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THE HOMILETIC REVIEW.

VOL. XIV.—JULY, 1887.—No. 1.

REVIEW SECTION.

I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. V.

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

THE limitations of the question are too conspicuous to be wisely ignored. It confines itself to a particular phase of skepticism—the modern—and to the possibilities of a particular agency in its counteraction—the Pulpit. It suggests a problem of expediency solely. It asks not whether the Pulpit ought to attempt the work indicated, for that is assumed—but only how it may best accomplish it.

To this as the best antidote to skepticism it is obvious to suggest "holy living." "His words were thunder, his life lightning," said Basil's epitaph. We believe in the efficacy of lightning and instinctively turn to it as the normal extinguisher of evil. But the answer is scarcely legitimate; for holy living, however powerful in itself and however certainly the duty of the preacher, is not the function of the Pulpit at all.

Nor is it much more helpful to suggest the "preaching of the Gospel" simply as the desired expedient; for that is the only function of the Pulpit; relinquishing which it would no longer be a Pulpit. There used to be a regular Saturday advertisement concerning a certain church in one of our cities stating that "the pastor" would "preach in the morning," and that there would be "a *Gospel* service in the evening"—the seeming antithesis contributing much to the merriment of the profane. It is, of course, true that the "preaching of the Gospel" is the divinely appointed antidote not only for modern but for all skepticism, and for all other forms of evil as well. But the phrase is too comprehensive and flexible to meet an inquiry so specific as that here propounded. We still ask *how* to "preach the Gospel" so as best to reach the end indicated. "The Gospel according to Matthew" differs materially from the

"Gospel according to John." The "preaching" of Peter at Pentecost is quite unlike that of Paul before Agrippa. The "Gospel" as delivered by Paul to the Jews at Antioch, to the Greeks at Athens, and to the Romans in his great epistle, takes on successively and designedly new phases. It seems, indeed, to have been this marvelous power of self-adjustment, reached through rare culture, sagacity, and versatility that fitted him rather than the impetuous but more clumsy Peter, to be the Apostle to the multiform Gentiles. He was a "chosen vessel" of Him who had before noted the sagacity of men in providing "new bottles" for "new wine." He notably exemplified that characteristic of a "scribe" "instructed unto the kingdom of Heaven" to which our Lord referred in connection with his own unique parabolic method—he brought "forth out of his treasure things new" upon occasion as well as things "old."

Paul never dwarfed nor "hid" the Gospel, nor consented to "another Gospel," even at the hands of an angel from Heaven; but he sometimes "changed his tone," his "dialect," or his method of intellectual approach to meet present emergency. Doubtless a modern "scribe" may study and practice like dexterity in the adjustment of specific means to specific ends in like emergencies. Such an emergency being supposed to have arisen through the "influence of modern skepticism," how, if at all, may pulpit methods be most wisely modified to meet it? This is the question, and it seems a legitimate and pertinent one.

Before discussing it directly, it is well, especially in consideration of the views here to be expressed, to renew a *caveat* already distinctly uttered or inevitably implied in the language of preceding articles in this discussion. It would be madness to make unlimited application of arguments in favor of pulpit discussion of skepticism, as if there were some new Vincentian canon requiring that what is to be done at all, must be done "always, everywhere, by everybody." On the contrary, there is abundant room for caution.

1. *As to place.* There is surely no need to "counteract" the "influence" in question where it does not exist. Doubtless there are such sequestered regions; restful oases, whose quiet pools are unvexed by "winds of doctrine" and unchoked by drifting sands of doubt. Agricultural districts are less liable to the invasions of skepticism than manufacturing towns. There seems some sedative, if not narcotic, influence in the smell of the earth that tempts men to labor stolidly, sleep soundly, study little, and speculate less. There are perhaps isolated villages, unwilling to awaken into this new and vexatious day—haunted it may be by loquacious ghosts, but not by scoffing lecturers or journals. To such places this discussion has no relation.

2. *As to time.* Here also discretion ought to have a place. "Too much is not enough." There are seasons and moods in common thought. Brilliant review articles, startling deliverances from eminent

men, local influences of divers kind bring waves of feeling and discussion that afford opportunity for wise comment from the pulpit. Nehemiah's men were equipped with a sword as well as a trowel; but they did not intermit their work to brandish the sword against imaginary foes, nor leave the wall to seek a skirmish with real ones. They did not need to. Their work was itself a perpetual challenge, and must endure perpetual assault. Paul cautioned Timothy to "*stand guard* over that which was committed to his trust," and assured the Ephesians that it would be a victory if, by "help of the armor of God," they should be able to "stand." Skepticism is by its nature invasive; it "works in darkness," but it works aggressively. Incessant spurring forth in ostentatious and distant crusade may lead to ecclesiastical Quixotism. But the "depths of Satan" are profound, and his "devices" abundant; and he who is "not ignorant" of these will find times at home when he may "fight not as one that beateth the air."

3. *As to preacher.* A well-flung stone from David's hand found the soft spot in Goliath's forehead. It does not follow that every youth is a David, or that every stone from his hand will be well flung. The ostentatious announcement of discourses to "answer Huxley" or "annihilate Darwin" on the part of novices, who have nothing in common with David—not even the "smooth stone"—except only his smooth chin, are at once ludicrous and sorrowful. The sorrow, however, touches a deeper chord than might be at once suspected. It is not in discussing skepticism alone, but in dealing with the tremendous and delicate issues of theology itself, that such sciolists force one often to say, "Sir, thou hast nothing to draw with and the well is deep."

Paul counted it a serious matter to be "put in trust with the Gospel," and gave special caution concerning "novices," who being "lifted up with pride" might "fall into the condemnation of the Devil." Our Lord, out of thirty-three years of life, allowed thirty to elapse, after the Jewish manner, before beginning his public ministry. His interview with the doctors at twelve years of age might have opened a brilliant career as a "boy preacher," but he went back to his parents and was "subject unto them" instead. Perhaps a little more protracted boyhood at home, and a little longer seasoning in actual life among men, might prepare the way for a more intelligent grappling with great themes in the seminary, and a wiser and more effective ministry beyond it. Perhaps the churches in their greed for brilliant blossoms have been robbing themselves of ripened fruit. The Apostle speaks of those who have "*purchased* for themselves a good degree." One does not suspect a mercantile meaning. The laurels of science are fairly and not too early won: degrees in theology are now secured more speedily and otherwise. Skepticism hesitates to send any but a proved Goliath into the field. We are content with possible Davids, with or without a sling.

It is not to be hastily concluded that all these will prove unequal to

the occasion. Many a young preacher has detected a "soft spot" in the skeptical harness and planted a stone there. None can afford to be absolutely indifferent to the incessant challenging of "the armies of Israel," and few need fail, in the exercise of modesty, patience, and vigilance to detect lurking fallacies, expose ungrounded assumptions, or otherwise do good service against the foe.

Proceeding now to the discussion of the proposed question itself, it will be natural to ask

I. *What is there in the nature of modern skepticism, or in its relations to social or intellectual conditions, that entitle it to new or special treatment from the Pulpit?* It will be observed that we speak now of "counteracting the influence" of skepticism. They did not speak so mildly in pre-Reformation times. Skepticism was then reckoned a thing not to be "counteracted," but extirpated, and that conclusively, by extirpating the skeptic. Men received and carried their religious tenets as the express companies now transport commodities, in sealed packages, "contents unknown." The "right to inquire" was denied. Was it not "reason" enough "for the faith that was in him" that one's head was thereby kept safely on his shoulders?

Then came Luther, the "great questioner of things established." He appealed from the Pope to the Bible. He insisted that the "Bible which taught freedom should itself be free," and accordingly gave it to the people, to be read by "every man" in his "own tongue wherein he was born." He not only revolted against human absolutism in religion, but set the fashion of revolt. A fashion, which having been well followed, has precipitated those movements toward democracy in politics, the voluntary system in religion, and freedom in the public discussion of all great questions, by voice or pen, which we are accustomed to associate with the idea of Progress, but which Rome still comprehensively anathematizes as Heresy—reckoning them as variant phases in their respective spheres of Modern Skepticism itself. This is not true; but it is the shadow of a truth. Luther's hammer-strokes at the door of the Castle Church in Wittenberg were a challenge to usurpers in all realms. Henceforth men were to believe not as children, because they had been told; but as men, because they had found the things told them to be true. Out of this prolific idea have sprung many thrifty and still growing corollaries deeply significant in this connection. Among them may be noticed

(a) *The developing sense of individualism in Christianity.* Luther maintained, on the authority of "Scripture and Reason," that men become Christians through faith alone. They cannot then have been foreclosed into Christianity, anterior to faith, by geographic and genealogical conditions, nor by physical manipulation. They are not born Christians, but must be reborn to become so. And in this rebirth they

must come forth, as Lazarus did from the tomb, in response to an individual call. This leads to

(b) *A clearer conception of intelligence and freedom of choice, as the necessary basis of Christian discipleship.* Christianity masters the whole man, but it reaches him primarily through the intellect. Christ is, "in the beginning," the "Word." He appeals to eye and ear. His authoritative message is still "the Book." Faith must, of course, find its end in Him; but how can there be faith in Him, except there be first some faith about Him? "How can they believe in Him of whom they have not heard?" That the people ought not only to be permitted, but earnestly persuaded to acquaint themselves with the contents of the Bible, to meditate thereon, and be guided thereby to definite conclusions, upon which faith and life may lawfully repose, seems to us palpably, almost absurdly, clear. But such "ransacking of the Scripture" must seem superfluous to those who are content with the "subjective" and indifferent to the historic Christ; and the exercise of "private judgment" thereon is forbidden in the Roman Church as full of peril. For "the ear trieth words, as the mouth tasteth meats," and judgment implies balancing of opposing opinions, which may end in a leaning to the wrong side. A recent writer instances it as a note of the true church that Rome, instead of wantonly vexing the people, like Protestantism, with hard questions, "comforts" them with "apples"—lulling the senses with color, perfume, and song, and shielding them from the unwelcome intrusion of even a random idea by hiding the ritual in an unknown tongue. Luther, on the contrary, thought as Paul had done, that "five words spoken with the understanding" were worth more than "ten thousand spoken in an unknown tongue." The Reformation did not dawn with a lullaby, and the sun is surely too high in the heavens now to return to one. There came a reveille instead, and the world has since been open-eyed and eager. Thus there has grown up

(c) *An imperious demand for fact as the only legitimate basis of faith.* Driven from the intrenchments of tradition, Luther retreated to the "Bible and Reason." The Bible is a fact. It plants itself among the facts of history, nature, and human nature, appealing to them, as confidently as our Lord did to Moses and the Prophets, for its own vindication. Paul hangs the credibility of the Gospel on the establishment of a fact, "If Christ be not raised your faith is vain."

The cautious and exigent spirit which refuses to plant the foot of faith where it cannot be shown the rock of fact, is especially cultivated in the New Testament. The Bereans are commended as having persistently sifted the Scriptures to ascertain "whether these things were so." Our Lord opened blind eyes, unstopped deaf ears, quickened every sense, and goaded the dull brain to questioning. The Devil only blinds or stupefies.

From the New Testament itself thus newly understood and set free among men, unquestionably came that imperious demand for facts, and that zealous testing of their genuineness which constitutes the so-called "scientific" temper of our time. It is not illegitimate. It is not in itself unchristian. It cannot be repudiated without repudiating the Protestantism of which it is an inevitable product. Yet this same temper has been made to lend the most powerful of all contributions to the "influence of modern skepticism."

II. *How may the Pulpit most wisely deal with the subject?* The Pulpit has itself changed with the changing time. It has emerged from the shadow of the altar and the reading desk. The minister is no longer a priest simply holding sacramental keys. He is not a prophet speaking by immediate and infallible inspiration. He is a "pastor" who has first found "green pastures," and so knows how to guide the flock thither. A "teacher" who has first been a learner, and whose pre-eminent function it is to stimulate and guide learners that they may become "able to teach others also." Mere dogmatism dwarfs and does not educate. That is a good sermon which makes men hungry for confirmatory study of the Scripture, to know "whether these things are so." The true preacher will seek to educate his hearers out of dependence upon himself, and into dependence on personal investigation of the Word, that their "faith may stand not in the wisdom of men but in the power of God." Carrying the same spirit into all realms, it seems to me that

(a) *The Pulpit ought judiciously, but candidly, to recognize and comment upon the difficulties suggested by modern skepticism.* This, of course, will rouse abundant protest. Voices on every side will cry out "Do not sow tares." Keep men "simple concerning evil." "Do not raise the Devil unless you are sure you can lay him," etc., etc. The apprehension is a common one. It attends every aggressive movement. "Attempt no good," says the Spanish proverb, "and you will get no ill." The Decalogue contains a suggestive seventh commandment. The Bible is full of sparks for tares. The Gospel itself may prove a "savor of death unto death." But it must not be overlooked that, in most communities, the "tares" have been already sown, and that, too, be it observed, "while men slept." The "Devil," so far from needing to be "raised," has been meanwhile sufficiently erect and wide-awake, having himself "sowed the tares." The skepticism in question has been operating in the familiar field of nature, winning attention with new facts and fascinating theories. It has invaded the professor's chair and the school-book; it has popularized itself in science primers and brilliant lectures; it has poured itself into magazines, and trickled down through village newspapers. It is difficult to conceive of an intelligent person who has not met with or heard of it; and it may be that in larger numbers than we have sus-

pected it has bred through its great swelling words a dangerous curiosity, or a more dangerous fear, if possible, of insecurity in the foundations of personal faith.

Certainly it would pain any candid man to blink or suspect himself of blinking in his pulpit utterances any serious difficulty that had arisen in his own mind, or that he had reason to suppose operative in the minds of any considerable number of his hearers, as to the truth of the Scriptures or of specific doctrines therein. Paul gave his supposed interlocutor in his epistle to the Romans a fair hearing; nor did he, in addressing the critical Corinthians, slight the question which "some man" might raise as to the resurrection "body." How little the Evangelists dreaded the contamination of suggested error. With perfect ingenuousness, Matthew records the "saying commonly reported among the Jews until this day," that the Lord's body had been stolen by his disciples; and the fact that at his last appearance "some doubted." With like artlessness John says of the voice from heaven which he is seeking to establish as miraculous, that "the people that stood by and heard it said that it "thundered." More noticeable still, he carefully details the words of Thomas, demanding to "put his finger into the prints of the nails" and thus outlines distinctly by anticipation that very "argument against miracles" which has made the name of Hume famous, and upon which skepticism has made no advance to this day. For Thomas does not deny the possibility of the resurrection, but only the possibility of establishing its reality by extraneous human testimony.

It is not enough to answer that the difficulties in question are old or even perennial; for if so they are the more likely to have been spontaneous, and do not the less demand notice whenever they appear. Nor will it do to wave them aside as wholly belonging to another hemisphere and irrelevant in the pulpit. Christianity is not an abstraction. It also claims a hearing in certain realms of fact in which the scientific reason busies itself. Their verdicts must agree, or that of the one must displace that of the other. Neither can afford to surrender truth, like the babe in Solomon's judgment, to the sword. It is narrated of a devout naturalist that, being shocked to find the saint's bones he had come to worship unmistakably those of a wild animal, he still subdued himself to worship, on the ground that they were ecclesiastically genuine, although scientifically false. Such intellectual acrobaticism must be rare, and is certainly perilous.

It is not here contended that adverse systems of philosophy should be elaborately discussed in the pulpit, nor even that whole discourses should ordinarily be given to refutation. There are abundant occasions where in the discussion of affirmative truth the cavils in question naturally suggest themselves. In such cases they ought not to be shirked, but fearlessly grappled with.

(b) *The Pulpit ought to make clear the distinction between skepticism and honest inquiry.* Montaigne's motto, "I do not understand; I pause; I inquire," could not, if honestly adhered to, make him a skeptic in the primitive or the present accepted sense of the term. For the first skepticism was Pyrrhonism; and the term belongs to day, according to Dean Munsel, "not to a particular doubt, but to a general method of doubting; it does not consist in questioning the truth of a given conclusion, but in questioning the possibility of attaining a true conclusion at all." The inquirer will not believe without reason, but he seeks and hopes. The skeptic will not believe at all, and therefore neither seeks nor hopes. The former is healthful and hopeful; for "he that seeketh the truth cometh to the light." The latter commits voluntary mental suicide; he deliberately extinguishes the eye of the soul, and "how great is that darkness."

It is of vast importance that Christians be shown that "no difficulties have emerged in Theology that have not first appeared in Philosophy;" that the problems insoluble by human reason in the former, are quite as insoluble in the latter; and that repudiation does not extinguish them in either realm. It is important that they be reminded that when the scientific speculator shall have destroyed faith in the testimony of our own and others' senses, and the ethical philosopher shall have undermined the authority of reason and conscience, they will have cut up the roots not only of the scriptural, but of their own and of all other systems of truth as well.

It is essential meanwhile that Christianity be vindicated from the suspicion of hindering the search for truth. It is grievous that any should suspect Him of being unfriendly to the "interrogation of nature" who persistently drove men by parable thereto. men with the question, "How then will ye understand all parables?" He who challenged will not condemn the lighting or following of any torch that may help to uncover a latent thought of God.

(c) *The Pulpit may reclaim in defense of truth much of the testimony which modern skepticism has perverted to its own ends.* The philosophy of our time has not kept pace with its swarming discoveries. Theorists have been, as Prof. Huxley admits, like colts set free in a pasture, capering too wildly in the sense of unrestricted range to recognize possible fences, or settle to sober browsing. Headlong generalizations, fanciful interpretations, crafty assumptions, illogical theories, have succeeded each other in the eccentric play of thought; the fields and their verdure remain, and have yet their story to tell and their food to impart.

The wise preacher may "consider the lily" yet again, with profit, under the microscope, and find a "glory" inaccessible in earlier days.

He may catch the hint given in the marvelous success of Drummond's "Natural Law in the Spiritual World," that if earth be the mother of the race, her voice is their cradle song. "The invisible things of Him are clearly seen through the things that are made," and more clearly as men's vision is widened and intensified.

It may be that modern skepticism will prove to have been one of the "offenses" that "must needs come," to draw the Pulpit back from the lingering haze of a scholasticism, thin and distant as the milky way, to the more concrete and familiar ways of the earth and men. Perhaps in studying the phenomena it has brought to light, in order to learn the secret of its fascination, the preacher may find in those phenomena themselves a fascination which may hint to him how he may so speak that the common people "will hear him gladly."

II.-LUTHER ON THE WARTBURG.

BY PHILIP SCHAFF, D.D., LL.D., NEW YORK.

THE Wartburg is a stately castle on a hill above Eisenach, in the finest part of the Thuringian forest. It combines reminiscences of mediæval poetry and piety with those of the Reformation. It was the residence of the Landgraves of Thuringia from 1073 to 1440. There the most famous Minnesingers, Walther von der Vogelweide, and Wolfram von Eschenbach graced the court of Herman I. (1190-1217); there St. Elizabeth (1207-1231), wife of Landgrave Ludwig, developed her extraordinary virtues of humility and charity, and began those ascetic self-mortifications which her heartless and barbarous confessor, Conrad of Marburg, imposed upon her.

But the most interesting relics of the past are the *Lutherstube* and the adjoining *Reformationszimmer*. The plain furniture of the small room which the Reformer occupied is still preserved: a table, a chair, a bedstead, a small bookcase, a drinking tankard, and the knightly armor of Junker Georg, his assumed name. The famous ink-spot is seen no more, and the story is not authentic. On the Wartburg the German students celebrated, in October, 1817, the third jubilee of the Reformation; on the Wartburg Dr. Merle d'Aubigne of Geneva received the inspiration for his eloquent history of the Reformation, which had a wider circulation, at least in the English translation, than any other book on church history; on the Wartburg the Eisenach Conference of the various Lutheran church governments of Germany inaugurate their periodical sessions for the consultative discussion of matters of common interest, as the revision of the Luther-Bible. The castle was handsomely restored and decorated in mediæval style in 1847.

Luther's life in this romantic solitude extended through nearly eleven months, from May, 1521, till March, 1522. It is the most romantic chapter in his eventful life. It alternated between recreation and work,

health and sickness, high courage and deep despondency. Considering that he there translated the New Testament, it was the most useful year of his life. He gives a full description of it in letters to his Wittenberg friends, especially to Spalatin and Melancthon, which were transmitted by secret messengers, and dated from "Patmos," or "the wilderness," from "the region of the air," or "the region of the birds."

He was known and treated during this episode as Knight George. He exchanged the monastic gown for the dress of a gentleman, let his hair and beard grow, wore a coat of mail, a sword, and a golden chain, and had to imitate courtly manners. He was served by two pages, who brought the meals to his room twice a day. His food was much better than he had been accustomed to as a monk, and brought on dyspepsia and insomnia. He enjoyed the singing of the birds, "sweetly lauding God day and night with all their strength." He gathered strawberries in the garden. He made excursions with an attendant. Sometimes he took a book along, but was reminded that a knight and a scholar were different beings. He engaged in conversation on the way with priests and monks about ecclesiastical affairs and the uncertain whereabouts of Doctor Martin Luther, till he was requested to go on. He took part in the chase, but indulged in theological thoughts among the huntsmen and animals. "We caught a few hares and partridges," he said, "a worthy occupation for idle people." The nets and dogs reminded him of the arts of the devil entangling and pursuing poor human souls. He sheltered a hunted hare, but the dogs tore it to pieces; this suggested to him the rage of the Devil and the Pope to destroy those whom he wished to preserve. It would be better, he thought, to hunt bears and wolves.

He had many a personal encounter with the Devil, whose existence was as certain to him as his own. More than once he threw the inkstand at him—not literally but spiritually. His severest blow at the archfiend was the translation of the New Testament. His own doubts, carnal temptations, evil thoughts, as well as the dangers threatening him and his work from his enemies, projected themselves into appearances of the prince of darkness. He heard his noises at night, in a chest, in a bag of nuts, and on the staircase, "as if a hundred barrels were rolled from top to bottom." Once he saw him in the shape of a big black dog lying in bed; he threw the creature out of the window; but it did not bark and disappeared. Sometimes he resorted to jokes. The Devil, he said, will bear anything better than to be despised and laughed at.

Luther was brought up in all the mediæval superstitions concerning demons, ghosts, witches, and sorcerers. His imagination clothed ideas in concrete, massive forms. The Devil was to him the personal embodiment of all evil and mischief in the world. Hence he figures very largely in his theology and religious experience, especially on the Wart-

burg. He is to him the direct antipode of God, and the archfiend of Christ and of men. As God is pure love, so the Devil is pure selfishness, hatred, and envy. He is endowed with high intellectual gifts, as bad men often surpass good men in prudence and understanding. He was originally an archangel, but moved by pride and envy against the son of God, whose incarnation and saving work he foresaw and desired to prevent or obstruct, he rebelled. He commands an organized army of fallen angels and bad men in constant conflict with God and the good angels. He is the god of this world, and knows how to rule it. He has power over nature, and can make thunder and lightning, hail and earthquake, fleas and bed-bugs. He is the ape of God. He can imitate Christ, and is most dangerous in the garb of an angel of light. He is most busy where the word of God is preached. He is proud and haughty, although he can appear most humble. He is a liar and a murderer from the beginning. He understands a thousand arts. He hates men because they are creatures of God. He is everywhere around them, and tries to hurt and seduce them. He kindles strife and enmity. He is the author of all heresies and persecutions. He invented popery as a counterpart of the true kingdom of God. He inflicts trials, sickness, and death upon individuals. He tempts them to break the Ten Commandments, to doubt God's word, and to blaspheme. He leads into infidelity and despair. He hates matrimony, mirth, and music. He cannot bear singing, least of all "spiritual songs." He holds the human will captive, and rides it as his donkey. He can quote Scripture, but only as much of it as suits his purpose. A Christian should know that the Devil is nearer him than his coat or shirt, yea, than his own skin. Luther reports that he often disputed with the Devil in the night about the state of his soul, so earnestly that he himself perspired profusely and trembled. Once the Devil told him that he was a great sinner. "I knew this long ago," replied Luther, "tell me something new. Christ has taken my sins upon himself, and forgiven them ere this. Now grind your teeth." At other times he returned the charge, and tauntingly asked him, "Holy Satan, pray for me," or, "Physician, cure thyself." The Devil assumes visible forms, and appears as a dog or a hog or a goat, or as a flame or star, or as a man with horns. He is noisy and boisterous. He is at the bottom of all witchcraft and ghost-trickery. He steals little children, and substitutes others in their place, who are mere lumps of flesh, and torment the parents, but die young. Luther was disposed to trace many mediæval miracles of the Roman Catholic Church to the agency of Satan.

But, after all, the Devil has no real power over believers. He hates prayer and flees from the cross and from the Word of God as from a flaming fire. If you cannot expel him by texts of Holy Scripture, the best way is to jeer and flout him. A pious nun once scared him away by simply saying, "*Christiana sum.*" Christ has slain him, and will

cast him out at last into the fire of hell. Hence Luther sings in his battle-song:

"And let the Prince of ill
Look grim as e'er he will,
He harms us not a whit;
For why? His doom is writ,
One little word shall slay him."

Notwithstanding his frequent complaints of despondency, dyspepsia, insomnia and constant interruptions by the Devil, Luther performed during these eleven months on the Wartburg an amazing amount of work. He kept writing letters to Melancthon, Spalatin and other friends at Wittenberg. He wrote books on the Roman mass, on monastic vows, sermons on the Gospels and Epistles of the Church year, commentaries on several Psalms, and the Magnificat of the Virgin Mary.

But by far the noblest fruit of his confinement in the Thuringian Castle was his translation of the Greek Testament into the German language. He began it in November, 1521, and completed it in March, 1522, then gave it a thorough revision after his return to Wittenberg with the aid of Melancthon, and published it in October of the same year. It is the greatest and most useful work of his life. It is not a mere translation, it is a life-like reproduction of the original in the very spirit of the original. It made the New Testament a book of the people (*ein Volksbuch*) in the best sense of the term. Henceforth Christ himself and the Apostles preached the Gospel as it never had before been preached in German lands. Christianity was no longer an external possession merely, but entered into the flesh and blood of the nation. The Reformation depended no longer on the writings of the Reformers, but was carried along by the oracles of God, and everybody could examine for himself, like the Bereans of old, whether the Pope or Luther was right. If Luther had done nothing else but translated the Bible, he would deserve a place among the greatest benefactors of the German-speaking races. Evangelical religion must stand or fall with an open Bible for all. Heaven and earth shall pass away, but the words of Christ shall never pass away.

III.—APPLIED CHRISTIANITY.

NO. IV.

THE PULPIT AND PUBLIC MORALS.

