disciple in saying, "For to me to live is Christ."

Yet, let me guard you against mistakes. Though each Christian is to reproduce his Master, we shall not therefore be all alike. In no sense will there be anything like mechanical uniformity. You may have reproductions from a machine in which every impression will be exactly alike. But in the Christian life we cannot all reproduce the Master with equal excellence. We can only do according to the limit of our power. If I may take another illustration from art: Suppose you have three students sitting with their canvas on easels before the work of some great painter. They have looked on that work until all have caught inspiration from it, and, with painstaking earnestness, they all try to reproduce what they see in the picture before them. Each will do his very best; each will have some palpable resemblance to the work, but each will differ from the others according to his ability. And with ourselves there is not the slightest reason for discouragement, though we are not able to reach the same degree of excellence that is obtained by some fellow-disciple. Let every one try, as near as possible, to reproduce the original. We shall all have the Master's approval if we do our best.

Next, this reproduction of Christ's life is manifested by devotion to His service. It is impossible not to be struck with the perfect ease—nay, the glad joy, with which Paul devoted himself to the service of his Lord. "What shall I do, Lord?" The question asked on the Damascus road was the key-note of his subsequent life. He gave up everything for Christ; but he scarcely ever refers to his sacrifices, and when he does so, it is only to glory in the fact that all is laid at the feet of Christ. "What things," saith he, "were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I suffered the loss of all things, and do count them but dung that I may win Christ." (Phil. iii: 7, 8.) The intensity of his life was but abundantly manifest before his conversion, but he brought all his intensity, and every other power, and devoted all to his Master and Lord. Life, he felt, would be misspent, save as it was spent for Christ. This is probably the most conspicuous feature we see in the record of his life. He received a commission to preach Christ to the Gentiles, and from the discharge of that commission no temptation attracted him, and no suffering deterred

him. When he gave to the elders of the Ephesian Church his farewell discourse, he said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God." (Acts xx: 22–24.) Behold this life! It is one of the sublimest pictures on which the eyes of men have ever looked.

The secret of it all is, Paul loved Christ; loved Him with all his heart and soul and mind and strength. He knew that Christ had loved him, that out of love to him, had died to redeem him; had died the death of shame and infamy on the cross; and all that he could do was ever felt to be but a poor return to Him "who loved me, and gave Himself up for me."

This, brethren, is the life to which we are each called. Does it not inspire you with an ardent longing to reach so pure and lofty a standard? So catch Christ's spirit and go forth amongst our fellow-men with such grace and dignity that all shall take knowledge of us; to let His life so enter into us that we shall be constrained with quenchless zeal to seek the good of men for whom the Christ shed His precious blood; to him so that when life's work is done the Master, who has beheld every sacrifice, and marked every act of devotion, and traced us through every track of life, shall sum up the whole, and with a welcoming smile say, "Well done!" Surely this is a life worthy of the ambition of every man. Compare it as you may, this is the noblest life possible to man. Will you estimate life by the dignity of its pursuits. Then what life can possibly touch the skirts of that which aims to fulfill the will of God after the pattern of God's own Son? Will you estimate life by the self-sacrifice of its labors? Then where can you find again men who have shown a tithe of the self-sacrifice of Paul, and of those who, like him, have caught and reflected the spirit of the great Master? Will you estimate life by the loftiness of its hopes? Then where is the life again that listens to the voices which sweep down from the hills of everlasting praise, and that is filled with a well-grounded expectation of joining that glorified throng? Will you estimate life by the sublimity of its attainments? Then it is utterly impossible to put anything by the side of the life that reflects the character of Christ, that so lives among our fellowmen, in love, in patience and unselfish zeal, and consuming desire for their well-being, their salvation, that he can say, "For to me to live is Christ."

Let me appeal to all. Are you living for anything less noble than this? If Christ is not the inspiration of your life, then for what are you living? Is it for wealth? Is it for power? Is it for pleasure? Is it for aught—for all that earth can gain? Oh! how ignoble beside the life I urge you to commence to-day? I proclaim to you a gospel which you may accept—the good news—that the poorest sinner may abandon his past life of unsatisfactoriness and sorrow, and coming into a new life, say: "Henceforth for to me to live is Christ."

## ISAAC'S MEDITATION AT EVENTIDE.

A SUMMER EVENING MEDITATION, IN THE WOODLAND CHURCH, PHILADELPHIA, BY LEONARD WOOLSEY BACON.

*And Isaac went out to meditate in the field at the eventide.*—Gen. xxiv: 63.

IT is a delightful thing to turn back the leaves of the world's history—bloody leaves, foul leaves, leaves writteen all over with insincerities and falsehoods and the records of man's inhumanity to man—and come to these early pages of the life of our race. We linger here among the tents of the patriarchs, and are in no hurry to press forward to the splendors and intrigues of the Egyptian court and the brutal barbarism of the days of the Judges.

Here, dwelling in tents, with Abraham and Isaac and Jacob, we find a people full of ignorances and faults;

who in *naïf* simplicity and half unconsciousness of wrong do the most monstrous things sometimes, and the most shocking to our moral sense. They seem to have the first principles of morality to learn; but plainly they are a people that *will* learn them, for they have the ground-work of morality well laid in a beautiful simplicity—childlike but not childish—of love to God and faith in God. They walk with God, and are called the friends of God. They endure "as seeing Him who is invisible."

There has much light come to us on these old-world stories, from the study of Oriental life, which is so singularly persistent in its usages that the forms of courtesy and the modes of speech that were current 4,000 years ago may be illustrated by similar, if not identical forms and models, in current use to-day. But I really think that this matter of Oriental illustration has been somewhat overdone, so that sometimes we get darkness from it instead of light. When men read the stately words of courtesy of Abraham:—when, for instance, they see him declining the offer of the field of Machpelah as a gift from the owners, and asking that he might rather hold the burial-place of his dead as the purchase of his own money;—and when they say "that is only an Oriental custom in bargaining—it is a polite form which means nothing"*—they forget that these immemorial fixed forms of Eastern life never would have become fixed forms at all, unless they had begun with being something more than forms. We hear in the East, every day, expressions full of pious feeling and faith in the invisible God, which are simply part of the language; you cannot express yourself without using them; but they mean nothing on the lips of the people. Now when we find just such expressions on the lips of Abraham and Isaac, instead of inferring that they meant nothing then, we ought to infer just the contrary—that in the infancy of language and of society words were worth their face value, and that it is only when they have been worn smooth by some generations of circulation that they have to be taken at a discount. We are too wise to see the true meaning of a true story, when we allow our Oriental learning to hinder us from taking the history of the patriarchs in its simple and obvious sense.

It seems to me in reading this 24th chapter of Genesis, that I have been wont to make quite too little of the story of Isaac. Crowded into a brief chapter or two, between the heroic life of Abraham and the adventurous life of Jacob, he seems overshadowed by the father and the son. He is the longest-lived of the patriarchs, with the shortest history. It is related of him chiefly that he dug wells—excellent wells, no doubt, and famous, some of them, as Sitnah and Rehoboth, and Beer-Sheba; but with this exception, he is notable chiefly as being the son of his father, and the father of his son. And yet the thought grows upon me at every resting-place among the labors of life, at every reminder of my personal ineffectiveness and unimportance—at every quiet Sunday evening pause between the work and strife of the week past and those of the week to come, how much comfort there is, here in this long, quiet, almost unrecorded interval between Abraham and Jacob, in pondering the peaceful story of a man who had neither the heroism of the one nor the subtlety of the other, but who, just as much as either of them, has this testimony, that he pleased God. When I think of my father's life, crowded with great and noble deeds for the Church and for humanity. and think of my passing years and of their meagre record, it is comforting to remember that God requires to be served also by other men than heroes; it is pleasant to turn from Abraham, sitting in his tent door in the heat of the fiery noon-day, to placid, pastoral Isaac meditating in the field at eventide.

There is no little comfort of this sort to be had in the Holy Scriptures. Les

* So Dr. W. M. Thomson, in "The Land and the Book."

we might be discouraged with contemplating the examples of the heroes of the Church—of Paul and John and Peter—lest we might come to feel that life is unimportant in the case of those who are not heroes—who are not eminent nor illustrious—and that the Lord has no particular need of us; we have given to us the names of the twelve selected men, chosen out of all their generation by the personal call of Jesus Christ; and we are comforted in finding how many of those whom the Lord called, and loved, and loved even to the end, were men who never "made their mark" in history. It is pleasant to go over the names of them—Thaddeus, and Lebbeus, and Jude, and Bartholomew, and Simon Zelotes—men that we never hear of again—and think that if Jesus Christ loved them, and chose them into His own intimate family of disciples because He wanted just such men, how He may also have a place in His kingdom, and near his own person, for us, even the most unimportant of us. I don't know anything about Lebbeus; but Lebbeus is a great comfort to me sometimes. And so is Isaac.

Now this chapter out of Isaac's life, which makes the largest part of his biography, is nothing more than a little idyllic love scene—a sort of prose eclogue, more beautiful than a poem, set in scenes as fair as any pictures of Sicilian or Arcadian groves. And the figure painted for us, in this text, against the color of the Syrian sunset sky, is the figure of the young shepherd walking out in the fields by the well Lahai-roi, meditating on the hoped-for happiness of his wedded life with the maiden whom he has never seen. Doubtless it has seemed to many a hard student of the divine oracles as rather a strange chapter to be put here in the very fore-front of the holy Book—the story of a lover's evening meditation among his flocks, as he awaited his unknown bride; and they have tried to fix some allegorical or theological meaning upon it, by way of justifying the place that it occupies in these grave records. Poor wise men, that cannot be content with God's foolishness, which is so much wiser than all their wisdom! This story of a pure human love is here in the holy Book by its own right, for it is a holy thing. And it is here by a divine approval that so it might receive, to all time, the divine stamp of holiness. Here the hand of God is laid upon it in benediction and in consecration. How Satan endeavors to pervert the love of man and woman to his service! How the world seeks to pollute it! How "society" that likes to call itself Christian tries to frivolize it and turn it into a jest! But here, God who did in the beginning ordain this mutual love of man and woman to be the fair type and similitude of His own dear love to those who trust Him, hath set this lovers' tale at the opening of the Old Testament, as the bright story of a wedding where the Lord was guest is set to shine at the opening of the gospel; thereby bidding us by such fair example, to honor that which God hath cleansed.

In the margin of the chapter we find over against the word *meditate* the alternate rendering, "Or, *pray*." We do not need this marginal note to assure us that this evening meditation of the shepherd lover was a prayer. In so grave a crisis of life, the meditation of one who believes in God of course becomes a prayer. What anxious questions of a life-time's joy or wretchedness were to turn on what might be the result of that far-away embassy of the faithful slave, Eliezer! If ever one might pray, it should be for God's blessing on that coming bride, of whom he knew not yet so much as the very name. And lo! in the midst of his prayerful meditation there in the fields at eventide, he hears the faint tinkling of the bells of an approaching caravan, and looks up, and the sweet answer of his prayer is at hand. The veiled maiden lights from off her camel, and the bridegroom leads her to his mother's tent.

I have little sympathy (as I have said) with those who find the religious lesson of this story to be recondite or far to seek, all for not seeing how worthy of a

divine teaching is the plain lesson which it bears upon its very face. Oh! many are the sad examples, tempting one to cynicism and to a bitter incredulity of man and woman, examples of the evil end of love in which is no thought of God and prayer and duty to hallow and ennoble it. O hearers, and especially young men and young women, be willing to learn from the evening meditation and prayer of the young bridegroom, Isaac, how fair and glorious a thing that love may be which is "begun, continued and ended in God," and crowned by Him with blessing and only blessing.

## THE LORD'S PRAYER A MODEL OF TRUE PRAYER.

By James M. Ludlow, D.D. [Presbyterian], Brooklyn, N. Y.

*After this manner pray ye.*—Matt. vi: 9.

The Master does not say, "Pray in these words," as if He intended to establish a liturgy. He did not give us a fixed form of words, for the version of Luke differs from that of Matthew, in the original as well as in English. He places no stress on mere phraseology, and does not desire to confine our communion with Him to words alone. A father loves the prattle of his child far more than formal, stately speech. Our Heavenly Father's relationship to us is more tender and familiar. May He not be better pleased with the misapprehensions, mistakes, vagueness and puerility which attend our prayers when we come with humble, loving trust, than if we repeated the song of unsinning angels? Written prayers are useful, specially as a stimulus to waken dormant emotion or to recall vagrant thought and thus to quicken spiritual mindedness. Books of devotion, like Jay's Morning and Evening Exercises, and Baxter's Holy Living and Dying, are excellent external helps. Rev. F. W. Robertson was one of the most independent of thinkers, as he was one of the brightest spirits in the Christian church. His writings are monuments of what is best in Christian thought, yet he was wont "to kindle his own fire from another's light," that is, in beginning to think avail himself of the impulse which another mind gives out in the full glow of thought. A single idea caught up may be a key-note, at least a spur to individual and original thinking.

But in prayer, as in preaching, one cannot be satisfied with another's thought. Your needs are your own. No one can realize them as you do yourself, and your prayer must be your own, as in conversation your language is your own. The diction of another may be more elegant, but if you speak you must express yourself in your own way. We have, moreover, different feelings towards God and He to us. With "one Spirit there is a diversity of operations." Faces differ, though there be but one humanity. God's Government is one, but our experiences under it vary. Progress involves change. If we are growing in grace, last year's prayers will not serve us now. Backsliding involves change. Of course, then, the utterances of joyful, ardent, loyal love will not befit the lips that need to breathe confession and repentance.

Better than any human compilation, David's psalms will serve to enrich thought and quicken emotion. But above these are the Master's own words. Nothing will meet your daily need like the prayer of our Lord. Look at it, "Our Father, who art in Heaven." Wait. Ponder that thought in all its majesty and sacredness till you are brought under the sway of its grandeur and beauty. "Thy will be done." Wait. Dwell on that pregnant prayer. Can you offer it sincerely, "Thy will be done"? Thus go through the whole, reflecting on the meaning of each matchless phrase. But, after all, it is the spirit of prayer the Master teaches, rather than the verbal form, "Teach us how to pray."

I. Simplicity is a striking feature of this Christ's prayer. No prayer from human lips was ever more characteristically so. How unlike the grandiloquent addresses men pay to each other

now; particularly how in contrast with the pleonastic forms of Oriental etiquette, where a string of appellatives gave volume and sound to speech. Men with men and subject before sovereign, crouching, crawling in abject attitude, expressed themselves in most extravagant and insincere terms. Notice in distinction from these this invocation to the King of kings, "Our Father, who art in Heaven." There is not a single adjective used. Why not? For two reasons: (1) God is too great, and (2) our relations are too intimate to admit of them. He is infinite. Did we use them no epithets would heighten the thought. A firefly's luminosity cannot brighten the brilliancy of noon. The antenna of an ant cannot measure the magnitude of a mountain. We may well omit words that can do the theme no justice, just as Egyptian art, cunning enough in the expression of human faces, preferred to make the faces of their gods passionless, because no art could incarnate them; just as the artist painted the face of Agamemnon averted, because, if seen, the sacrifice of Iphigenia which he was making involved emotions no human pencil could depict; just as the Jews, not only made no likeness of Jehovah, but would not utter the word itself, but left the incommunicable name unspoken. The prefatory adjectives are properly omitted also because of our intimate relationship with God. A child breathes the one word "FATHER!" There are, indeed, proprieties of worship. We are not to ignore them in the forms of prayer. The prince, on state occasions, bows to the sovereign, though he himself be heir apparent to the throne. Alone with the royal father loyalty is sonship, and hence there is a familiarity of intercourse. So with us. Leading the devotions of a public assembly, for instance, we remember the "King of kings," whose worship we sustain, and use words expressive of our fealty. But in our informal approaches to God we are assured that His paternity is more sacred on His part than His kingship, and that love on our part is even more than loyalty. He loves to hear the overflow of soul. He knows us as we know each other, before a word is spoken, by the grasp of the hand or the swift glance of the eye.