BY WILLIAM J. R. TAYLOR, D.D., NEWARK, N. J.

THAT the Christian pulpit ought to be the greatest personal moral force in Christendom is indisputable. That it is a failure in its relation to public morals has been often asserted in these last times, on both sides of the Atlantic. It is proposed in this article to review the subject in the revolving lights that have been thrown upon it by some of the most eminent and candid critics, English and American, whose

literary fame and attainments command attention to their opinions. Importance also attaches to the subject from the public immoralities of the age, and especially from the disgraces brought upon Christianity and the Churches by the crimes of men who have fallen from their high estate in various communions and have used religion as a cloak for their sins.

It is not enough, therefore, to assert the moral power of the pulpit upon the public mind and conduct, outside of each particular communion. That is the very point in question, not merely by writers, whom we shall cite, but by the public press, and by the great multitudes of people who are seldom or never reached by the Churches.

What, then, is the specific charge of critics of the modern pulpit?

Mr. Froude, in his essay on "The Condition and Prospects of Protestantism," says that, "The Protestantism of the sixteenth century commanded the allegiance of statesmen, soldiers, philosophers and men of science," so that "wherever there was a man of powerful intelligence and noble heart, there was a champion of the Reformation, and the result was a revival, not of internal emotion, but of moral austerity." But "the Protestantism of the nineteenth century has forsaken practice for opinion. It puts opinion first and practice second: and in doing so it has parted company with intellect and practical forces." The result is "That religion, Protestant as well as Catholic, is ceasing everywhere to control the public life of the State. Government in all countries is becoming sternly secular. The preambles of old acts of Parliament contained, usually in formal words, a reference to the will of the Almighty. Legislators looked for instruction not to political economy, but to their Bibles. 'The will of the Almighty' is now banished to the conscience or the closet." And after a long discussion of the relative responsibility of Roman Catholicism and Protestantism for this state of things, the historian's conclusion is that, in the Church of England especially, notwithstanding the multiplication of churches, the revival of architecture, the religious newspapers and magazines, and the increased talk of religion everywhere, the practical influence of the clergy diminishes daily, and they know it is so, and know not why it is. And he adds that there is "no hope from theologians, to whatever school they may belong;" but the only hope, and "a faint one," is, that the laity, who are neither divines nor philosophers, may take the matter into their own hands as they did at the Reformation.

The author of *Ecce Homo*, Professor Seelye, in his essay on "The Church as a Teacher of Morality," makes serious charges against the majority of the clergy of the Church of England, especially in the rural parishes, for their neglect of bold and thorough dealing with prevailing sins; and he hurls not a few of his thunderbolts at the Evangelicals for their timidity, their dry doctrinal sermons, and their theoretical ministry. He excepts the Broad Church clergy, with whom he is most in

sympathy ; but of the others he declares "that the pulpits of England are in the hands, either of men who are slaves to tradition, or of men who divide their congregations," and the consequence is, "that the people of England are not taught morality at all. The task is intrusted to the clergy of teaching the community what is right and what is wrong ; and it cannot be said that in any practical sense of the word they perform it." This verdict is afterwards qualified by complimentary acknowledgments that the clergy really do other things conventionally ; but the writer insists, that the English pulpit in its relation to morals is too general and euphuistic, conservative, and timid, negative and pointless ; and that the clergy will not take time for practical studies, and are not trained to them ; and that they fail particularly in applying the principles of Christian morals to politics, which in their nature are inseparable. He also urges that the average clergy "need to study two things, Christianity and that modern society to which Christianity is to be applied ; and that these subjects ought to be matters of special training by clergymen of all communions in a Christian country."

Of the American pulpit, the late Dr. J. G. Holland, a devout man and a careful watcher of public affairs, in an article in *Scribners' Monthly*, written not long before his death, on "Falling from High Places," expressed the same opinion respecting the disproportion between dogmatic and strong, pointed, practical preaching. A single sentence gives his keynote : "It is the weak place, not only in modern preaching, but in modern orthodox theology of all names ; and if the Church wishes to learn the lesson of her failures, she will find it here."

We quote but one more judgment. In his memorable essay on "The Sovereignty of Ethics" (*North American Review*, May-June, 1870), Ralph Waldo Emerson gave a trenchant contrast between the religious feeling and habits of "the last or Calvinistic Age," and "the ungirt, frivolous," "foppish and dapper" spirit of "liberation" in the present period. With seer-like insight and earnestness, he thus wrote his own convictions :

"Enthusiasm goes out. In its stead a low prudence seeks to hold society staunch ; but its arms are too short ; cordage and machinery never supply the place of life.

"To a self-denying, ardent Church, delighting in rites and ordinances has succeeded a cold, intellectual race, who analyze the prayer and the psalm of their forefathers, and the more intellectual reject every yoke of authority and custom with a petulance unprecedented. It is a sort of mark of probity and sincerity to declare how little you believe, while the mass of the community follow the old forms with childish scrupulosity, and we have punctuality for faith and good taste for character.

"Man does not live by bread alone, but by faith, by admiration, by sympathy. 'Tis very shallow to say that cotton, or iron, or silver, or gold, are kings of the world ; there are rulers that will at any moment make these forgotten, Fear will. Love will. Character will. Men live by their credence. Governments stand by it—by the faith that the people share—whether it

comes from the religion in which they were bred, or from an original conscience in themselves which the popular religion echoes. If government could only stand by force, if the instinct of the people was to resist the Government, it is plain the Government must be two to one, in order to be secure, and then it would not be safe from desperate individuals. But no; the old commandment, 'Thou shalt not kill,' holds down New York and London and Paris, and not a police or horse guards."

To these strictures we answer both yes and no.

YES, just so far as the pulpit may be timid, hesitating, over-conservative and conventional, merely dogmatic and metaphysical, formal and behind the demand and necessities of the times. The average clergy of the Church of England, if the representations of the eminent Englishmen quoted above are at all correct, may be more liable to the charge than those of the dissenting churches, who are not fettered by traditionalism and repressive influence of the State Church. The American pulpit is also open to the impeachment in the persons of those weak and time-serving, man-fearing preachers who have not been and are not decided, brave and outspoken for "whatsoever things are proved honest and lovely and of good report," and against all manner of iniquity. But we answer No! to these wholesale charges, so far as they concern the great body of the Evangelical Christian preachers of our own land and time. The drift of much of the most popular preaching of the day, especially in cities, is away from mere dogma and religious speculation. So much of it is ethical, and such stress is put upon conduct rather than creed, that there is more danger of severing morals from faith. The published reports and volumes of sermons by the best preachers of the various communions show that they deal faithfully with prevailing sins and evils, as well as with evil-doers; and lead out the public conscience in right paths. The "sons of thunder" have not ceased in the apostolic succession of Christian heralds. On the other hand, the anti-Christian critics of the pulpit insist that the morals of the Sermon on the Mount and other teachings of the New Testament, are too high and exacting for ordinary mortals; that the social precepts are too rigorous for modern life; and that the spirit of the age demands a more accommodating code of conduct.

The hard facts are, that no lower standard has ever elevated sinful men and women into a virtuous civilization, while the Gospel of the Christ of God has lifted the most depraved of the human race into the dignity and purity of Christian life. Whatever may be alleged against the moral teachings of the Old Testament, in general, and against particular principles, precepts and practices under that ethical system, the records show that it gave to the world many of the noblest, purest, greatest characters that have graced the world's best life. Abraham and Joseph, Moses, Joshua and Samuel, Ruth and Esther, Jeremiah, Daniel and Job, "the goodly fellowship of the prophets," and the heroes and worthies of those ages were the genuine products of the faith and

morality in which they lived and died. The Old Testament Scriptures are the arsenals from which the Reformers of Church and State and the preachers of everlasting righteousness have drawn many of their mightiest weapons.

The ethics of the New Testament supplement and fortify those of the Old Covenant, and furnish sure foundations for the preaching of the highest and most practical morals by the ministers of Christ.

1. *Christianity neither denies nor belittles the morality of the natural man*, which is the product of "the law written in the members." Christ "loved" the young rich man, who had kept the commandments from his youth up, although at last he "made the great refusal." The best morality of our own times, outside of the Christian faith, is chiefly due to the direct and indirect influences of the religion of Jesus Christ, which, like an atmosphere, encompasses its bitterest foes.

2. *Christianity has its own standard of morals, higher and different in degree from that of the unchristian world.* When gold was quoted, during the civil war, at 200, the purchasing power of a paper dollar was only fifty cents. So the moral systems of the philosophers, from Plato and Seneca down to Herbert Spencer's Data of Ethics, have been upon a sliding scale of human theories, requirements, and motives, which have been utterly ineffective in practice and splendid failures before God and men.

But Christianity roots its morals in its essential facts and doctrines. One-third of Paul's Epistles is devoted to the conduct of life. His most doctrinal arguments are followed by practical conclusions and personal applications. The pastoral letters deal particularly with the duties of ministers as teachers of the strictest and sweetest morals of "the everlasting Gospel."

The Epistle of James is the Book of Proverbs of the New Testament; and the letters of Jude and John and Peter and the Epistle to the Hebrews teem with the strongest directions and incentives to righteousness and holy living. Even the Apocalypse, with its trumpets and thunders, seals and vials, voices and visions, is surcharged with revelations of the universal and eternal laws of heaven for life on earth, and with their rewards and penalties. On the last fold of the mystic scroll the Son of God Himself has declared His irreversible verdict against all evil-doers, who shall never "enter in through the gate into the city;" "for without are dogs and sorcerers and whoremongers and murderers and idolators, and whosoever loveth and maketh a lie."

Moreover, Jesus Christ has based His own moral teachings upon the universal law of love to God and love to man; and He has enforced it by His own matchless character and example. There is no narrowness, no oneness, no sign of fanaticism in the morals of the New Testament. They are as comprehensive as Christ Himself, and touch men at every point of personal and public duty and in all human relations.

It is sometimes objected that Christianity fails to inculcate patriotism and political morals. But herein lies one of the most commendable characteristics of the New Testament. The Old Testament embodies the most conspicuous, original and perfect code of civil laws in existence. The New Testament recognizes government as the ordinance of God, enjoins obedience, in all things lawful and right, to the powers that be; declares the responsibility of rulers and people to each other and to God, and commends and insists upon all the virtues that make good citizens. It contains no express political ordinance or precept, but it goes down to the foundations of moral and civil obligation; and there it rests the whole matter. The wisdom of this reserve is well set forth in the following illustration by a recent writer:

“Mahometanism is at this moment a striking example of the effect which is produced by the incorporation of a body of political legislation with a religion. This is what is done in the Koran. The result is that the religion of Mahomet is utterly incompatible with the various forms of Western civilization. This is one of the chief causes under the influence of which Mahometanism is perishing before our eyes. It renders it hopelessly incompatible with human progress. But Christianity, on the contrary, owing to its freedom from political legislation, is adapted to every form of human society.”*

Again. The moral teachings of the Christian religion have changed the currents of thought and feeling in the civilized world by the elevation of the passive virtues over physical strength, animal courage and other ideals of pagan life in the greatest of the old civilizations. The Cross has become the emblem of glorified suffering and self-sacrifice; the martyr's crown glitters with all the virtues of religious heroism. The genius and force of Christianity are incarnated in Him who is “Chief among ten thousand and altogether lovely;” and the perfection of Christian character is the reflex of His teachings and example. Socrates and Cicero, Buddha and Confucius failed to make people good and better for lack of motive power. But the New Testament presents an array of powerful motives crowned by that supreme principle of saving grace—“The love of Christ constraineth us; because we thus judge that he died for all that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.”

The relation of the pulpit to public morals is thus decided by its relation to all morality. The grace of God never leads to graceless living. The Gospel of Christ is strictly reformatory. It will revolutionize the man, the woman, the family, the community, the business and the life of all upon whom it takes its sovereign hold. The Decalogue, the Sermon on the Mount, the teachings of Christ and His apostles all make for righteousness.

Every great religious reformation and revival in Europe and America has been attended by a revival of personal, domestic, social and public morality. In the apostolic age and during the first three Christian cen-

* Row's Reasons for Believing in Christianity, page 76.

turies, the voices that drove the gods out of the Pantheon proclaimed "righteousness and temperance and judgment to come," and heralded the reign of righteousness and of the Prince of Peace. The theology of the Reformation was simply a return to that of the New Testament, and its results were seen and felt in the moral resurrection of every nation and community that became Reformed, not only from the errors of Popery, but from the wickedness of the times. The later Reformation under the Wesleys and Whitefield and their co-laborers was a revolution against the ineffective moral teachings of the leading pulpits of the Church of England and the deplorable lives of the fox-hunting, card-playing and wine-bibbing clergy of the times. And the great revivals of the eighteenth century in our own country under Edwards, Whitefield, the Tennents and their co-laborers produced similar results. These results concur with the personal experiences of such men as Scott, the Commentator, Chalmers and others who found neither peace nor comfort, nor success in preaching morality, without Christ, and whose lives and ministries took on new beauty and power from the moments of their new birth.

On the contrary, the meager spiritual results of the Unitarian defection in New England, its moral inefficiency beyond the communities in which it obtained, and its utter lack of Missionary Spirit and habit, indicate its want of that motive power which has carried Evangelical Christianity around the world. Hence, too, the failure of "Societies for Ethical Culture" which have successively perished by their inherent spiritual and moral weakness.

The conclusion from this review is, briefly, this: What is needed now in the pulpits of our land is not less of Biblical doctrine nor less of Biblical morals, but more of both in due proportion, and logical sequences, and practical bearings upon the instructed consciences of living men and women. The times require bold, discriminating, unyielding, full, and faithful proclamation of "the whole counsel of God" relating to the conduct of life. Preachers should take the widest range of Gospel truth, and apply it after the manner of Christ and the Apostles to people of all classes, from the throne and the court down to the publicans and sinners, and with special fidelity to modern Pharisees and Sadducees and hypocrites in the churches, as well as to the outside evil-doers. Public questions which involve public morals, such as intemperance, bribery, and official corruption, the Mormon leprosy, marriage and divorce, pauperism and social evils, the morals and immoralities of trade, the labor question, the sins and sorrows of city life, should have proper time and place in pulpit discussion, but always on Biblical principles. The unrest of the age now gives the pulpit its great opportunity for "preaching Christ crucified not only for us but in us and for the world that lieth in wickedness." That form of Christianity which goes down deepest into human sin and misery is certain to

go up highest into life and glory, like the Son of God, who first "descended into the lowest parts of the earth," and then "ascended on high, leading captivity captive, and bringing gifts for men."

So only shall the pulpit and the church of the present age be able to cope with the sins and the woes of private life and with the daring and power of organized public wickedness in these "last times."

IV.—A SCHEME OF CHRISTIAN ETHICS.

BY J. B. HEARD, D.D., OF ENGLAND, AUTHOR OF "OLD AND NEW THEOLOGY," "TRIPARTITE NATURE OF MAN," ETC.

PART II.

WE have now to turn to the other side of the subject, and to trace the relations of Christian Ethics to a Christian Psychology. We have seen its dependence on Theology, in this that Christ's death and resurrection become mystically, nay, actually ours. Are there then any corroborating facts in human nature which corroborate and throw light on this truth? In the old school Ethics there are none, for moral philosophy (so-called) knows nothing of the profound contrast between flesh and spirit, between the psychical and the pneumatical man, between the first and the second Adam, the living soul and the quickening spirit; but we know that until this contrast is understood, the life of self-renouncing love is part of that preaching of the cross which is "foolishness" to those who look at it from without.

Law and Gospel, nature and grace, flesh and spirit, these according to Luther are the three pairs of contrasts which, to understand is to understand the Epistle to the Romans, and without which we are like a man before a puzzle to which he has not the key. This is profoundly true, but Luther should have gone on to add that these three pairs are so related that we do not understand the contrast of Law and Gospel, unless we go on to understand that of nature and grace, and lastly of flesh and spirit. In the Apostle Paul's view, law and flesh are married, and it is a tie which is only sundered by death. The law dies to the flesh, and the flesh dies to the law, and this dissolution of a lifelong partnership leads to the formation of a new partnership, which is that of grace and the spirit. It is because we are not under the law but under grace, that we are called to a new life of holiness, a righteousness which exceeds the righteousness of the Scribes and Pharisees, not in quantity only but in quality as well.

Now, what is this contrast of flesh and spirit? The flesh is a generalized term for all that we mean by the appetitive and acquisitive principles in human nature. What it craves, it craves for itself, and what it has it holds against all others. Our affections enter in, it is true, to draw us out of self in the direction of the good of others, but their range is limited. Parental love is bounded by the family, and even our

friendships and love of country are limited and local. So it is that the flesh with its selfish desires is apparently too strong to be mastered by the opposite or unselfish principle of love. Still, where love begins, there enters, in its lowliest form, it is true, the principle of self-surrender, which implies, and in the end effects, the death of the flesh and the quickening of the spirit. Thus, as with the first lichen, there is the dawn of plant life, the promise and potency of all organisms, up to and including man. So with the *storge*, or instinctive love of a mother to her child, for which she readily sacrifices herself, we see the dawn of that contrast between flesh and spirit which reached its climax at Gethsemane, when man was first able to throw himself on the bosom of his Father and trust in his unchanging love.

That the spirit is only quickened by and through the death of the flesh is part of that hidden wisdom which to the natural man is foolishness. Hence the Ethics of the schools know nothing of this deep contrast between flesh and spirit, and that he who keeps his life loses it, and he who loses his life gains it. Psychological nature ends, as it begins, with self. This is its being's end and aim. Self-culture and self-advantage is the whole duty of man according to all other ethical schools but that of Christ, and this contrast between the two is ineradicable, and never can be got over. This is why that patchwork system of old duties pieced on to new Gospel motives is like putting a piece of new cloth to an old garment, by which the rent is made worse.

The distinction between all school ethics and that of Christ lies deeper than this, that the one points out to us our duty, and the other enables us to do it. The central thought of Christian teaching is the doctrine of the new birth, to which there is nothing corresponding in school ethics. There is a sense in which Greek philosophy was a preparation for Christ, but not in this direction. On the contrary, both Socrates and the stoics held a doctrine of virtue as a form of knowledge which does not even lead us to the threshold of the Gospel. Self-assertion is the key-note of all philosophy, self-renunciation is the key-note of faith. Which of the two is the true note each one must decide for himself; but we are at least bound to affirm that they are irreconcilable. *Beati pauperes corde*,—the first of the seven beatitudes is the true starting point of Christian ethics. Humility based on a felt want and a known defect, which is sin; this precedes all other graces and lies at the foundation. What rich man can be saved is the one prominent truth which meets us before any other, and most startles us in Christ's unique ministry. He came not to call the righteous, but sinners to repentance. Till this want was felt He had nothing to hold out to those who would follow Him. This want, this sense of sin or ill desert, is the one which cuts to the quick all our self-esteem. Hence it is that self-love drives us from the Saviour, and the beginning of His attraction is felt in the sense of a mortification of our old self-love. For this reason it is that humility holds a place in

Christian ethics out of all proportion to its importance elsewhere. But when we say that he that humbleth himself is exalted, we must see that this humility is wholly unlike that pusillanimity and meanness of spirit with which it is often confounded. It is he that is lowly in his own eyes, and is cured of the conceit of his self-righteousness who is truly humble. The counterfeit humility often seems more genuine than the real. The monk who fasts and scourges himself, wears weeds for clothes, and sandals for shoes, strikes the vulgar as more Christ-like than the man who anoints his face and does not appear unto men to fast. Humility, then, grounded in a deep sense of sin, and the need, not only of general pardon of the past, but of entire and daily renewal; this is the mark of the regenerate nature. "If I wash thee not, thou hast no part with me." In Christian ethics the distinction between grace and graces is important, and goes to the root of the question. There are some graces which are gifts, such as the gift of prophecy, of knowledge, of tongues and their interpretation. Some, if not all of these, were transitory in the Church, and have passed away. But there are three "abiding" graces, which in their essence are not three, but one. They are not even graces in the exact sense of charities or charms, personal charms, which the bride puts on because they are pleasing to the bridegroom, as well as because they are His bridal gifts. The fruits of the spirit, love, joy, peace, etc., against which there is no law, may be ornaments of the Christian character, but the character itself is laid in deeper foundations than these. It is grace in general, grace which germinates as faith, blossoms in hope, and bears *fruit* in charity; this is the true, real root of character, if Christ is to be our pattern, and if our ethics is to be distinctively Christian. The three theological graces, as they have been called, have been sometimes made a supplement to the four cardinal virtues, much as in the Middle Ages there was a Trivium, or three year course of study, added on to the Quadrivium, and so the circle of a complete character, like a thorough course of study, could only be run round at the end of a Septennate. This is the usual connection between Christian and non-Christian schemes of ethics, which, it is needless to say, is the piece of new cloth to the old garment. The foundations of a whole character, or, which is the same thing, of that wholeness of character which results in holiness, must be laid deep in some internal relation of the soul to God. It is faith that worketh, and love which supplies such a foundation. Belief brings the soul at once to its true center, which is God, and the character thus is framed on the only basis of true moral formation, which is the sense of dependence. Here Schliermacher was right in making dependence the root idea of all religion, and instead of making too much of this principle, as the critics assert, to our thinking he did not go far enough. It is dependence which is the root of true manliness. In this sense the child is father of the man, and we are called by the apostle to add to our faith virtue, or a

manly self-assertion, as its consequent and complementary quality.

If humility is the first, faith is unquestionably the second of the marks of regeneration. Indeed, their place is not that of first and second in order of importance, but only of experience. Here again we have a moral quality which secular ethics can make little or nothing of. To the world, faith is either indolent assent to certain transcendental truths, and so is only a form of credulity, or, in its active form, it is regarded as the rival of reason, and the parent of dogma or Church authority. Both these accounts of faith are misleading. Faith is the union of obedience and spiritual insight. It has thus two sides or factors, one in the will, by which we hearken, the other in the intelligence, by which we see things invisible to sense perception. It is this interconnection of spiritual hearing with spiritual seeing which characterizes faith. Next to faith we set hope as one of the three factors of the Christian character. Faith is obedience enlarged by a quickened insight into the reality of things invisible to mortal sense. Hope is that obedience in action and under trial. As soon as we begin to act under higher impulses than those of time and sense, the interests of time close in on us and our vision is dimmed. Then begins the conflict of flesh and spirit, and, but for hope entering to energize faith, we might have to give up the conflict. But to faith we add patience, and to patience experience, and to experience hope. This patience of hope, a hope that is, which keeps down our impatience, leads in the end to that victory which overcometh the world, even our faith. Now abideth (in contrast with Charisms which will disappear at the Parusia) Faith, Hope, Charity; but the greater of these (the Apostle uses only the comparative, we the superlative in E. V.) is Charity. Charity is only relatively greater than Faith and Hope, not because it displaces them as elements of character, which is not the case, but because the order of unfolding is this, from Faith to Hope, and from Hope to Charity. It is possible for Faith and Hope to be Egotistic, or only Altruistic, in the same restricted sense that Pascal paused and felt that the one dualism of the universe, was that of two beings, God and the Soul, brought face to face and alone with each other in a blank universe. Love here enters in to produce an Altruism which does not terrorize as the sense of God and self alone in the universe certainly would. In the Psalms (see especially cxxxix.) we mark the way in which the soul receives the sense of love after being oppressed with awe. God and the soul,—were this all, then Comte's censure of Monotheism, as producing a more desolating superstition than the old Polytheisms, would have some point. But in the revelation of a righteous Father there is love at the root of it. Religion, then, in the right sense of the term, is neither Egotistic nor Altruistic (these are mere counters to play with); but it is a power which draws us out of self to seek the good of others, and this only because "others" are like "ourselves," children of one common Father.

Love thus regarded as a family affection, or Philadelphia, that brotherly love extended to the wisest bounds of humanity which marks the regenerate character.

But we must be careful to note the true origin of love. We love Him because He first loved us. At the same time we must add that, if a man love not his brother, whom he hath seen, how can he love God whom he hath not seen. These two forms of love, love to God and love to man, philotheism and philanthropy, go together; with this difference, however, that our love to God is the passive, while His love to us is the active habit; whereas in the case of our love to man, philanthropy should be the active principle calling out the passive in our fellow. The two act and react on each other, and it is impossible to say which is the earliest in its manifestation, whether our sense of God's love to us, or our desire to love our fellow man. In the logical, which is the theological order, philotheism precedes philanthropy but in the order of experience, men love their fellows often long before they dare to look up to God as their Father. Love is greater than Faith and Hope, for the reason also that it is a more active principle, and has greater obstacles to overcome. Only consider how we come to God full of distrust and under legal bonds. "Make me as one of thy hired servants." How difficult it is to love God if love has to deal with antipathies as well as sympathies, and our antipathies to God are stronger than we suppose. So with love to our fellow men. As long as it is man in the abstract, we can love him, but real humanity, with its skin of many hues, white, red, yellow, black, alas, our love cannot pierce this pigment so as to love man as man. This costs us an effort; but out of that effort we get strength, and as by doing we do, so by loving we love, and each act of love makes the habit of philanthropy more the part of our new nature.

As the applications of this are endless as life itself, and the list of our duties as measureless as the relations into which we enter with our fellow man, in the family, the State and the Church, it is needless to draw these out in detail, as writers of Ethics usually do. Christian Ethics, above all others, should be centralized at this one point, that all things are of God. Man's spirit is the formative principle of his soul, as his soul is of the body. Such, then, as we are in our spirits, which are God's, such will be the soul's foundation, and, lastly, such we shall pass out in bodily action, through the hand, the eye, the ear. The conclusion of the whole matter is the prayer of the Apostle, that entirely and also wholly and completely in every part we may be sanctified, spirit, soul and body, and may be blameless at the coming of our Lord Jesus Christ.

V. — HENRY WARD BEECHER: A REPLY, AND AN INTERPRETATION.

BY LYMAN ABBOTT, D.D.

It would not have occurred to me to attempt any reply to the criticism on Henry Ward Beecher by "An Eminent Professor of Homiletics" in the May number of *THE HOMILETIC REVIEW*, if I had not been asked so to do. If he gave the age only what it wanted, burnt up with fire will be his work, and no effort of sorrowing disciples can extinguish the conflagration; if he interpreted to the age its real want, and supplied its spiritual need, no incendiary torch can set fire to his work. He who can look over the splendid achievements of Mr. Beecher for his country, humanity, and spiritual truth during the half century which ended with his death, and imagine that he built only of wood, hay, and stubble, and will be himself saved so as by fire, seems to me neither to need nor, to speak frankly, to merit a reply.