Notice, this prayer has simplicity of structure as well as of speech. Our Lord does not elaborate. What profound philosophy He might have packed into this prayer, more weighty than a library; what subtle analyses of character; what secrets of human nature, its wants and woes, its grand, outreaching longings and aspirations! Nothing of this. Elsewhere He did utter revolutionary thoughts. Elsewhere he awed men by His majestic presence, wisdom and power. Elsewhere he clothed Himself with miracle-working power. Here He presents God and man, grandly but simply, with no show of philosophy, rhetoric or genius. We—that is ministers—often are tempted to pack our prayers with theological truth, quotations of Scripture lore, information in reference to the progress of missions or political changes, even to the ends of the earth. Less learning, more humility; less profundity and more sincerity, would improve our prayers. God knows about these matters more than we. What Coleridge calls "a sense of resignation" is the true idea of prayer. Ordinary Christians often hesitate to pray in a social meeting, because they cannot pray as some gifted men do, who, in one sense, are prayer-meeting killers. Express your real wants in a prayer simple in structure and in utterance, and you will kindle the hearts of others to pray.

II. Calmness is another feature of this prayer, and of all true prayer. It is quiet and quieting. It fits lips behind which there is a heart at rest. You can't shout this prayer. It may be whispered. It may be silently thought. It is full of deep longings and sublime aspirations, but there is not a single exclamation, not a single "O!" No distrust, suspense or anxiety is here. Wrestling is over before real prayer begins. That is the vestibule. It was when he ceased struggling and just laid hold of the Angel that Jacob got the

blessing. It is when you rest in God's perfect wisdom and love that you pray with a full spirit. The Christian knows that a prayer like this *must* be answered, for—as a quaint writer has said: "He would be a sorry king who did not grant a petition when he had had the wording of it himself." This is the LORD'S prayer, taught by the Answerer of prayer. God's Spirit gives us sweet assurance of its reception. It is the odorous flame from crushed spices, not the black smoke of painful sacrifice. The golden altar sends it up, it is not that without where the lamb groans out its life under the priestly knife.

Another reason for calmness in prayer is this, we do not aim to bend His will to ours, but ours to His. In other words, God is here made very great, and the interests of His kingdom form the bulk of the petition. Human wants are few and briefly put. These stand as little tents behind great walls of defence, even divine goodness, truth and love as expressed in the beginning and ending of the prayer. There they are safe. See, then, the secret of futile prayers. Self in them is first and last. There is, "O Lord," at the beginning and "For Christ's sake" at the end, but between these phrases we put ourselves, our purposes and plans, our wishes and wants. Christ prayed, "Father, glorify THYSELF!" Let us think of Him as we approach the throne of grace in His matchless knowledge, mercy and love. We shall be likely to omit many things we are wont to repeat. Our heavenly Father knoweth what we have need of. We shall be likely to modify what we may not omit. We shall learn what it is to "wait upon Him" and to wait for Him. He will be with us to the end of time. Rest in Him. Wait patiently, HE is a better blessing, Himself, than all the gifts we crave. To have Him is more than to have exemption from trouble. It is written, "This is the victory that overcometh the world, even your faith." Behold in this prayer the victor's voice, serene, yet jubilant and glad.

THE fewer words the better prayer.

## PRESERVING FIRE.

BY REV. JAMES B. CONVERSE, BLUNTVILLE, TENN.

*For every one shall be salted with fire.*—Mark ix: 44.

THIS is one of the most difficult texts in the Scriptures to understand. It is not easy to explain the connection of the last clause of the verse—"And every sacrifice shall be salted with salt"—with the context. But if this be a marginal explanation of some transcriber which has crept into the text, this difficulty is removed, and the Revised Version properly omits it. The other difficulty is the connection between salting and burning. Salt is preservative, fire destructive. What we wish preserved we salt; what we wish to destroy we burn. Hence our topic is,

PRESERVING FIRE, OR SALTING WITH FIRE.

Decay is a species of burning; and only those things that have been burnt, or cannot be burnt, will not decay

I. Temptation is a preserving fire. The boy who has been sheltered at home is honest; but his integrity is not as firm as that of the honest merchant. The clay (Isa. lxiv: 8) is soft and plastic; but after it has been burnt in the furnace it will break before it will bend. All must pass through the fire of temptation. If you are to be a vessel of honor fit for the heavenly palace, the Lord must be your potter

II. Affliction is a preserving fire. The metal comes forth from the furnace more useful. (Mal. iii: 3.) All must pass through this fire: for none are free from trouble. Does the Son of God walk with you in the fiery furnace of sorrow and pain?

III. The day of judgment is also compared to a fire. (1 Cor. iii: 13.) Fire is a searching test. All paint, enamel, pretence of every kind, will melt before it. Its results are enduring. All must pass through the fiery ordeal. Only such works can stand as proceed from gospel love.

IV. Another preserving fire is the fire of hell. The misery of hell is twofold: sin and its punishment. Temptation

without grace increases sin, and suffering without Divine grace only hardens. Hence the misery of hell will ever grow greater.

## THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Sincerity and Frankness. (Installation of a Minister.) "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."—Gen. xxiv: 49. J. M. Ludlow, D.D., Brooklyn.

2. A Cluster of Gospel Grapes. "And they came unto the brook of Eshcol, and cut from thence a branch with one cluster of grapes, and they bare it between two upon a staff."—Num. xiii: 23. T. De Witt Talmage, D.D., Brooklyn, N. Y.

3. Fraternal Responsibility. "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother," etc.—Deut. xxii: 1-4. Joseph Parker, D.D., London, England.

4. The Last Song. "Now therefore write ye this song for you, and teach it the children of children: put it in their mouths, that this song may be a witness for me against the children of Israel."—Deut. xxxi: 19. Joseph Parker, D.D., London, England.

5. The God of Jeshurun. "The God of Jeshurun, who rideth upon the heaven in thy help."—Deut. xxxiii: 26. T. D. Witherspoon, D.D., Louisville, Ky.

6. Righteousness the Sure Guide. "Righteousness shall go before him; and shall set us in the way of his steps."—Ps. lxxxv: 13. S. E. Herrick, D.D., Boston.

7. Character, Rather than Condition. "But let him that glorieth glory in this, that he understandeth and knoweth me."—Jer. ix: 24. Herrick Johnson, D.D., Chicago.

8. The Supernatural Kingdom: its Origin, History, and Destiny. "And the kingdom . . . . shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii: 27. W. J. Gill, D.D., Brooklyn.

9. Reformation or Revelation; Which? "Sound an alarm."—Joel ii: 1. Rev. David Leith, Memphis, Tenn.

10. Glory Revealed in Us. "Not worthy to be compared with the glory that shall be revealed in us."—Rom. viii: 18. Pres. Sylvester S. Scovil, Wooster, O.

11. The Way of an Earnest and Faithful Life. "Be not therefore anxious for the morrow." (R. V.)—Matt. vi: 34. Henry J. Van Dyke, jr., D.D., New York.

12. The Characteristics of the Christian Ministry (Ordination Sermon). "What I tell you in darkness, that speak ye in light."—Matt. x: 27. Phillips Brooks, D.D., of Boston, at Caterham, England.

13. All Things Working Together for Good. "We know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. viii: 28. Prest. Sylvester S. Scovil, Wooster, O.

14. The Unchangeableness of Christ. "Jesus Christ, the same yesterday, and to-day, and for ever."—Heb. xiii: 8. Rev. Henry Ward Beecher, Brooklyn, N. Y.

15. The Pitifulness of the Lord the Comfort of the Afflicted. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James v: 11. Rev. C. H Spurgeon, London.

## SUGGESTIVE THEMES.

1. Helpful reminiscence. (Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to *humble* thee, and to *prove* thee, to *know what was in thine heart*, whether thou wouldest keep his commandments or no."—Deut. viii: 2.)

2. The Sword Suspended. ("And Solomon said, If he [Adonijah] will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die."—1 Kings i: 52.)

3. The Nameless Prophet and his Marvelous Message. ("And, behold, there came a man of God out of Judah. . . and Jeroboam stood by the altar to burn incense. . . and he [the prophet] cried. . . O altar, altar, thus saith the Lord," etc.—1 Kings xiii: 2.)

4. The Witness of a Significant Name. ("And Jehozadak [this is thrown into a purely genealogical table] went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.—1 Chron. vi: 15.)

5. A cheerful heart a strong heart. ("For the joy of the Lord is your strength."—Neh. viii: 10.)

6. Certainty and suddenness of God's Wrath. ("Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee."—Job xxxvi: 18.)

7. Thought Reading. ("Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou will cause thine ear to hear."—Ps. x: 17.)

8. The Immortality of Love. ("Your heart shall live forever."—Ps. xxii: 26.)

9. The Self-evidencing Power of the Scriptures. ("The entrance of thy words giveth light." Ps. cxix: 130.)

10. Holden with the Cords of Sin. ("His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Prov. v: 22.)

11. Discounting the Future. ("Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."—Isa. lvi: 12.)

12. A Heart Made Ready. (For a Communion Service.) ("And he will show you a large upper room furnished."—Mark xiv: 15.)

13. The Good Man's Unconscious Benediction. ("They brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them."—Acts v: 15.)

14. Science and Christianity. ("And the earth helped the woman."—Rev. xii: 16.)

## THE PRAYER-MEETING SERVICE.

By J. M. Sherwood, D.D.

Sept. 2.—Citizenship in Heaven.—Phil. iii: 20.

One's speech betrays his nationality. It likewise indicates the company he keeps. It is not a bad index to one's prevalent state of mind and traits of character. Even Paul boasted that he was a citizen of no mean city, and to be a "Roman citizen" was a great honor and privilege. "Thy speech bewrayeth thee." "They took knowledge of them that they had been with Jesus."

The Christian a Citizen of Heaven.

1. *Not by birth.* Sin has made him an "alien" from the kingdom of God. Adam forfeited even his natural home and inheritance by his wilful disobedience, and he was driven out of it forever. And by nature or natural descent, man is of the earth earthly. He is not a son of the heavenly King, he is not born to an inheritance above, he is not invested with a single right or privilege in heaven.

2. He is a citizen of heaven *only by adoption.* It is all of grace. Christ has come down out of heaven and redeemed him from sin and shame and death, and bought for him a title to and a mansion and crown in heaven. By virtue of what Christ has done for every true believer he is invested with a perfect and perpetual title to citizenship, nay, to actual *kingship*, in the world of glory, in the future and everlasting Kingdom of God. Not only this, but the title, the dignity, the kingship, are already bestowed; he is here and now one with Christ, united to Him, living in Him, living for Him, animated with His spirit, clothed with His righteousness, speaking the language of Canaan, his soul radiant with divine beauty and glory. As Christ's real dignity and transcendent glory were hidden from human eyes while He lived on earth; so with the Christian. It doth not yet appear what he shall be, nay, what he now is. His state may be very humble, all his outward circumstances in poverty, obscurity and suffering, as his Master's were. But yet he is a very king in disguise, the traits of a divine nobility are seen in him by angel eyes; his adoption is into rights and privileges as exalted and glorious as any possessed by the unfallen sons of God.

Application. To determine whether our citizenship is really in heaven we must know what our "conversation" now is. It must of necessity differ essentially from the conversation of other men; it must be of heaven and like heaven, and not be of the world and worldly things. As Jesus is King there, and the life and substance of all activity and happiness, so our speech, our praying, our daily living, and all our aspirations here, must refer to Jesus and be in fellowship with Jesus and tend to His exaltation and glory.

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Sept. 9.—Decay of Religion in the Family.—Mal. iv: 5, 6.

The teaching of this prophetic utterance is this: The Gospel aims to accomplish its divine mission by the power of Family Religion—by invigorating and purifying the family constitution—by drawing closer and sanctifying the bonds of domestic affection and life; and if it fails to do this, it fails of its end, and the curse of God will smite the earth in punishment of the neglect, and for the sin and corruption consequent upon it. To "turn the heart of the fathers to the children, and the heart of the children to their fathers," is descriptive of the effect of the Gospel on the family. Affection is the great family bond and the chief element of power in domestic life.

Of the three fundamental agencies by which Divine Wisdom seeks to reform and save the world, the *Family* is the first and chief; without it the State and the Church could not long survive. Hence the decay of religion in the family—the sundering of its ties, the corruption of its life, the neglect of its duties, the impairment of its power—is fatal to the Church and the State;

religion itself, and morality, and all the interests of human society, must decay and suffer with it.

1. All the Religion there is in the world has come through the Family. The Abrahamic covenant rests upon it. Patriarchal piety was kept alive on its altars. Household consecration is the leading feature of primitive and gospel godliness. Parents and children and home-piety are the chief factors in all revivals, in all reformations, and the work of conversion and sanctification goes on mainly along the line of a godly seed, and household consecration, and family purity and power.

2. Hence the decay of Family Religion is the greatest and most alarming evil that can come upon society. You may destroy the State and the Church, and rebuild them both by means of the Family, as God ordained it. But kill the family and you have nothing left to build upon; depravity is left to do its work unchecked. The fountain of life, the original source of moral being and life, is corrupted, and there is no longer left any element or power to conserve or purify society.

3. It is not difficult to trace the decay of public morals, the fearful prevalence of irreligion, immorality and crime, the low state of godliness in the Church, and the abounding infidelity and iniquity which mark the times to the family. *In no one thing has there been so great and sad a change as in the family.* Government relaxed, household consecration neglected, the home altar in decay, the marriage tie fearfully dishonored—what can we expect less than "the curse" which God threatened by the mouth of Malachi?

4. The duty of the hour is plain—and it is a solemn, an imperative, a momentous duty—to look to the Family; to rise up and build the domestic altar—purify the home-life, and rebaptize parental and filial affection, and beseech the God of grace to spare to the world and the Church this first and chiefest and most radical and effective institution and agency to conserve and propagate the religion of Jesus Christ in the world.

Sept. 16.—GOD'S HELPING HAND.—Ezra vii: 6.

Ezra was wonderfully blessed in his desire and effort to restore Jerusalem and rebuild the temple. The king of Persia "granted him all his requests, according to the hand of the Lord his God upon him." Seemingly, the power and the blessing which served Ezra so signally was all from "the king," but really it was all from Ezra's "God," whose will disposed the king's heart as well as his hand; whose providence guided every step, and whose power and Spirit gave efficiency and success to every plan and effort.

And so it is in all human planning and effort. The success is just in the measure of "God's hand upon us." If we go to war without His clear warrant and supporting power, we go at our own cost, and defeat and loss are assured from the beginning. If we rise up to build, and do not first enlist His gracious approval, providential interposition, and Spirit's agency, our best efforts will miscarry or prove disastrous. If we plan a revival, and put in requisition the agencies, and will the conversion of sinners, we shall be sadly disappointed, if we do not first, by prayer and preparation, array God the Lord on our side, and get hold of His "outstretched arm of salvation." It is easy to work, and glorious are the results—all human agencies so readily fall into line and aid us—when the hand of the Lord our God is upon us. But unless that "hand" is really upon us, working in and for us, all our hoping, scheming, planning, working, sorrowing, praying, will be strength and labor lost. Illustrations of this truth rise up on every side and confirm it. The whole history of the Church in every land and age bears testimony to it.

THE APPLICATION, THE LESSON, is therefore obvious:

1. *Prayer* lies at the foundation of all wise planning and all successful effort to advance Christ's kingdom in the world.

2. God's *hand must be upon us*—his providence must be enlisted in our be-

half—there must be coöperation between the Divine and the human—the Lord must go before His people to prepare the way—they must lay hold on His strength, and at every step have faith in His promises—the natural and the supernatural blending in every act—God's hand guiding, upholding, imparting efficiency, while we use the appointed means. Only thus will the Ezras of the Church restore Zion to her pristine glory, rebuild the ruined walls of Jerusalem, and fill God's temple with devout and holy worshipers.

3. The secret of declension, of abounding evil, of the lack of converting power in the Church, of the dearth of revivals, is to be found in the fact that *God's hand* is not upon us, is not "stretched out," is "restrained," because of the lack of faith and prayer. O that God would "pluck his hand out of his bosom" and strike down his enemies and stir up his people and come and save his people Israel, and save a guilty, dying world!

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Sept. 23.—WHAT IS IT TO BE A CHRISTIAN?—Acts xvi: 31–34.

In general, *to be like Christ; to be conformed to His will and character, and consecrated to His service.* The object of Christ's mission was to reproduce in all His people His own moral image and life; and this is the practical effect of the Gospel. It is impossible to be carnal, sinful, a lover of the world, selfish, devoted to pleasure—and be a Christian. Creed, profession, outward observance, does not make one a Christian. There must be an actual moral likeness, fellowship and oneness of being. To be more definite:

1. To be a Christian is *to renounce sin and all fellowship with it.* It was sin that Christ came to fight and put down. Sin and its author, the devil, are the sworn enemies of the person of Jesus and the cross of redemption. They are deadly antagonistic, always, everywhere. To continue in sin and in the service of the devil, is to hate Christ and fight against him. There is and can be no compromise here. A man must break with sin and array himself against Satan, or he has no part or lot in Christ.

2. To be a Christian is *to receive Christ into the heart:* (*a*) His Word to enlighten and guide, (*b*) His Spirit to sanctify, (*c*) His very life as the vital, animating, moulding principle of "the new man."

3. To be a Christian is *to fellowship the Cross* in its humiliation, suffering, travail of soul in behalf of sinners, etc.

4. To be a Christian is to be of one mind, heart and spirit with Christ in the work of human redemption.

5. To be a Christian is openly to profess His name and identify one's self with the Church, which He came to redeem unto Himself, and lay mind and heart and possessions and gifts on the altar of Christian love.

The test is a simple one, but it is radical and all comprehensive.

If we cannot abide the test we are not *Christians*, whatever else we may be.

It behooves every man to try himself and his professions by this standard.

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Sept. 30.—HOLD FAST. 1 Thess. vi: 21.

*Steadfastness* is a prime virtue. "Be sure you are right, and then hold on though the heavens fall." "Prove all things," and adhere to the "good," and surrender it only with life.

1. "Hold fast" to *your faith.* It is a lie of the devil that "it matters not what a man believes." As he believes so is he. Throw away or tamper with your faith in the inspiration and divine authority of the Scriptures, and you are sure to go astray and perish in your unbelief.

2. "Hold fast" to *your integrity.* To let go one particle of it—to compromise in the least with wrong—endangers your soul, and is sure to forfeit your peace of mind and your Christian standing and influence.

3. "Hold fast" to your *profession.* Cleave to the Church which Christ purchased with His blood. Honor and magnify its mission. Sustain and advance its interests by all the means and influence which God has given you.

4. "Hold fast" to *Christian effort* in be-

half of souls. "Be not weary in well-doing." Guard against "an evil heart of unbelief." Do not doubt "the promises"—they are all "yea and amen in Christ Jesus." The night of fear and struggle and waiting may be long and dark, but the morning will come to gladden your heart, if, like Jacob, you hold on.

5. "Hold fast" to *prayer*. Be sure you get hold of the everlasting arm, and then not let go. Persevere in the face of a thousand obstacles. Let not God go till He bless. Be not denied. Turn rebuke and seeming denial into fresh pleas, as did the Syro-Phœnicia woman. The answer, the blessing, is sure, when God gives the grace of perseverance. To "hold fast" is to overcome.

6. "Hold fast" to *heaven*. Make it the pole-star of life. Never lose sight of it, no, not for an hour. Live daily "as seeing him who is invisible." Look straight on over death and the grave and all the strifes and interests of time up into heaven, and see the mansion and crown and harp awaiting you there. What is this world, what are a few fleeting years, what are momentary sorrows and self-denials and labors, with heaven, and Christ on His throne, and immortal life in immediate prospect?

Wherefore, "prove all things; hold fast that which is good."

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

#### Preparation of Workmen.

PART I.

THE most formidable barrier to a world's evangelization is this: it takes *too long a time and too costly a culture to train the average workman*. Those who offer to go to the missionary field are *mostly from the poorer and less educated classes*. The wealthy are often electro-plated with avarice, so that our appeals ring as upon a cold, hard, metallic surface, or else worldly schemes have them in their coils; persons of culture drift into philosophic doubt, or engage in congenial work, such as the learned professions and journalism. Few dormant consciences awake under the appeal, except where neither wealth nor learning already opens attractive doors at home.

How disheartening, when one does offer to go to those "regions beyond," to be told that *from five to ten years must elapse* before he can enter on the work with proper credentials! A young man in Wales, found competent to exhort, was, after the fashion of the Welsh Methodists, licensed. Coming to this country and finding a home in a Presbyterian church, he, with his wife, came to his pastor and begged to be sent to a foreign field. He was highly esteemed for piety, capacity and consecration. But how was he to get a license? However sound in the faith, he had neither a classical nor theological training. Studies with his pastor might qualify him in theology, church history and knowledge of the Word; but, having no means nor time to pursue a collegiate or seminary course, a shorter road to the mission field must be found, or he and his wife cannot carry out their heart's desire, and the field which most needs workmen will lose two heroic laborers.

Some Christian denominations, confronting this perplexing problem, cut the gordian knot by promptly putting such workmen in the field. The Romanists clothe with garb and girdle and crucifix, and send such forth with the sanction of the mother Church. The Methodists provide a short path to licensure and even ordination, abating the severity of the demand for *trained* workmen in order to provide more *average* workmen. Spurgeon, on an independent basis and from his own col-

lege, sends out in thirty years eight hundred ministers and missionaries, after from one to three years of study. Pastor Harms trains raw recruits in his mission school, and, without any rigid system of uniform training, mans scores of new stations with colonies of workers, encouraging each willing soul to do the work for which he is fitted and fitting each for the proposed sphere.

The ministry should not be entered too hastily or easily. These days demand trained workmen: a high standard helps to high attainment; to lower the standard may lower the dignity of the office. Yet even this true principle may be pushed to extremes; in avoiding laxity we may swing to rigidity, Trained men are needed, but *as leaders and organizers.* One master mechanic guides a score of common workmen and stamps his own impress on their work. A few West Point graduates plan defences and strategic movements for the rank and file to garrison or execute. The ministry needs scholarly leaders, but under these skilled generals an army of volunteers may move, as the one brain and heart of Briareus controlled a hundred arms! Facts show that *scholastic training is not necessary for effective service.* On our Western frontiers scores of heroic men are doing valiant battle for the Lord and the faith, who never saw college or seminary. Under Nevins and Corbett, native Chinese churches are gathering converts with unexampled rapidity by the simple agency of native Christians sent out in Apostolic fashion, as lay preachers, to tell the story of the Cross. If there be any way to put workers into the field without this long, laborious, costly preparation, we may double within ten years the number of missionaries on the home and foreign fields!

## PART II.

### Missionary Texts, Themes, &c.

**Missionary Enthusiasm.**—Spurgeon writes: We need ministers who live *only* for Christ, and desire nothing but opportunities for promoting His glory, for spreading His truth, for winning by power those whom Jesus has redeemed by His precious blood, Men of one idea—these are they that shall do exploits in the camp of Israel. We need red-hot, white-hot men, who glow with intense heat; whom you cannot approach without feeling that your heart is growing warmer; who burn their way in all positions straight on to the desired work; men like thunderbolts flung from Jehovah's hand, crashing through every opposing thing, till they have reached the target they have aimed at; men impelled by Omnipotence. It will be a great day for the Church when the members of all our churches arrive at such a glorious state of heat as that. You may depend upon it, that enthusiasm is a liberal education for a Christian; I mean, nothing makes a man so quicksighted and intelligent in the service of God.

**Rejecting a kingdom for Christ.**—U. Bor. Sing, the heir of the Rajah of Cherra, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would probably forfeit his right to be King of Cherra after the death of Rham Sing, who then ruled. Eighteen months afterward he died; the chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that *his Christian profession stood in the way.* Messenger after messenger was sent, urging him to recant. He was invited to the native council and told that if he would put aside his religious profession they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress, or my cloak; but as for the covenant I have made with my God, I cannot for any consideration put that aside." Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property, till he is now in danger of arrest and imprisonment. Mr. Elliott, the Commissioner of Assam, has appealed to Christians in this country on his behalf.

**The Donors become Partners.**—Lord Cairns, nine days before his death,

presided at a meeting at Exeter Hall, where fifty men from Cambridge and Oxford universities represented that wave of missionary enthusiasm which has recently swept over those institutions; and an overflow meeting was held at King's College. Lord Cairns, in course of his glowing speech, said: In Belfast a little boy, a chimney sweep, happened to be attracted by missions, and contributed to a mission-box a sum not inconsiderable for a chimney sweep, the sum of twopence. One afternoon a friend met him going along the street, with hands and face washed, dressed in very good clothes, and said to him, "Hallo! where are you going?" "Oh!" he said, "I am going to a missionary meeting." "What are you going to a missionary meeting for?" "Well," the sweep said, "you see, "I have become a sort of partner in the concern, and I am going to see how the business is getting on." Well, now, that is what I want. Let us be partners in the concern, and see how the business is getting on.

**American M. E. Church Missions.**—The report for 1884 shows a total of 124 ordained missionaries, 126 female missionaries, 118 ordained natives, 218 native preachers, 971 helpers; in all, 1,557 laborers; over 12,000 members, and about 6,000 probationers, with 20,000 adherents. The missions are established in *twelve* pagan, or Roman Catholic fields, including Africa, China, India, Japan, Bulgaria, Italy, South America and Mexico.

## PART III.

### MONTHLY BULLETIN.

EGYPT.—The mission by pre-eminence in Egypt is that of the American United Presbyterian Church. Its missionaries are of the highest standing, and have entered the field at the right moment and conducted their labors in the right way. Their success has been mainly among the Copts, although they have baptized a few Moslems, and have hundreds of Moslem children in schools. In Cairo the mission property, in the centre of the best quarter, is valued at £25,000. There is a theological seminary for training native pastors, with three missionaries, who act as professors. There are 55 stations in the towns and villages of Egypt. At the outset of last year they had 1,516 communicants, 19 organized congregations, 10 ordained missionaries and seven ordained native pastors, with three native licentiates; also 17 lady missionaries in the schools and in other departments of mission work. There is, at Assiout, also a training college; and in the schools connected with the missions there were in 1883 4,552 scholars, of whom 2,463 were Copts, and 635 were Moslems.

ARABIA.—The Church Missionary Society is to occupy Aden, on the Red Sea. This place is in British territory, and has some 12,000 Arabs and 8,000 Somalis, and is a place of annual resort by Arabs from all parts of the country.

BURMAH.—The work of the American Baptists in this land, for self-denial, devoted effort and true success, presents few equals. Fifty congregations have been made self-supporting at Bassein, under the labors of Abbott, Beecher and Carpenter. Kho-Thah-byu Memorial Hall, consecrated in 1878—the fiftieth anniversary of the conversion of the first Karen convert, whose name it bears—is a grand proof of the triumph of the Gospel among that humble people. Four veteran native Karen pastors and hundreds of others were present. The hall measures 134 feet on its south front and 131 on the east, and 104 on the west. It has a splendid audience room, 66 by 38 feet, and with a fine gallery. Along the east side is carved, in Karen: "Behold the Lamb of God," etc., and on the west, "These words . . . thou shalt teach diligently unto thy children." What a work may this hall see done in fifty years to come!

SIAM.—The government gives practical proof of its estimate of the value of Christian missions, by giving the land for a new mission station at Lakon. The King subscribes $1,000 for a hospital building. These are but the latest of a series of friendly acts, showing the attitude of the royal court toward the work of the missionaries.

S. INDIA.—The London Missionary Society has 440 places of worship, 53,000 worshipers; with 34 male and four unmarried women missionaries, with 300 native preachers and many teachers at work in this field. Last October the semi-centennial of the Basle Mission in S. India was kept, and an address of congratulation was presented, signed by over 100 residents of Mangalore, mostly Brahmans and all in high position, themselves keepers of caste, yet seemingly glad of the victories which Christianity has gained over it. The address witnesses to the high character of the missionary work in uplifting those who are educated in the schools, to a higher level, and raising the social condition of the lower castes.

JAPAN.—Mr. Tamura, a Japanese now in America, puts in print the five-fold debt which Japan owes to this country: 1. The opening of that island Empire to the world. 2. The influence of America on the political life of Japan. 3. The pattern furnished for her educational system. 4. The aid given to Japan in securing an international standing. 5. The introduction of Christianity. Upon this last "debt" he expatiates in no ordinary terms. He acknowledges that the empire was like a decaying tree, whose fruit was cruelty, bloodshed and corruption. "Even hope was dead. In 1859 the sower came, bearing the seed of truth and life and hope. The Sun of righteousness began to shine, and the dark clouds of Shintoism, Confucianism and Buddhism began to melt away." He testifies to the wonderful rapidity with which the Gospel roots itself in the soil of Japan. "During the last ten years over 100 churches organized, over 8,000 souls saved. The evangelization of Japan is at hand." Thus while sceptical travelers are reviling and ridiculing the work of missions, the natives of these lands are loud-voiced in testimony to the value of Christian missions!

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—JESUS CHRIST.

## ILLUSTRATION OF THEMES.

By JAMES M. LUDLOW, D.D.

### No. VIII.

#### PROVIDENCE.

THE Church doctrine of Divine Providence IS COMMONLY MISREPRESENTED BY ITS ASSAILANTS. Dr. Draper, in his "Conflict between Religion and Science," opposes the doctrine as that of "*incessant divine interventions*," *contrasted with* "*the operation of unvarying law.*" The Westminster Confession of Faith defines Providence as the Divine energy making things "*to fall out according to the nature of* SECOND CAUSES"—*i. e.*, as no "intervention," but the constant use of the "operation of unvarying law." Had there been a meteorological bureau in England in the reign of Queen Elizabeth, and a tremendous storm announced forty-eight hours before the event, it would not have shaken the faith of the Protestant world in the Providence that destroyed the Spanish Armada. Paul describes the quite natural rise of the gale which broke the ship off Melita, although his inspiration enabled him to anticipate it as a divine visitation. He is quite plain in declaring that the sailors were saved by the "operation of second causes"—that is, "some on boards and some on broken pieces of the ship."

The uniform operation of natural laws no more suggests the divine exemption from the care of the universe than does the use of the uniform operation of machinery suggest that the lines of stitching in a garment are made without the direction of a machine operator: or that to-day's issue of the New York *Tribune* is the result of an unintelligent process beginning in a milky pulp on the sieve in the paper mill, and ending in a printed address on the wrapper: because from beginning to end of the process the paper has, perhaps, not been touched by human hands.

Superintending mind is evidenced by the inter-adjustment of the various operations of natural law to produce a given result, by what we may call the *synchronism of the processes.*

PROVIDENCE SHOWN IN THE CARE OF THE BRUTE CREATION.—"Wilt thou hunt the prey for the lion, or fill the appetite of the young lion?" "Who provideth the raven his food?" All hunters together could not supply the beasts with sustenance. Yet these unplanning creatures seldom die from starvation on shrubless waste or Arctic snows. A mysterious Produce and Life Exchange exists between all the orders of animals. Dull instinct is supplemented by "the eyes of the Lord which run to and fro throughout the earth."

PROVIDENCE SHOWN IN FOOD DISTRIBUTION AMONG MEN.—The densest multitudes of the human family do not occupy the most productive countries. They crowd together in cities, are driven into half-submerged lands, like Holland; live in mining and commercial sections, as in England. Their food does not lie at their hands, but must be brought from distant parts of the earth. Notwithstanding the fields of India and our great West, the fruit groves of the tropics and the fisheries of the northern seas, the masses of humanity would starve were it not for the trade system of the world. Yet, though this system is the outgrowth of a million brains, no one man can comprehend it. Economists study it, but they could not devise it. Syndicates may augment or lessen the beneficence of its operation in certain localities and for a few days, but have no power to destroy it. It would seem that the same Providence which compels the earth to yield her harvests superintends the distribution of them to those for whom they were designed. It is only an enlarged picture of the manna gift in the wilderness, which, day by day, followed the moving people.