If from the general conclusions of this critic, I turn to the special statements in his criticism, they seem to me equally undeserving special consideration. Mr. Beecher, it is said, did not preach obedience to the law of God; duty was conspicuously absent from his ministry. And in confirmation of this statement single sentences are picked from his efflorescent oratory and presented out of their connections. It is said that Cuvier could tell the nature of an animal from a single bone. It must be on this principle that the critic in the *MAY HOMILETIC REVIEW* undertakes to judge of the characteristics of a great preacher. The same method would justify him in the declaration that Paul was a mere moralist, for does not Paul say that the whole law is fulfilled in one word, "Thou shalt love thy neighbor as thyself?" or that Christ repudiated the Old Testament; for does not Christ say "All that ever came before me are thieves and robbers." On my shelves are ten volumes of "Plymouth Pulpit." Seeking to recall the characteristics of Mr. Beecher's preaching, I took down the first volume that came to hand and looked it over. In it I found six sermons on duty. The duty of witnessing to Christ; the duty of the observance of the Sabbath; the duty of self-denial; the duty of following Christ; the duty of bearing Christ's yoke; the duty of bearing testimony against evil. I turned to the sermons themselves, and in them, scattered through like shining nuggets that indicate the ore beneath the surface, I found such sentences as these: "You cannot burn charcoal downstairs and keep clean upstairs. Many men are trying that which is just as impossible. Dirty dogs they are. Miserable, filthy creatures they are. Wicked, self-indulgent men they are. . . . You cannot serve God and mammon. You cannot obey Christ and Belial." "Where you are, there begin the battle; there subdue everything that stands in conflict with the law of conscience, and the law of love, and the law of purity, and the law of truth." "You have not settled the whole question when you have asked, 'Is the thing itself right?' Nor have you settled it when you have asked, 'Is it right for me so far as my individual profit is concerned.' There is a third question, namely, 'Can I do it and yet discharge all the duties of pity, and mercy, and helpfulness to those around me? When you have settled these questions, 'Is it right before God and my conscience, and is it benevolent to those who are about me; then you will have settled the whole question, and not till then.' "Not they alone who have made a profession of religion are bound by the duties of religion. Every

man that lives is bound by them as much as church members." "If there were not a church on the globe; if there was not a Bible in the world; if there was not a teaching minister on the earth; if there were nothing but the sun by day and the stars by night, and the rolling seasons: and if there were but a single man living, and he had the faculties that we have now, after all, he would be without excuse." These sermons, taken from the first volume that came to hand, these sentences, a few out of a score or two analogous picked out in less than half an hour's rapid running over the volume, are themselves sufficient answer to the charge that Mr. Beecher did not preach law, duty, obedience. But "Mr. Beecher had great faith in protestations of affection!" "Faith in protestations of affection!" Never did preacher protest more eloquently against words, mere words, as the witness of affection. Deed, not creed; life, not ritual, was the burden of his ministry. Only his remarkable gift of speech prevented his reiteration of this favorite theme from becoming tiresome. "He never wasted time or strength in beating up against wind or tide. He felt for the current and found it." In what secluded and monastic retirement has this eminent professor been living? Has he never heard how the young preacher began his ministerial career in a church with nineteen women and one man, and excommunicated the one man, I believe, for intemperance; and in a Western community where not to drink was a greater social offense than to get drunk; nor how he flung himself, in his first years in the political capital of Indiana, against the tide of lying, drinking, gambling and licentiousness which were sweeping society down toward the fatal plunge; nor how later he bent his back to the oars against a tide of compromise with slavery which swept along upon its bosom politicians, merchants, lawyers, the clergy, the church, the press religious and secular, and every great religious society; nor how still later he faced the wind and tide of bitter resentment in the Republican party against the South, and plead for greater forgiveness and the things that make for peace, and bore without rebuke or remonstrance the charges of treason from men whose early acquiescence in slavery had made treason possible; nor how still later he faced the whirlwind of anti-American sentiment in England, and beat it back by the power of his calm trust in a present and inspiring God; nor how almost the last great act of his life was to beat up against the wind and tide in all that portion of the community with which he was by political and personal associates identified, at the cost of cruel misapprehension and misconstruction by friends whom he loved and honored. Mr. Beecher's contempt for protestations of affection shocked the conventional piety of the church; his courage in beating up against wind and tide, intensified by the very storm he was breasting, wrought in him at times a reckless disregard of consequences to himself, if not to others. This critic's ignorance or prejudice, or both combined, are so crass as to make him blind not only to Mr. Beecher's virtues but even to his faults.

But Mr. Beecher's aim in preaching, it is said, was "reconstructed man hood." Very true. He who objects to this must settle this issue with the one who said that God gave apostles, prophets, evangelists, pastors and teachers "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." Mr. Beecher, it is said, regarded ordinances as mere instruments of religion; good if they did good, useless if they did not. True again. And again, he who objects must settle the issue with the one who said, "In Jesus Christ neither circumcision availeth anything nor uncircumcision anything; but faith which worketh by love."

Circumcision is the oldest of ordinances. It was directly ordained by God. It was the seal of his covenant with his people. It designated and distinguished them. It was made sacred by eighteen centuries of observance. But when Paul found it interfering between God and the Greek convert, though no voice from heaven and no edict from the church authorized him, he hesitated not a moment to discard it; and the Spirit of God justified his act. Is Baptism essential to obedience to Christ? There is not the slightest evidence that a single one of the original twelve apostles received baptism. Is the Lord's Supper commanded? The language is not one-half so explicit as that which accompanied the rite of feet-washing, which the church has discarded because it has ceased to be profitable. Rites and ceremonies are simply a form of language. Consecration and communion are essential elements in Christian experience; but the language in which they are expressed are not. "If ordinances come to you and say, 'What can we do for you?' and you see nothing that they can do for you, they retire. They are not obligatory." True! Who will deny that the Quaker John Woolman was a true, a loving, an obedient child of God?

But enough of this. If Mr. Beecher could see what I have thus far written, he would ask me not to print it. He never defended himself; he never would have his friends defend him. During a long co-editorship of *The Christian Union*, he criticised but one editorial utterance of mine. I wrote a reply to an attack about as ungenerous and untrue as that of the critic in the *MAY HOMILETIC REVIEW*, and sent it to Mr. Beecher in proof. It came back with a personal request that I suppress it. And I did. While he remained editorially connected with the paper it was its unwritten but absolute law that no word in his defense should be uttered in its columns. He cared less than any man I ever knew for himself; more than any man I ever knew for the truth. In what space remains let me try to interpret to the readers of *THE REVIEW* Mr. Beecher's teaching respecting law and obedience. I believe it is also the teaching of St. Paul.

Man may stand in either one of three relations to law; in the history both of the individual and of the race these relations are seen as successive stages in spiritual development.

The first is one of lawlessness. The child knows nothing about law. He follows his own impulses wherever they lead him. The first lesson to be taught him is that he is in a world governed by law; that he must consult other wills than his own. He learns by some bitter experiences that there are laws of nature; by domestic discipline that there are moral laws. The savage knows little or no law but his own will; the savage tribe lives in a condition of relative lawlessness. Co-operation, combination, civil order, national existence are impossible. The first lesson to be taught the roving Indian is that there is law, and that he must be obedient to it. This lesson antedates plows and primers. The second state is one of conscious and deliberate obedience to law; law external to oneself, enforced by a master external to oneself. The child obeys his parent; the savage his chief; the subject his king; the individual his God. The relation between the two in each case is the relation between a subject and a superior; the obedience in each case is a deliberate and conscious obedience, generally from fear of penalty or hope of reward, sometimes from a mere passive acquiescence in a stronger will, but always a yielding to something above and external to oneself. This condition is a great advance on the antecedent condition. Obedience is a great advance on self-will and lawlessness. Humanity so recognizes it. Nihilism makes no progress even in Russia, because the substantially universal instinct recognizes the fact that a despotic government is better than no government at all. Tsarism is better than Nihilism.

But this condition of deliberate and conscious obedience to an external law is not the highest and final condition of humanity—either communal or individual. There is something beyond. It is reached when the individual becomes himself an embodied law; when the law is no longer external to him but wrought into him; when he becomes a law unto himself; when the master and the mastery is within not without; when all his impulses are brought into harmony with law; and he does safely what he pleases because he pleases always to do right. A man physically in the first stages knows no law but his inclination; disregards the laws of health; eats what he likes; exercises when he pleases; sleeps or wakes as the whim of the moment inclines him. A man in the second stage recognizes certain laws of health, and laboriously and painfully obeys them. He denies himself food which his palate craves; compels himself to take his daily "constitutional" in spite of his laziness; rouses himself reluctantly from his bed in the morning because duty nudges him. A man in the third stage turns revolted away from the food which does not nourish; is impelled to outdoor exercise by his physical impulses; springs from his bed in the morning spontaneously because all his powers are alert and active and demanding play. He is as we say "the embodiment of perfect health." The child passes into the third stage, when, through obedience to parental authority he has made his own the principles of right living, and he goes from home to put them in practice in life. Politically the American people have passed into the third stage. Not one reader in a hundred of these pages, probably not one in a thousand, knows in any detail what are the laws of his own State. Americans are not under the law; they are a law to themselves. We are not merely a law-obeying, we are a law-abiding people; that is, the law abides in and is a part of us. There is in the community not merely an obedience to law external to ourselves; indeed, there are no such laws—politically speaking. The external laws are the expression and embodiment of our own will, and there is a great reservoir of reverence for law, a harmony with it, an acquiescence in it, a sturdy resolve that it shall be obeyed; and this, and this alone, is our standing army. Law in the hearts and lives of the great body of the people is its own enforcement. A few hundred policemen keep thousands of criminals in order; because behind the police is this incarnate and embodied though silent spirit of law. If ever this shall die out of the hearts of Americans, American freedom will be at end. We shall revert to the second stage of national development, obedience to a master outside ourselves.

Now, it is the object of the Gospel to do for each individual soul, in his relations to God and God's law, what the parent does for his child, and what history has done for the race: train him to self-government. The object of the Gospel is not to bring men under law, but to bring law under men. Civilization teaches men to use law; to make it the instrument for saving themselves and each other. The cook does not merely obey the laws of chemistry; she makes the laws of chemistry obey her. The engineer is not the servant of the laws of mechanics; by understanding them he compels them to be his servants. It is the object of Christianity to do for men in the moral realm what civilization does for them in the physical realm; certainly not to relegate them to the state of "unrestrained will"; as certainly not to leave them under law as a master external to themselves; but to carry them forward to a stage in which the law shall be their servant and implement. The household life affords an illustration of what the end will be; for in the household father and mother are not merely obedient to the law of love, but use it, in a thousand offices of sympathy and helpfulness, to train their sons and daughters for future fatherhood and motherhood. This is what Paul means, a

least a part of what he means, when he says that we are children of God, God is not under a master—not under law. The law of righteousness is in God, not over Him. He is Himself the divine law working out righteousness. And we become His children only when and as His Spirit dwells in us, setting us free from the law, and making the law itself our instrument. This is what Paul means—at least a part of what he means—when he says, “By the deeds of the law shall no flesh be justified in His sight.” Recognizing a divine law, yielding to it a deliberate and conscious obedience, doing what it commands because of the command, justifies no soul in the sight of God. The only law which the Bible recognizes as adequate, is a law wrought within, in the very fibre of the character. The only obedience which it recognizes as adequate is a spontaneous obedience, which is unconscious, undeliberate, unthoughtful of the law which it instinctively obeys. Not to know his, is not to know the very rudiments and elements of the Gospel; it is not to understand the very alphabet of Christianity; it is to be ignorant of the meaning of the sermon on the Mount. “The law is a schoolmaster, to bring us to Christ.” This is not merely equivalent to saying that the ceremonial law is a type fulfilled in the sacrifice of Christ. The whole object of law and obedience in the divine economy is to work out a Christ-like character—a character which knows no will but God’s will, because it has no will but God’s. As the organ answers to the touch of the organist, as the ship “obeys beautifully” her helm, as, to use a figure of the critic in *THE HOMILETIC REVIEW*, “every muscle in his (Mr. Beecher’s) flesh, every bone and nerve and sinew of his frame, the very blood in throat and cheek and brow, was absolutely obedient to the demand of the orator,” so the soul, in whom God has been formed by the divine process which produces a “reconstructed manhood,” is the instrument and agent of a divine indwelling; and knows absolutely no master, except the God who dwells, not without commanding a questioning human will, but within, co-working with the will of man, and becoming the player, whose lightest touch the key obeys; the pilot, to whose guiding hand the ship instantly responds; the informing and directing spirit, whose obedient organ is the tabernacle in which God dwells.

“The law is good if a man use it lawfully.” But “the law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for perjured persons.” No man could thunder with more terrific eloquence the warnings of the law of God against such than Mr. Beecher. His whole anti-slavery campaign was a long and eloquent enforcement of God’s laws. This denunciation of modern Pharisaism, devouring widows’ houses, and for a pretence making long prayers, has no parallel in any similar preaching of the law of God. But when he preached to the children of God, what he preached was this: “If you have built your character in truth, justice, purity and piety, you need not be afraid. Just give yourself liberty. Do not ponder nor turn back. Do not fritter away your life by these unprofitable introversions and analytical processes of mind by which you attempt to detect the nature of your thoughts and feelings. Be sure of one thing—that a round, robust, moral manhood is safe. Trust it. Give it power. Let it run.” No one who knows what a round, robust, moral nature is, ought to doubt that. It is safe advice for the individual, for the parent, for the community. There is no danger in a life whose inward impulses God has tuned. This is the liberty wherewith Christ makes us free. There is no safety in any other.

This was the law, and this the obedience which Mr. Beecher preached.

This was the secret of his emotional preaching. He never confounded the sentiments and the emotions, as his uncritical critic has done. He did not attempt to play upon the sentiments. He did attempt to bring the whole motive powers of the soul into union with God. The keenest eyes may search Mr. Beecher's sermons in vain for a saying, "Do as you please, still please to be noble." But the dullest eyes cannot fail to find in multiplied sermons the spirit of the sentiment, "If you please to be noble, you may safely do as you please."

VI.—THE CREATION OF THE WORLD.

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

"IN six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." In one of the ladies' story-telling magazines we remember to have seen, twenty years ago, what was called "A Picture of Creation." It represented a venerable Form balanced in some mysterious way in the air, with outstretched hands and bending forehead, hovering over a round ball beneath, which seemed to float in darkness, or clouds. Beside him was a human figure on the right; and on the left was a vague shadowy being, outlined only as in general shape a man. Some other smaller balls were scattered around in the neighborhood.

This was, of course, understood to be the semblance of the Trinity, the Father, Son, and Holy Ghost. The ball was the world, the darkness was space. But the whole thing appeared to us irreverent and even shocking. Still it was not without a certain rude dignity, and it made intimation of what was august in the conception, and sublime. It is possible that the artist may have had in his mind some vague recollection of the prophet's figure: "For in this mountain shall the hand of the Lord rest, and he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim." But surely there was no suggestion of the spectacle of creation in the language of Isaiah, when merely denouncing woes upon sinful Moab.

The events of the world's early history are much hurried in this inspired recital by Moses. The account passes rapidly across the periods, and groups the incidents together with a striking vividness, but without any pause for detailed explanation. Hence men have speculated almost at will concerning many of the most prominent particulars which Moses has put on record. Wild theory has often taken the place of sober fact. In the acknowledged absence of exact information, infidels, as usual, have delighted themselves with asking difficult questions in the weak imagination that they have overturned some foundations of the faith, because their inquiries remain unanswered by its defenders.

Now this would not be so very hurtful if it were not for the unfortunate fact, that the friends of the Bible are at variance somewhat concerning the form of repulse to be employed. The great contest with skepticism, at the present day, is much confused by the position taken by those who are waging it; for, seeing the splits among the orthodox, they are ready to widen the breach, and to make common cause with each side in turn, according as it seems likeliest to weaken the confidence of believers, or to break their reverence for the pure Word of God. A very imposing warfare can be conducted without much weight of resources, if only one's antagonists are foolish enough to fire upon the phalanxes of their own troops. Certain facts or phenomena, brought forth to light by indefatigable research and marshaled into some scientific order, are announced, on the one hand, to be fatal to the in-

tegrity of the Scriptures; while, singularly enough, they are on the other hand, joyously proclaimed, as coming to confirm it, when rightly understood. And people cry out, "There will be no injury done to what Moses wrote; only commentators will perhaps be seen to have made some inconsiderate mistakes in attempting to tell exactly what Moses did write."

It is better now that we proceed in an orderly way, and some arrangement of the questions which throng us will conduce to clearness.

1. To begin with, let us take up the question for a little wider development, which we have touched upon before: What was the method by which the Spirit of God informed the mind of Moses concerning the previous history of the material world? How did Moses learn the facts as an inspired compiler of annals, all of which had date at least twenty-five hundred years before he was born? To this a brief reply has been given already: he probably saw visions of the six periods of creation, panoramic pictures of the various scenes passing before his mental and spiritual eyes. The process would find its exact parallel in the biography and experience of the Apostle John in the island of Patmos, the outcome of which is given in the Revelation. The last book in the Bible thus resembles the first: John looked forward, Moses looked back.

The main passage of God's Word to establish this as a proper and legitimate conception of Moses' office is given in the twelfth chapter of the Book of Numbers. You will remember that Aaron and Miriam found fault with their brother for his marriage to a Cushite woman; they had a jealous fit over his pre-eminence, and declared that they themselves were as much prophets as he was, for they had been commissioned to oratorical and poetical utterances. On this account the Lord is represented as angry with them; he summoned them suddenly to an interview in his presence, and they assembled at his call, the three persons alone: "And the Lord came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: if there be a prophet among you, I the Lord will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all mine house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses?"

This account is taken from the New Revision, in which some of the words have received their more fitting rendering. It appears from the form of rebuke that God meant those silly fault-finders to understand that, whatever their own gifts might be, Moses was a prophet of a different sort. God was wont to speak to him "mouth to mouth, even manifestly;" that is, by manifestations or visions or spectacles exhibited to him, and not always by dark or enigmatic or symbolic speeches; they had no power to judge him, perhaps not even ability to understand him.

Charles Fox used to say, "Great authorities are arguments." The honest people who for generations have read "Scott's Commentaries" beside their family altars will be glad to remember that Thomas Scott is to be quoted as saying that "the Lord not only directed Moses by words how to build the tabernacle, and form its sacred furniture, but showed him a model exactly representing the form of every part." So the students, who used to hang upon the words of Moses Stuart, will recollect that in one of his reviews he says of the Creation: "The historian everywhere speaks as an optical observer, stationed upon a point of our world, and surveying from this the heavens and the earth, and speaking of them as seen in this manner by his bodily eye." To this add a single sentence from Kitto: "The historian (Moses) speaks as things would have appeared to a spectator at the time of the Creation."

The strongest in scholarship, and the most influential in method of presentation, among the advocates of this theory, is the geologist, Hugh Miller; the whole argument is found in his volume entitled, "Testimony of the Rocks." To this we must be content now to commend those who desire to follow it further. The wonderful beauty of the literary style, the vividness of the imagery, the picturesqueness of the delineations, will well reward every reader. He pictures Moses as possibly watching his flocks in some secluded valley in the land of Midian, before his vision of the burning bush; these spectacles may have come to him in successive revelations, as John's views of heaven opened flashed upon his sight in the solitudes of the Lonely Isle. And then he identifies the disclosures of the verses in Genesis with the periods of geologic formation known to scientific men. He closes with one admirably suggestive declaration concerning the record Moses made. He says calmly: "Rightly understood, I know not a single scientific truth that militates against even the minutest or least prominent of its details."

2. For ourselves, we move forward now to a second question: Were these so-called "days" in the Genesis narrative meant to be understood as ordinary days of twenty-four hours each? Or were they unlimited ages of time, like the geologic periods which scientists demand for the construction of the earth as it now appears? Really, too much energy, too much passion in debate, too much anxiety of frightened feeling, in these last few years, have been wasted upon the discussion. What possible difference can it make to any of us, whichever way this ultimate decision goes? Certain commentators, following old traditions, and abiding no contradiction of their opinions from those who are not theologians, recklessly stake the whole doctrine of inspiration upon these mere words employed in the Pentateuch. That is what provokes the battle and brings on the war. There will be desperate mortification when the end comes, and geology has its own way. It is not our province in a mere religious discussion to go very deeply into such a subject; let us just notice two or three considerations which will help our thought.

One is this: it is perfectly natural for common readers to think that God made the universe in "six days," for does not the Bible state it over and over again in precisely those words? But let us observe a single peculiarity in the first two chapters of Genesis. The word *day* in English, *yom* in Hebrew, occurs often, but it has at least five different meanings in this one passage. Once it means *light*, without any reference to succession or duration of time. Once it is used to specify a period of *twenty-four hours*; this is after the sun and moon have been created. Once it is used to distinguish *the bright part* of these periods of twenty-four hours from the dark part, that is, day as separated from night; in other words, a space of twelve hours. Once it is employed to describe the whole time in which the creation was performed, and covers *the entire week*, whatever it was. And then it has finally the vague signification of the period that scientific people call the "cosmogonic" day; and that is precisely what we are inquiring after, and wish so very much we knew how to define. To say, therefore, a mere word settles the length of the period, is to talk very foolishly. For here are five words in the story, all the same, and all different.

Again: If we grow so very stiff about the mere meaning of a Hebrew term in a simple narrative passage like this, we shall be obliged, in other places, to hold fast to the principle we have accepted. Here in the very passage set at the head of this article, we shall find an excessively awkward literalism for our embarrassment. For thus it has been given: speaking of the Sabbath institution, the Eternal declared: "It is a sign between me and the children

of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

There we have it, "in *six days* the Lord made heaven and earth:" it may not be disputed; the words settle it; why debate any more? Yes: then also the verse says, "on the seventh day he *rested*:" was the Lord tired by what he had done? Moreover, the text says the Lord was "refreshed:" did he have to stop creating for twenty-four hours because of his *need* of refreshment? This absurd literalism is driving us into a corner.

Once more: the relief in every case seems to be found in the acknowledgment of what has been stated already, namely, that Moses wrote in a colloquial style, and not in a strictly scientific. His descriptions, therefore, are not to be taken as if seen on the heavenly side, but on the earthly; he is giving his own account of what he saw, and a popular and picturesque form of expression is adopted. These "days" a rhetorician would declare to be not God's days, but Moses'. Turn to a somewhat similar phraseology of the apostle John: he had been describing the opening of the seals; at the seventh, he says, "there was silence in heaven about the space of half an hour." Now, does any one imagine that the thirty minutes was measured up where the book with such a number of seals was; or was the silence of heaven about a half hour, as it seemed to John? It is the same question almost as the other one we are considering: are days and hours and minutes reckoned in heaven? Perhaps Moses had the vision of the creation-work of the first period, at one time, and of the second, at another: who knows? He called those periods by the most natural name that occurred to him in laying such a record as that in Genesis before the world; he was not writing with an exact scientific precision, but with a picturesque and popular freedom in the use of language, just as other authors have chosen in the various books of the Bible. When Job tells us three times, as he does, in three or four chapters, that his "bones" ached, are we silly enough to insist that pain in the human frame is not located in the nerves, as an educated physician would say, but in the bones, as this inspired man is recorded as saying? When Moses writes, that Aaron and Hur held up his hands until "the going down of the sun," shall we insist that the modern astronomers are all wrong in declaring that the sun never does "go down," only the world turns over and makes it seem so—they are wrong, because an inspired man says it did in his day? We explain all that a hundred times a year to our children, by telling them that he spoke about things in nature as they seemed to him. So here: if the scholars ever prove that geology needs and must have long periods of time, more extensive than any notion of twenty-four hours would furnish, then the wise thing to do will be to let them have their own way of showing it.

Now, it will not be best to try to answer any other questions in the present connection. The progress of the discussion so far seems to have settled two great points at least.

First, it makes perfectly clear that this world had a beginning. Here is an end of all those fine-spun and metaphysical speculations about the eternity of matter. The masterly intellects of the last generation were exercised in combatting what now the veriest child in our common schools can disprove. All these dynasties of creatures came at a fixed moment in time, no matter where that will eventually be placed by the patient students who are trying to establish it; they came with a beginning; some of them disappeared with an end. We are able to say where they entered the circle of organic existences, and first opened the eyes of their being on the light of God. Well has it been said in triumph, under the glory and gladness of some late discoveries, that a skeptic who, in this age of the world, would attempt to fall back upon the old fiction

of an infinite series of creatures, as an answer to the revelations of God's Word, would be simply laughed to scorn.

Then, another thing is settled: every discovery in honest science shows that the God of nature and of grace is one and the same. The open admissions of the leaders in the philosophic world prove that some great bodies of scholarly men now prefer to have devout guides. Geology has earned a place among the friends of the Bible. It is folly of prejudice and madness of conservatism to stand and pull back so, while our generous helpers, who know more than we do, are trying to push onward the Gospel. It is better to be "in league with the stones of the field" than to be set stubbornly against them. The day has passed in which pulpit-men can stand up before intelligent congregations and declaim violently against what they call "the horrid blasphemies of geology," "the impious profanations of this science, falsely so-called."

Sir J. William Dawson of Canada is a scientist of such eminence in his immediate sphere of geology, that he has but recently been chosen President of the British Association,—the highest assembly of English-speaking scientists. He certainly is entitled to an intelligent opinion—as a scientist—on this subject. Referring to the first chapter of Genesis, he has said: "The contents of this chapter, relating, as they do, to matters which preceded the advent of man, must have been just as much the result of direct inspiration as if they had contained a prophecy of the distant future." Recognizing the fact that many features of this record were extant long before the days of Moses, he believes that its substance "was a *revelation* to some antediluvian patriarch, perhaps to Adam himself." As to the correspondence of the record with the disclosures of modern science, he says: "It is now generally admitted that the order of creation in the long geological epochs, revealed by scientific investigation, corresponds very closely with that in Genesis."

What is the use of our turning back the hand of good-will offered thus by the highest authority in the world? What is the gain to our creeds or the Scriptures from our insisting that scientists are necessarily a dangerous class of skeptics, when they themselves tell us that the admitted differences between Genesis and geology are by no means vitally antagonistic, and will, most likely, soon be reconciled?

VII.—LIGHT ON IMPORTANT TEXTS.

No. XXXII.

By HOWARD CROSBY, D.D., NEW YORK.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. xiv: 13.

This passage is used constantly in burial services, as if it referred to the condition of all dead saints. But a careful examination of the context will show the error of this. That the dead saint is blessed and that he rests from his labors, are truths; but these are not the truths here enunciated. The prophet-apostle is describing the judgment of Babylon, whose character is afterward given in the 17th chapter, and shown very clearly to be "the woman (church) drunken with the blood of the saints" and "reigning over the kings of the earth." The saints are encouraged to wait patiently for this issue (ver. 12). And then as their patience is rewarded with the destruction of the Antichrist, the voice from heaven speaks as in our passage.