Persian proverb: "God gives to daily food wings, in order to come to those who need it."

PROVIDENCE SHOWN IN THE CONTEMPORARY PROGRESS OF DISSOCIATED PEOPLES, suggesting that the "spirit of an age," is breathed into men from something above and beyond them.—This will be abundantly illustrated by any synchronistic chart of history. Thus, the literary age of David and Solomon in Palestine was approximately that of Homer and Hesiod among the islands of Greece. The age of Daniel was nearly that of Æsop, Alcæus, and Sappho among poets; of Thales among philosophers, of Draco among legislators, of the building of the Cloaca Maxima and Circus Maximus at Rome, and of the circumnavigation of Africa by the Egyptians. The rise of Turkey in Europe, the invention of watches in the heart of Germany, the discovery of America, the opening of India by the discovery of the sea route around Cape Good Hope, and the Protestant Reformation, were all within the memory of a single generation. Our civil war, resulting in the emancipation of slaves, began in the same year of the Russian emancipation of serfs. The Peruvians and Mexicans had a civilization very similar to that in Europe before these transatlantic countries knew of their mutual existence.

The history of INVENTIONS is interesting for similar coincidences. John Fitch, one of the originators of steam carriages, declared that, at the time, he had never heard of Watt's invention, and showed his honesty by immediately abandoning his own plans and turning his attention to water navigation by steam. But in this department he "collided" with James Rumsey, who was trying his steamboat on the Potomac, and quarreled with him as to the priority of the conception.

The present "Point System," which is becoming universal in its use by the blind, enabling them to write and to read their own writing, was, after centuries of waiting, the simultaneous invention of a French and of an American philanthropist.

The first use of anæsthetics is claimed for two American and a European physician: as the honor of the discovery of the planet Neptune is divided between Adams and Le Verrier.

PROVIDENCE IN POLITICAL HISTORY.—Our Constitution was prepared by the representatives of a few millions of

people far removed from the schools of European statecraft; yet to these men was given a wisdom to devise a new system of government, which the astute William Pitt said surpassed all the political conceptions of human genius since the world began, and Mirabeau declared was the work of demigods.

Augustus Cæsar was selected by Julius as his heir while the former was yet a child.

A flight of parrots diverted Columbus from the northern to the southern coast of America, and thus left nearly this whole temperate zone for the occupation of English Protestantism, instead of the Spanish Romanism which has cursed other portions of the continent.

PROVIDENCE IN INDIVIDUAL LIFE.—The biographer of Fred. W. Robertson says of a cavalry commission which he received just after his matriculation at Oxford: "Had it arrived three weeks sooner he had never entered the Church." He had been with difficulty persuaded to enter the university by a friend, of acquaintance with whom and its influence upon his after life, he thus speaks: "All is free—that is false; all is fated—that is false. All things are free and fated—that is true. . . . If I had not met a certain person I should not have changed my profession; if I had not known a certain lady I should not, probably, have met this person; if that lady had not had a delicate daughter, who was disturbed by the barking of my dog; if my dog had not barked that night, I should now have been in the Dragoons, or fertilizing the soil of India. Who can say that these things were not ordered, and that apparently the merest trifles did not produce failure and a marred existence?"

WE SHOULD INTERPRET EVENTS IN THE LIGHT OF OUR FAITH IN PROVIDENCE—not judge Providence by our estimate of events. Pope Julius I., when the news was brought that the French had defeated his army at Ravenna, was reading prayers. Pausing, he gave vent to his disappointment in the words: "Well, Lord, Thou hast become a Frenchman! Is this the way Thou guardest Thy Church? Holy Swiss! pray for us."

POPE: "Laugh where we must, be candid where we can,
But vindicate the ways of God to man."

FRERE: "Every man in his own instance should justify the plan of Providence."

JOHN EAST: "Too wise to err, too good to be unkind,
Are all the movements of the Eternal Mind."

NAPOLEON BONAPARTE: "Had I been drowned in crossing the Red Sea, like Pharaoh of old, how the world would have noted the Divinity in it!"

Mungo Park was once lost in the wilderness, five hundred miles from civilized habitation. At first, he despaired of his life: but as he lay upon the ground, waiting to die, his eye caught the peculiar form of a flower. His active and reverent mind was stimulated by the thought of the great power and wisdom required to nourish it at root and leaf-pore; and, with the prayer, "Give me this day my daily bread," he sprang up and plodded on to life and fame.

Bryant's "Ode to a Water-fowl":

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

## CELEBRATED WELSH PREACHERS.

BY REV. WILLIAM DAVY THOMAS.

### THE REV. THOMAS JONES, THE POET PREACHER.

WALES is pre-eminently the land of preachers, as Greece was of philosophers, and Italy of artists. Christmas Evans was the "immortal dreamer," the Bunyan of the Welsh Pulpit; Williams of Wever, and John Elias, the fiery and impetuous Demosthenes; Caleb Morris, the unrivaled thinker, the Leibnitz of Cambria, and Thomas Jones, the plaintive Homer, the poet preacher of the principality, beautifully expressed in his own words, a "sweet lyric song," a "sigh breaking into a song."

The Welsh Preacher has come down to us through the centuries from the ancient Britons; in many respects as

noble and illustrious a class of men as ever graced the pulpit. He combines in himself rare and prerequisite elements of all powerful talking—*thought, emotion* and the *picturing-power* of the mind; he is, in truth, an Emanuel Kant, a Dwight L. Moody, and a John Bunyan enshrined in one personality. He is a bundle of contradictions: most audacious, and yet full of reverence; most superstitious, and yet keenly critical; most skeptical, and yet full of boundless trust; most ignorant of book-learning, and yet at home with the profoundest problems – a kind of wild, wandering, sacred minstrel, a modern John the Baptist, saying: "Behold the Lamb of God that taketh away the sin of the world!"

The Welsh, like the French, are easily moved, and deeply attached to those tornadoes of emotion that sweep over a nation like storms across the ocean. France attempts to gratify this passion of the soul in frothy sentimentalism and in the bubble of human pleasure—this is the essential weakness of the French nation. Wales is a land of sentiment, inflexibly wedded to religion; God and duty are uppermost in the soul; and this is the strength and glory of a people that defied for centuries the invasion of the Roman Empire and Saxon tyranny. Ever since the days of Daniel Rowlands, the founder of that marvelous movement called "Calvinistic Methodism," Wales has been stirred to its profoundest depth by men ignorant of college culture, but at home with God and the verities of the eternal Word; men who could portray the mysteries of the heart with the dramatic skill of a Talma, Kemble, Mathews and Toole—men whose tongues God had electrified with resistless eloqnence, as He did the unlettered fishermen of Galilee on the day of Pentecost. Thomas Jones thus describes them: "We can look back with thankfulness upon the religious history of this Principality during the last sixty or eighty years. God raised up eminent ministers of religion—strong in mind and body, massive and poetic also as 'the everlasting hills' amid which they were born. Their faith was a kind of spiritual vision, and their preaching was a description of what they saw. Voices they had that sounded like pathetic, wandering notes from the ages of inspiration. Their way of preaching was this: First, they declared the law—stormed from Sinai. Then they sounded forth the Gospel melody from Calvary. Like nature, lightning and thunder, followed by a genial shower which makes the earth green."

Among these powerful preachers Thomas Jones held a conspicuous place. He had the thunder of Savonarola, the lightning of Frederick W. Robertson, the sweep and majesty of Storrs, the gracious unction and manly strength of Spurgeon, the freshness and vigor of Joseph Parker, the spiritual insight and dialectic skill of Maclaren, the fervor and ruggedness of Liddon, and the poetry and tunefulness of Morley Punshon.

Thomas Jones was ordained in 1844; he continued to preach among Welsh Noncomformists for some years, rivaling in fame some of the celebrated preachers of Wales. Years ago, Welsh preachers were in great demand in London. Something akin to this found expression in the religious sentiment of this land when prominent churches in New York invited Hall, Taylor, Bevan, and McCosh to fill their pulpits. In response to this demand, in 1858, Thomas Jones accepted an invitation to become the pastor of the English Congregational Church, Frederick Street, London. Here he remained three years, when he removed to a much more important church, that of Bedford Chapel. Here he attracted large audiences until December, 1869, when failing health obliged him to leave London altogether, and he returned to the home of his youth, Swansea. As pastor of the English Congregational Church at Walter's Road, Swansea, he labored with indefatigable energy and wonderful success, until the house of God was crowded with eager worshipers. In 1877 he was obliged to give up his charge on account of im-

paired health. He went thence to Australia, where for three years he was the pastor of an influential church, at Melbourne. With shattered health he returned to Swansea in May, 1880, as he expressed it, to rest a little, and to die. For eighteen months he continued, as strength permitted, to preach to his old charge at Walter's Road until his death, which occurred June 24, 1882.

During his London ministry his first conspicuous effort was a sermon on behalf of the London Missionary Society —a sermon so full of pathos and genius and strong convictions and dramatic skill, that it produced a powerful impression and led his friends to see that he was one of God's rare and chosen instruments. After this memorable sermon, every pulpit and position of honor and trust the denomination had were open to him.

A few months ago a volume of his sermons, edited by his son, appeared in London. This volume is introduced to the public by the poet, Robert Browning. Here is a sentence out of his well-chosen words: "Indeed, it was a fancy of mine that, in certain respects and under certain moods, a younger Carlyle might, sharing the same convictions, have spoken so, even have looked so; but the clear-cut Celtic features, the lips compressed as with the retention of a discovered prize in thought or feeling, the triumph of the eyes, brimful of conviction and confidence—these, no less than fervency of faith and hope were the orator's own."

Let us glance at some of the elements that entered into this preacher's power:

1. He was a man of indefatigable energy. Men are variedly endowed; but there is a sense in which genius is, after all, nothing more than tireless devotion to a great purpose or cause. We cite Sir Isaac Newton, Davy, Faraday, and even Thomas Carlyle, with his matchless erudition, as belonging to this class. And this is one reason why the pulpit of to-day is no more influential and commanding. Thomas Jones believed in work. It was late in life before he mastered the elements of an English education. He gave years of intense struggle to the attainment of the tongue of Shakespeare and Burke, of Milton and Bunyan, so that he could touch as effectively the heart of man as a Rubenstein the keys of a piano. His skill in delineating intricate thoughts and clothing the hidden mysteries of the heart in graceful forms of speech shows how firmly he held to this great purpose of his life. He believed that *speech* was one of the greatest gifts of God to man, and that it was the preacher's main business to use this for the glory of God and the salvation of souls.

2. He was a man of poetic genius. "Never man spake like this man," was affirmed of Christ when He mingled among men. And one reason was His peculiar power to clothe abstract truth in a vivid, vital, fascinating form, so that it appeared as a concrete reality, clothed in flesh and blood. The humblest peasant could comprehend him; while the lost piece of silver, the lost sheep, and the prodigal son, what vivid, real pictures they are! No one can be a great orator or preacher who is not endowed with this gift—the *picturing-power of the mind.* To this gift, in unusual degree, the Welsh preachers owe their fame and achievements. Christmas Evans would so clothe an old, worn-out truth, that you could not refrain from greeting it and clasping it to your bosom as a lost friend. Mr. Jones also was grandly equipped with this endowment. He took the great facts and doctrines of the Scriptures into the laboratory of his mind, and they would come out, not formal, frigid, abstract thoughts, but *living personalities.* You *felt* the justice of God to be an all-piercing Eye, penetrating the depth of your being, and you *saw* His compassion with outstretched arms waiting to receive the prodigal child. I heard him in London years ago preach from these words: "The voice of the Lord thundereth." The lightning flashes that played before us, and the roll of the thunder that muttered its angry threats in the distance, seemed to me more real than the seat upon which I sat. On

another occasion I heard him describe Paul before Agrippa, and when he came to those words, "Such as I am, except these bonds," I verily *saw* Paul and *heard* the clank of the chain that bound him. I confess, after hearing the most celebrated orators at home, and many of the famous preachers in Europe, that none of them equaled Thomas Jones in the power of making the truth of God a living, personal reality. He could use an apostrophe with marvelous skill. He closed one of his congregational addresses in these words: "Great name, divine name, dear name, Jesus Christ our Savior! Preach it, for it is the Life of the Church, the Light of the world, and the Hope of humanity. Preach it, for it is the hiding-place prepared for us, and here the soul is safe from every coming storm."

3. He was a man of sturdy thought. Robert Browning said of him in effect: "Here is a preacher that brings to his ministry the profound thinking of Carlyle and Ruskin, of Tennyson and Matthew Arnold. You don't find in him the vigor and startling freshness of Robertson, or of the late E. L. Hull, of London, because the rugged strength and entrancing splendor of the truth are concealed beneath the folds of poetic diction. He was essentially a *seer*, like the prophets of old. He saw God in the abyss of His Being; he walked with Christ along the vales and hills of Palestine; he saw Truth as it sprang fresh from the Eternal Font; he felt sin to be the infinitely horrible thing; he knew the transforming power of the Gospel by its magic influence on his own life." A man who comes thus face to face with everlasting realities is and must be a profound and stimulating *thinker*. He was at home in the philosophies of the day, and no stranger to the latest achievements of physical science. But he believed, heart and soul, that the Gospel was God's only remedy for sin, and so he preached it with profoundest enthusiasm. Hear him: "Men who, like Moses, have trembled in the presence of Jehovah; or, like Isaiah, have been overwhelmed by the Divine glory; or, with Paul, have been caught up into Paradise; or, like John, have beheld the visions of God—the words of such men are ever welcome to us, because they have seen more than we have seen, and felt more than we have felt."

4. He was a man of profound convictions. In describing to us the elements of greatness in some of the famous preachers of the principality, he describes his own: "We will cherish the strong faith, the good works, the bold preaching, the subduing eloquence, the hearty worship, the divine fire, and the profound godliness of our fathers, and by their possession we will endeavor to prove to the world that our religion is, in deed and in truth, the power of God. A holy passion for saving men had taken hold of him; he knew the awful sinfulness of sin; he believed in the infinite pity of Christ; he felt the almighty helpfulness of God; he saw in every lost soul the woes of hell or the bliss of heaven; and, being fired by such convictions, no wonder that you see him now as an Elijah rebuking Ahab and Jezebel, and again as John the Baptist on the banks of the Jordan, saying: "O generation of vipers, who hath warned you to flee from the wrath to come?" He lived much amid invisible realities. He was eloquent and mighty, in word and deed, because he endured as seeing Him who is invisible. Thus moved by the Holy Ghost, every word was vital, every sentence pierced the heart, and every truth ravished the soul with its melody. He once exclaimed, as he quoted those brave words of Bunyan: "If I was out of prison to-day, I would preach again to-morrow, by the help of God." "Brave old dreamer! nothing could dishearten thee; thou wert stronger than the world, the flesh and the devil, because of thy love to Jesus Christ and the work He gave thee to do!"

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IF we had more painful preachers in the old sense of the word, that is, who took pains themselves, we should have fewer painful ones in the modern sense, who cause pain to their hearers.—ARCHBISHOP TRENCH.

## BELIEF CONTROLLED BY THE WILL.

By W. C. Conant.

It is the common opinion that one cannot control his belief. But no less is it the common observation that every one does control his belief: in other words that, somehow or other, people usually believe what they wish to believe. And the importance of this paradoxical situation is the gravest possible. For, when we call upon the unbeliever to welcome the glad news of the Gospel, we find that the strongest motives to belief are frustrated by his conscious inability to believe at will, while the most cogent evidences of the truth are overpowered by resolute ability to disbelieve at will. The preacher who can here reconcile consciousness with fact and with every man's responsibility to believe the truth, can do a saving service that is needed for souls far and near.