Notice the words "from henceforth." The Greek forbids their being taken with what follows, as the margin suggests. They refer to the word

"die" and not to the words "saith the Spirit." There is a *peculiar* blessing to those who die *from that time*. This at once shows that the death of every pious person is not intended, but the pious of a particular period. Now we cannot suppose that the pious dead of one period have an advantage in resting from their labors over the pious dead of another period. What then is meant? For here certainly a special advantage is given to these here mentioned.

We must remember that this whole book is written in highly figurative language. This chapter is full of remarkable figures. Is it likely that in this verse there should be a sudden abandonment of figure, to be resumed immediately after? If we maintain the figurative language, all is clear. The dead which are dying in the Lord (*ἀποθνήσκοντες* and not *ἀποθάνοντες*) are those who are described by the apostle as dead to sin (Rom. vi: 2, 11), dead with Christ (Rom. vi: 8), dead to the law (Rom. vii: 4, and Gal. ii: 14). They are the believers of that period when Antichrist is destroyed. They will be specially blessed. Why? Because now no longer will their contest with Antichrist weary them, and what they do for Christ will be successful in every particular. Their works will accompany them or follow along with them in their abundant fruits. It will be a day of spiritual peace and prosperity for the church of God upon the earth. Now we see the power of the words "from henceforth." Until Antichrist is slain there must be hard struggle on the part of the church, but when the arch-enemy is destroyed, the church shall enjoy a season of tranquility and abounding success.

These words "from henceforth" really make the passage inappropriate at a funeral. They are there meaningless.

VIII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.—No. VII.

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

123. *Wasted time* reminds us of the calendars on our tables. Time tears off a new day, but the other side is a blank.

124. *In danger the religious instinct* asserts itself. Young men justify card-playing as an innocent and harmless diversion. But in the battle of Sunday morning in our late war the soldiers were observed to clean out their pockets before the engagement and throw away their cards.

125. "*Magna civitas, magna solitudo.*"—*Bacon*.

126. *Not to animals, but to angels*, is given the highest life. The greatest genius of the middle ages goes down to the future doomed for his sensuality.

127. *France, in the revolution*, hung up her motto, "Liberty, equality, fraternity." Napoleon changed it to "Infantry, cavalry, artillery."—*Punch*.

128. *Sin*. There is a difference between sin's *presence to annoy* and its *power to destroy*.

129. *Ambition sacrificing life*. Kirke White, who sacrificed life to literary triumphs, said that if he were to paint fame as crowning an undergraduate after the senate house examination, he would represent him as concealing a death's head under a mask of beauty. He has been compared to a struck eagle, stretched on a plain, *viewing its own feather on the arrow*; the plumage which had warmed its own nest drinking the last life-drop.

130. *The Revelation of the Mystery*. Romans xvi: 25. *Mystery*, in the New Testament sense, is not something which cannot be known or ought not to be known, but which has not been known until it was revealed. It means an

open secret, into which the believer is initiated, which he ought to understand, and of which the minister of Christ is the steward to unfold and explain.

131. *The Relation of Old and New Testaments* to the Mysteries of God is finely set forth in Augustine's famous saying: "Novum Testamentum in Vetere latet; vetus, in novo patet." The mystery of the gospel mainly rests on four facts: Christ's sufferings, death, burial and resurrection. The Old Testament contained these enigmas of prophecy and history, symbol and sacrament. Bengel says it was like a clock moving in silence and in darkness. The machinery was there—the hands were moving on the dial; but few heard clearly or saw clearly the wondrous things of God. But the New Testament is God's Aenologium,—clock of the ages, with an illumined dial-plate, and a grand apparatus that strikes the hours.

132. *These four leading facts* of Christ's human career find a foreshadowing in the Old Testament and a symbolic presentation in the New. In the passing over of the sprinkled houses, we have *sufferings and death* of the paschal lamb; in the passing over of the Red Sea, *burial and resurrection* in a parable. "In the two sacraments of the New Testament, we have these four facts set forth: *Sufferings and Death*, in the Lord's Supper. 1 Cor. xi: 26. *Burial and Resurrection* in Baptism." Rom. vi: 3, 4, 5. (Rev. Dr. F. M. Ellis.)

133. "*The Obedience of Faith.*" *ὑπακοή πίστεως*, a remarkable phrase, embracing the substance of the whole gospel: *Faith*, the bond of union with Christ, upon which salvation practically depends; obedience the comprehensive word representing all those good works which are both the fruit and the proof of faith. The emphasis of the New Testament is upon these two words: *Faith—Obedience*. He who puts obedience in place of faith, is self-righteous; he who puts faith in place of obedience is antinomian. We are to believe, and believing obey. Hence Peter, Paul, John, James, all lay stress upon obedience—the believer is to acknowledge Christ as "*Lord*,"—*i.e.*, Master; the "prophet" to be heard and heeded in all things, upon penalty of death. Insubordination cannot be tolerated any more than unbelief. We are servants, disciples, followers of the Lord Jesus. Every thought is to be brought into captivity to the obedience of Christ. Even Love cannot swallow up obedience; for "*this is the Love of God that we keep his commandments.*" Every true grace, faith, hope, love, finds its incarnation in obedience.

134. *The Domain of Science*. Three offices pertain to science: 1. Observation. 2. Classification and arrangement. 3. Induction. Its functions are experimental, constructive and inductive. A man who is both safe and scientific in observation may be careless in classification, and illogical in induction. His premises may be sound and his conclusion false. We must beware of the assumption of infallibility by scientific popes. There is a tendency to speak "*ex cathedra*," to lend the sanction of a great name to a mere theory and substitute speculation for knowledge, theory for fact. But even if a zoologist "*calls a sheep's tail a leg, it does not make it so.*"

135. *Liturgical forms*, devised by men, have this disadvantage: any human form of prayer is like the shell of the cocoon—the life within will ultimately burst and break through it, or it will hinder and cramp the development of life. No form but those which the Holy Ghost has framed has ever proved elastic and flexible enough for growing spirituality. Even inspired forms sometimes have to give way to "*groanings which cannot be uttered.*"

136. *Evolutional development* cannot explain two things: the *origin* of life, or the *order* in creation. Matter cannot give what it has not got; atoms and molecules had not sensation, instinct, memory, intelligence, reason, conscience. These are something not previously in the molecule. How did they come to

be in man? Whatever development may have accomplished, the introduction into the product of new powers, potencies and possibilities could only be by special act of God. *Evolution* implies previous *involution*.

137. *Order and liberty.* Order prepares for the highest liberty. It scoops out the channel for the fuller, freer flow of liberty.

138. *There is a radical evil in preaching* whenever it lacks *simplicity*. The elaborate essay, the philosophical disquisition, is not a *sermon*. The highest art in preaching finds its apex in simplicity. And the highest *simplicity* is inseparable from *sincerity*. The man who is cold, who lacks deep emotion and sensibility in presenting Gospel truth, brilliant as an iceberg and just as chilling, is never a simple Gospel preacher. The Roman Catholic theologians rightly put among divine gifts the *Donum Lachrymarum*.

139. "*Nomen Sit Omen.*" Many an enterprise has depended for its success or its failure on a name; and in issuing a new book, how much hangs on the choice of its title!

140. *Heaven and Hell.* Future retribution belongs to the scheme of salvation. Vicarious sacrifice introduces us to the Holy of Holies, with the uncreated Glory of the Shekinah. The farther we retire from this, the nearer we approach to the outer darkness which may be felt. Future retribution must be preached as the complement to the Shekinah glory. Christ appealed to human fears. Silence here is consent, therefore heresy. The whole Bible is full of blood-red pictures of guilt and fire-red pictures of wrath. But it is well to keep close to Bible terms and forms of expression, and to beware of transferring to God imperfect human conceptions. Nowhere is a Bible *spirit* so needful as in preaching wrath. A wrong disposition in the preacher becomes a discolored, distorting lens, through which a false image of the truth is conveyed.

141. *Civil Baptism.* The advanced republicans of France, who already have civil marriages and civil funerals, are now beginning to practice civil baptism. A few weeks ago, at a village in the Indre-et-Loire, the mayor officiated, and pouring white wine on the child's head, pronounced the words, "Pierre Victor, I baptize thee in the name of Liberty, Equality, Fraternity. Vive la Republique!"

142. *Evolution.* They do not speak of shingling a house now—they call it the evolution of the roof. When the cat has kittens they call it "descent with modification." When some of them are drowned, it is "survival of the fittest" and "natural selection."

143. *Power of Forgiveness.* When the Dauphin, Louis XVII., a child, torn from the arms of his mother Marie Antoinette, was imprisoned in the temple, he was put in charge of Simon, a violent and brutal Jacobin, who indirectly tried to murder the boy by cruelty. He left him to languish in a solitary cell, without amusement, employment or exercise. He had no fresh air, little water, and coarse food flung in at the half opened door. He could not even wash himself, his bed went unmade for six months, and for more than a year his clothes were unchanged. The child was, by this treatment, reduced to the borders of imbecility. Yet, when there seemed likely to be a counter revolution, which should put him on the throne, his brutal jailer, with a satanic leer at him, asked, "What would you do with me, if you found yourself on the throne?" "Je vous pardon erai." I would pardon you! was the angelic answer. Even Simon showed some signs of being touched by the divine pathos of such forgiveness!

144. *Preparing to Preach.* Bishop Wilberforce, toward the close of life, gave up all direct preparation of sermons, seeking only to *prepare himself*.

SERMONIC SECTION.

PETER'S SIFTING.

BY J. R. MILLER, D.D. [PRESBYTERIAN], PHILADELPHIA.

The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.—Luke xxii:31, 32.

THESE words of Christ are revelations. They give us two deep glimpses into the unseen spiritual world that lies about us. First, we have a glimpse into the realm of evil. The door opens a moment, and we see what is going on in the kingdom of darkness. The disciples had not been conscious of any special danger that day. They had seen no enemy in the air. They had overheard no plottings for their destruction. Yet the Master says to them in the evening, "Satan asked to have you, that he might sift you." This glimpse of the unseen should convince us of the reality of a most malign and hostile realm, not far from any one of us. We have spiritual enemies, keen and strong, who are intently and actively engaged in efforts to destroy us. In our sunniest hours, when the sweetest peace plays about us, they may be plotting for our ruin.

Were this the only glimpse given us of the spiritual world, we might lie down in despair. But here is another. Our Lord tells the disciples of Satan's activity and their peril, but tells them also of his own active interest in their behalf, and of what he has done to save them. While the veil is lifted to show us the plottings of Satan against Christ's disciples, we are shown also the hastening of divine love to the rescue. The disciples knew not of their danger, but there was an Eye that saw it coming,

and a Hand that was reached out to provide shelter. "Satan asked to have you, that he might sift you as wheat; but I have made supplication for thee."

There are several important truths taught in these words, which I would like to open a little way to you.

I. The first is, the *discrimination* which our Lord makes in praying for His disciples. This becomes apparent only when we look closely at the words. The "you" in the first clause is plural. "Satan asked to have *you*, to sift *you*,"—that is, all of the disciples. "But I have made supplication for *thee*, Simon." All the company were in danger, but the prayer was only for one.

Why was this? Why did our Lord make this discrimination? And why was it Simon that was chosen for special intercession? Was it because he was dearer to Christ than any of the others? There were three that belonged to the *inner* circle of the disciple family, and one of the three was Peter. But we know that John was the nearest, the beloved disciple, the one who leaned on Christ's breast at supper. If deepest love had been the reason for special supplication that night, John and not Simon would have been chosen.

Was it because Peter in his character was the most amiable and beautiful of all the disciples? Was it because he was the gentlest, the most self-controlled, the meekest, the truest, the firmest, the most like his Lord? We know that he was not. He was rash, impulsive, impetuous, headstrong, wanting calmness and self-control. He was not yet Peter the Rock. His character was still sorely blemished. John far surpassed him in loveliness of spirit and disposition. Why was not this peculiar

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscript; 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.]

interest shown in the beloved disciple?

Or was Peter chosen for this distinction because he was the stablest and strongest of all the disciples? Was he the one who would receive with the sublimest calmness the shock of the fierce waves of temptation and trial, hurling them back with the most unshaken firmness? Was he the one who would honor the Master the most in His great sorrows, standing the nearest to Him in loyalty and fidelity, rendering Him the best comfort, and witnessing for Him the most nobly and heroically? We know that Simon proved that night the weakest of all the apostle band, even denying that he had ever known his Lord.

Why, then, did Christ single Simon out from among His disciples for this peculiar distinction? What was there in him that kindled such special tenderness of love? Why such marked favor shown to the disciple who was the most rash and inconsistent, the most hot-headed and ill-controlled—the one who was so weak and capable of such cowardice, such craven disloyalty and denial?

It is just here that we have a disclosure of our Lord's character, and of one special feature of His love, that to some of us ought to give great encouragement and help. This peculiar interest in Simon was shown because he was the weakest, the most in danger, the most liable to fall, Satan had asked and obtained permission to have all the disciples in his hand, to try *all* of them. Our Lord looked down upon the little company with tender, compassionate heart, and saw that it would go hardest of all that night with Simon. Because of his peculiar temperament he would be in greater peril than any of the others. His rashness and impulsiveness would expose him to the fiercest assaults and render him least able to resist. And for this very reason Christ made a distinction in his favor, offering special prayer for him. He did not pray for John; John's calm-

ness would be an effectual shield for him. He did not pray for Thomas and the others; their caution would keep them away from the danger. He prayed for Simon because he was, of all, the most liable to fall.

Let us not lose this disclosure, for some day it may save us from despair. Christ's help does not go out in greatest tenderness toward the strong, but toward the weak; not toward the secure and sheltered, but toward the unsheltered and imperilled. We find the same discrimination in all true human love. The *invalid* in the home, and not the one who is strong and robust, draws out the deepest sympathy, the gentlest thoughtfulness, the most unselfish helpfulness from all the household. Parental anxiety is greatest not for the child that is safest, but for the one most endangered. Even nature seems to teach the same beautiful lesson. When one branch of a tree is broken the whole tree at once pours its life toward the wounded part, to restore it. When a shrub is wrenched, or a violet bruised, the sun, the wind, the dew, the air, all become physicians to it, and begin to perform for it their beautiful ministries of healing.

All through the Gospel we find in Christ this same discrimination. We find Him going most among the out-cast classes, not because He loved best to associate with rudeness and wickedness, but because these classes needed Him the most. He said He was a physician, and the physician's mission is not to the whole, but to the sick. He came to save the lost, and His heart was drawn most to the lost.

This thought, this disclosure of our Lord's heart, ought to bring great comfort to us. We are not all alike temptible. There are some with sweet temper and equable disposition, whom nothing disturbs. God seems to have sheltered them by their very nature from the power of evil. They appear to have a genius for being good. They are in this world like those lilies that float in the black

bogs, themselves ever pure and unsullied, though the vile waters lie all about them. Nothing stains the exquisite whiteness of these favored souls. Amid human vileness and Satantic plotting they remain untarnished, unspotted by the world.

Then there are others whose natures seem to be open on all sides, exposed to every danger. To live truly costs them fierce struggles every day. Their biases are toward evil. Their appetites tend to debasement. They have received as heritage a temperament that renders them temptible; or their early training has been at fault, and they have never been disciplined into self-control, the kingly element in a noble character; or their early habits have destroyed the safeguards of virtue in them, broken down the walls and weakened the power of conscience, leaving them a prey to enemies.

It needs no demonstration to prove that temptation does not mean the same to both these classes. They are not alike temptible. One man stands in a certain place and feels no strain; there is nothing in the temptation to appeal to his appetites and passions. Another, in precisely similar circumstances, feels every evil passion of his nature start into fierce madness. Take, for illustration, Peter and John that night of the Saviour's arrest. John was in the courtyard when Peter fell, but he did not feel the power of the temptation under which the other was defeated. Peter, only a step or two away from his friend, was swept down by the tempter's power. There are the same differences in the members of every Christian congregation. Some of you move amid evils every day in your ordinary pursuits, and walk amid dangers, but feel no desire to turn aside; then there may be some of you to whom each day, with the very same experiences, brings sore temptation and fierce struggle.

The teaching here is that easily tempted ones are they to whom Christ's sympathy and helpfulness go

out in most tender interest. The weakest he draws closest to his heart when the storm beats. He singles out the one from every circle that is most liable to fall, and makes special intercession for that one. Even the Johns, with their gentle loveliness, receive less of help from the Master than do the fiery Peters. Take the lesson of cheer for yourselves, ye who need it.

II. In the second place, consider the nature of the help which Christ gave to Peter in his peril. "I have made supplication for thee," Tennyson says:

"More things are wrought by prayer
Than this world dreams of."

We know not how many blessings the prayers of our human friends bring down upon us; how often we are shielded from temptation, or led out of paths of peril, because some one has been praying for us. What better treasure has earth than a friend who prays for us? Yet here is something better—*Jesus* prays for us. We have not lost the privilege and blessing of His intercession by His going away, for in heaven He ever lives to make intercession for His people. From His holy mountain in glory He watches His friends in this world, and whenever He foresees danger for any one of them He instantly offers intercession. What blessed guardianship they have who have committed their lives to the love and care of Christ!

There are several things to notice in this intercession of Christ. One is its individuality. "I have prayed for *thee*." Each one of us is the object of Christ's particular watchfulness and care. He does not save people in masses. He knows each name. He watches each life. He prays for *thee*, my friend; for thee, and for thee.

Another thing to mark is, that He made His supplication before the danger came. "I have prayed for thee." He did not wait until the disciple was in the snare before he sought help for him. Peter was unaware of danger,

but Jesus was watching and saw it coming. There is One who has our lives in His keeping and is ever caring for us. The Lord is thy Keeper; and he that keepeth thee never sleeps.

Another thing to mark here is, the petition itself. What did Jesus ask for His imperiled disciple? Not that he might escape the trial, for he needed just this experience; not even that he might not fall, but *that his faith might not fail*. "Yet," you reply, "his faith *did* fail. He denied Christ. He fell into the hands of the tempter." Yes, but it was not an utter and final failure. The word our Lord uses here means to be totally eclipsed, put out altogether. He prayed that Peter's faith might not suffer an utter and endless eclipse, as had that of Judas. Peter's faith failed for the time, but it came again from the dark shadow, in new brilliancy, as the sun comes from an eclipse, with its brightness undiminished. Judas went out into the darkness—into a black night, in whose skies the star of hope never shone again. Peter's hold on Christ was torn loose, but not for ever; Christ's prayer saved him, and he lived to be a glorious apostle and do a great work for his Lord. He, too, went out into the darkness to weep bitterly, but the Angel of Mercy went with him, and through the gateway of penitence led him back again to his forgiving Lord and Saviour and to restored discipleship and apostleship.

III. In the third place, notice the result of Peter's sifting. Satan's design was to destroy him, to winnow him all away. Thus he had done with Judas, because his attachment to Christ was not real and spiritual. But Christ's prayer defeated Satan's design. Simon was left in Satan's hand, and put through Satan's sieve; but the chaff only in him was sifted out and the pure wheat left. He was a smaller man after the sifting, just as the bulk of the wheat pile is reduced when the chaff is blown out; but he was a great deal better man.

He lost his rashness, his self-confidence, his pride, his vanity, and came again a humble man, but strong, majestic, a power to bless the world. We look at him before; we see him as he was that night. All his faults appear. How much chaff there is in him! We turn over a page or two, and we see this same man on the day of Pentecost, when he has returned to his Lord and been forgiven and restored, and when the Holy Ghost has fallen upon him. We follow him through the Acts. We read his noble Epistles. The old faults are gone. The vain, boastful, self-confident Simon has become the humble, trustful, spiritual Peter, the man of Rock. Instead of being destroyed in Satan's terrible hands, only the blemishes and defects in his character were removed. The chaff was winnowed out in the fierce gust that blew that night, but not a grain of the golden wheat was lost.

There are defects in many characters that apparently can be removed only by some terrible experiences like those of Peter. This seems to have been true of David. Mingled with all his noble qualities, qualities which made him when purified the man after God's own heart, there were many evil elements of which his nature had to be cleansed. And he also was allowed to fall into Satan's hand to be sifted. But from that sifting he came a new man, cleansed and enriched. Many of David's sweetest songs received their inspiration from the experience of his fall and eclipse, and from the painful chastening he endured. In every matured life, however many are the noble qualities, there are also many faults and defects bound up with the good. For example, one has firmness, and firmness is a good quality; but it is yet a very chaffy firmness. Some of it is stubbornness; part is selfish pride; part is most unamiable obstinacy. There is a good element there, but there is also much chaff which must be blown away before it can be noble, Christ-

like firmness. By and by, when mid-life has come, and when the defects have been sifted out, you will see a firmness stable as a rock, yet gentle as the heart of a little child. It has been cleansed of its chaff in the gusts of trial, and is now pure, golden wheat.

Or there is pride in the character. It makes a man arrogant, self-willed, haughty. But pride is not altogether an evil quality. It has in it an element of nobleness. It is the consciousness of dignity, of divine birth-right, of power. As it appears, however, in early years, there is much in it that is offensive and bad. The man must be winnowed until the unlovely qualities are removed, till the arrogance and the self-will are gone. At length you see the old man, after many experiences of trial and pain, lordly and regal still, but gentle, humble, benevolent, with a sweet spirit, using his noble gifts for lowly service, with his fine hands washing the feet of humble disciples. Pride has not been destroyed; it has been sifted, cleansed, and sanctified. Or, take gentleness; even this quality, beautiful as it is, may be very chaffy. It may be weakness; it may be the absence of firmness, mixed up with timidity and want of strong moral principle. The gentleness is golden, but the defects must be gotten out. Take once more what we call temper. A man is easily provoked, swept away by sudden gusts of anger. Now, temper itself is not a bad quality. It is not to be destroyed, as we sometimes say. Without temper a bar of steel becomes like lead. A man without temper is weak and worthless. We are to learn self-control. A strong person is one who has a strong temper under perfect mastery.

These are simple illustrations of the sifting which Peter experienced. Every one has, in greater or less degree, to pass through the same processes in some way. Sometimes the separation and cleansing go on quietly and gradually, under the kindly cul-

ture of the Spirit. Sometimes afflictions are God's messengers—sickness, or sorrow, or pain. Sometimes temptation is necessary, the buffeting of Satan. All of us have in us by nature, even after regeneration, much that is unlovely, much that can never enter heaven and must in some way be gotten out of us. In Guido's painting of Michael and the Dragon, the archangel stands upon the fallen foe, holding a drawn sword, victorious and supreme; but the monster beneath him yet lives. It covers and writhes. It dares not lift up its head, but it is not yet slain. This is a symbol of the conquest of grace over the old nature, in the best of us. It is not dead, though under our feet; and this old evil must be gotten out. The process may be long and painful, but Christ is looking on, and every experience of sifting should leave us a little purer.

Thus it is that even our falls, if we are Christ's, make us holier. Peter came a new man from his denial. He lost much of the evil of his old nature on that battle-field of shame. Much of the grandeur and power of his afterlife came out of that costly lesson. It is often so in Christian life. "The oyster mends its shell with a pearl." Where the ugly wound was, there comes the gem, hiding the scar and making it a spot of lustrous beauty. The same is true in Christian lives under the great Healer's gentle care. Sins that we repent of and forsake and overcome, leave pearls where there were flaws. Evil habits conquered become gems of character.

An old man sat dreaming one day about his past, regretting his mistakes and follies, and wishing he had never committed them. He made a list on paper of twenty things in his life of which he was ashamed, and was about to seize an imaginary sponge and rub them all out of his biography, thinking how much more beautiful his character would have been if they had not been committed. But to his amazement he found that if there

were any golden threads running through his life, they had been wrought there by the regrets felt at wrongs; and that, if he should wipe out these wrong acts he would destroy at the same time whatever of nobleness or beauty there was in his character. He found that he had gotten all his best things out of his errors, with the regret and the repenting which followed. There is a deep truth here—that our mistakes and our sins, if we repent of them, will help in the growth and upbuilding of our character. "We can make wrong the seed of right and righteousness. We can transmute error into wisdom. We can make sorrows bloom into a thousand forms like fragrant flowers." Our very falls, through the grace and tender love of Christ, become new births to our souls. In the hot fires of penitence we leave the dross and come forth as pure gold. But we must remember that it is only Christ that can make our sins yield blessing. It was His look of love that night, after Peter's denial, that saved the fallen disciple. If we are Christ's true followers, even our defeats shall become blessings. Longfellow says of Peter's sifting:

"One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed,
Will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls through dust and heat
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer."

IV. The last point in this lesson is, that through his painful experience Simon was prepared to be a more helpful man. "Do thou," said the Master, "when once thou hast turned again, stablish thy brethren." He should use his new knowledge, gained by his sad and painful experiences, in blessing others. I can but merely

touch upon this point in closing. We are to use our lessons again in teaching others. When God comes to us in some sorrow and comforts us, he is preparing us to be his messengers of comfort to those who are in sorrow. When we fall in temptation and God comes and delivers us and helps us to rise again and restores our soul, He wants us to use our experience in strengthening and helping and succoring other weak ones in their temptations. Whatever God does for us He wants us to do in turn for others. All the lessons He teaches us He wants us to teach again.

Have you learned to do this? Are you using your experiences to help other souls to live? Let us adopt as our own this prayer of Miss Havergal:

"O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And with my words, that they may reach
The hidden depths of many a heart.

O fill me with thy fullness, Lord,
Until my very heart and soul overflow,
In kindling thought and glowing word,
Thy love to tell, thy praise to show."

THE SINS THAT CRUCIFIED JESUS.

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For envy the chief priests delivered him up.—Mark xv: 10. *Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, "What will ye give me and I will deliver him unto you?" And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.*—Matt. xxvi: 14-16. *And the whole multitude of them arose and led him unto Pilate, and they began to accuse him, saying, "We found this fellow perverting the nation and forbidding to give*

tribute to Cæsar, saying that he himself is Christ, a King—Luke xxiii:1-2. *And so Pilate, willing to content the people, released Barabbas unto them and delivered Jesus, when he had scourged him, to be crucified.*—Mark xv:15.

THESE four texts give consecutively the sins that were immediately responsible for the crucifixion of our Lord. In the widest sense, of course, the sins of the whole world were responsible for it. But the proximate causes were these four: the envy of the chief priests; the avarice of Judas; the slander of the multitude; and the servility of Pilate. On these four sins rests the odium of the central tragedy of history.

These self-same sins, envy, avarice, slander, and servility, are the most common in our midst to-day. Who is there among us that can plead "not guilty" to each of these four charges which the record brings against the crucifiers of our Lord? Yet the prevalence of these sins detracts nothing from their heinous and deadly character. The fact that these so common sins are the sins of Christ's murderers ought to deepen our abhorrence of them. The fact that, whenever we are envious, or avaricious; whenever we give currency to scandal, or yield to the pressure of evil influence, we are joining the company of these abhorred chief priests and elders; of the odious Judas and the detested Pilate, ought to make us more on our guard against them.

1. The first and chief of the sins that led to Christ's death was *envy*. "For envy the chief priests delivered him up."

The chief priests were the prime movers. The rest were but tools in their hands. Power and privilege and influence of all kinds, and especially ecclesiastical power and privilege and influence, have always been found dangerous gifts to trust in frail human hands. Insolence and arrogance, perversion and abuse, have almost invariably sprung from long-continued

ecclesiastical authority, whether among Jews or Christians, Catholics or Protestants, Episcopalians or Congregationalists. The chief priests formed a pontifical clique, an ecclesiastical ring. The control of the temple was in their hands. They bestowed the patronage. Out of the expenses connected with the observance of a system of religious rites which they had made more and more elaborate and costly, they took their commissions. They had been looked up to with unquestioning reverence all their lives by the unlettered multitude. They had always had the satisfaction of running things their own way; and without knowing when or how they had come, as men generally do in such cases, to identify their own way with God's way.

Their reasoning was simple, if not sound. "This," they said, "is a divinely ordered system of worship; we are the divinely established administrators of it. Therefore, our views and notions about religious matters are God's purposes and plans. Therefore, it is God's will that whoever opposes us should be put out of the way." If this reasoning is not satisfactory to a dispassionate observer, it no doubt was all-conclusive to these chief priests, who had centuries of tradition behind them and an abundance of conceit within them. In every age since then, and in cases before our eyes to-day, men, without a tenth part of the excuse for it, have found, and are still finding, just such reasoning amply satisfactory. The line between self-deception and hypocrisy is a very shadowy one; and we should never bring a charge of the latter unless we have given due allowance to every indication of the possible presence of the former. Had nothing happened to disturb them, no doubt these chief priests and scribes would have gone down to history with quite as much of a halo about their memories as has attached to the average priest and bishop and prelate and secretary of religious boards and moder-

ator of church assemblies the world over.

In their day, however, something did come to pass. From despised Nazareth, out of provincial Galilee, there came a teacher, a preacher, a healer of disease, a forgiver of sins, a king of men, the Son of God. In the name of His Heavenly Father, he cleared the temple of dove-sellers and money-changers. He substituted prayer for merchandise as a condition of acceptance with the temple's God. He taught plain, honest-hearted men, and poor, humble women, that God was their Father, and that He listened more willingly to their own heart-felt stammerings of penitence and devotion than to the pompous rites and elaborate ceremonies which the chief priests celebrated in the temple. He told repentant publicans and sinners that forgiveness was not to be purchased from a reluctant tyrant, of whom the heartless and mercenary priests were the vice-regents, but was to be gratefully received in humble trust as the free gift of a loving Father, of whom He Himself was the anointed messenger and faithful witness and true Son.

The chief priests saw that He was superseding them. The common people were hearing Him gladly; and in proportion as they followed Him the spell of obsequious reverence with which they had regarded the long-robed priests and broad-phyllacteried Pharisees was broken. For this cause they envied Him, and "for envy delivered Him up." In this the chief priests were not sinners above men in similar position always and everywhere. Can you tell me of a single church reform, either in doctrine or policy, that did not have to meet opposition from this very source? A healthy conservatism is indispensable to safe and sure advance. Conservatives are as conscientious in their obstruction of new movements as progressive spirits are in pushing forward new views and measures. Yet when we have made all allowance for the

conscientious distrust of innovation which is constitutional to many minds; while we rejoice that every new movement has to run the gauntlet of honest opposition; still we are compelled to recognize the fact that the dread, on the part of somebody or other, of being superseded; the reluctance to give up the relative importance and prominence and leadership which they have previously held, invariably comes in and gives to every controversy about religious matters that personal bitterness which renders such controversies so deplorable. Even in the local church, when there ought to be the closest love and fellowship, it is often found to be almost impossible to advocate seriously a new measure of any sort without meeting an out-cropping of this same malicious envy which crucified our Lord.

How, then, shall we guard against this most deadly of sins, in ourselves? We must make sure whenever we support a side that we are seeking, with a single eye, the highest good of the universal or the local church, or of the community interested in the question. We must make sure that we are willing to have our views, and even ourselves with them, displaced by better measures and more efficient men if such there shall prove to be. Thus only can there be the fullest and fairest discussion of every proposed change of doctrine. Thus each side of the question can be fully, fairly, candidly, forcibly set forth. Thus will truth ultimately triumph, and no injury be done. Let us remember that to have part or lot in any controversy on one side or the other in the spirit of envy, because somebody else, with some other doctrine, is gaining more favor than we with ours, is to take our place in the verdict of history and before the judgment-seat of God by the side of the men who for envy put to death our Lord.

2. The second of the sins that crucified Jesus was *money-loving*. "Then one of the twelve called Judas Iscariot

went unto the chief-priests and said unto them, what will ye give me and I will deliver him unto you. And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

Now we all recognize that money, as it is the symbol of the universal product of human toil, is, in itself, a good. And if money is good, then money-getting and money-making are most worthy objects of human ambition and endeavor. Money-loving, however, is a very different thing from money-making and money-getting. Every honest laborer is a money-getter; every upright merchant is a money-maker. But only knaves and misers are money-lovers. Love is personal. Persons alone are worthy of being the objects of our love. When a man cares more for money than for men; when he will sacrifice the human welfare of others or himself for the sake of money, then he becomes a money-lover, and joins the company of Judas. And, I assure you, the money-lovers of our day are just as guilty, just as murderous, just as odious as was ever Judas Iscariot. As John Ruskin has well said: "We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover, and like all money-lovers the world over, didn't understand Christ; couldn't make out the worth of Him, or the meaning of Him. Now this is the money-lover's idea the world over. He doesn't hate Christ, but can't understand Him, doesn't care for Him, sees no good in that benevolent business; makes his own little job out of it come what will."

Do you ask who are the money-loving Judases of our day? They are, as has been said, the men who in any way whatsoever are sacrificing human welfare to their own love of gain. Honest work and honest trade, besides contributing to the gain of the workman or tradesman, also contributes an equivalent to the welfare of other men and women. Any form

of work or trade which fails to benefit others as well as yourself has the Judas brand upon it. The kinds of work and trade that bear this brand are various. For instance, take the plumber, who, to gain an extra profit for himself, does defective work; and months afterwards, a child of the unsuspecting family that comes to occupy the house, pays the penalty with its innocent young life. Is that money-loving plumber less a murderer than the money loving Judas? A workman in a foundry finds a gap as large as a man's hand in a casting destined for an important place in an ocean steamer. I could name the shop where this was done. The workman takes a piece of cold iron, heats it and hammers it into the gap, smooths over the surface and thereby saves the thousand dollars it would cost to reject the piece and cast a new one. This very hour some ocean steamer, I know not whether passenger or freight, is carrying human lives on such security as that wedge of iron can give to that faulty casting. If ever disaster shall bring the passengers and crew of that vessel to a watery grave, will the money-loving foreman, who ordered that thing done to save expense, be less a murderer than the money-loving Judas? A merchant adulterates his groceries or his drugs and sells them as genuine. And some poor invalid, on the margin of life, fails to get the nutriment or remedial effect expected. Is that merchant less guilty than Judas? An employer of labor screws down the wages of his workmen to the lowest notch, in order that his company's dividends may be ten or twelve per cent.; and from lack of healthful tenements, from inability to provide sufficiently nourishing food, and competent care and nursing, the families of his workmen show an abnormal death rate. What is the difference between the policy of that employer and the policy of Judas? "Inasmuch as ye have done it unto one of the least of these my brethren,

ye have done it unto me." There are factories and stores in our large cities where no girl can gain promotion, or gain a decent livelihood save at the cost of what is more precious to her than life. Think you the stockholders and agents and overseers of such concerns in anywise better than the betrayer of our Lord?

To take but a single instance more. In nearly every large town of these United States there are men engaged in a traffic which involves as its direct consequence sixty thousand deaths a year, to say nothing of the untold shame and degradation and misery and woe which follows in the train of that murderous traffic. The principle at the bottom of this business—that which makes men cling to it so fondly, is not that liquor-sellers love to bring woe and poverty and disease and death upon their fellows—not that—but simply the fact that liquor-selling happens to be the way in which a certain class of men find that, with least expenditure of hard labor, they can get the greatest money returns. It is not the love of liquor, strong as that is; it is the infinitely stronger, infinitely more murderous and heartless love of money that makes the liquor traffic so hard to exterminate.

Instances might be multiplied indefinitely. The betrayals and murders and robberies that go on in this land every year due to this Judas-motive of money-loving are countless in number. Only the recording angel can trace the subtle workings of this murderous principle, and assign to you and me whatever share of responsibility our dishonesty, our selfishness, our avarice, our money-loving lays upon us.

Let us then realize the worth of money; let us be as diligent as may be in all honest efforts to earn and save it. But may we be careful that no piece of silver goes into our pockets which directly or indirectly represents unnecessary privation or want or injury or disability to any

fellow-man. As we would shun the remorse and condemnation that befel Judas, may we be free ourselves from all complicity with business schemes in which the gain to ourselves is based on a corresponding loss or injury to others.

3. The third sin which contributed to our Lord's crucifixion was *slander*. "And the whole multitude of them arose and led him unto Pilate, and they began to accuse him, saying, We found this fellow perverting the nation and forbidding to give tribute to Caesar, and saying that he himself is Christ a King."

The sin of slander, you observe, is the one of which the multitude were guilty. Slander is the weapon of the ignoble rabble who have not influence or power enough to stand up by themselves and strike an open blow on their own responsibility. Just so today, the meanest feature about malicious gossip and scandal is that it is sure to be the work of some one who is sheltered behind his or her insignificance. The scandal-monger does the devil's retail business. Scandal consists of putting a grain of truth with a bushel of surmises, inferences, misinterpretations and innuendoes, and peddling the product as unquestioned fact. In the case before us, the grain of truth was that Jesus had announced a spiritual kingdom. That he meant a temporal kingdom was at best an inexcusable misunderstanding; that he was a rival of Caesar was nonsense; that he forbade to give tribute to Caesar was the exact opposite of the truth, and that he perverted the nation was a downright lie. We detest and abominate that lying, yelling rabble that thronged the Judgment Hall of Pilate with cries of "Crucify him, Crucify him." But have we never repeated an uninvestigated charge? Have we never put a bad interpretation on conduct which yet was susceptible of honorable interpretation? Have we never, as a man was being condemned unheard, added our voices to the

clamor? Have we never whispered behind a person's back what we would not have had the courage to say to his face? Have we never allowed our prejudices to color our interpretations of another's conduct? It is to be hoped that we have not. But if we have, then let us remember that those acts of ours are precisely on a level with the slanderous accusations of this mob that clamored for the crucifixion of our Lord. And let us in the future beware how we lend our lips to slanderous accusations which reduce us to a level with these most detestable of our Lord's murderers.

4. In the fourth place, to crown the whole, we have Pilate's *servility*. "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified."

Pilate did not want to do it; he had resorted to every device; he had left no stone unturned by which he might avoid this unjust act. But he was willing to content the people, and so he yielded. And so, notwithstanding his real love of justice, and his abhorrence and shrinking from the injustice of this deed, he did it; and his name has gone down to all ages as one who sanctioned and authorized the central crime of history.

And he likewise is the type of the sinners of our own day. Nineteen-twentieths of all the sins committed to-day are done in just the way that Pilate committed this. A young man does not wilfully and deliberately ruin his health and reputation and fortune and character in drink and dissipation. He first gets entangled with a company, or, as he says, "gets into a crowd," "goes with a set of fellows," and, willing to please them, he takes step after step, reluctantly and in secret unwillingness, on the downward road that leads to death. A man does not willingly become a defaulter and a thief, but he gets drawn into extravagant ways of living, and willing to keep up his standing with a fashionable circle, willing,

perhaps, to gratify the pride and vanity of his own family, reluctantly and unwillingly he takes the secret steps that ultimately lead to exposure, ruin and disgrace.

A man does not willingly and deliberately pass all his days without an open, full, wholesouled committal of his ways unto the Lord, and find himself at last face to face with a neglected, injured, unknown and untrusted God. No man sits down and with full and deliberate intent, does that. How then comes it about that in so many cases the thing is done? I will tell you, and I will warrant that the reason I shall give goes deeper and strikes truer than any excuse you are wont to give either to yourself or others. The reason is that you are associated at home, in business and in society, with men and women who know you pretty thoroughly. They know your weak points, just as well as this multitude knew the vulnerable points in Pilate's record. To come out squarely and openly on the Lord's side, would surprise them; would make talk; perhaps provoke criticism and in general stir up the comfortable relation in which you now stand to them. They might think you were setting yourself up as an example for them. Your act might be a silent condemnation of their indifference. It might set them to serious thinking. For the time being, at least, the relations between yourself and them would not be so easy going and comfortable and sympathetic as they now are. And willing to content them and leave these things undisturbed, you go on risking your own soul, and placing yourself side by side with Pilate, who for no deeper reason and with no more malicious intention became partner in the crucifixion of the Lord.

It is precisely the same willingness to content somebody else which made Pilate deliver up Jesus to be scourged and crucified, that causes vast multitudes of men and women here in our midst and everywhere to-day, to de-

liver over the Church of Christ to languish and suffer, and perhaps to die, for the lack of that hearty, thorough, wholesouled support which, in their secret hearts, they feel and know they ought to give it. I suspect there is scarcely a man or woman among us who has not at some time or other been guilty of one or all of these very sins which contributed to the crucifixion of our Lord. This I do know; that if there is a soul here to-day who is above these very sins, it is because the grace of God has lifted you and is still holding you above them. Between the ranks of the crucifiers and the followers of Jesus, there is no middle ground. "He that is not with me, is against me," says Jesus. I know enough of human nature to say that if there is a soul here to-day that has not repented of its sinfulness, made confession and received the grace of Christ, that soul is not only capable of each and all these sins, but is yielding to them day after day. If there is one among us of the professed followers of Christ, whose hold on Christ has weakened, whose communion with Him has become less deep and full and constant, I know that you are finding these sins creeping back into your life to mar and defile it. From these very sins that crucified our Lord, nothing short of the constant presence and power of the Spirit of Christ Himself can keep us.

If this study of the sins that crucified our Lord brings home to you and me an unsuspected depth of sinfulness within our hearts; if it classes us with men whose names we have been wont to speak with bated breath, nevertheless let us not despair. For you and me, who have done these very things unto our Lord in doing them to our fellow-men; for us, as for those whose envy and avarice and slander and servility were directed against His person, He prays: "Father, forgive them, for they know not what they do." Not only will Christ pardon these deep-seated, daily

sins of ours, but he will give us power to rise above them. As has been said, there is no other way given among men whereby our human hearts can rise above these easily besetting sins except that of letting the love of Christ lift us up out of them.

Christ is able to save to the uttermost. From even these deeply ingrained traits of character and lines of habitual conduct, He can rescue us. Do you doubt it? Do you ask how? Let us take these very sins one by one:

First, envy. Do you find it difficult, at times impossible, to look on your neighbor who is richer than yourself, who has an easier time, who is more popular, more beautiful, who is a better housekeeper, who excels you in your particular line of business, your profession, your art, your music; who has opportunities thrown in his way which you have struggled all your life to secure in vain—do you, I say, find it difficult to repress the feeling of envy that arises spontaneously at the thought of this more favored one? The love of Christ will lift you clear above all that. He will teach you that a man can have nothing really and lastingly good unless God gives it to Him. He will fill your mind and heart and hands with thoughts and deeds of loving service to him, which, with the talents, the opportunities, the means, and the accomplishments you already have, you can perform, and in which and for which you can, day by day, receive his approval and enjoy his fellowship and love. Entering heartily and self-forgetfully into this service for Christ and with Christ you will consider yourself the most highly favored of mankind. You will be only thankful if others can perform this same Christian service in a more effective manner and in a wider sphere. And for all who have not learned this blessed secret of doing whatever their hands find to do contentedly, humbly and cheerfully for Christ's sake,—for all such, whether they be above you

or below you in outward advantages and accomplishments, you can have nothing but pity and sorrow to think that with all their opportunities they are missing the one thing which can give to life, under any conditions, a real joy and satisfaction. As John the Baptist said of Jesus, you will gladly say of every one who can do more and better work in any line than yourself, "He must increase and I must decrease." And your joy will be just as great in the total good accomplished as though your part in producing it was greater, and your honor connected with it more generally recognized.

Secondly, money-loving; avarice. Do you find yourself tempted to put the question, "What will it pay?" "How much can I make out of it?" above the question, "How will this bargain affect my fellow man?" Do you find yourself making trades where you would not willingly yourself take the consequences which these trades bring on the men you trade with? Do you find a tendency to treat your debtor, your workman, your servant, as you would not willingly be treated yourself, if you were in debt, if you were earning wages by the daily labor of your hands? Has this habit of getting as much out of everybody and giving as little back as possible so become a habit with you that you never think of the privation, the suffering, the disappointment your dealing brings to others? The love of the Christ, who gave, not his money alone, but his very life for men; the love of the Christ to whom all, even the lowliest, the least deserving, the most wayward, are still brethren and sisters, to be blessed, and helped, and loved, and saved; this love of Christ, really coming into your heart and taking possession of your life, will take out of you all that is accursed in the thirst for gold; and at the same time it will leave you thrifty, industrious and economical; and protect you from future poverty and want quite as effectively as these

close-fisted, avaricious ways which you have come to regard as your only safeguard.

In the face of all temptations to do wrong for the money it will bring, you will be able to say with Peter, "*Thy silver perish with thee.*"

Thirdly. Is it the habit of running from house to house with the wretched tale of some fellow creature's misdoings, real or fancied, that likens you to these murderers of Jesus? Is that little member about the use of which St. James gives us so many warnings, the one which leads you most frequently into unchristlike conduct? If so, then your fault is one of the most difficult of all to cure. Yet even from malicious gossip and scandal, the grace of Christ can keep you. Let the pity and compassion of him who said to the convicted woman, "*Neither do I condemn thee; go and sin no more;*"—let the broad, human sympathy of him who found even publicans and harlots more congenial to his spirit than their censorious and self-righteous accusers, once gain complete admission to your breast, and you will find it as impossible to speak harshly of a brother's sin or a sister's fall, or to find satisfaction in discussing iniquity, as it is now seemingly impossible to avoid it. You will still see with sorrow the evil and sin there is in human hearts and lives. When called upon to act with reference to a man who has done wrong you will not ignore his misdeeds; when it is necessary to reprove directly, or to warn those interested indirectly, of a bad man's character, you will not hesitate to do it. But from out a heart in which Christ is present at the time, no unnecessary word of fault-finding or ill-willed gossip can ever pass.

Fourthly and finally: compliance and servility. Are you accustomed to think what this, that, and the other one will say about you; how they will feel toward you; what possibly they may do to you before you make up your mind what to do in

any given case? In other words, are you the slave of your associates? Let the life of Him, who, when advised to alter his course for fear that Herod might kill him, replied: "Go and say to that fox, behold I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following." Let the spirit of Him who drove out the sellers of doves and overthrew the tables of the money-changers in the temple, not deigning to give answer to the chief priests who asked by what authority he acted; let the majestic calmness of Him who would not in the slightest respect explain away his lofty claims before the Roman procurator who was to decide between release and crucifixion; let this manly independence of Christ once get hold of you, and this excessive regard for what folks will say and think about you will instantaneously vanish.

To all who are disposed to criticise you after you have decided to take a given course, because God calls you that way, you will be able to say with St. Paul: "With me it is a very small thing that I should be judged of you or of man's judgment. He that judgeth me is God."

Thus for each and all of these sins, the grace of Christ can pardon us, and from them His spirit can preserve us.

In view of the presence of these same sinful tendencies within us; in view of the prevalence of these very evils in our midst to-day; in view of our Lord's words: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," shall we not, at this season which commemorates the Passion of our Lord, with deeper contrition and more heartfelt confession of our sins, betake ourselves to Christ for his pardon, his grace and his saving power; that both now and in the great day when the men of every age and every nation shall be assembled before the

judgment-seat of God, we may be found, not in the company of the traitor Judas, the envious Caiaphas, the malignant Annas, the slanderous rabble and the servile Pilate; but ours may be the blessed fellowship in Christ with the impetuous but repentant Peter, the faithful Marys, and the loving John.

INDIVIDUALITY IN THE CHRISTIAN LIFE.

BY WILLIAM M. TAYLOR, D.D. [CONGREGATIONAL], NEW YORK.

I labored more abundantly than they all, yet not I.—1 Cor. xv: 10. *I live, yet not I.*—Gal. ii: 20.

THIS phrase may be regarded as characteristic of Paul, "I, yet not I." He knew himself. He did not ignore self. The quality of his character, his mental idiosyncrasies, what he could do and what he could not do, his aptitudes and his limitations, were recognized by him. He knew their true value and their proper place. In his life, as a man and as a Christian apostle, he took the proportions of his own personality, and at the same time confessed that all the operative and effectual grace came from God who wrought in him. The "I" within him was regenerated. "I live, yet not I, but Christ liveth in me. I labored, yet not I, but the grace of God which was with me."

The place and power of Individuality in Christian life and work is the theme which is fitly suggested by these expressions. Every man must recognize the I and ME, that is, his own individuality. Some say that this is an intuition, and others say that it is a conviction which comes with experience. Perhaps Tennyson's *In Memoriam* puts the idea as clearly as any (xliv):

The baby new to earth and sky,
What time his tender palm is pressed
Against the circle of the breast,
Has never thought that "this is I;"
But as he grows, he gathers much,
And learns the use of "I and me,"
And finds "I am not what I see,
And other than the things I touch."

But to us the constituent elements in self are more important. We re-

cognize cause and effect, free will and obligation; we see the play of temperament, the influence of education and of environment. Though there is a generic likeness among men, yet each person has his own individuality. One is calm, another explosive; one logical, another intuitional; one prosaic, another poetic. Hence we have a Shakespeare and Milton, a Bacon and a Butler.

Again, Regeneration does not destroy this individuality. If Christ be in you, in an important sense—but in a spiritual sense alone—you are “a new creature.” Your features are the same; though sweetened or calmed, perhaps, by the peace of God that reigns in your heart; your intellect is the same, though quickened by the new life of faith and hope, yet you are the same man still. If cheerful, you still are cheerful; and if born with tendencies to melancholy, you will still contend with the temptation to despondency. Peter was Peter to the last. The same vehemency that Paul the persecutor exhibited was shown in Paul the Apostle. God has use for all these traits in human service, as He has utilized every variety of color, form and sound in nature. In the annual regeneration of the visible creation about us, in the plumage and song of the bird, and in the renewing verdure of field and garden, we see pictured the unity yet beautiful variety which prevails in the world which God has made.

Again, the Spirit of God in His work in a man uses this “I,” this individuality. It colors and qualifies the whole activity of a person. See how it appears in the writing of the Scriptures. They are divinely inspired, and yet the human and divine elements are mingled. David well says, “*His* word was in *my* tongue.” Though written during a period of more than fifteen centuries and penned by many writers, these books show a marvelous unity.

Moses was wise in the wisdom of Egypt, and shows it in his writings.

The lyric tension of David differs from the cool, calculating wisdom of Solomon. The stateliness and grandeur of Isaiah stand in vivid contrast to the homely verse of the rude herdsman Amos. Ezekiel and Daniel used figures that revealed the impress of their age, just as writing paper shows the water-mark woven in its fiber. The pungency of James and the weird magnificence of Revelation again show the “I and yet not I” of the text, the individuality and yet the guiding grace and power of God. So in character. Peter was fitted to minister to the circumcision and Paul to the Gentiles, although a Hebrew of the Hebrews. Augustine, Luther, Wesley, Whitfield, and other heralds of the truth, reveal the same principle. God’s Spirit in a man *uses* the man himself. In the church to-day one is fitted for Sunday-school teaching or leadership, and another to labor with infant minds, and a third for mission work. As in an orchestra, each instrument has its place, and its absence cannot be filled by another different instrument, so there is a place and work for each in the church of God. We must give full play to the inspiring and directing Spirit of God within us. You say that these are all commonplace ideas. They are, and yet we need frequently to dwell on commonplace, albeit important and imperative, truths.

Once more, we must trace the actual results to the operation of the Spirit in us and through us. Give glory to Him who uses us. I recently visited a factory and inspected the various machinery on the different floors of the building. They were doing a variety of work, but derived all their motive power from the engine, whose mighty pulsations were seen and felt in the basement below. O friends, is there anything too hard for God? “God and Theresa are all sufficient,” said an ancient saint who begun the foundation of a hospital with but three ha’pennies. Lofty courage and deep humility are alike fostered by a study

of this subject. There is an elation to be moderated and a depression which is to be rebuked. "I, yet not I."

Finally, two simple lessons are taught. Respect your individuality, and at the same time give God the glory of what you are and do. Live your own life, and do not fancy that your experience is to be like your neighbor's. Do your own appointed work according to the grace given you, and do not attempt to be another. David was powerless wearing the armor of Saul. Be sure that Christ is in you and in your work. He is an inner fountain, and He will evoke your life as a productive and perennial stream. Let your humble and hearty utterance ever be, "Not unto us, not unto us, but to Thy holy name be all the glory." Amen.

OUR LORD'S TEST OF DISCIPLESHIP.

BY C. E. W. DOBBS, D.D. [BAPTIST],
COLUMBUS, MISS.

If ye abide in my word then are ye truly my disciples.—Jno. viii: 32.

FROM John's gospel we obtain the clearest view of our Lord's divinity. John seems to have been most impressed with those discourses of Jesus bringing out most fully the divine side of His unique personality. None of the other evangelists so satisfactorily present this teaching of the Master. In the passage before us we find Christ authoritatively announcing Himself as sent of God the Father, claiming to speak the very word of truth He had heard from that Father. And when the captious Pharisees murmured at His sublime claim, He uttered that fearful predictive warning: "Ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins!" Then He foretells His mysterious "lifting up," whose wonderful glory, despite its apparent discomfiture and humiliation, should give the indubitable demonstration of His Messiahship. How gladly we read the record in verse 30: "As he spake these words many believed on him."