The need is here crying and unsatisfied, for the reason that the cardinal fallacy in the case is a singular and a subtle one, resting on an illusion of fact which, though common to all minds, does not seem to have been noticed. The radical error, therefore, is not uncovered by exposing the obvious fallacies usually pointed out in connection with this subject. For instance: when people mistakenly conceive the will merely as volition—that is, deciding to do or not to do particular things—they are really in no error so far as conscious efforts of the will are concerned. They really know that however they may try to believe anything by being willing to believe it, or to cast out a belief by denying it, they find themselves as impotent to do either, as to lift themselves up in their own arms. Nor, again, do we reach the radical error practically, by showing that predominant inclination is the secret mainspring that transmits an impulse of its own through all the active machinery of the mind. However forcibly we may present this truth, it is scarcely possible to make it a matter of direct consciousness. The secret and subtle influence of the inmost will remains, therefore, unfelt. We are conscious only of habitually exercising reflection and judgment in which the understanding feels itself to be independent and even supreme, and defies all pretension of volition to control it. The critical point is passed without notice, away back in the very conditions under which we do our habitual considering and deciding; and that is so passed without notice, by every one of us, is what allows us to become thus sure of the absolute autocracy of the understanding in the realm of opinion. That critical point unnoticed is this: that among the innumerable questions, great and small, that everyone of us has to consider, not one in a thousand is really the subject of any willful predetermination or passionate prejudice of the will, and consequently it becomes a habit like second nature in us all, to accept facts and reasons as presented to us, with a ready docility that wears every appearance of absolute obedience. So accustomed are we to yielding this sort of passive submission to reason and evidence that we almost unavoidably come to believe that we do so because we cannot help it. But the truth is, that the thousand and one propositions presented for our consideration simply pass, *nem. con*, like routine matters in Congress, because they meet with no opposition or with no determined opposition. Who cares, indeed, if two and two do make four? Or if one's stocks are likely to fall, who would not even prefer to know it? Reason thus seems to command; but only seems, and that only when, and only because, its dictates cross no cherished inclination or prejudice, and, therefore, as is ordinarily the case, incur no veto from the despot will. A wink is as good as a nod from the sovereign. Where the will is either willing or indifferent, the understanding has things all its own way. Then, indeed, the understanding puts on imperial airs. And as that is nearly all the time, and in nearly every case, we really come to believe that the understanding is master. But let once the real master frown—then, with what "bated breath and

whispering humbleness" will the understanding submit its counsel! nay, oftener will obsequiously turn coat and bend all its dialectic ingenuity to make the worse appear the better reason! Thus, under the first real test of power—seldom though that may occur—it becomes plain, if you will observe it, that the usual seeming autocracy of the understanding is but a delegated authority, for common and subordinate affairs; whereas, in those matters of cherished inclination, which may be likened to high affairs of state, the understanding is at most an adviser, and commonly a subservient courtier or tool, of the sovereign will, of the secret inclination—of the man.

## PREACHERS EXCHANGING VIEWS.

*"We do not cook rice by babbling."*—CHINESE PROVERB.
*"The nodding of the head does not make the boat to row."*—GALLIC PROVERB.

### Church Choirs.

MR. EDITOR: You are so plain spoken in stating the grievance of the pew against the pulpit for its various offences, that I want your expression of the grievance of both the pulpit and the pew against the choir gallery. Last Sunday, though far from well, I was led by my sense of duty and my heart-hunger to go to church. The organ voluntary and opening piece occupied just 25 minutes, or one-third the time allotted to the entire service. Now, I am passionately fond of music, and their music was excellent in an artistic point of view. The soprano showed qualities of voice which are worth—I speak as an expert—from $1,000 to $2,000 in the market, and I am told that she gets that amount. The choir is qualified throughout to sustain her. But I was as much perturbed in spirit when this performance ended as Saul was before David began to play to him upon his harp. Nor was I soothed when the minister galloped through the Scripture lesson, as if it were a sterile country to be got out of as soon as possible, instead of pastures green in which we were to be leisurely led for feeding, and still waters by the side of which we were to lie down for a quiet moment's meditation. The good man was also constrained by lack of time, to repress all overflow of spirituality in the prayer, limiting it to a few points of petition, a mere sample-case of human wants, or inventory of religious desires, exhibited before the throne of grace. The sermon was accelerated, abbreviated and almost eviscerated by the effort to crowd 40 minutes' worth into 20. And all this because of that new Te Deum!!

I thought, perhaps, I was peculiarly out of sorts; but a glance at the congregation, some 300 in seats waiting for 2.000, convinced me that such service is not attractive to the multitude. Will you allow me to give, through your magazine, these simple hints to those having charge of worship:—

1. The masses of people do not appreciate extremely artistic music. By the selection of simple pieces an ordinary choir can do a better work in the way of satisfying ordinary people, than the most highly trained artists can when imposing upon the popular ear that which would, perhaps, meet their own finely educated taste.

2. Not one in a dozen of those who go to church go to hear the music. Little as we estimate the religous interest of the multitude, it is that alone which fills our churches. Assuming it to be anything else, and catering to the love of music, architecture, rhetoric or oratory, our church managers will be disappointed in the receipts. The "drawing power" of a church will be according to its ability to sooth heart-aches, give tonic to weak consciences, and eye-salve to dimmed hopes, to panoply fearful souls with the armor of definite, heaven-inspired thoughts. Where the music is held strictly subordinate to this gospel element, affecting it only as an accompaniment does a sweet voice, it is a delightful addition to the worship. But when it usurps any time or attention to itself, it will be felt by

nine-tenths of the worshipers to be an intrusion, and that, irrespective of its artistic excellence. A PASTOR.

## English Church Music.

Apropos of the above, the churches in England have greatly enriched their services in recent years by reforming them on the line suggested by our correspondent. While the cathedral worship has not gained by all the arts which the public purse can pay for, and from 20 to 50 persons may still be found on a Sabbath morning listening to the music which rolls under the grand arches, the ordinary churches are becoming crowded. There is greater use made in them of the chant, and such single chorals as the people can readily follow. Even the Scotch churches are made attractive to those who formerly sneered at their barren ritual, by the large choirs of volunteers who sit close under the pulpit, and render such music as a weekly rehearsal provides. Perhaps much of this improvement is due to the interest given by ministers themselves to this part of the service. Many of the clergy are qualified to take the seat at the organ, or write critiques upon Smart and Barnaby. And wherever this musical culture is possessed by those having charge of the churches the people are delivered from the thraldom of both the blundering "clark" and the talent imported from the opera. Our Theological Seminaries should provide instruction upon this subject; for, while all preachers cannot be made singers or players, any one possessed of ability to preach can become sufficiently acquainted with music to assume a judicious oversight of this important part of the worship.

## Pastoral Visitation.

Though there be divergent opinions respecting pastoral visitation, yet it seems to me that there ought to be only one opinion with regard to visiting those who have been recently bereaved, as well as the sick. In this article I wish to call particular attention to the importance and duty of every pastor calling upon those connected with his parish, who are passing through the unspeakable trial of the loss of near and dear relatives. It would seem that there ought to be no need of exhorting any pastor to the performance of such a duty; but an acquaintance with some examples bearing upon this subject has shown me that there is just occasion for reminding some of my ministerial brethren of this neglected obligation. There stand before my mind two instances relating to families which, within a few months, were sorely bereaved by the death of a member of each family. In one instance, an only daughter of about three years of age died, whose parents had joined the church a few months previously. Their pastor officiated at the funeral in a tender and expressive manner; but though the family lived but a short distance from the pastor, yet month after month passed away without the pastor's visiting that saddened home. To a friend the heart-broken mother expressed deep regret that her pastor had so painfully neglected them. Another member of the same church lost her husband during that pastorate, and the same pastor officiated. The sister naturally expected that her pastor would soon visit her, especially so because she lived near the pastor, and was on good terms with him; but months went by without seeing the pastor under the widow's lonely roof. She, too, was pained to think her pastor did not seem to care for her. Now, this pastor did not intentionally design to add grief to what was already a great sorrow, but he was simply thoughtless about the matter. It were far better to omit calling upon every other family, except the sick, than to neglect visiting very soon those homes where death has made bleeding wounds. By all means visit such ones, promptly.

C. H. WETHERBE.

## The Judgement Bible.

It is customary to designate particular translations of the Bible by sin-

gling out some marked peculiarity. Thus we have what are known as the "Breeches" Bible, from the rendering of Gen. iii: 7, where the word breeches was inserted in place of "aprons;" the "Treacle" Bible, from the rendering of Jer. viii: 22; the "Bug" Bible, from the translation of Ps. xc: 5, where the word terror is supplanted by "bugges," meaning "bogey" or spectre; the "Rosin" Bible, from the translation of Jer. viii: 22. The "Vinegar" Bible was so called from the substitution of vinegar for vineyard. The "Ears to ear" Bible, is indebted for its title to the omission of the letter "h" in Mat. xiii: 43. The "Wicked" Bible was so called from its omission of the negative particle from the Seventh Commandment. For similar reasons we have the "Wife Hater" edition; also the "Discharge," the "Standing Fishes," etc. Dr. W. Wright has given an interesting description of these and other curious editions of the Bible in the *Leisure Hour*.

May we not, for a similar reason, designate the new version of the Bible, now completed, the "Judgement" edition, from the fact that in every instance the letter "e" is inserted in the spelling of this word? For my part, I prefer the usual spelling, in this country at least, which omits the "e." Constructively the former is correct, but in these days of steam and electricity we ought to be inclined towards abbreviations. English orthography is bad enough at its best. It is not of much use to prescribe rules to govern it. It has a good deal of the free and independent American character in it. It may need curbing, but it certainly does not need any spreading out. It is the "spread eagle" spirit that needs to be kept within bounds.

Is the new version to be known as the "Judgement Bible?"

*Chicago.* (REV.) T. J. LAMONT.

## Practical Church Union.

The recent Congress at Hartford may or may not tend to bring the various denominations into closer fellowship and mutual helpfulness. But the people of a little town, not two score miles from Hartford, have got beyond theorizing on this subject, and have reduced it to practice. The Episcopalians were moved to make an assault upon the spiritual darkness of the place by putting into their church some beautiful stained glass windows, and to prepare the way of the Lord by laying a new carpet in the aisles. To accomplish this, they proposed to hold a strawberry festival and fair. The Congregational minister, hearing of it, urged his people from the pulpit to turn out in force, and prove that they were the leading Church by eating and paying for the largest amount at the tables. The Congregational choir was transformed into a glee club for the occasion, and entertained the guests with secular melodies, which, under the circumstances, were as worshipful as "Blest be the tie that binds," sung in the prayer-meeting. It is not an uncommon thing for the Episcopal Rector to attend the Congregational vespers, and for the two pastors to give each other an occasional vacation, by one assuming the entire pastoral work of both parishes during the other's absence. We have yet to learn of any Episcopalian who has become heretical on Apostolical Succession, or any Congregationalist who has been lured from his ancestral faith by Liturgical blandishments, because of the constant and intimate association of the two Churches. On the other hand, we never knew a neighborhood where a more intelligent and truly spiritual atmosphere prevails, or more generous devotion to all good works abounds. A VISITOR.

## The Revised Version of the Bible in the Sabbath-School.

The revised version, it seems to me, should displace "the common version" in the Sabbath-schools, at least, for the following reasons:

1. Because the elimination of many obsolete words and obscure phrases has made it *more intelligible* than the common version.

2. Because the advance in scholarship has made it a *truer* expression of God's thought than the common version.

3. Because the margins and appendix furnish the cheapest, concisest and best critical commentary—best because it contains not the opinions of one or two scholars, but the consensus of a congress of scholars.

4. Because, as it is almost certain in a few years to displace the common version, it is better that the memories and associations of children should be twined about the book which is to be the new "common version" of their manhood.

WILBUR F. CRAFTS.

### The Manuscript: A Correction.

My attention was arrested by the statement in the interesting article of Dr. Abel Stevens (HOMILETIC REVIEW, June), entitled, "Methodist Preaching: Old and New Style."

"The first Episcopal reading of sermons in the denomination was by Bishop Baker, who was consecrated as late as 1852; he was a scholarly and very devout man, but excessively diffident, and the people sympathized with his spirit and excused the innovation, especially as it had already been introduced somewhat extensively among the subordinate branches of the ministry in New England, where the Bishop began his career, and was a general usage there in other denominations."

The attention of Mrs. Baker, the surviving wife of the Bishop, who still lives at Concord, N. H., and is greatly loved and revered, being called to the statement, says, "That Dr. S. is mistaken; that the Bishop always wrote his sermons and committed them; then wrote a skeleton of the sermon upon a half sheet of paper, and kept simply that before him." The daughter in an explanatory note says, "I have no doubt father's manner of delivery may have led his audience to think he had the manuscript before him, for I imagine from what I remember and from what I have heard, that his elocution was tinged by the professor's chair."

This brief word is not written to support any theory as touching the best method of pulpit work, but as a matter of interest to others who, like the writer, may have been surprised at Dr. Stevens' statement.

CHARLES PARKHURST.

## EDITORIAL SECTION.

### SERMONIC CRITICISM.

*"Some men weave their sophistry till their own reason is entangled."*—DR. JOHNSON.

### Short Sermons.

No rule can be laid down as to the proper length of a sermon which will apply to all cases. Much depends upon the character of the sermon, the humor of the audience, and the circumstances of the case. One maxim, however, will apply with absolute truthfulness—a sermon better be *too short* than *too long*. It is equally certain that the majority of sermons preached are sufficiently over-long to weary the hearers and weaken the impression. Usually, a close observer of the attention and manner of his audience, may know when he has held them as long as they will profitably bear, and the sooner he closes his discourse, after he makes the discovery, the better for the impression it will leave, even if he have to omit a considerable part of what he had intended to say. But many preachers are either so obtuse in their observation, or so callous to impressions, as not to note, or at least not to heed, the unmistakable signs of weariness and uneasiness on their hearers, and spin out their sermon without sense or mercy. The writer, when he began his ministry, did not hesitate to preach in the morning from forty-five to fifty minutes, and thirty-five minutes at the second service, and he strenuously insisted on the expediency of so doing, in order to make thorough work. But fifty years' experience and observation have changed his views on the subject. For years now he has occupied the pew, and his sphere of observation has been a wide one, and among the great churches of our metro-

politan city. The result of his experience and observation is that, as a rule, ordinary sermons to be most effective should not exceed half an hour in the morning, and the second never exceed twenty-five minutes, bringing the whole evening service into an hour. Half the sermons we hear are impaired in their effect by over-length. In this age of intense activity and bustle and overtension, men's hearts and minds cannot be held for more than half an hour, even by the sublime truths of religion, dispensed by the most earnest and eloquent preacher. We are satisfied that there would be fewer absentees from our churches on the part of the religiously educated, if our preachers would reform their practice in two particulars: First, by making their sermons, prayers, singing and entire service shorter. Secondly, by adapting their sermons to the briefer space, making them simpler, more compact in form, more direct and earnest in address, more practical, pungent and evangelical in subject-matter. Whitfield used to say that the man who would *preach for an hour, would take the last quarter to destroy the good he might have done in the previous three-quarters.* Of course extraordinary preachers, on very extraordinary occasions, are exceptions, and should be at liberty to go on to such a length as they may think proper; but ordinary preachers, on ordinary occasions, should always remember that the worth of a sermon consists more in its breadth than in its length. S.

## An Abuse of Power.

Some preachers abuse their vocal organs, very much, while in the act of preaching, by an unnecessarily loud tone. They put a tremendous strain, not only upon their throats, but also upon their nervous system. And when this is done twice, and sometimes three times a Sabbath, it is not at all strange that, on Monday, they feel in a very limpsy and languid condition. Indeed, such a state of feeling continues beyond Monday, to some extent, even though it may not always be specially realized. Now, is it necessary for a preacher to use so much lung and lip power, as some do? Not at all, it seems to us.

But how can a preacher be really earnest unless he speak vehemently? Simply by manifesting such an interest as at once expresses itself in the eye, and the firm and fearless declaration of his message. A preacher may be intensely in earnest and yet deliver his sermon in a natural and unstrained tone. Every sentence is uttered in such a way as to convince the hearer that the preacher means just what he says. There is an avoidance of stolid indifference on the one hand, and a rasping, shrieking, ranting on the other hand. No one thinks of accusing Mr. Spurgeon, or Mr. Beecher, or Dr. Talmage, of a lack of earnestness whenever they preach. And yet neither of them abuses his vocal powers by over-passionate speaking. They confine the power of speech within the compass of safe endurance. Such ones feel more or less wearied, doubtless, after preaching; but it is a weariness which does not seriously drain the supply of reserved force, which stands ready to soon make good the recent expenditure of vital power.

Let a preacher be earnest by all means, but let him also manfully resist any temptation to raise his voice to such a key as must (of necessity) greatly weaken his vocal powers, and consequently impair his general health. Many a ministerial invalid might be a well man had he not abused his powers of speech. It is the absolute duty of every minister to use his vocal organs that they shall continue to serve him, and thus, the cause of Christ, as long as possible. And not only should this have reference to the act of public speaking, but also to a careful protection of the throat and lungs when about to leave a warm room for the open air. One may greatly abuse himself by simple neglect, or a want of proper attention to his needs. We owe a proper care of ourselves to both God and His people. Yet this is no plea for laziness.

W.

### Dare to Repeat.

Some ministers seem to abhor the idea of repeating, to any extent, in a sermon, what they have previously preached. They appear to think this a weakness. But the truth is, it is far from being a mark of weakness. Of course, there may be a needless repetition, especially of certain thoughts which are so superficial and plain that the most simple-minded can readily perceive them. And yet, even very plain truths may be repeated with moderate frequency, and with a good degree of profit, both to the wise and unwise. For it is true that the majority of people have very leaky memories. But little of the sermon that is preached on one Sabbath is remembered on the next. Indeed, by the time a preacher gets to the last division of his subject, three-fourths of his hearers cannot recall the first part of the sermon, much less give a clearly-defined idea of it. There are but comparatively few persons, who are accustomed to consecutive and close thinking, that can long retain much of a sermon. Hence it is an absolute necessity to substantially repeat, even in the same sermon, the leading thoughts it contains, if there be a definite and enduring impresssion made upon the minds of the hearers. In the first place, the text should be deliberately repeated at the time of its first announcement. Then, if it be intelligently, and therefore legitimately discussed, the hearer can be led to appreciate the text, and the truths and lessons growing out of it.

Then, too, if the sermon contain special divisions, let each division be carefully repeated. And when the second division is reached, repeat the first division in connection with it; and when the third division is reached, recall the first two, in conjunction with it. It is also of consequence that the main heads be repeated in concluding their general discussion. If this be done, in a clear and impressive manner, the hearer is quite likely to retain the leading thoughts of a sermon, even for months, and, in some instances, for years. It is a well-known fact that all successful lawyers make a constant practice of repeating the main points of their arguments, while addressing a jury. Again and again they remind the jurors of the evidence brought before them, and of the legal bearings on the evidence and indictment. It is only by vigorously repeating these things that the lawyer hopes to so impress the jury as to win his case. Somewhat similarly should the preacher present his sermons, even at the expense of appearing rather commonplace. At the same time, he should guard against laying undue stress upon thoughts that are perfectly apparent to the ordinary comprehension. His judgment ought to keep him from repeating stale platitudes. But if he have made any strong points, let him dare to repeat them.

### The Spiritual Element in Preaching.

A certain clergyman was mentioned to us, who failed to interest his congregation, although his sermons were remarkably biblical and spiritual. Listening to him, we observed that his sermons were biblical solely in the amount of Scripture quotations they contained. There was little pertinence of reference and application in his use of Scripture. The appropriateness of a single clause would lead him to repeat the entire paragraph in which it appeared, so that it lost its force as a clencher of his argument, or as the snapper on the whip of his exhortation.

So, also, what was apparently spiritual in his discourse, was really only the work of a very crude imagination dealing with spiritual themes; a manufactured sentimentalism: an enforced rhapsody of words, the meaning of which, we suspect, was not felt by the preacher himself. There was nothing in the sermon that touched the common conscience with its groveling sense of ill-desert, or ordinary "hungering after righteousness"; nothing that brought the promises of the Master into the worries and disappointments of every-day life. It was all addressed to an imaginary congregation of half-spiritualized creatures.

True spritual preaching is of the kind that gets hold of the spirits of tired, sinning, yearning, fearing men and women, and imparts some tonic to them. It brings the word of holiness against the grossness of our actual habits; the word of hope over against our real disheartenments; the word of truth as a challenge and conviction to the prevailing form of our doubts. The Spirit of Christ was not content with flying as an evangel through the sky; but came into a human body and tabernacled among men, even such as Zaccheus, and Peter, and Thomas. And the true spirituality of Christ's gospel is that which grapples most closely with humanity in its daily needs.

## HINTS AT THE MEANING OF TEXTS.

*The doctrine that enters only into the eye and ear is like the repast one takes in a dream.*

### Christian Culture.

SUPERNATURAL LIGHT.

*And God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink.* —Gen. xxi: 19.

I. HUMANITY NEEDS LIGHT.—1. *Physical.* (Matt. vi: 22.) The eye is formed for it; withheld, the capacity to see will soon follow. The light does not reach the waters of the vast Kentucky cave, and the fish are, in consequence, blind. The blessing or the bane may be very near; but, wanting light, we cannot enjoy the one or avoid the other. The soldier on the field of Waterloo, with his eyes scooped out by a sabre stroke, and piteously crying "water, water," is a sad picture of humanity.

2. *Intellectual.* For light to shine on the two worlds without and within, the heart of man is constantly uttering the horse-leech cry, "Give, give." Deprived of it, he will soon wander off, Hagar-like, into the wilderness of doubt and despair. False science "but leads to bewilder, and dazzles to blind." In the cold fogs of the valley, shadowy and distorted forms appear, a thousand questions call for answer, and perplexing mysteries for solution. If unable to climb the mountain peaks, where the sunshine bathes the landscape in beauty, learn the prayer of this outcast one, or asks humbly in the words of the dying Goethe, "Let us have more light;" and from his throne of light the angelic messenger will visit you, and dissipate your darkness as he reveals to you the all-wise God in whose light you may see light.

3. *Spiritual.*—"O who will show us any good?" "O that I knew where I might find him?" "Sirs, we would see Jesus." He is the light of the world. Fold back the shutters, unbolt the door of unbelief, and the light of the glory of God in the face of Christ Jesus will shine in upon your darkened soul. That great light struck down Saul in his career of pride and persecution, and extorted from trembling hand and lip the inquiry "Lord, what wilt thou have me to do?" That prayer was answered, and as the bodily blindness, so the spiritual was healed, and he went forth a living witness to all, "He revealed his son in me." Go in thy blindness to Him, as did Bartimeus.

II. GOD GIVES THE LIGHT.—1 *Creation.* "Let there be light, etc." "I form the light, etc.

2. *Providence.* "I will bring the blind by a way that they know not." Hagar, not accident, or blind fate, or cruel destiny, but the Lord was in that crisis of thine and Ishmael's history.

3. *Conscience.* "This light lighteth every man that cometh into the world." But the shadow of the fall is over it, and this light in man is darkness, and needs the light of the Word, and the illumination of the Divine Spirit.

4. *Revelation.* "Life and immortality are brought to light in the gospel." 2 Peter i:19; Ps. xix. 7, 9; Ps. cxix. *Passim.*

5. *Redemption.* The Lord Jesus is the "light to lighten the Gentiles, etc." In Him is the prophecy fulfilled. Matt. iv: 16. "I am come as light into the world." Creation tells us God is *strong*, Providence proves He is *wise*, Con-

science intimates that He is *just*, *Revelation* holds up its lamp, and allows all its radiance to converge upon the *Divine Redeemer*, who proclaims to all souls, "I am a just God and yet a Saviour.'

III. LIGHT IS BENEFICENT. — "She gave the lad drink." So with the Samaritan woman. Paul cured of his blindness, "straightway preached Christ in the synagogues." Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. Be a witness for Christ. "One thing I know, whereas I was blind, now I see."

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BURDEN BEARING.

*For every man shall bear his own burden.*—Gal. vi: 5.

*Bear ye one another's burdens*, etc.—Gal. vi: 2.

*Cast thy burden upon the Lord*, etc.—Ps. lv: 22.

The first text suggests Personal Responsibility, the second recommends Personal Sympathy, and the third teaches Personal Privilege.

Napoleon's escort in St. Helena opened their ranks and allowed a heavily-laden peasant the best and smoothest part of the road, because the uncrowned king had said, "Respect the burden, gentlemen."

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SELF-CONQUEST.

*He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*—Prov. xvi: 32.

Alexander the Great could conquer the world, but could not subdue his own passions. He killed his friend Clitus, and drank himself to death.

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HOW SPIRITUAL SEPULCHRES MAY BE EMPTIED.

(By Herrick Johnson, D.D., Chicago.)

*Lazarus, come forth.*—John xi: 11.

I. The human antecedents.

II. The Divine quickening.

III. The human consequent.

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## Revival Service.

THE GOSPEL AN OBLIGATION AND A BENEDICTION.

*Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*—Matt. xi: 29.

The Christian has something

I. To enjoy—"Rest."

II. To bear—"Yoke."

III. To be taught—"Learn."

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THE JEWS LOOKING AND LAMENTING.

*They shall look upon me whom they have pierced, and they shall mourn*, etc.—Zech. xii: 11, 12.

A glorious effusion of the Spirit will produce this effect upon a blood-guilty nation. Their mourning shall be

I. *Evangelical.* Text: They shall look upon me whom they have pierced, and mourn.

II. *Generous.* They shall mourn for Him—for their own sin, indeed—but chiefly in piercing Him.

III. *Exceedingly bitter.* "They shall mourn as for an only son, and for a firstborn."

IV. *Universal.* "The land shall mourn."

V. *Domestic.* "Every family apart."

VI. *Personal.* "Their wives apart."

What a mourning! When first "he came unto his own, his own received him not"; but "at the second time, Joseph shall be made known unto his brethren," amid the astonishment and tears of those who had so cruelly entreated him, "and the Egyptians and the house of Pharaoh shall hear the weeping."

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## Children's Service.

(By HENRY J. VAN DYKE, D.D.)

THE CALL OF SAMUEL.

1 Sam. iii: 1-10.

This beautiful and familiar story illustrates general and universal principles in the economy of divine grace.

1. *The power of hereditary influences.* The term "*total* depravity" does not refer to the *degree*, but only to the universal *diffusion* of moral corruption in the race and in the individual—no man or devil is as bad as he can be. All children are not born equally depraved. God visits the sins of fathers upon the children to the third and fourth generation, but He visits the righteousness of the

fathers to *thousands* of generations. Some children are sanctified from the womb.

2. *The efficacy of prayers.* No more beautiful example on record than this of Hannah. It is not exceptional. God has a father's heart. No prayer is more fervent and effectual than that of a parent for a child, whether before or after birth,

3. *The fact that God calls us in childhood.* The story of Samuel is typical. Religious susceptibility stronger in childhood than in maturer years, especially in children of believing parents. The great object of Christian education is to develop the seeds and germs of divine life implanted by the spirit in infancy. Samuel's whole life was determined when he was a baby. Appeal to the children of the covenant.

4. *Influence of the house of God in the education of children* ought to be used at the earliest possible period. Parents more timid than they need be about the behavior of little children in church and about the danger of disgusting them with public worship. Men slander their dead fathers and mothers when they charge their apostacy upon early religious training. A child properly governed at home will always behave in church, and delight to go there. They learn more in the house of God than we are aware of. The first impressions are the most lasting. Our best Christian men and women, and our best ministers were trained as Samuel was.

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## Cowards in Battle.

(By R. S. McArthur, D.D.)

*The children of Ephraim, being armed and carrying bows, turned back in the day of battle.*—Ps. lxxviii: 9.

Observe the special design of the psalm, as a whole. It is intended to warn Judah, to rebuke Ephraim, and to vindicate God in His selection of the former and rejection of the latter. This fixes our thought on Ephraim.

I. Notice the historical advantages of these men—"children of Ephraim": (1) This gave them the advantage of having had brave ancestors. Glance at their history. Joshua and Samuel were Ephraimites—noble sires; this a great honor; a correspondingly great responsibility. Blood is much; grace is more. (2) This gave them the advantages of a central location. After settlement in Canaan, Ephraim, numerous and powerful, occupied the central portion of the land. In its territory were Shiloh, with the tabernacle and ark; Shechem, with its holy and tender associations. (3) This gave them prominence and power. Power, a blessing or a curse. Ephraimites became proud and pretentious; during the time of the judges they exercised a sort of supremacy. But they were false to their great mission. They were leaders, and leaders in evil. Danger of leading and being led wrongly. "Being armed and carrying bows."

II. Notice the military condition of the people. (1) They were defensively armed. So is the Christian. (2) They were offensively equipped. Look at the meaning of the words. We have one offensive weapon—"the sword of the Spirit, which is the Word of God." (3) They were skillful in the use of their weapons. We must know how to use this one offensive weapon.

III. Notice, lastly, the cowardly conduct of these men. They "turned back in the day of battle." (1) They turned back. Weapons worthless if courage be wanting; courage is wanting if God be absent. "If God be for us, who can be against us?" Sin is weakness; courage needed to-day. (2) They did this in the day of *battle.* They betrayed their trust. Look at the history. Locate, if possible, the occasion. Shame on their cowardice! Learn the lesson. Beware of their conduct. Peter's fall. Cranmer's vacillation. (3) They brought disastrous consequences upon themselves. Merited doom. Sanctuary transferred. God's rejection secured. We need bravery. Dare to be like Joseph, Moses, Daniel, Paul, Luther, Bunyan. Alas! that in these evil days—days of spiritual declension—there is so little genuine heroism in the Church.

## LIVING ISSUES FOR PULPIT TREATMENT.

*"The Devil suits his temptation to every sinner."*—ROWLAND HILL.
*"Refrain not from exposing vice."*—AS-SAWADA.

### The "Social Evil" in London

*He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.*—Prov. xiii: 20.

THE recent revelations of the *Pall Mall Gazette* on this subject have caused intense excitement in London among all classes, and have startled the religious world. For ourselves, we are surprised only at the *particular forms* which the evil has put on, not at the extent and monstrosity of the social status as revealed in the *Gazette's* investigations and public fearless statements. After reading Von Oettingen's "Moral Statistik" (3d edition 1882), and an elaborate and able article in the *Bibliotheca Sacra* (Jan. '85), on the fearful growth of immorality and crime in Great Britain and Continental Europe (and the facts and statistics given by these high authorities we have never seen questioned), we were prepared for almost any revelation of facts in relation to prostitution and sexual criminality in London, Paris, Berlin, Vienna, Hamburg, or even New York. We refer our readers to our article on the "Fearful Growth of Immorality" (May No., p. 454), for facts and statistics in relation to London and the other chief cities of Europe, quite as startling and more grave, if possible, in their tenor than the present disclosures. We repeat a single sentence: "London has over 5,000 bawdy-houses and brothels, besides 40,000 girls who live alone. One-fourth of arrested persons are fallen women. There is *one harlot in London for every seven women!*"

Such astounding facts go to show that London society is corrupt as to the "social evil" to its very core: it is not sporadic: it is not confined to the aristocracy or to any one class, but the fearful social leprosy permeates society at large and threatens the very life of virtue in the world's metropolis.