One of the saddest sentences in God's word is that which tells how "he came unto his own, and his own received him not." Yet we rejoice to know that then, even as now, "as many as received him, to them gave he the privilege of being the children of God, even to them that believe on his name." The text was spoken to encourage those Jews who believed on Him, and in it we have this truth: The test of true discipleship is abiding in the Word of Christ.

I. THE TEST OF DISCIPLESHIP. Jesus knew the power of temptation. He knew how hard would be the struggle awaiting those who professed to believe in His claim. They would have to meet the persistent scorn and opposition of their unbelieving countrymen; and the danger was, that they would fall by the way, and like others had done, go back and "walk no more with him." The text was therefore both an encouragement and warning. The test was reasonable.

1. The disciple recognizes the authority of Jesus as Lord—His Word as supreme. The believer is a pupil in Christ's school, and there can be no order or progress in knowledge without the submissive recognition of the authority of the schoolmaster. Reverent love for Jesus and a sincere desire to know and do His holy will, is the primal evidence and test of regeneration. The first cry of the quickened soul of Saul of Tarsus was: "What shall I do, Lord?" When rebels submit to lawful government, the essential thing is unquestioning recognition of, and submission to, the authority of the Prince or ruling power. So in salvation, we receive Jesus as our Redeemer, our Saviour, but also as our Lord. This is specially emphasized. The jailer was directed to "believe in the Lord Jesus Christ," and Paul says: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Surely

the requirement is just and reasonable.

2. It follows as the necessary conclusion, that loving obedience to the Word of our Lord is the only conclusive proof of reverent loyalty. When Jesus had delivered that "new system of morals," as Dean Howson calls the Sermon on the Mount, He said: "Every one who heareth these words of mine, and doeth them, shall be likened unto a wise man." And in His farewell counsel to His disciples He urged the same weighty test: "If ye love me keep my commandments. Ye are my friends if ye do the things which I command you." Long years afterwards, as if the Lord's parting word yet lingered in the air, the beloved disciple echoes the thought: "Hereby know we that we know him, if we keep his commandments. Whoso keepeth his word, in him verily hath the love of God been perfected."

II. ABIDING IN THE WORD. While our Lord was on earth His disciples heard Him speak His word of precept and command. He uttered His law by the word of His mouth. So Mary of Bethany "sat at His feet and heard his word." No more may mortals thus hear His word, yet we have that same word transmitted to us in the Gospel. The apostles gave us the word of Christ. The Holy Spirit of Truth brought all things to their remembrance whatsoever the Lord had taught them, and guided them into all the truth necessary for the edification of the church in all ages. In the Gospel of the New Testament, then, we have the infallible word of Jesus, and to us, no less than to the believing Jews in the temple, the Lord speaks: "If ye abide in my word ye are truly my disciples." The disciple should abide in this word.

1. *For Doctrine.*—Jesus was the world's great Teacher of essential truth. We have not learned Him aright unless He is to us Prophet as well as Priest and King. He is the Way, the Truth, the Life. In that

solemn moment before Pilate's bar, when the balance of judgment trembled, Christ said: "To this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." The scornful Roman, in his agnostic indifference, might ask, "What is truth?" and modern unbelief may echo his cold and heartless sarcasm; nevertheless, it remaineth true that Jesus is still the world's unrivaled Teacher of infallible truth. It is yet true, as John said long centuries ago: "Whosoeth goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath the Father and the Son." Yes, we must come to the great Teacher and abide in His word, if we would know the doctrine. In that word only we find soul-satisfying doctrine concerning God, concerning humanity, concerning immortal life. On these the word of Christ sheds a blessed light. Elsewhere—in the speculations of philosophy, in the barren deductions of spiritually unenlightened human reason—at best we have only that which is problematical and hypothetical. Heart and mind can rest contentedly only in the word of our Lord. Abiding in that word, and guided by its light,

"The steps of Faith
Fall on the seeming void, and find
The rock beneath."

The word of Christ thus becomes to our faith the one only infallible test of orthodoxy. By its inspired doctrine we judge every creed; by its holy precept we measure every teaching. And in seeking this truth in Christ's word, we must abide therein reverently, and candidly accept its utterance. Thus much of seeming mystery vanishes, for Jesus said: "If any one willeth to do his will, he shall know of the doctrine."

2. *For guidance in all duty.* He who ever spake the word of truth surely is the soul's safeguard in the path of duty. Confidently can the disciple follow this word, knowing he

cannot go astray so long as he abides therein. Life's problems of duty can be safely wrought out only as we "walk by this rule." Take for example, the believer in Jesus, as he stands on the threshold of the Christian life. What must he do? Follow the word of the Lord. How shall he act? Obey that word. Does it bid him publicly confess his Lord and submit to his holy ordinances? Let him joyfully accept the word and abide in its teaching. His feet cannot be led into false ways if he reverently and obediently walks in the light of the word.

Then all the way the believer is to abide in Christ's word. It will prove a safe moral guide in every possible contingency, in every intricate emergency of life. There can come no possible experience in which the disciple will not find the precepts of Jesus an adequate guide to all duty. Take, for example, that one all-comprehensive word of the Master: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Abiding in that word what believer can go astray? Ah, the danger is that we may forget our Lord and His word. We may follow Him so far off that we fail to hear His precious word as He speaks to us. Let us walk so close with our Saviour that His slightest word may reach our listening ear, and we shall find His promise realized: "Ye shall know the truth, and the truth shall make you free." Blessed truth! Glorious freedom! Gracious Lord, grant that we may ever know their power and preciousness!

"Leaning on Him, make with reverent meekness

His own thy will,
And with strength from Him shall thy utter weakness

Life's task fulfill;

"And that cloud itself, which may before thee

Lie dark in view,
Shall with beams of light from the inner glory

Be stricken through."

THE GREAT QUESTION.

BY NORMAN SEAVER, D.D. [CONGREGATIONAL], ST. PAUL, MINN.

But whom say ye that I am?—Mark viii: 29.

MOST important this question, most significant that little word "ye!" They whom this pronoun designates were Christ's chosen witnesses. By day and night they had been with Him for two years. Their opportunities for knowledge had been perfect, their evidence was to be conclusive. "Whom say ye that I am?" We listen in suspense for their answer. Had that great question been answered otherwise than it was, the whole history of the world would have been changed. Had that question been answered otherwise, then, humanly speaking, the mission of the Saviour would have wholly failed, and Christianity and Christendom would never have been. Had that answer been otherwise, the night of idolatry would have brooded over the world for thousands of years to come, as it had done for thousands of years past. Had that answer been otherwise, the Germany, England, and America of to-day would have had no existence. Some monstrous pagan empire would have dominated the world, and murder, rapine, revolutions, slaveries and wars, would still be the regnant facts of human history.

The work of Christ upon the earth depended, by divine appointment, upon the work of Christ's apostles, and this work would root itself and grow from their conception of his person and being. He sowed the seed, and they reaped the harvest. He blest and brake and multiplied the bread, and they fed the nations. "Whom do ye say that I am?" Well may we listen in attentive silence for the reply. The answer comes. It comes as from everlasting it had been written in the book of the divine decrees it should come. The answer comes, and Peter, the warm-hearted "leader of the apostolic choir," gives

utterance for them all to the faith universal of the Church redeemed, and strikes the key-note of earth and heaven's ceaseless song: "Thou art the Christ, the Son of the living God." "Thou art the Christ,"—that is, the anointed of the Lord, possessed of that three-fold unction which under the ancient law was shared between prophets, priests and kings. "Thou art the Christ"—thou art the Prophet who will teach us all things; thou art the Priest who will with perfect offering put away all our sins; thou art the King who shall reign forever over a new heaven and new earth wherein dwelleth righteousness. "Thou art the Son of the living God"—robing thyself with the mantle of time, mingling thy history with our history, becoming bone of our bone and flesh of our flesh, our Immanuel—God with us, the Son of the living God, and still and ever the Son of Man, reconciling forever in thyself the eternal Creator and the creature formed in His image. All this thou art, for "thou art the Christ, the Son of the living God!"

Never before nor since were such words spoken by man to man. Never before nor since has the air of earth vibrated with so momentous an announcement. Either it was the grandest adoration, or the greatest blasphemy, human lips ever uttered. Which was it? Who shall decide? Who, if not the very being to whom they were addressed?

That being was the meekest of men. He walked in lowliness all the days of His life. He shrank from display. He hid Himself from the people when they would have made Him King. He was a stranger to all self-seeking and self-pleasing. His meat and drink was to do the will of God. Eighteen centuries have detected in the life and character of Jesus no workings of ambition. By consent, even of His enemies, this man alone of men was free from that infirmity of noble minds. This lowliest of men had just come from prayer. On His

pure soul there still rested that sweet humility which true worship ever gives to true worshippers. How does this man, at this time, receive this declaration? Does He rend His garments, does He stop His ears and cry, "Blasphemy, blasphemy?" Does He stop the adoring lips and bending knee and say, as the angel in the Apocalypse said to John, "See thou do it not."

No, He does the very opposite of this. He accepts and praises the adoration; He immortalizes the worship. With awful solemnity the Saviour ratifies this great confession. Jesus answered and said unto him, "Blessed art thou, Simon son of Jonas; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Thou art Peter, a stone, a living stone laid on the sure foundation; and on this foundation, this rock, on Myself, believed and confessed to be both God and man, will I build my church, and the gates of hell shall not prevail against it." This benediction is as momentous as the confession which evoked it. Never did the lips of Jesus utter more memorable and prophetic words. It is His own testimony concerning Himself. It is the promise that they who receive it are alone blessed. It is the revelation of the fact that they only can receive it to whom it is given by the Spirit of God. In these words Jesus declares that this adoration was the expression of that living faith by which all true believers of all ages were to be inspired,—of that faith which was to form the very life and strength of that new community, the Church, to be hereafter gathered out from among the nations, and to be from first to last the fruit of God's own work within human souls.

This solemn and deliberate acceptance and approval of this adoration of Himself as the Son of the living God, leaves us, as honest and truth-loving men, no alternative but either to own Him as Lord, or to reject Him as an impostor and blasphemer. If

He who spake these words was not Immanuel, God with us, descending to us from the highest heaven, He was an emissary of falsehood from the lowest hell! His own words leave us no middle course, no middle faith. The time is past when the Saviour could be betrayed with a kiss. This Laodicean age is fast drawing to a close. The question, "What think ye of Christ?" is pressing men hard. We must be either hot or cold. The line is drawn; the division is taking place. We must be on the one side or on the other; we must either adore or crucify. We must either cry out, as priest and ruler did of old, "Away with him! he has spoken blasphemy," or else with Peter, we must confess, "Thou art the Christ, the Son of the living God." Either we must award to this Jesus of Nazareth the scourge and cross of the world's scorn as a detected cheat, or else we must "bring forth the royal diadem and crown Him Lord of all."

Which shall it be? Shall we adore or crucify?

RELIGION SELF-ANNOUNCING.

BY WAYLAND HOYT, D.D. [BAPTIST],
PHILADELPHIA.

So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, etc.—1 Thess. i: 7-10.

Introduction.—If religion be worth anything it must *show* itself thus. The utilitarian test a right one. Let your light so shine.

Such the apostle declares to have been the religion of these Thessalonians—ye were *ensamples*; from you *sounded out* the word of the Lord; your faith to Godward is *spread abroad*. In a word, your religion, O Thessalonians, is a religion self-announcing.

The sermon falls into two branches—

I. THE KIND OF RELIGION THE THESSALONIANS RECEIVED.

II. THE RESULTS OF RECEIVING IT.

I. In the light of the Scripture

teaching in the text the religion the Thessalonians received was one involving three elements:

1. *Change*.—They turned to God from idols to serve the living and true God.

2. *Faith*.—They accepted Jesus, which delivered us from the wrath to come.

3. *Unworldliness*.—They were waiting for His Son from heaven; they were living as in His sight.

II. The results of receiving such a religion of Change, Faith, and Unworldliness.

1. They were *ensamples*.

2. They were *emphatic* examples—for from you "sounded out" the word of the Lord; the figure is the loud blast of a trumpet.

3. They were examples universally known—not only in Macedonia, but everywhere; not only in church and on Sunday, but at home, in business, on the street, in companionship.

4. They were examples utterly unclouded—so that we need not to speak anything; just to point to you, O Thessalonians, is enough.

Application—

A Truth: A religion thus announcing itself is the most powerful persuasive.

A Question: Is our religion of this self-announcing sort?

THE LAW OF SPIRITUAL NATURALIZATION.

BY REV. LOUIS ALBERT BANKS
[METHODIST], BOSTON, MASS.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Col. i: 12, 13.

I. The Bible picture of human life one of dramatic power.

II. A memorable deliverance.

III. An honorable citizenship.

IV. A glorious inheritance.

KEEPING THE HEART.**Sermon to Children.**

BY REV. F. MCKOWN [METHODIST],
CLAYTON, ILL.

Keep thy heart with all diligence; for out of it are the issues of life.—
Prov. iv: 23.

I. Give meaning of heart, keep, out of, diligence, issues, and life.

II. Heart right, all is right—tongue, hands, temper, feet, eye, conscience, will be kept by keeping the heart.

III. Keep the heart tender, true, trusting, and unselfish.

IV. Keep the heart from anger, pride, deception, sinning, and disobedience to God and parents. Do all this by seeking a new heart and asking Jesus for help.

V. Issues—Good: heaven, happiness. Bad: misery, hell.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Man a Direct Creation, not an Evolution. "And the breath of the Almighty hath given me life."—Job xxxiii: 4. John Hall, D.D., New York.
2. Christianity the True Solution of the Social Problem. "The rich and poor meet together: the Lord is the maker of them all."—Prov. xxii: 2. S. Gifford Nelson, D.D., Brooklyn, N. Y.
3. Are You Living or Dead? "A living dog is better than a dead lion."—Ecl. ix: 4. A. T. Pierson, D.D., Philadelphia.
4. The Third Watch; or, Tragedies of City Life. "Watchman, What of the Night?" Isa. xxi: 11. T. De Witt Talmage, D.D., Brooklyn, N. Y.
5. Christ's Temper Toward the Weak. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Matt. xii: 20. James M. King, D.D., New York.
6. Crying After Christ. "The Canaanitish Woman."—Matt. xv: 21-28. Phillips Brooks, D.D., Boston, Mass.
7. Rejoicing in Good, even if not Done After our Methods. "Forbid him not."—Luke ix: 49, 50. Phillips Brooks, D.D., Boston.
8. Whither Bound? "Are there few that be saved?"—Luke xiii: 23. Donald McLeod, D.D., London, England.
9. The Power of Prejudice. "Nathaniel said unto him, Can there be any good thing come out of Nazareth?"—John: 46. Rev. W. Mackintosh Arthur, Rochdale, England.
10. More Faith and Less Dogma. "One thing I know, that whereas I was blind now I see."—John ix: 25. Rev. W. W. Giles, New York.
11. The Law of a Perfect Giving. "Such as

I have, give I thee."—Acts iii: 6. Charles Cuthbert Hall, D.D., Brooklyn, N. Y.

12. The Duty of the Church to the Over-Tempted. "Restore such an one."—Gal. vi: 1. Rev. Frederick Hastings, London, England.
13. The Pauline Model. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—Phil. iii: 12. A. J. F. Behrends, D.D., Brooklyn, N. Y.
14. The Watchword for To-day: Stand Fast. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."—Phil. iii: 20, 21; iv: 1. Rev. C. H. Spurgeon, London, England.
15. The Platform of a True Life. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God," etc.—Phil. iv: 6, 7. R. R. Meredith, D.D., Boston, Mass.
16. Moral Perfection in Christ. "Ye are complete in him."—Col. ii: 10. Samuel P. Sprecher, D.D., Cleveland, Ohio.
17. The Correlation of the Believer and the Church. "Holding the Head from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii: 19. By Rev. Canon H. Scott Holland, London, England.
18. Grounds of Confidence Common to all Christians. "I know whom I have believed, and am persuaded that he is able to keep," etc.—2 Tim. i: 12. W. M. Paxton, D.D., Princeton, N. J.

SUGGESTIVE THEMES.

1. The Generous Impulse. ("And she hastened."—Gen. xxiv: 20.)
2. Moses' Charge to Judges. ("I charged your judges . . . saying, hear the causes between your brethren and judge righteously . . . Ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."—Deut. i: 16, 17.)
3. The Inequalities of Life. ("The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up."—1 Sam. ii: 7.)
4. Good Men in Questionable Places. ("And he came thither, unto a cave, and lodged there, and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?"—1 Kings, xix: 9.)
5. Religion in Harmony with Natural Affection. ("Let me, I pray thee, kiss my father and mother, and then I will follow thee. And then he said unto him, Go back again."—1 Kings, xix: 20.)
6. Harmony in the Divine Laws. ("Thy statutes have been my songs in the house of my pilgrimage."—Ps. cxix: 54.)
7. Sacred Enthusiasm. ("I made haste, and delayed not, to keep thy commandments."—Ps. cxix: 60.)
8. A Wise Surety. ("Be surety for thy servant for good."—Ps. cxix: 122.)
9. A Theft of Words. ("I am against the prophets, saith the Lord, that steal my words, every one, from his neighbor."—Jer. xxiii: 30.)

10. A Second Look. ("Then I said (Jonah) I am cast out of thy sight; yet will I look again toward thy holy temple."—Jonah, ii: 4.)
11. God's Uncorrupted Reserves. ("Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—1 Kings, xix: 18.)
12. The Unstability of Things Founded Upon Things Temporal. ("See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matt. xxiv: 2.)
13. The Quibbler. ("But he, willing to justify himself, said unto Jesus, And who is my neighbor?"—Luke x: 29.)
14. The Perplexities of Wealth. ("What shall I do, because I have no room where to bestow my fruits?"—Luke xii: 17.)
15. Hero Worship Rebuked. ("Peter look him up, saying, Stand up; I myself, also, am a man."—Acts x: 26.)
16. Intellectual Manliness. ("Brethren, be not children, in mind: . . . but, in mind, be men."—1 Cor. xiv: 20. R. V.)
17. The Paradoxes of Christian Life. ("As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing," etc.—2 Cor. vi: 9, 10.)
18. A Case of Evolution. (Col. iv: 14—"Luke . . . and Demas greet you;" 2 Tim. iv. 11—"Only Luke is with me;" 2 Tim. iv. 10—"Demas hath forsaken me, having loved this present world.")

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

JULY 6.—PRAYER FOR NATIONAL PROSPERITY.—Dan. ix: 1-19.

It is fitting, so nigh to the anniversary of our national birthday, that we take our country upon our hearts, as Daniel did, and make a solemn confession and supplication to God for it, as he did in behalf of His riven and desolated people. As the prophet made the sins, the perils, and the needs of his nation his own, and confessed and supplicated as for his life, so should we. Our sins and transgressions are as great and as many as our mercies: our perils are as real and imminent and fearful as our exaltation and opportunity and overflowing outward prosperity.

I. Let us name SOME OF OUR MERCIES, PRIVILEGES AND OPPORTUNITIES.

1. Take into view our national *heritage*—its locality, extent, richness, and abounding resources—unparalleled in the history of nations.

2. Our *Providential history*. (a) Our ancestral stock, Puritan, Huguenot, etc. (b) Our wondrous growth and development. (c) God's special interpositions, as in Revolutionary War, and our late Civil War.

3. The *character of our institutions*. A free ballot, a free Bible, a Church without State control, a free public school system, a powerful press, for the most part wholesome laws, and peace and plenty in all our borders, an evangelical educated ministry,

and more than twelve millions of our people professing Christ. What mercies, what privileges, what obligations, what opportunities!

II. Let us NOT OVERLOOK OUR PERILS, for they are many and imminent. I have space only to name a few of the chief.

1. The decadence of personal integrity and public morality.

2. The rapid influx of a foreign and alien element.

3. The enormous growth and corrupting influence of our great cities.

4. The increasing prevalence of vice, pauperism, and crime throughout the land.

5. The grasping policy and overshadowing influence of combinations and monopolies.

6. The growing alienation of the great laboring class from the Church and from Christianity.

7. The strides and arrogance and persistent efforts of Romanism to gain power, by Jesuitic methods and crafty use of political influence, in order to break down our common schools and foist its own policy and faith upon us.

8. The audacity and strength of the Rum Power, allied with corruption in politics, to legalize the traffic in making drunkards, and in gambling on race-courses, and to keep in office disreputable and wicked men in many of our leading cities.

III. Nothing short of HUMILIATION

AND CONFESSION of the nation before God, and a hearty repentance and a putting away of our crying sins, and bringing forth fruit meet for repentance, will preserve our heritage to us and turn away God's anger.

JULY 13. — LOOKING FOR THAT BLESSED HOPE, AND THE GLORIOUS APPEARING.—Titus ii:13.

"*Looking for.*" The Christian religion, above all other religions, is one of glorious *expectation*. The present, however bright and joyous, is only the forerunner of a more blessed future; present good is but the earnest of eternal and enlarged blessedness hereafter. The Christian has much to comfort and give him peace unutterable amidst the conflicts and fears and sacrifices of every-day life here in the flesh—but he has "expectations" that will one day blossom into "fullness of joy" and "life everlasting." He has not yet attained to his highest estate of good: his goal is ahead; his eye is uplifted, piercing the very heavens, from which the glorious appearing of the great God and our Saviour Jesus Christ is one day to enwrap him in supernal splendors and crown him among the kings and priests of the heavenly world. *Not back but forward*, not present but future, not realization but anticipation—is the Christian's motto. There is a world of meaning in this "*looking for.*"

"*That blessed hope.*" It is but a "*hope*" as yet, a matter of faith, and not of sight, a "*looked-for*" but not attained possession or experience. But it is a "*sure*" hope, because matter of revelation and matter of divine promise. It is a "*blessed*" hope, because intimately connected with "our Saviour Jesus Christ," and because His "*glorious appearing*" is to be the fruition of exalted expectation and the consummation of all Christian endeavor and glory. It is "*that*" blessed hope, giving it infinite emphasis and significance—referring, probably, to the final appearing of

our Saviour Jesus Christ, when He shall come in the glory and majesty of His Father, amidst the splendors of a consummated redemption and the shouts of angelic hosts, to gather to Himself the trophies of His love and inaugurate the everlasting kingdom.

"*The glorious appearing of the great God and our Saviour Jesus Christ.*" The heart of man cannot conceive the glory and blessedness of that appearing, or the outcome of it to every saint. But it is a fixed *fact*, and a fact to be one day realized, in the experience of every true disciple of the Saviour. And it is a fact made known to us now in order to awaken expectation, to excite and invigorate faith, to teach us that the sufferings and the trials and the sacrifices of this present life are not worthy to be compared with the glory that shall be revealed to us and in us at the glorious appearing of our expectant Saviour.

APPLICATION. 1. In view of such an experience, made sure to us in the near future, our religion should be a source of perpetual comfort and joyous expectation.

2. Present ills and seeming losses and self denials should be borne with resignation and composure, in view of the imminence of the glorious appearing of the great God and our Saviour Jesus Christ, to finish His appointed work and reward His faithful ones.

3. There is no influence so potent on the faith, heart and life of the Christian, as the near and daily contemplation of this revelation of Jesus Christ in the power and glory of Heaven to consummate His work of Grace and His reign of Love.

JULY 20. DECLENSION IN LOVE.—Rev. ii: 4.

Nothing is more common, nothing less excusable, nothing more deplorable. The fact that a heart that has once feasted on Jesus' love can ever grow cold and find delight again in

unholy or in creature good, is enough to make angels weep.

I. DWELL ON SOME OF THE CAUSES OF THIS SAD DECLENSION.

1. Letting down our *watch*. "Watch" is sounded like a bugle-blast in our ears on every page of Scripture. If we remit it a day or an hour, the sinews of our warfare will be relaxed, and the soul will fall away. It is only by a steady, unceasing bracing up of the moral man, and jealous guarding of every avenue to the heart, that our integrity is maintained.

2. Losing the *spirit of prayer*. We may hold on to the form of prayer, but that will not keep the heart warm and strong. Prayer is our vital breath, and it must animate and vitalize the spiritual system, or love will decay and the soul go to ruin.

3. Compromising with *conscience*. Sin connived or toyed with will soon expel love from the heart. We must "keep a conscience void of offense both toward God and toward man," if we would walk with God in holy fellowship.

4. The *love of the world* will turn the soul away from God quickly and inevitably, no matter what form it puts on. The Spirit of God will not dwell with the spirit of Mammon. And so subtle is this worldly spirit, and so insidious in its approaches and methods, that the mischief is often done before the person is aware of danger.

5. To lose our *spiritual mindedness* is to invite apostasy from God. Multitudes preserve external propriety and sacramental virtue, and are punctilious in duty and ceremony, long after all life has gone out of the heart and religion has become to them only a dry and fruitless bondage.

6. The habitual *neglect of even a single known duty*, will forfeit God's favor, and alienate the soul from Him. The work of declension begins at this point, as often, perhaps, as at any other.

II. Glance a moment at THE PERILS OF SUCH DECLENSION.

1. It is sure to displease and alienate the favor of God our Saviour. He cannot, will not abide coldness, a treacherous or divided heart. It is vain to think to hide our declension from Him, even if it be of the heart only. He knows and grieves over it, before we come to know it.

2. It will prove fatal to our peace, to our enjoyment in religion, to our usefulness, to the maintenance of a good hope.

3. And the greatest of all perils to which it exposes us, is the peril of losing our soul. To fall away from God in watchfulness, in the spirit of prayer, in respect to a good conscience, to victory over the world, to spiritual-mindedness and the observance of duty—even for a season—is to put in imminent peril our eternal well being; to fall away permanently and die in this state, is to incur damnation beyond a peradventure.

JULY 27.—JEHOVAH-JREH. — Gen. xxii: 1-14.

"THE LORD WILL PROVIDE" is a truth as comprehensive as it is assuring. Abraham tested the promise in the most memorable experience of his life, and God responded in a way that brought signal deliverance to him in the hour of extremity; and not to him only, but to multitudes of believers since, in the day of trial and peril, who have read and pondered over the story of the trial of Abraham's faith on Mount Moriah.