The *Pall Mall Gazette*, which made these exposures, has been severely censured for doing it. After the "conspiracy of silence" on the part of the press was overthrown, every effort was made to intimidate it and to suppress it—by the press, by invoking the laws, by seizing the papers, and by refusing to admit them into the wonted channels of circulation — stopping subscriptions, from the Prince of Wales down, by bitter denunciations in Parliament, by efforts to suppress the sales of the paper by the city authorities, and by threats of Government prosecution for the legal suppression of the *Gazette*. But undaunted and strong in the assurance of the righteousness of its cause, and encouraged by the countenance and sympathy of eminent men, the editor defied the aristocracy and the Government with these ringing words:

"Instead of waging war against street boys let the authorities take action against the responsible parties in this business. If we have published anything obscene let them prosecute us. We deny that anything has been published by us deserving that censure, and we declare the authorities cowards or worse if they fail to proceed against us after having charged in open court that the *Pall Mall Gazette* was an obscene publication. * * * We reluctantly adopted this mode of publicity in order to arouse men to a just sense of the horrors existing all around them. Now, the more publicity the better. We are prepared to prove our statements. We can summon witnesses, from the Dean of Canterbury and the Prince of Wales, down to Mrs. Jeffries. We will put our chief informant and his assistants in the witness box. * * * Let those who do not wish to shake the very foundations of social order think twice before compelling us to confront brothel keepers with Princes of the blood, and prominent public men with victims of their lawless vice."

The tide is now turned. Many of the most eminent men in the kingdom, in Church and State, including the Queen, Gladstone and many others, rallied to the support of the pulpit, and made common cause with it. Mr. Spurgeon preached a masterly sermon commending the policy of exposure and denouncing in scathing terms the hideous vices brought to light. A committee, consisting of the Archbishop of Canterbury, Cardinal Manning and John Morley, the distinguished philanthro-

pist, was chosen by the *Gazette* to confidentially receive and consider and report upon all the evidences upon which the disclosures have been made, as much of it is of too indecent and revolting a character to be made public. The report of this committee was to the effect that the charges made by the *Gazette* were substantially warranted from the evidence submitted to it.

A mammoth petition, having half a million signatures, has just been presented to Parliament, praying for the reform of the criminal law bearing on the subject, and a new law, it is believed, will be enacted at the present session. As this was one of the chief ends aimed at by the *Gazette*, the good fruits of its course already begin to appear.

ORIGIN OF THESE HIDEOUS EXPOSURES.

The origin of the series of articles in the *Pall Mall Gazette*, which have caused all this stir and shocked Christendom, was in

"The arrest of a woman know as "Ma'am Jeffries" for the abduction of a young girl from Holland. She occupied one of the handsomest residences in Piccadilly, but is understood to have owned and used for her purposes some twenty other houses in various parts of London. In her residence the police seized a number of large and handsomely-bound volumes, in which she kept a regular debit and credit account of her business. The entries embraced hundreds of names from the most exclusive circles of London, and among them were several of well-known New Yorkers who visit this city nearly every year. The woman exercised the utmost care to secure the custom of only men of the highest rank or social position. No one could enter except as introduced by a person well-known to her. It is said that she would secure through her agents in various parts of Great Britain and the Continent—and she apparently had as many agents as Pinkerton, of the United States—young girls of thirteen or fourteen, of common parentage, bring them to London and put them in charge of the best masters, not only in literature but also in deportment. They were never allowed to go upon the streets except under the charge of a governess or maid, and when duly educated and refined they would be introduced to her establishment. If a rich patron happened to know of or hear of some girl of the lower orders in whose betrayal he did not wish to be known, the woman would send an agent, generally a female, to her, and by deception or persuasion only too often manage to secure her as a victim. Her books show that she was the intermediary, as well, for many women of good and even the highest social position. The exposure in this respect furnishes a shocking commentary upon the condition of morals in the "better circles" of the metropolis. The entries in her books go to show that she kept regular credit accounts with some of her male patrons, the amounts charged in some instances reaching thousands of pounds. Some of the entries show that she would temporarily rent one of her houses to such a patron, with furniture, servants and a skilled cook—an elegant and complete *entourage*, in fact. No money was paid by any patron directly. She would render her account to him at regular intervals, and he would send the amount due by messenger.

Hereupon the editor of the *Gazette* appointed a secret commission of four persons to make a thorough investigation and report. The chief of the editorial staff spent a month in these London infernos. He heard in these brothels, which have their own peculiar code of ethics, statesmen summed up and relegated to their proper places, and Judges and Queen's Counsels praised or blamed, not for their legal acumen or lore, but for their readdiction to unnatural crimes and their familiarity with obscene and debasing literature.

We give below the *Gazette's* own words when the hour came for the revelation:

THE LONDON SLAVE TRADE.

The report of our secret commission will be read with shuddering horror, and will send a thrill of indignant shame throughout the world. But the good it will do by its manifest and sickening revelations cannot fail to touch the hearts and arouse the consciences of all Englishmen. Terrible as is the exposure, the very horror of it is an inspiration. It speaks not of leaden despair, but with joyful promise of better things to come. We may excuse Cain, but we cannot ignore the dull, fierce smart and pain which must be felt by every decent man who learns of the kind of atrocities which are being perpetrated in cold blood in the very shadow of the churches, and within a stone's throw of the law courts. A veritable slave trade is proceeding in the very heart of London, a traffic more revolting and reprehensible than has disgraced civilization within the scope of history.

If these horrors are not abated they will be followed by a revolution strong enough to wreck the throne. We do not propose to interfere with vice, but to sternly repress crime.

The crimes we denounce are classified as follows:

1. The sale, purchase and violation of children.

2. The procuration of victims.
3. The entrapping and ruining of women.
4. The international slave trade in girls.
5. Atrocities, brutalities and unnatural crimes.

We have not space nor desire to go into the revolting details of this exposure, only sufficiently to give our readers a glimpse of the facts:

"A well-known member of Parliament, being interviewed by a Commissioner, laughed heartily when asked what he knew or surmised concerning the traffic in young girls. He said, 'It is true that they are obtainable at so much a head. I myself have procured a hundred at £25 each. The girls know what they are doing, and it is nonsense to call it crime. They know their purity is a realizable asset, and they are not slow to set a price.'

CONFESSIONS OF A KEEPER.

"A notorious panderer said to one of our Commissioners:

"'Fresh girls are constantly in request. A keeper knowing his business has his eyes open in every direction. His stock of girls is constantly getting used up and needs replenishing. Getting fresh girls takes time, but the process is simple and easy when one becomes used to it. Another simple way of supplying them for purposes of corruption is by breeding. Many professional women have female children which are worth keeping as merchantable property. When she was 12 or 13 years of age I sent my own daughter into the street. I have known a couple of little girls to be sold outright and shortly afterward bred and trained to become bad. Drunkards often sell their children with the distinct understanding that they are to enter establishments in the East End and be reared to an abandoned career. Fresh girls are always procurable; they are bred like mosquitoes, and I know of one street in Dalston where I could procure a dozen. . . . . .

"'I have myself gone into the country and courted girls in all kinds of disguises. After securing the confidence of a girl, I would propose a visit to London for the day to see the sights, a proposal rarely, if ever, refused. Arriving in the city I would take the girl to a restaurant, give her plenty to eat and drink, especially the latter, and take her to the theatre. After leaving the theatre, a visit to the restaurant for supper would be prolonged so that the last train would be lost. There being no other alternative, the girl would naturally accept the offer of lodgings for the night. After she had gone to bed the rest of the business would be managed by my client, who, upon taking possession, would pay me ten or twenty pounds commission. In the morning the girl, knowing herself to be ruined, and being afraid to return home, would gladly consent to enter a disreputable house.' He gave some terrible details of the devices resorted to in robbing the unwary of their senses, and then hurrying them off while in a stupor to houses of ill-fame. The most successful mode was for well-dressed women of bad character to lie in wait for girls, and on some pretext or other, strike up an acquaintance, invite them to partake of some refreshments; and dose their drinks. Doses of gin were generally useful, while a pinch of snuff thrown into a glass of beer generally kept the intended victim snug until she was beyond hope. Most of the girls are unaware of their fate until they find themselves entrapped. This was the chief means by which she kept her establishment full. The easiest prey she found were poor and pretty girls. She once went over a hundred miles after a school girl, and engaged her as a servant. She took the girl to the city and readily sold her for thirteen pounds. In her experience she found that drugged and ruined girls never knew what happened to them until the next morning. Then they would cry a good deal. In ninety-nine cases out of a hundred the victims were usually girls under fifteen, and when they realized their position they would abandon hope and lead a life of shame henceforth.

"It is estimated that more than 10,000 little girls in England are completely given over to a shameless life, and the practice of crimes, which are of too horrible a complexion to give them names. In houses kept by French, Spanish and English women in fashionable London, it is possible to meet Cabinet Ministers and other men of dignity and reputation. There is now walking the street a monster aged fifty years who has amused himself by decoying and ruining children. He was recently summoned before a magistrate charged with having debauched sixteen little girls, but investigation showed that fourteen of them were upward of thirteen years old, and he escaped the punishment he merited. In every case it was proven that his victims were all fearfully injured, and probably for life. Another brute made himself happy by enticing children into back-yards upon the promise of giving them sweetmeats. They yielded, unaware what was meant until paralyzed with fear and horror. Bagnios are recruited from Irish emigrant girls. Women professing to be Sisters of Mercy are used as decoys. They say that the Good Lady Superior sent them to meet the poor Catholic girls, and then follows the old story, snuff in the beer, and so on. The ruined girl may lock the door from the inside, but there are doors which open from the outside, door-frame and all."

These shocking disclosures come home to us in this country. London is not worse than Paris, and other Continental cities. There is good reason to fear that, substantially, similar practices prevail in New York, Chicago, Boston, Philadelphia, and other American cities. Is there no *Pall Mall Gazette* in

any of these great cities, to let in the light of investigation and publicity upon such an accursed traffic in human virtue—upon social crimes, equal to any that caused the overthrow of Sodom and Babylon?

## CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By Prof. J. H. W. Stuckenberg, D.D., Berlin, Germany.

### GERMANY.

#### PERSONAL RELIGION.

In the pulpit and in the theological and religious literature of Germany, the subject of conversion is not so frequently discussed as in America. From the time of Luther the Evangelical Church in the Fatherland has laid the emphasis on justification by faith. There have been periods when this faith was preached more as an intellectual possession than as a vital power; but even in times of spiritual quickening, it was faith that was emphasized. Then a living faith was viewed as including conversion and sanctification. It is on this deep and broad Pauline sense of faith that the devotional literature of Germany is based. This comprehensive view of the Christian life as a life of faith in its inception and development, gives unity and completeness to the discussions of the subject of personal religion. Such discussions become specially interesting when the fruit of profound scholarship, of sound exegesis, of historical research, and of personal experience. It is surely a favorable sign when theological professors in the universities recognize it as their mission to give vitalized truth, as well as logical discussions. Germany to-day has quite a number of professors who can be edifying as well as learned.

In *Studien und Kritiken*, 3. Heft, there is an article on "*The Essence of Personal Christianity*" (*Das Wesen des Persönlichen Christenthums*), by Prof. Dr. H. Weiss, of Tübingen. He regards the personal life of the Christian as the individual appropriation and realization of the grace and power offered in the person and redemptive work of Christ. The State into which the believer is thereby brought is a new one, is more perfect in principle than the old one, is created by God through Christ, and depends on a living union of the believer with Christ. As Schleiermacher says, "The individual whom the redemptive work of Christ affects must attain a personality which was not his before." The Christian state puts a man in a new relation to God, changes his heart, and puts him into a different attitude towards the world, particularly towards mankind. In principle, not in realization, the Christian is perfect. The new relation attained by the believer through Christ is frequently represented in a one-sided manner. Some emphasize its beginning, namely, conversion, but neglect other elements; others, however, ignore this beginning. So there are those who emphasize the ideal element, as the relation to God or the doctrine of justification, but neglect the life; while others lay the whole stress on the new life. Some regard religion too exclusively as communion with God; others too exclusively as a new relation to the world. Thus there is an exaltation of the inner illumination, or the practical realization of religion, or emotion, or personal progress, or social duties, while other factors are overlooked. From the rich discussion, all tending to bring out the Christian life in its completeness, I select a few hints on the believer's assurance respecting his Christian state. What certainty have we that we are truly Christians? In the life itself this assurance is given. Whoever has gained a spiritual life so new, peculiar and decided as that of the Christian, cannot remain in doubt as to the grounds of its genuineness. There may, indeed, still be times of doubt, especially so long as this life has not yet attained maturity, or when specially weak and subject to conflicts. There are theologians who question the possibility of knowing that one is in a state of grace. But since this life itself springs from this grace, it gives us the certain assurance of the presence of this grace. The Christian life must be lived, it is not a mere theory; and in living it there is the unmistakable evidence of its genuineness. Certain conditions must of course be complied with if this certainty is to be attained. Faith, based on Scripture, the sacraments, and communion with believers, is essential; also the peculiar experience in prayer and in the communion of the soul with God; lastly, the proof of the life itself is necessary. Where these conditions are found, the Holy Spirit, without which there can be no assurance of salvation, will not be wanting to the Christian. But if any of these conditions is attended to disproportionately, there will be unhealthy tendencies. One-sided prominence to reflection (doctrine) promotes a false churchliness; one-sided communion with God tends to mystical spiritualism and separatism; one-sided attention to practice leads to practicalism or moralism. A healthy all-sided Christian development is necessary for the attainment of Christian assurance. The healthy spiritual life may be designated as an experience on earth of eternal life, of which it is a pledge. The spiritual quickening here is an earnest that we are destined for communion with God in glory. The personal state of the Christian on earth, having its origin in the divine life, conditioned by the revelation of God in Christ, and revealing in sinful humanity the powers of the divine eternal life, is the best apology for Christianity, and also the most conclusive proof that the Christian life begun here will be completed in heaven. The author

closes with the statement: "Theology is not mere anthropology, nor is it merely an empirical guide for the attainment of eternal life: but it is a testimony of the highest truths concerning God and man, and of their union in Christ; a testimony respecting the way prepared by Christ, and respecting the completion of humanity in God and in His kingdom."

HISTORICAL AND BIOGRAPHICAL.

The reformation is still one of the most fruitful subjects in theological literature. New books on the leading reformers (particularly Luther) and their work are constantly appearing. To the centennial anniversaries of Luther and Zwingli, that of Bugenhagen (born June 24, 1485) is added this year, and a number of brochures on his life have recently appeared. The present energy of the Ultramontanes, and the conflict between the State and Catholicism, heighten the interest in the literature on the Reformation. Among the more important of late works is a book by L. Keller, on "*The Reformation and the Earlier Reformatory Parties.*" He traces the reformatory movements in the various sects before the Reformation, and shows their relation to it. Instead of directing attention solely to the principal factors in these movements, as is so often the case, he aims to give also a view of the religious and moral life of the people.

Next to the Reformation, *Pietism* is receiving special attention. In his first volume on "*The History of Pietism,*" Prof. A. Ritschl discussed the origin and development of Pietism in the Reformed Church; of the second volume, devoted to Pietism in the Lutheran Church, the first part appeared recently. In discussing its origin he shows the influence of the mysticism of mediæval Catholicism, particularly on Arndt. In his "True Christianity" there are marked traces of the influence of Tauler, the German Theologian, and of Thomas à Kempis. A full account is given of Spener and Francke, their relation to the Lutheran Church, to the sects, and to the mystics. Gottfried Arnold is regarded as the representative of mystical indifferentism, and as preparing the way for Rationalism. The close of the first part is devoted to the Pietism which had its centre in Halle; in the second part, Pietism in Wuertemberg is to be discussed.

Prof. E. Sachsse has also published a volume on *The Origin and Nature of Pietism*, embracing the period from 1670 to 1705. He found valuable new material for his work in the archives at Frankfort. He describes the condition of the Church after the thirty years' war, Spener's and Francke's activity, and the persecutions to which they were subjected, the various fanatical tendencies into which the movement degenerated, and the general effect of Pietism throughout Germany.