It ought to be a settled *axiom* with every Christian believer, that God never calls him to a service, however exalted or difficult, without ample provision for the opportunity and the strength necessary to its performance; never suffers trials, afflictions, losses or conflicts, to come upon him more or greater than he is able to endure: never brings him into straits, perplexities, temptations, and harassing environments, and leave no way of escape and blessed deliverance open to

him. In the hour of greatest darkness, light will flash forth to illumine the path. In the fiercest of the conflict, when enemies hedge up the way and escape seems impossible, "the sword of the Lord and of Gideon" cleaves a pathway to victory. In the climax of weakness and despondency, when, like Elijah under the juniper tree, the soul faints and wishes to die, an angel appears to strengthen and lead him to Horeb, "the mount of God," and of fresh divine manifestations. In times of bereavement, when, in anguish of spirit, the bereaved and desolate heart exclaims, "All thy waves and billows are gone over me," there steals into the soul a holy serenity, a quietude of feeling, an elevation of hope, an uplifting and beatitude of experience, that are the tokens of special and rare divine manifestations—like the calm and the sunshine and the sweetness and the freshness that succeeds the thunder storm. Even in that most solemn and dreaded of all experiences—the hour of *death*—through fear of which the whole life has been in bondage, and in reference to which ten thousand earnest pray-

ers have gone up to the throne of the Heavenly grace—yes, in that supreme hour, the "Lord will provide;" the light of a thousand promises converges to that point and floods the death scene with celestial radiance. Instead of fear and dismay, triumphant peace and joy; instead of a night of gloom, behold the dawn of a perfect day; instead of yielding to the grim tyrant, life goes out with the exultant shout, "O death, where is thy sting! O grave, where is thy victory! Thanks be unto God," etc.

"*Jehovah-jireh!*" Blessed truth! Let us write it on our banners. Let us engrave it on our hearts. Let us repeat it as oft as we go forth into the conflict with sin and the enemies of the cross. Let us cling to the promise under the pressure of all earth's adverse and trying experiences. Let us come down to the final conflict without a tremor, and with full assurance of hope, knowing that "the Captain of our Salvation" has vanquished Death, and abolished the Grave, and will signalize that event in a way that shall make it forever memorable in the annals of heaven.

PASTORAL THEOLOGY.

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

I.

PUBLIC CONFESSION OF CHRIST.

WE mean public confession of Christ on the part of sinners convicted of sin and seeking salvation. We consider here the importance of such confession, and the methods in which such confession may suitably be made. We also venture some suggestions as to the course which the pastor may wisely pursue in securing such confession.

In the first place, it may safely be laid down that at this point method is subordinate to administration of method. There is scarcely any one of the various customary devices used to secure open confession of personal interest in religion that might not be so

administered as to be free from grave objection. On the other hand, the least sensational expedient might be very improperly and even offensively used. Administration of method is therefore more important than method.

In the second place, it may be laid down that *some* plan by which open demonstration of religious concern, where such concern exists, may be secured, is of capital consequence to the success of the gospel. It is a perfectly clear principle of Christ's arrangement, that His disciples should confess him openly. Confession with the mouth—this is a point worthy of more serious note than it generally receives—confession with the mouth

is expressly required by Paul, as constituting, together with belief in the heart, an apparently co-ordinate, at least an inseparably concomitant, condition of salvation.

In the third place, then, the unquestionably proper, the Scriptural, the normal, way of public confession is with the mouth. This way of confession should, accordingly, be adopted by ministers, as the one to be urged upon inquirers in preference to all others.

In the fourth place, Scripture does not expressly fix the degree of publicity which must be given to confession of Christ. There is to be no concealment, and there is to be confession with the mouth to some one or more persons. Of course this implies that the confession is to be a virtual publication. It is not a mere form that may be observed by a private communication intended to be kept private and confidential. The confession is to be open. Still, as we have said, there is no prescribed degree of publicity for the confession. Any confession with the mouth, sincerely designed and reasonably adapted to become generally known as having been made, answers the letter and the spirit of the demand of Christ. Nothing short of such a confession should be accepted as sufficient. At what stage of the subject's experience such a confession becomes necessary will be hereafter considered. The question at this point is, when and in what form some public confession of Christ may be expedient.

Suppose the case of a sinner in attendance at a meeting at which he is aroused to a sense of his sin and of his need of a Saviour. Is it desirable that this man should make his feelings public? We do not now ask, Is it necessary? Has Christ in terms required it? We ask, Is it desirable? The answer is prompt and positive. It is unquestionably desirable, and it is highly desirable. The first instinct of the soul thus aroused is to cry out its sense of guilt and of distress. The

second instinct is to keep its experience secret. Rather, perhaps, we should say, the instinct is to cry out, and the swift, sober thought is to stifle the cry. It is a case in which first thoughts are best. Both for the sinner himself, and for others around him, alike Christian and not Christian, it is in a very high degree desirable that some communication should at once be made of his feelings. If the feelings are kept secret, there is great danger that they will be extinguished by secrecy. On the other hand, communication of them will confirm them. Besides, other sinners will be moved to like feelings by the contagion of example. In addition to these effects of confession, the confession will incite and encourage Christians. It is thus in every way best that confession of freshly awakened religious convictions should in some form be openly made.

Is the plan to be recommended of inviting in a general indiscriminate manner all persons present in a meeting who desire to be Christians to rise and stand in token of their desire? We reply that an invitation of this nature may be so conceived, and so phrased, and so offered, as to be quite free from objection. Everything here, almost everything, depends on the administration. The thing is good or bad, according to the way in which the thing is done. We know of no part of the minister's public duty which requires more of rare and fine qualification at his hands. Tact, spiritual insight, perfect integrity, ardent love of souls, endowment of wisdom from Christ, the gift of the Holy Spirit—all these you must have, if you would hope to succeed at this point of ministerial conduct.

Take pains to prevent the invitation you give from degenerating into a mere piece of perfunctory formalism. Vary the phraseology of it, in adaptation to the particular circumstances of the occasion. Be sure to make it such, that response to it from attendants will signify real conviction of

sin and of helplessness on their part. So express yourself that no one can possibly be misled into regarding the act which they are asked to perform, as having any merit in it, or as being a means or condition of salvation. Remember, that according as you make the form of your invitation inclusive, the response to it becomes less significant. If your invitation is so expressed that large numbers are willing to accept it, the probability is that their acceptance means proportionately less. According as the demonstration is extensive, it may fail to be intensive. If you adroitly couch your invitation so as to make it easier to accept it than to neglect it, acceptance is no sign of present spiritual power. Be sure that if you are inwardly influenced by the ambitious desire to make the effects of your work seem considerable, a character corresponding with this desire will infallibly be stamped upon your conduct. Perfect singleness and perfect purity of motive are your only safety. Again, if you are actuated by the wish to make the existing interest in religion seem greater than it really is, in order that thereby it may really become greater than at present it is—this lack of perfect integrity on your part will assuredly react against you, not immediately, perhaps, but eventually, and with effect the greater for delay.

As to the degree and the kind of urgency suitable to be applied in pressing the invitation to demonstrate religious emotion in public, we have the following suggestions to make. The more of evident and confessed exhortation you use, the less value will the elicited response to it possess, either for the subject himself or for observers. This, we think, is manifest enough to need no argument. As soon as you begin naked and blank exhortation, you begin to obtrude your own personality upon the individuals addressed and upon hearers. You seem to acknowledge that there is no compelling reason in the

case, independent of yourself, and to put the matter upon a footing of complaisance and accommodation toward you. Coaxing, accordingly, is entirely out of place. The giving of the invitation presupposes previous presentation of reasons naturally leading to the step proposed. These reasons should be presented as cogently as possible in the course of a well-considered sermon or address. We do not mean reasons for public demonstration of religious feeling. We mean reasons for the religious feeling itself. Give your hearers good solid reasons for exercising vivid religious emotions. Let them be reasons so reasonable that subsequent reflection, if your hearers devote to them subsequent reflection, shall not cause them to appear unworthy to have occasioned the emotions. Prepare for the reaction likely to take place in hearers' minds when leisure comes for cool and calm review of the occasion. Provide that no man shall have just ground for subsequently feeling that you played upon his emotions without consulting his judgment. Carry your hearers' judgment first, and through their judgment their emotions. This maxim, which we submit as of incontestable soundness and of prime value, forbids the employment of much exhortation to induce hearers to make a demonstration of their religious emotions. At the same time, it implies strongly the great importance of offering the most irresistible inducements of reason for having religious emotions. Expend your strength in accumulating and applying these rational inducements. Beware of importunate repetition in the giving of the invitation to make public confession. We know well it is with many a matter of great difficulty for them to overcome their reluctance to publish their religious emotions. But the strength of this reluctance is to be overcome, not so much by lessening the difficulty, as by increasing the motive. And the true motive is not

your importunity, but the pressure of God's spirit acting through substantial reasons presented to the understanding, and so exciting the emotions that they must have expression. Expression so brought about means something, because it is genuine. It indicates the existence of emotion to be expressed. Seek no expression for the sake of a hoped-for reacting of expression to induce emotion. Seek no expression that does not express. To do so is not genuine. Emotion first, expression after. This is the law of truth, and it is equally the law of power. Refuse to be other than genuine. You may possibly not have so many visible effects set to your credit among men. But there will be less wood, hay, stubble, to be destroyed, when the time comes for the kindling of that fire which shall try every man's work of what sort it is.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Be especially circumspect in guarding your conduct in all your relations with women.
2. Treat them, young and old, married and unmarried, with self-respecting respect, never offering to them, and never permitting from them, publicly or privately, any freedom in behavior capable of being construed as of doubtful propriety.
3. Show toward them, always and everywhere, such uncorruptness and gravity, that you will never be reduced to defend yourself against charges of impurity, by admitting "indiscretions."
4. Be such a man that you will never need to defend yourself at all against charges of impurity.
5. If you consider yourself happily superior to temptation in relation to women, then double and treble your guard.
6. If you are pastor in the city, be on your guard against the dangers to your virtue, or your reputation, arising

from calls to do ministerial duty among those not known to you whose motives in calling you may be evil.

7. Guard yourself, in a case left doubtful after suitable inquiry, not by refusing to obey the call, but by going so accompanied as, under whatever circumstances, to be safe alike against calumny and against temptation.

8. Beware of receiving calls alone, in any isolated apartment, as, for example, your study, from unattended women.

9. Settle it immovably in your heart, that you will never, under any conceivable circumstances, try to save your good name by falsification, in whatsoever degree. Do not mistake equivocation for reticence. Be truthful, and let the heavens fall.

III.

QUESTIONS AND ANSWERS.

An Illinois pastor asks us the following mutually-related questions :

A. What steps should a minister, who is not very well known, take to secure a field? He wishes to be a manly man and honor his Master in the choice of place. The man may have a certain delicacy in writing to a church, and the church might think less of a man who did write them. There are vacant pulpits and there are men to supply them. How shall the two be brought together? Should the church seek the pastor, or the pastor seek the church?

B. Does not the number of applicants for vacant fields, many of whom are men good, able and true, prove that there are too many ministers already?

A. We refer our correspondent to what is said in this department of the *HOMILETIC REVIEW*, under the title, "Hints toward Maxims relating to the Quest of the Work," in the numbers for February, 1886; June, 1886; and February, 1887; adding only here that the least objectionable way of proceeding practically to find a place of ministerial labor, is to make yourself known as candidate for such place to *personal friends among ministers*. It is proper both that the church seek a pastor and that the pastor seek a church; or, at any rate,

if not a *church*, a place to do ministerial work for Christ.

B. No. Until Christ withdraws his command, "Pray ye the Lord of the harvest that he send forth laborers into his harvest," it can never be true that there are "too many ministers already." There may be too many ministers in this or in that particular place, but the harvest field is the *world*. The trouble is, or one trouble is, that of the idle ministers among us, too many are looking for "situations," rather than for places in which to work hard for Christ. "Settlements" and "livings" for ministers—these do not constitute a New-Testament idea. "No man hath hired me," is not the right language

for a Christian minister to use. We are all Christ's laborers, and Christ has always work in abundance to be done. "The harvest truly is plentiful, but the laborers few." It would be one of the most glorious sights ever seen in the history of evangelism, for hundreds and thousands of active and successful American pastors at home—their well-trained churches left, commended with prayer to Christ and to their own resources—to push boldly out into "the regions beyond," and carry the Gospel to people not yet gathered into churches at all. We need some such grand forward movement all along the line. We love the camp too much. We ought to be more on the march and in the fight.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

WHAT ARE THE RELATIONS OF PREACHING TO THE CHURCH?

I WAS speaking last of the witness of the Church to the truth, and that Christ laid on the Church the work of "holding forth the word of life," so that in the beginning, "all as soon as they received Christ went forth everywhere preaching the word;" and this work of testimony was never more needed than at present, for never was the doctrine of pessimism more practically taught; when disgust of godless living has set in, and it is openly proclaimed that "life is evil," and that happiness in any form has never been and never will be obtained, either by the individual man or by the world as a whole; so that the preaching of a living God, who through the Son has awakened humanity by His touch and brought a new eternal hope into man's life—the preaching of the word of life is the greatest boon and the only salvation to men, and this divine gift the Church bears in its hand to the world. The Church represents the great idea of hope for the race, and is a body organized for the more effective preaching of the truth that makes alive. Is

the Church doing this? Is every believer, every church-member, a preacher of eternal hope and life?

Lastly, the Church forms a family wherein the believer, at first weak as a little child in the faith, is nourished in the new life, kept safe from the deadly corruptions of the world and trained to cheerful activity in God's service.

Christian faith enters as an independent force into this earthly sphere of things, and it cannot claim to be an exclusive and absolute power; it cannot, as yet, authoritatively demand the entire control of all human affairs, society and civilization. It comes as a modifying and renovating element into society, and must work its own way along with other forces until by its inherent truth and divine power it wins for itself a dominant place. Thus it has been said, Christ commanded His disciples to give tribute to Caesar, but Christianity has destroyed Caesarism. The New Testament, in like manner, treats of the brotherly treatment of the slave, but Christianity has destroyed slavery itself. Every existent wrong has its destruction upon the law of Love.

Yet, in the meantime, in this undeveloped and struggling period of the Christian faith, the Church presents in itself a social sphere, a family organization, which is intended for the genial and kindly nurture of the new life that comes from above. Here is a household of faith. Here is a brotherhood whose unifying principle is Love, and whose unison is compared to that which exists among parts of one body, which are not similar bodies brought together, but one independent body, through a common principle of life, working from one center. In the world there are as many centers as there are men; in the Church there is but one, the one divine man, the embodied humanity—Christ. The New Testament test of a man's being a Christian is the love of the brethren, and he who breaks the love by false acts is a "murderer." The sin of the Pharisees was that they broke the law of love, the law of brotherhood. They were separatists, sectarians, schismatics. In the religious conflicts of the past, in those spiritual wars since the beginning of the Christian era which have divided the nations and gone like a sword through human households' hearts, it has been heretofore thought essential to urge the spirit of separation from the corruptions of the Church and of the world, but the root-ideas of the Gospel are peace, through purification, the reconciliation of divided wills, the harmonizing power of Love; and the time will come when there shall be union and not separation, and when those who love the Lord shall, in obedience to His express command, "love one another," and shall re-knit the bleeding parts of His broken body. Did the Lord mean that His great words, "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us," should not be realized—as some sect-makers say—on earth, but only in heaven? If everything good is relegated to heaven, what becomes of this world? This is a sorry

prospect. The better view is that Christians of every name, being united in one family in Christ, their Head, shall also unite themselves together in good works of Christian activity, shall help and train each other in doing good and redeeming men from the power of evil, and then, thus united, and then alone, shall the Church be stronger than the world.

Now, to be baptized and to become a member of this Church of Christ requires but the simplest act of faith—the truly childlike spirit that trusts Christ—the spirit of the Ethiopian ruler whom Philip received by baptism into the fellowship of the Church on the reception of Christ into his heart. He had come up from the depths of Africa to enter at once into the Christian church, and yet he went on his way rejoicing, having done according to his light, having not been disobedient to the heavenly vision. Now, if the Church, established by Christ for the confession of His faith, for the concentrating and diffusing of the Holy Spirit's influences, for the preaching of the truth and the training of men in holy love and service, was divinely planned to aid in the world's redemption, how evidently this plan is made vain by the fact that such large numbers of souls are living, at best, but a feeble and precarious spiritual life outside of the Church, in the chill atmosphere of the world. The brotherhood of the Christian Church is not yet so strong as to be above all other bonds. The roll of Church members is poor and scant. This is a condition of things to cause profound and painful thought. The Church fails to lay its grasp on the passing generations. It fails to lay hold of and utilize some of the most powerful intellects in the community. The loftiest and the lowest are not brought in, and only a fraction of the middle class. There are vast multitudes, not only of the unevangelized and heathenized, but of young persons who have been reared in enlightened and Christianly ways, and

who, perhaps, are not themselves strangers to the Heavenly Father's love, who are not yet in the Church and doing its work, but are drifting hopelessly further and further away from it. This is wrong and unscriptural: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." How long, indeed, shall it be said of a great many among us whom we respect, that "they had every other gift but wanted love?" He who loves Christ will show that love by confession. The two go together by a law as sure as that which unites filial love and filial obedience.

And have ministers no responsibility here? It is to ask this question that I have brought up the subject of the Church. The relation of the preacher to the Church springs from the nature of the preacher's work, which is mainly spiritual, dealing with men's moral life and character. It is not in his own strength alone. He has something behind him. The Church is the preacher's coign of vantage, his wise economy of effort, his divinely established helper and instrument whereby to reach and mould the souls of men for God. He derives moral power from the Church to send forth the messages of God into the world, and, in turn, he has a special duty to the Church to keep it full manned and strong. Ministers are servants of the Church, appointed for the Church's care and growth. They are the door-keepers of the Lord's house, and bound to keep that door open and free. They are (to change the figure) the Church's voice. They are to admonish, proclaim, call, invite and urge all to come in. Their preaching should be winning, drawing, wide-reaching. The apostles so preached that "the Lord added to the Church daily such as should be saved." But "adding to the Church" seems to have become a subordinate thing; not that ministers and preachers are less true and strenuous laborers now than before, but as laborers in the

"Lord's vineyard" — the Church — they have apparently less personal aim and solicitude than formerly. They are contented with the general moral influence upon men of their preaching, but do not (so it has impressed me, though I may be wrong) bend such determined efforts to bring men into the Church, by whose fostering care they are to be trained in all spiritual virtue and holiness; so that the Church now threatens to assume the hierarchical conception of it, as consisting of the clergy and a small body of ecclesiastics, male and female. Do not recent statistics bear out this? This is indeed, I grant, quite in keeping with other tendencies of the day, which, good in themselves, are nevertheless influential in narrowing the activities of the Church and placing it in a secondary rank, though, without the design of doing so. I appreciate, for instance, the grand work the Young Men's Christian Association has done in the whole land, making up the glaring deficiencies of the Church; but I do not yield for a moment the principle that the Church should be strong and large-hearted enough to retain within itself every energy which is developed in its day and to make use of for good ends all kinds of talent belonging to every age of life. But young men do not drop into the net; they must be captured by patient skill of wise fishers of men. Where, indeed, are the young men in the Church? Where and upon what objects do they devote their energies, and, if otherwise directed, what an immense loss to the Church of Christ does this imply, since the great and bold things in the world are almost invariably done by young men. Our churches should be full, and, above all, of young men, who do not see impossibilities and are stimulated by difficulties. While gladly welcoming and lending a hand to true reforms from without, ministers should stir up within themselves a holy jealousy for the Church, that all beneficent activities, all reforma-

tory, social, and missionary movements of aggression upon evil in the world should find their inspiration and place in the Church. Preachers should present the Church to the world as fitted for every good ambition, with its sweep so ample, its communion so free, its creed so liberal, its life so pure and holy, its power so divine, and its love so infinite that no soul need remain shrunken and famished outside of it, and the extent of the brotherhood of the Church should be coterminous with the extent of the brotherhood of man.

Is the reward promised in the text—

"They that turn many to righteousness shall shine as the stars forever and ever" (Dan. xii: 3)—only for those who do actually accomplish the conversion of many persons, and not also for those who have intense ambition and are truly consecrated, but whose circumstances absolutely prevent any work outside of a limited scale?

THE question of my correspondent is one of modern Christian belief and experience applied to a very ancient word of prophecy; but it is a legitimate question and true in its idea; for the Book of Daniel sets forth the real conflict between the powers of the world and the kingdom of God. It is not essential, although a question of interest, whether the four kingdoms of Daniel's prophecy were the Babylonians, the Medo-Persian, the Greek and the Roman, or that the last of these was the kingdom of Antiochus Epiphanes, instead of the Roman; but in this 12th chapter of the Book,

all scholars agree that, beyond the cycle of the world-kingdoms, there is a future cycle spoken of, which looks to the triumph of another and a spiritual kingdom of righteousness—a Messianic kingdom—that, while suffering persecution from the power of the world, as it did in the days of Antiochus Epiphanes, and also of the Roman Emperor, will finally emerge and shine. Then, also, the "wise," or those who have taught the true knowledge of God, and have "turned many to righteousness," or have maintained and confirmed the truth and led others to do the same, even if their own lives have been sacrificed," "shall shine as the stars forever and ever," or be as the clear welkin fixed in the permanent brightness and glory. This language applies, certainly, in the main, to leaders who, like Daniel himself, have been loyal to God and the right in dark times of the world's religious history, but also in its scope to all those who, by their lives and words, have preached righteousness and have thus aided many to be righteous; and who can tell but that when all things shall be revealed, some who are now unknown, shrouded in their self-sacrifice and lost in their love to God and man, shall then shine as planets beside which the most illustrious names in the history of the Church shall pale. But the highest motive to labor for the good and salvation of men, the highest motive of ministers and preachers of the gospel, is, not the hope of future rewards, but the simple doing of the divine will, the love of God and of man.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

NATURAL IDEAS, MORAL AND RELIGIOUS.

WE use the word *natural* for the purpose of avoiding the vexed question of *innate* ideas. We do not now inquire whether men are born with the possession of certain ideas, or

only with faculties of such a nature that they invariably lay hold on certain ideas as soon as these faculties are used; whether the pictures are painted within the mind—as Origen said, "written in divine characters in the soul"—or the mind is so focused

that it must see these pictures when it takes its first outlook. In either case the ideas would properly be called natural ideas, as in some way necessitated by our natures.

Before we can accept the statement that any definite idea is natural, it must be shown to be a universal conception. One result of archaeological study is the accumulation of evidence showing the marvelous unity in variety among the different civilizations of different ages and climes. The crudest and the highest arts, the cromlechs of Britain and the pillars of the Parthenon, are attempts to express the aesthetic conception of proportion and symmetry: which we may call natural ideas, in that they come to—or from—all men without natural instruction. The tendency to make rhythm and harmony of sounds is observed among all peoples, whether they beat the tom-tom, snap the strings of the tortoise shell, or play the keys of the organ: so we would be warranted in calling the ideas of rhythm and harmony natural ideas. Perhaps no race has been found without the poetic sense. Though without a written language, the lowest tribes will run words into metre, and express thought under the guise of trope and analogue. We may, then, call the poetical a natural idea.

But what, if any, moral and religious ideas do we find so universal as to be designated natural? Assuredly there are three, viz.: 1. The idea of Right. 2. The idea of an Overruling Power. 3. The idea of Vital Continuance.

1. Men universally have had the idea of Right. We would not assert that there has been universal agreement upon a code of morals. The Spartans taught their children to lie. Some have worshipped the god who was the imagined rewarder of successful thieving. Fornication has been preached in connection with religious rites. So has child-murder been invested with the virtue of a sacrament. The slaughter of parents

has been regarded by some peoples as the highest expression of filial duty. Questions of casuistry divide every community. The Ten Commandments were needed even among God's best people; and society to-day could not afford to widen liberty of conscience so as to dispense with very definite legislation, even though all men were disposed to be honest.

When, therefore, we say that there is a universal and natural idea of right among men, we do not refer to any code upon which mankind has agreed, or could, in the present condition of moral training, be brought to agree. We mean primarily, that there is a universal and natural conviction of the *obligation to do the right*, whatever education or judgment may lead one to include under the name of right. We differ in our catalogues of virtues; but the common conscience recognizes the obligation of *virtue*. Special duties may be taught, but the sense of duty is natural. "I Ought" never lays aside the crown: the shadow of its sceptre falls upon the mind of Hollander and Hottentot, and has been loyally recognized by the writers of the Shuking and by Herbert Spencer.

We might, indeed, go further, and show that mankind is in essential agreement, not only upon the royalty of Right, but as respects a limited code of morals. The exceptions which we would have to cite of very degraded tribes, or very strange peoples, would only set forth more clearly the grand consensus of humanity upon such general precepts as those of honesty, truthfulness, purity, kindness, filial respect, etc.

The finest maxims regarding these virtues come to us from the remotest ages. It is safe to appeal to the sense of obligation to these duties among the most degraded tribes, as Stanley instructed his men to act with scrupulous conscientiousness in dealing with the various savages they should meet in crossing the African Continent, because, though they might not

understand the tongue of the strangers, the sense of right was a common language.

2. There is a universal, therefore natural, idea of an Overruling Power. A Supreme Something shadows all minds. The idea may be vague, and vastly beneath our conception of Deity, but it is nevertheless a potent impression, issuing in as much reverence as the nature of the individual is capable of. Some tribes adore the stick or the animal, confusing the creature with the Creator, because they lack the power of abstract thinking; but the Fetish worshipper thus recognizes the Supreme Something whose power is shown in the production of sticks and animals. A higher order of intellect observes and feels an awe of the fertilizing power of a river, of the gleam of a star, of the all-nourishing influence of the sun, and bows before these things. They are not really his deities; they only mark the boundaries of his theological sight. The Canaanite, the Egyptian, the Assyrian, have left evidence that their worshipful purpose was far loftier than their rituals. It has aimed at that Supreme Something beyond all things, and yet nearer to every man than anything. The mythologist expressed various ideas of what that Over-Power is and does; the anthropomorphisms of gods and goddesses being only attempts to fix the thoughts more definitely upon divine attributes and attitudes toward the world.

A few of the greater minds among Pagans lifted themselves to immediate contemplation of the Sovereign Something. Socrates lived under the sense of a mysterious majesty inspecting and prompting his soul. Marcus Aurelius felt it the highest duty to keep his heart open to an Eye and a Power of which he could only say that it was "a guide and governor . . . an offshoot from Jupiter." In our day, the highest science notes the universal reign of law. The order and unity of the world are demon-

strated in such interesting and even startling ways as to arrest thought, very much as the phenomena of the Nile used to hold the theological proclivities of the Egyptians, and the phenomena of common vegetable and brute life held the minds of Fetish worshippers. The universal law and order marks the boundaries of the theological sight of many; but it does not limit the theological impression. The writings of those most devoted to materialistic philosophy sparkle with words and phrases that indicate a sense of a spiritual Something back of law and order. The personal pronoun comes readily to the pen and tongue in referring to nature. There is a natural reverence which no so-called goddess science can exorcise from the mind, but which no conception of mere universal force or harmony can account for. A soul can revere only that which it feels to be greater and of higher rank than itself; and soulless law, mindless power, however wide may be their operation, are instinctively felt to be beneath the plane of the soul. The idea of an Overruling Something is as common to sage and savage as is the sense of sublimity,—which, as the etymology indicates, is the sense of "being lifted" by that which is beyond the ability of the mind fully to realize.