Various addresses and numerous articles have been devoted to the memory of *Prof. Dr. I. A. Dorner.* Whether we agree with him doctrinally or not, no one questions that in his death theology has sustained a serious loss. Those who enjoyed his personal friendship were impressed as much with his deep earnestness as with his profound scholarship. Of his many-sidedness his learned works give no adequate idea. He was a great ethical character, to whom no moral or spiritual or intellectual interests were foreign. He felt, in all their depth, the conflicting tendencies of the age, and tried to harmonize them. He belonged to the Middle Party in the Church, and tried to become a mediator between religion and modern culture, between theology and philosophy. Dorner was a grand character, schooled in the severest conflicts of philosophy and theology, tempered by family affliction and personal suffering, and evincing, amid all, a calm, resigned, conquering faith. In the *Studien und Kritiken*, 3. Heft, there is an article on his theological views, by his son, Prof. Dr. Dorner, of Wittenberg. He calls attention to the fact that the scholarly and practical activity of his father must both be considered in order to form a correct view of him. It was his father's conviction that theology must be brought into intimate relation with life; and so, like his great teacher, Schleiermacher, he tried to unite the consideration of the great theoretical problems with practical life. This practical element is generally overlooked on account of his eminence as a speculative theologian. The scientific and the ethical were harmoniously blended in him. Being intent on the union of theology and philosophy, he followed with interest, till the close of life, the development of the latter. Besides Schleiermacher, he was most influenced by Hegel. Fundamental for his theology is the thought that in the personality of Christ both the religious and the moral ideal of humanity is realized. He held that the idea of morality and of God, innate to reason, attains its perfection in Christianity. The Christian religion cannot be demonstrated into the human mind without faith; but where there is faith its contents can be proved in harmony with reason. Spiritual truth has a self-evidencing power. Christ is the centre of the religio-ethical history and the head of humanity. The revelation in Christ can be made effective only by becoming a matter of personal experience. Historic faith, whether depending on the authority of the Church or of Scripture, is only propædentic to living faith. No faith is perfect except that which inwardly appropriates the Gospel as the power unto salvation, and as the truth, and which becomes the basis for a new being and for a consciousness of divine sonship. That which is objective to us must be experienced by faith. All religious and all ethical truth is to become an inner possession. He, however, held that God as revealed in Christ—the foundation of theology—is not merely an object of experience, but also of scientific inquiry, and his whole speculative power was devoted to the

formulation of a satisfactory theory of the Divine Being. The doctrine of God contains the principles from which religion and morality spring. It is the province of theology to establish, as scientifically certain, what faith experiences as true. To Dorner, God is not merely an idea, but He is living, active, personal. The ethical he regarded as a union of righteousness and love, and laid as much stress on it as on the dogmatic element in religion. He saw ethical processes in history, in personal development, in faith, and in our entire relation to spiritual objects. He gave great prominence to the material principle of the Reformation, namely, justification by faith. But Scripture, the formal principle, he held, is also necessary; it is the source of the material principle. Scripture gives us an historic representation of the person and activity of Christ, and of their effect on those with whom He came in contact. Without this historic basis justification would be without a reliable foundation. Prof. Weiss said of Dorner: "Justification was the soul of his theology; that faith, namely, which assuring us of eternal salvation, is the lamp which guides us in the pursuit of knowledge, and becomes the energy of a new life." Dorner regarded Christianity as the final and absolute religion, to which all other religions point; and all truth in other religions is recognized by Christianity. As a theologian he tried earnestly to appreciate views differing from his. A zealous advocate of the freedom of theological thought, he opposed the tendency to judge of character or the personality according to the theological school to which a man belongs. Earnestly desiring the union of all believers, he was a warm friend of the Evangelical Alliance, and of the Prussian United Church. He looked to an increased activity on the part of the laity for a revival of religious life in Germany. He held that it is the great aim of training in the Church to develop a free Christian personality. The truth can be trusted to accomplish its work in the soul. Christian truth makes the believer like Christ. As in Christ, so in the Christian there is a union of the divine and the human; but in Christ this union is original, in the believer it is derivative.

MISCELLANEOUS.

The liberal tendency has lately lost some of its most prominent men, as Prof. Biedermann, of Zurich, Dr. Schwarz, of Gotha (author of a book on "The History of Modern Protestant Theology), and Prof. Schenkel, of Heidelberg. The last named died May 19. He formerly acted with the more positive theologians, and as late as 1858 his name was associated in religious movements with men like F. W. Krummacher, Nitzsch and Tholuck. He was Dean of the theological faculty at Heidelberg when that faculty gave an opinion which led to the removal of Rev. Dulon, in Bremen, on account of liberal views. He was born Dec. 21, 1813, in Switzerland; became the successor of his teacher, Prof. De Wette, at Basel, in 1849; was called to Heidelberg in 1851 as professor of theology, director of the seminary, and first university preacher, and remained there till his death. He took an active part in ecclesiastical affairs in Baden, and for awhile was very influential; but he lost his prominence and lived to see the influence of the theological faculty at Heidelberg wane. The Protestant Association, in whose formation he took a very prominent part, has also lost in power. His work which is best known, and which also aroused most opposition, is "*Das Charakterbild Jesu.*" Among his other works is a very voluminous one on "Dogmatics, from the Standpoint of Conscience," and a work in three volumes on the "Essence of Protestantism." On May 13 another liberal theologian died, Prof. Dr. B. Pünjer, of Jena. He was born June 7, 1850. His specialty was the philosophy of religion, and he was the author of a work in two volumes on "*The History of the Christian Philosophy of Religion since the Reformation.*" Since 1881 he published, in connection with other scholars, a valuable theological annual entitled, "*Der Theologische Jahresbericht.*"

Besides Switzerland and Germany, Holland has also lost an eminent leader of liberalism, J. H. Scholten, since 1843 theological professor at Leyden. He was born at Bleuten, Aug. 11, 1811, and died at Leyden, Apr. 10. He was the author of numerous theological works. His scholarship and philosophical acumen gave him great influence over the educated. His intellectualism led him into rationalism; he, however, opposed that individualism in the Church which wants to break with the historical development of the past. Scholten sought to make what he apprehended as rational in Christianity the basis of the harmony of religion with science, philosophy and modern culture in general. For thirty or forty years he stood in the front rank of liberalism in Holland, and his translated works also gave him influence in Germany.

Two volumes have appeared in Paris on the *Life and Correspondence of Adolph Monod*, "*Monod, Adolphe, Souvenirs de Sa Vie, Extraits de sa Correspondance, avec un Portrait.*" The first volume contains extracts from his letters and journals, together with a brief sketch of his life. The second volume gives letters, which refer chiefly to his activity as pastor and professor.

Rev. J. R. McDougall, pastor of the Scotch Church, Florence, has prepared the Report of the Free Christian Church in Italy, for 1884. Of special interest is the account of the efforts to form a confederation or union of all the evangelical churches in Italy. The work of evangelization has been seriously hindered in that country from the fact that the different denominations did not co-operate. Besides the Free Italian Church, there are Waldenses, various Baptist bodies, Wesleyans, Methodists, and other Protestant churches. The Italians, familiar with the unity, compactness and perfect

organization of Catholicism, are prejudiced against Protestantism thus disunited. Vigorous efforts have lately been made to bring the various evangelical denominations nearer together. The preliminaries for the union of the Waldenses and the Free Italian Church have already been agreed on, and it is hoped that during the year the two churches will be united. Perhaps the various Baptist bodies can also form a Baptist union, and the Wesleyans and Methodists a Wesleyan or Methodist union; or it may be that all the evangelical churches can form a confederation. Much has, at least, been gained by showing the evils of disunion, and by creating a desire for entering into more fraternal relations. Believers generally will echo the sentiments of Rev. McDougal when, in speaking of the union or confederation of believers, he says: "Our great desire is to reach, by either plan, the greatly desired union of the missionary efforts in Italy. What a blessing to the world this would be at the present time! What could be done in Italy might as readily be accomplished in China or Africa. The Church of Christ is now brought face to face with the problem of the world's evangelization. Her wealth and energy, consecrated to the Lord, are able to overtake this great work. What an honor it would be for Italy to lead the way in this blessed enterprise by setting the example of the subordination of denominational feelings, to the great aim of united Christian effort for the ingathering of the heathen to the fold of Jesus! That which was practicable here might be carried out all over the world!"

## A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. Sherwood.

### GREAT BRITAIN.

*British Quarterly* (July). Among the notable articles in the present number we name "The Coptic Churches of Egypt," "The Admissions of Agnosticism," and "The Revised Old Testament." The last is very different in spirit and appreciation from Prof. Brigg's pretentious and severe article on the same subject in the *Presbyterian Review*. The paper on Agnosticism we shall refer to again. The first paper is one of great historic interest and value, going back to the origin of the Coptic Church and tracing its history very intelligently down to recent date. From the Edict of Theodosius (A.D. 379) to the Arab Conquest 641), the State religion of Egypt was Christianity. This early Egyptian Church is, indeed, the Coptic Church, though it was not known by this name till the decision of the Council of Chalcedon (451). By their adhesion to the Nicæan definition of the single nature of Christ—that "Christ being made man is one Nature, one Person, one Will, is also God the Word, and at the same time Man born of the Virgin Mary; so that to Him belong all the attributes and properties of the Divine as well as of the human nature"—the Copts subjected themselves to prosecution and isolation, and, sharing in none of the changes and developments of the other churches, preserved in their scanty and neglected community, unchanged for fifteen hundred years, the ancient tradition and practice of the fifth century. Their implacable hatred of the Greeks, or Melekites (*i.e.*, "Royalists" or Church and State men), induced the Copts, or Jacobites (*i. e.*. followers of Jacob of Odessa, the leader of the Eutychians), to throw themselves into the arms of the Arab conqueror, when he invaded Egypt in the seventh century; and though their shameful surrender at first procured them a considerable measure of toleration, they were not long in discovering how fatal a blunder they had committed. There is something very heroic in the constancy of this people to the faith of their forefathers. The Copts combine the language of the Pharaohs with the alphabet of Alexander; and they use the two to express the dogmas of the primitive Christian Church, unchanged since the fifth century. No more extraordinary combination can be imagined; none fraught with associations of a more moving nature. A people of the race of the Pharaohs, speaking the very words of Rameses, writing them with the letters of Cadmus, and embalming in the sentences thus written a creed and liturgy which twelve centuries of persecution have not been able to wrest from them, or to alter a jot, are, indeed, a people worthy of more than a passing attention. The time is coming when the Copt may have a chance of rehabilitating the character he has been losing for so many centuries. Persecution has ceased of late years. The descendants of Mohammed 'Aly have favored their Christian subjects, and raised them to some of the highest posts in the country; there is even a Coptic pasha. Besides this, the Copts themselves are beginning to wake up to the necessity of education, and their schools are undergoing a gradual process of reform which was much needed. We may hope before long to see the good results of the spirit now being developed among the younger Copts, though it will take time to eradicate the fruits of prolonged subjection. At present there is no doubt that the coldness with which travelers like Lane and Klunzinger have looked upon the Copts is natural, and the neglect which has befallen their singularly interesting community is not so surprising as it would at first seem. But in future years we may hope to find them deserving of sympathy and respect as much for themselves as for their history and antiquities.

*Contemporary Review* (July). "Catholicism and Historical Criticism," by Principal Fairbairn, and "Mind and Motion," by G. J. Romanes, F.R.S., are very readable papers—indeed, the

former is one of great ability and discrimination. Cardinal Newman has affirmed that the ultimate question between Catholicism and Protestantism is not one of history or individual doctrine, but of first principles. He is right, only his principle, whether the Church be or be not a continuous miracle, is not primary enough. A miracle by becoming continuous ceases to be miraculous; a supernatural which has descended into the bosom of the natural becomes part of its order, and must be handled like the other forces and phenomena of history. Below the question as to the Church lies this other and deeper—What is God? and what His relations to man, and man's to Him? or, How are we to conceive God, and how represent His rule and redemption of man? It is this radical issue which gives living interest to ancient controversies, lifting them from the noisy field of ecclesiastical polemics to the serener heights of spiritual and speculative thought. And this forms the subject of this able discussion. There is abundant evidence that the Coptic monks spread themselves over the deserts to the confines of Egypt, and the great oasis of El-Khârgah tells the same tale: So little has been done to investigate these extensive remains of the remote Christian antiquity of Egypt, that people may be forgiven if they fancy that a Coptic convent contains nothing of interest beyond its associations. The cursory examinations of a few travelers, notably of the Rev. Grenville Chester, showed, however, that no little antiquarian interest was to be found in some of the monasteries; but it is only recently that the publication of Mr. Butler's exhaustive volumes have shown the English reader how full of interest and beauty a Coptic church may be. Mr. Butler's book deals chiefly with the churches near Cairo and in the Nitrian desert; he had not the opportunity to carry his researches as far as the monasteries of Upper Egypt; but as far as he had been able to go, he has exhausted the subject. Nothing more thorough and complete in the elucidation of Eastern Church antiquities has ever been published. Mr. Butler has described the architecture, the furniture and pictures, the utensils, vestments, and the ceremonies and legends, with a fulness and learning that are worthy of the highest praise. His book, with its beautiful illustrations, is a treasure-house of information, pleasantly conveyed, upon the early architecture and ritual of the Christian Church as preserved in Egypt.

## PRACTICAL ASTRONOMY.

By ROYAL HILL.

SEPTEMBER 1st, 8:30 P. M. The Zodiac constellation which is before us this evening, as we face the south, is that of Sagittarius—The Archer. It is about one-quarter of the way up the sky, and is well marked by seven bright stars, forming a pentagon, and one of the most symmetrical figures in the heavens. Above this is a curved line of stars, now exactly on the meridian; the principal figure of the constellation, the pentagon, having passed three-quarters of an hour to the west. Sagittarius marks the place of the sun between the 16th of December and the 18th of January, the sun passing just below the lowest point of the curved line of stars on the first day of the year.

A very conspicuous star which we have not hitherto noticed is now within half an hour of its meridian passage, about two-thirds of the way up from the horizon. It is Altair, of the 1st magnitude and the principal star of Aquila—The Eagle. Two fainter stars occupy positions on each side of it in a nearly vertical line. Above Altair and nearly overhead is the brilliant Vega, whose ascending course in the sky we have been watching for several months. It is now, however, about three-quarters of an hour to the west, and we shall henceforth see it as a descending star. At the same distance to the east, and still in the ascendant, is the distinctly marked figure of Cygnus—The Swan, its brightest star, Arided, or Deneb, for it is known by both names, being still higher than Vega; that is, at its meridian passage it will pass still nearer to the zenith.

Turning to the north, we see the Great Dipper, now half way down in the northwest sky and opposite to it in the northeast we see that constellation which by its rising in the evening hours, marks the approach of the fall of the year. It is Cassiopeia, its zig-zag line of stars being well known as The Queen in her Chair.

Arcturus still shines in the west, and low in the southwest may yet be seen Antares, the red star of the Scorpion, it being within an hour and a half of its setting point. Above it is the Cross of Ophiuchus which stretches its length horizontally across the southwestern sky.

The small diamond or lozenge shaped group of stars a little to the east of Altair marks the place of The Dolphin. The solitary bright star seen high in the southeast, about two hours east of Altair, is Enif, the first star to rise to view of the large constellation, Pegasus.

The Milky Way is a very conspicuous feature of the heavens at this time of year, when the moon is absent from the sky. It stretches over our heads in a mighty arch, one end resting on the horizon in the southwest between Sagittarius and the Scorpion, and the other in the northeast below Cassiopeia. That part near Sagittarius is the brightest, though not so continuous as the wide belt that stretches up from Altair between Lyra and the Swan. From thence it passes through Cepheus, and mingling with the stars of Cassiopeia, disappears in the northeast horizon. In the wide belt between Altair, Lyra and Arided, the smallest opera or field glass will exhibit countless numbers of small stars scattered almost like dust on the floor of the heavens.