3. The idea of Vital Continuance is universal and natural to men. We have evidence that man has never been able to limit his sense of life by the span of his earthly existence. When Livingstone buried his six weeks' old babe in Kolobeng, he wrote: "Hers is the first grave in all that country marked as the resting-place of one of whom it is believed and confessed that she shall live again." But these same seeming savages, who in dullness of faculty never formulated a doctrine of immortality, and in their stupid lack of even imagination painted no pictures of the unseen, either around them or beyond them, were men with souls turned futureward, who responded

to the doctrine of a coming life as naturally as a burnished mirror reflects the sunshine. But these people are rare exceptions even among uncivilized races who do paint pictures of life beyond the grave; not very consistent ones, but very much such pictures as a sensitive camera might take if a babe were attempting to focus it. The human soul is a plate sensitized by its own instinct of vital continuance. It will carry pictures of the future—what pictures it carries does not concern our present inquiry. It may be the New Zealand picture of shooting stars as the swift journeying of departed spirits to their eternal abode, or the Indian picture of happy hunting grounds, or the Turner-like hazy picture which Renan paints of the abode of his sister, "in her rest in the bosom of God," though her body sleeps "in the land of Adonis, near the holy Biblus and the sacred waters where the women of the ancient mysteries came to mingle their tears;" toward which picture Renan prays as devotedly as a Catholic before the crucifix, "Reveal to me, O my good genius, to me whom you loved, those truths which master Death prevents us from fearing, and make us almost love it" (*vide* Dedication to "Life of Jesus"); or the picture which John Stuart Mill saw, as he spent the later years of his life here by the side of the grave of his wife, feeling the influences from another world in which, as a mere philosopher, he would hardly confess that he believed. We may know nothing and credit nothing beyond the grave; but we cannot help peering into the uncertainty because life feels its drift, and the fog that settles down on what we call the death line does not destroy the feeling that we are to drift through it. Like Shelly, our blankest unbelief cannot keep down the question:

"Who telleth a tale of unspeaking death?
Who lifeth the veil of what is to come?
Who painteth the shadows that are beneath
The wide-winding caves of the people's tomb?"

Hope is as inalienable a part of our mental equipment as memory, except that hope may be turned to fear.

Now if these three ideas of Right, God, and Continuance are found to be universal, as we study history and the traveled earth to-day, we may expect to find them native to the minds of our children, even before we have taught them our peculiar doctrines of what is Right, what God is, and in what Immortality consists. The Jordan has three fountain-heads, whence it flows clear and sweet from the bosom of the earth. Its waters are supplemented by many spring freshets which flood the adjacent wadies, or the original flow may be nearly dried away by the midsummer sun and its own arid banks. So we believe religious thought and impulse have a triple fountain in every child's soul. We come into this world with an intuitive impression of Right, God, and Immortality. These are supplemented by many helpful ideas in the course of religious education, or the original impressions may be lessened by habitual disregard and abuse of them. But the triple tendency is there, and gives the outline of all religious education, which is to *lead out—educere*—develop the sense of Right, of God, and Immortality.

Now we may find a similar three-fold cord binding up the teachings of the Bible. Perhaps we will not be wrong in assigning the entire contents of Scripture to these three departments. Inspiration addresses conscience, tells of duty and sin, how to do the former and what to do with the latter; addresses the sense of reverence by telling us much about God, His majesty and authority; addresses the sense of continuance, and draws it out by most vivid portrayal of the bliss or woe which may environ our immortality. If we do not mistake, the great purpose for which revelation has been given is this three-fold education of our manhood.

Some look upon the Bible chiefly as a book of valuable information,

whose purpose is met in that it is a revelation. Having this view of it, they are constantly disappointed. The Bible does not tell us enough to even allay the craving of curiosity. Like a lantern in a wide field at night, it shows much, but leaves more that it does not show; the sphere of light making more impressive the walls of darkness that encase it. The Bible is primarily a book for the discipline of the soul. What it tells about God is for the education of men in godliness. The information it imparts is sufficient for its purpose as a manual, or drill-book, for the moral and spiritual life of the reader; but with that its revelation ceases. Look at its moral precepts. Except in broad generalizations, they do not tell us every duty. Any one can think of virtues not included in the Decalogue. The Sermon on the Mount goes to the very tap-root of ethics in making sinful thought essentially criminal; but neither in that sermon, nor in all His discourses, did our Lord propose to cover the field of casuistry. The moral precepts of the Bible aim at stimulating the moral sense, deepening the impression of accountability, exalting the duty of virtue, educating the conscience; thus making every man a holy law unto himself, rather than needing a fence of many precepts. Therefore the Scriptures parade before the mind many beauties of virtue, and many of the unseemly features of vice; but not all. They startle us with glimpses of glorious reward, and of the "terrors of the Lord" against all evil doers; but they do not show us all that lies in the realm of moral consequence. They show us in the Cross of Christ an exhibition of the Divine sense of right, as it deals with the problem of sin from the standpoint of mercy—enough to break our hearts in penitence, enough to show us sinners a righteous, though gracious, way of salvation; but not enough to enable us to understand all righteousness as God feels it. Bible instruction in morals

is, apparently, limited by its own purpose of exciting and developing the moral element in man.

Similarly the revelation of the person and character of God is incomplete for the purpose of intellectual satisfaction; but complete as an appeal to the sense of God in men; as awakening the feelings of reverence, dependence and obedience: complete as an incitement to seek after, to thirst for communion with, to want to have this little life of ours hid in the great and blessed life of God. The dogma of the Trinity no one can comprehend; indeed, the Bible does not use words of sufficient philosophic clearness to allow us to intelligibly formulate the relation of the three (so-called, for lack of a better word) persons. But the revelation of God in the affection of infinite fatherhood, in the familiarity of incarnate sonship and the grace of atonement, and in the helpful ministry of the Holy Spirit, draws men to God in reverent faith and desire, as the sunbeams draw the dull grains from the earth to turn their faces upward in floral beauty and exhale the incense of a thousand perfumes.

So also the Bible reveals but little concerning the future life. Notwithstanding all that is written between the story of the Jacob's vision of the "Gate of Heaven" and the description of the pearly gates of the New Jerusalem, we cannot get any definite idea of what a disembodied or re-embodied spirit will be; of what is meant by a celestial environment; of what eternity is in its contrast with time, whether endless succession or infinite amplitude. But how the Bible doctrine of immortality has drawn out man's natural idea of continuance! Since Christ rose from the grave and ascended to the heavens, the human consciousness of myriads has "risen with Christ." Life as realized by multitudes is no longer the little scope bounded by days, but they say with the Apostle, "This is life eternal." The vagueness of a

boundless horizon has taken the place of the vagueness of the fogs that so closely shut us in. Even with the Bible open, there have not "entered into the heart of man the things which God hath prepared for them that love Him"; but the heart has been measurelessly enriched by the quickened sense of its eternal heirship of unknown good.

The time is coming when the Bible will have accomplished its work; and that time will be when man has regained the vivid realization of these three now vague but natural ideas, of Right, of God, of Continuance:—when Conscience, enlightened by the

Holy Spirit, shall provide the law of the world; when men shall walk with God in experienced fellowship: when "time shall be no more," in the sense that eternal incentives shall have taken the place of the temporal. Then there will be a "new earth wherein dwelleth righteousness": then we shall need no candle of religious instruction, for God himself shall be the light of all souls; then shall men "go no more out forever." This will be a descent of the New Jerusalem upon earth in a true spiritual sense, even while we wait for the literal fulfillment of the glowing promise.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

BISHOP WILLIAM TAYLOR.

This really remarkable man presents a phenomenon of consecration, courage and faith in missionary work. The London *Freeman* says:

The wonderful enthusiasm which first came prominently under the notice of the Christian world when he visited India, continues to animate him in his work on the dark continent. He is now in England, superintending the construction of a steamer, which he finds essential to the prosecution of his work. The cost will be \$20,000, and for this he appeals with confidence to the women and children of the American churches. As the British and American Baptists had so long ago recorded their pre-emption claim to the Congo, he preferred not to found any missions on that river, but to pass on to the Kassai and Sankoor countries, south and east. As, however, the administrator of the Congo State and the missionaries along the line concurred in assuring him that he could not work those countries without a receiving and supply station on Stanley Pool, he founded a Mission at Kimpoko, opening an industrial school farm. To insure a crop against the

contingency of the droughts, frequent in the region, he tapped a mountain stream close by and dug an irrigating ditch of fourteen hundred and sixty yards, varying in depth from eight inches to six feet. This will also give water power with a fall of twenty feet, which, with a turbine wheel, will drive all the milling machinery. Bishop Taylor unites with intense spiritual fervor all the practical acuteness of the typical Yankee; and, like most of earnest workers, he is not destitute of the sustaining, and in its own way saving, gift of humor. He tells how his people are using a remarkable remedy, to which they have given the name of "*Bishop Taylor's Liver Regulator*." It is simply a steel hoe, ten inches long, eight inches wide, with a handle six feet long. A good dose of this is both a preventive and a cure for ordinary African fevers. One of the Bishop's men who had suffered from fever, and arrived at Kimpoko in a very low state of body and mind, on seeing the big hoe, said: "That is a nigger killer." But in due time, seeing that it killed no negro, and cured all the white men who used it, he was led to try it, and a moderate use

of it put him squarely on his legs in less than a fortnight. The Bishop declares that *the great need of Africa at the present time is a thousand men who have the muscular development and skill of a good, practical training in farming and gardening, who will, for the love of Christ and his blood-bought millions in Africa, devote five or six hours per day to this work in African Missions.* This would seem essential to the work of educating the heathen men and boys, who consider manual toil suited only to slave women, and too undignified for gentlemen. "It requires missionaries of superior moral courage, as well as physical force and executive ability, to fill this bill," says Bishop Taylor; but, though in his forty-four years' active ministry he has had neither time nor occasion for this sort of work, he has instantly turned to it in Africa at the call of the King. He does not say to his men "Go," but, with spade or hoe, he takes the first row, and his men follow. This is the first chapter of a story that will shine out brightly in the future record of the regeneration of the dark continent.

Papal Europe.—Once all Europe was *Papal*, except that which held to the *Greek* church. Now in the *West*, the *Center*, and the *North*, is a power hostile to Pope. In the very pride of Romish supremacy, a revolution severed, from Papal dominion, England and Scotland, Holland, Denmark, Sweden, Prussia, and parts of Germany and Switzerland. Since the Reformation no nation renounced Papal allegiance. But no *Protestant* country has become *Papal*, and there is a great change relatively. "In the age succeeding Council of Trent, Papal Europe meant only all the most ancient, splendid, powerful monarchies of Europe: *Italy*, with Papal throne—*historical and ecclesiastical* center; German Empire, or 'Holy Roman Empire,' political and military center: France, intellectual and social

center; Spain and Portugal—center of force for expansion beyond the seas; Poland—reckoned able to win back heretical Sweden, and to subdue schismatical Russia. Outside this circle there was no imposing nation." Sweden and England, compared with Papal Europe, were of small account. Every great historical city on the Continent was Papal; every ancient university; every influential center of art, letters, culture; the old polished languages, etc.

Now—*France*, humbled by Protestant Prussia, seems about to become Protestant; *Spain and Portugal* are in their decadence; *Italy*—decrepit, until unified by foreign aid; *Austria*—shorn of strength; *Poland*—no more.

England, Prussia, Russia dominate Europe.

Rome is the capital of united and free Italy!

"Friends of the Heathen."—The following is a most touching reminiscence of the late Dr. Hodge and his sister, when they were children:

"A letter, yellow with age, lies on the table. It bears date June 23, 1833, and was sent to India in the care of Rev. Dr. James R. Eckard, then a missionary in that far-away land. It was written by a boy ten years old. That boy became a missionary himself—was a pastor in this country—and was esteemed the most eminent theologian of his day. Recently he heard the summons to a higher service; and 'was not, for God took him.' Subjoined is the child's note—suggestive of the impressions which youthful minds are capable of receiving:

"**DEAR HEATHEN:** The Lord Jesus Christ hath promised that the time shall come when all the ends of the earth shall be His Kingdom. And God is not a man that He should lie, nor the son of man that He should repent. And if this was promised by a Being who cannot lie, why do you not help it to come sooner, by reading the Bible, and attending to the words of your teachers; and loving God, and, renouncing your idols, take

Christianity into your temples? And soon there will not be a nation, no, not a space of ground as large as a footstep, that will want a missionary. My sister and myself have, by small self-denials, procured 2 dollars, which are enclosed in this letter to buy tracts and Bibles to teach you.

"ARCHIBALD ALEXANDER HODGE,
"MARY ELIZ. HODGE,
"Friends of the Heathen."

Origin of Woman's Union Missionary Society.—Mrs. Ellen B. Mason, wife of Rev. Francis Mason, D.D., a Baptist missionary from Burma, stopped in Calcutta on her way to America, and learned the story of Mrs. Mullen's zenana slippers. Mrs. Mason, with two ladies still living, Mrs. J. D. Richardson and Mrs. H. C. Gould, visited influential families in Boston, and the first society, consisting of nine ladies, was formed in Boston, November, 1860, Miss M. V. Ball, President. In 1861 societies were formed in New York, Brooklyn and Philadelphia; and the New York society, by reason of its strength, became the general society. The early records were destroyed by fire, hence the general misunderstanding regarding the origin of the Society. These facts are not vital, only advantageous for accuracy. REV. L. A. GOULD.

Dr. Wm. Fleming Stevenson, while an enthusiast in Missions, said to his brethren: "We must not be oversanguine as to the reception given to the gospel in heathen communities, as in Japan. It is partly of an Athenian type, born of curiosity and love of novelty; and partly the result of proverbial politeness, giving courteous audience to a foreigner; and partly the fruit of a progressive, aggressive spirit, which especially in educated people takes to occidental civilization; and partly the movement of governmental policy. From motives of State, neutrality is exercised. The Sabbath is observed in Japan only in government offices where are many foreigners. The edict against Christianity is not repealed, and much real hostility hides behind the veil of indifference."

MONTHLY BULLETIN.

CHINA.—Mr. Henry Martin, of Cincinnati, gives \$25,000 towards a Christian college in China.—Rev. N. R. Johnson and family, Oakland, Cal., give \$500 to mission work.

ITALY.—The agent of the British and Foreign Bible Society states that in 1885 there were sold in Italy more than 90,000 copies of the Bible, the New Testament, and single portions, such as the gospels and epistles. There is no book for which there is so large a demand in Italy as the Scriptures without note or comment.

JAPAN.—The third edition of Dr. Hepburn's Dictionary of the Japanese language is issued. It is the result of twenty-seven years of patient study, and will be an invaluable help to all who desire to master this most difficult tongue. The combination of the Chinese language with the Japanese makes it a laborious task to be able to speak or read the Japanese with any degree of ease or fluency.—A second edition of the Romanized New Testament is a joint issue of the three Bible Societies now working in this field. The introduction of the Roman characters is making considerable progress, and if generally adopted will be an unspeakable benefit to the country.

—The Union Theological School at Tokio has nine professors and lecturers, two of whom, Messrs. Ibuka and Ogimi, are natives. Churches connected with the Presbyterian Union increased in membership eighty per cent. in two years. The number is over 4,000. In our home churches the average rate of increase in two years is six or seven per cent. In Japan the growth is, therefore, ten or twelve times as great as in the United States. The missions are elevating the position of women, though progress is slow, owing to the prejudices of the people. "The husband is compared to heaven, the wife to the dirt. The husband is the day, the wife the night. A woman may have every beauty, grace and virtue, still she is lower than the lowest man."

Woman's position in Japan is better than in most other Eastern lands, still it is not what we find it in Christian lands. Woman in Japan is never her own mistress. She seems never to come of age. Until married she must obey her father; when a wife, her husband; if a widow, her eldest son. I know one case, however, where a mother ruled as with a rod of iron, and made her son's life most miserable. He often came to us with his trials and troubles. Sometimes she would watch him, and when she found him praying would throw water on him. Still he kept on praying, and believed she would become a Christian, and she did. And one New Year's morning she took all her gods, for she had many of them, and threw them into the canal. I received a letter from this young man, after his mother's conversion, in which he stated there was hope for all Japan, now that his mother had accepted the truth."

McAll Mission.—The 4th annual meeting of the American McAll Association was held in Baltimore, Wednesday and Thursday, April 27th and 28th. This body of ladies included delegates from nearly every Northern and Western State, District of Columbia, Kentucky and Florida. All-denominational, its object is to offer Christ and the Bible to the humble working classes of the French nation, who, otherwise, will drift toward infidelity. The Mission has achieved a wonderful success throughout France; one of the most important stations being the "Baltimore Hall," on the Boulevard "Bonne Nouvelle," in Paris.

On Thursday evening the public meeting was held. Dr. Pierson, of Philadelphia, and M. Bracq, from Paris, spoke, and an address, from Mr. McAll, was read.

The New York Medical Missionary Society kept its 6th anniversary April 12. The single dispensary opened in 1881 has multiplied to six, and one institute with twelve students.

Outcast men and women, inaccessible otherwise, have come for physical relief and healing, and have found Christ. The expenditure of the year past has been \$5,700. Relief has been given in 9,183 cases; and during the whole existence of the society, in 39,465 cases. Dr. Dowkontt, superintendent, spoke of the *first student of the society, Dr. Summers, the pioneer of all of Bishop Taylor's work in Africa*, the first man to land at Loanda and penetrate into the interior, opening up the way by his tact and medical skill for the Bishop and the rest of the party to follow. In eighteen months he cost Bishop Taylor's mission only thirty-eight cents, and so won the hearts of the people at Melango, where he stayed a year, that they themselves fitted him out a year since to journey across the basin of the Congo, by loading up thirty-six carriers, the mission not being able to provide him with the needed means. After a very eventful journey of eight months the Doctor reached the banks of the Congo on December 22 last.

It is intended to largely increase the work of this society so as to accommodate fifty male and twelve female students this fall, to do which they need \$12,000.

Scotch University Students, in four or five institutions, unite to support a mission in Northeastern India.

A Semi-Centennial.—The Presbyterian Board of Foreign Missions completes, this year, fifty years. It was embarrassed by a heavy debt; but its entire removal signalizes its jubilee. The Board has a record for which it may well be grateful, and how could thanks be more expressively uttered than by gifts that should enable it to begin the new half-century with unincumbered vigor, ready, in the memorable words of Carey, to "expect great things from God, and attempt great things for God?"

Turkey.—Eleven years after the Church at Harpoot was founded

there were connected with it thirteen churches; four hundred and eighteen church members; eleven native pastors, more than half of them supported by their own people; twelve licensed native preachers; twenty-one native teachers, and forty-one other helpers. Of pupils there were two thousand and forty-one, and scores of unpaid laborers went spontaneously forth every Sabbath day as

missionaries into the harvest fields around. This was the growth of a single station, and a single church, in less than twelve years. The first missionary sent to Aintab was stoned and driven away. Eight years after, Dr. Anderson was met by a cavalcade of Christian men, several miles from Aintab, who escorted him into the very heart of the city, and he saw not even a look of disapprobation.

PREACHERS EXCHANGING VIEWS.

A New Remedy for Dyspepsia.

So many persons in these days, especially clergymen, are afflicted with this horrible malady that, if there be any cure for it, it seems a duty to make it known. The writer has been a victim to it for many years, and has suffered from it, physically and mentally, to as great an extent perhaps as any living man. He sought at times the best medical skill in the city of New York and elsewhere, and tried allopathy and homœopathy, hydropathy, the massage treatment, all kinds of mineral waters, and nostrums innumerable, without cure or relief from any or all of them. What he has undergone for more than thirty years, if written out, would fill a book.

My case was a very marked one, in some of its leading symptoms, as well as in its severity, and attracted the attention of several leading physicians, two of whom at least made it a subject of special study.

Seven years ago it got the mastery of me, and body and mind succumbed to its violence. I became a wreck. Under the spell of a strange hallucination, I *refused to eat for weeks and months*—that is, ate next to nothing—and I got well (my physician says simply because the *stomach had a long rest*), and for five years thereafter enjoyed unusual vigor both of mind and body, and was able to perform a large amount of mental work. But a year or so ago the disease came back upon me like a “strong man

armed,” and no remedy or skill of the doctors was of any avail. I grew worse month after month, suffering intensely from pain and bloat, and insomnia and inaction of the heart; and various symptoms induced my medical attendant to conclude that my case was hopeless, and my end probably near. In my dire extremity I was induced to consult the physician who had attended me through my former long illness, whom I had not since seen. After examination he assured me that he could cure me, *if I would rigidly follow the regimen* which he would prescribe. He said my getting well from my former terrible illness, not by his medicines, but in spite of them, by simply giving the stomach entire rest till it was healed and its tone recovered, had given him new light, and under its guidance he had since cured some of the worst cases of dyspepsia he ever saw or read of (he has a very extensive city practice).

And what, think you, was the “cure-all?” No medicine or treatment of any kind—*simply and only to drink freely of fresh buttermilk*, one, two, and even four quarts a day, if I could take so much. No other fluid, and not a particle of solid food, except an occasional crust of bread. *I did so, honestly, for four successive weeks*, drinking two quarts a day of “Echo Farm” buttermilk. I lost no flesh, no strength, and went on every day with my full work; began to sleep well, lost my headaches and dizzi-

ness, pulse resumed its normal state, and in four weeks I WAS A WELL MAN, without a pain or ailment of any kind! I am a marvel to myself, and to my friends. I have since reduced the quantity to one quart a day, and resumed the moderate use of meat once a day.

The *theory* of this treatment is simple and philosophical. *Rest to the stomach*, till it has a chance to recuperate, and the *action of the acids* found in buttermilk, which are said to be superior to any produced by any chemical process, to correct and give tone to the digestive organs. Certain it is that the best, the advanced physicians, of the city in which I live, are now using this refuse of the dairy, in cases of dyspepsia, sick headache, and other ailments caused by indigestion, with remarkable success.

I commend it specially to my ministerial brethren. But to be effective, the treatment must be "heroic." There must be no compromise. Go not near the table. Touch not tea, coffee, cocoa, milk, or solid food of any kind, unless it be a morsel of stale bread, till you are assured of a cure, and once cured you have the remedy in your own hands for the future.

A CLERGYMAN.

Brooklyn, June, 1887.

"Abandoning the Pulpit."

I read the case cited in the June number, and the reasons therefor, with painful surprise. Either too much or too little is stated in this case to make it a reasonable one. I do not believe the brother's conclusion. "Abilities," "spiritual mindedness," and "faithfulness in the ministerial calling," are elements of success that God is not wont to permit to fail. No, the brother is mistaken, or the editor is. Synods and Conferences have nothing to do with the popularity of a child obedient to his King. They may control a few pulpits where spiritual mindedness is not wanted, though greatly needed. Tell the brother to take his "spiritual mind-

edness" and "faithfulness" among the "common people who heard the Master gladly," and he will have room for his "great abilities," and will be successful in winning souls to the Master—the only true aim of preaching. Tell him not to trouble himself about "popularity with congregations." *Hunt for souls*—make a personal hunt—and he will change his mind about "abandoning the pulpit." We need ability, spirituality, and faithfulness in the pulpits to-day more than ever. Tell him that when the Christ was on earth, "The poor had the Gospel preached to them," and we have, perhaps, a queer notion that He wishes that to continue to be done by all spiritual-minded ministers to the end of the world.

A SUBSCRIBER.

STILL ANOTHER.

The troubles of our dear brother touches my heart. I have suffered in like manner, yet without the sin of determining to abandon the pulpit. Suffer a word of exhortation:

1. Maybe the fault is in him. Let him study Elijah, John the Baptist, Jesus, Paul, and very closely 1 and 2 Tim. and Titus. Has he taken heed unto himself as well as unto the doctrine? Has he studied to show himself approved? Are you sure?

2. He may have been unfortunate in his surroundings. Sometimes in spite of all our carefulness the square peg will get into the round hole, or the round peg into the square hole. I cannot agree with the editor that we may have too many pegs—more pegs than holes, to speak after the manner of Lincoln.

3. Maybe he has tried to push his people forward too rapidly. They will not stand it. Fret and worry about it as you may, people will not grow very fast. Let him learn to appreciate such little acts as the giving of a cup of cold water. Maybe he lacks support from his brethren because he has worked in fields where there are no "chief men" to hold

up his hands. Once Paul was greatly troubled over not finding a "like-minded man." Such men are yet scarce.

5. Maybe he is too sensitive and expects too much petting. Let him remember that no good work in this world was ever fully appreciated.

Were I to quit the regular ministry I would yet continue to preach every Lord's day in the highways and by-ways.

J. W. HIGBEE.

ONE MORE VOICE.

You say, "Let us have a free conference talk along this line." Agreed. For a starting-point, let us admit that the Bible is the one Book to be used in our pulpits as authority. It teaches that there is one God, one Divine Son, one Holy Spirit, one heaven, one hell. It teaches repentance, faith, obedience. Now, if this Bible is put into every home—if its teachings are declared from the pulpit so that every man, woman, and child in a given community can hear them, is not the order, "Go ye into all the world and preach the Gospel to every creature," obeyed so far as that community is concerned? Nowhere do we find that preachers are to force men to believe, nor that preachers are to do more than to "teach them to observe" the things Christ has commanded. But take any ordinary town-of, say 2,000 or 3,000 people, and we will find a Methodist church, a Baptist, a Presbyterian, a Congregational, a Roman Catholic, a "Christian," and possibly others, or about one church to every 300 people, young and old. In every pulpit we find the same Bible, and, aside from differences on non-essentials, we find each pulpit teaching the same things. It will cost these 2,000 or 3,000, people—many of whom are poor, many in only moderate circumstances, and very few wealthy,—not less than \$1,500 for each church per year to pay the pastor, rent, taxes, sexton, fuel and light, and other current expenses—or six churches will cost for running ex-

penses, say \$9,000. Now these 2,000 or 3,000 people get the same essential teaching, and yet starve six men, and burden themselves, when one or two churches and the like number of ministers could fully meet all the demands that God has made. One or two ministers could be easily supported, and the Devil could be getting the hard knocks that now are given, too often, to rival churches by rival pastors. While there are millions who have never so much as heard that there *is* a Christ, we have thousands of ministers who are half-supported among a people who have Bibles and Sunday-schools and everything to teach them their duty and destiny, so that they are left without excuse. My emphatic answer to your inquiry, "Are there too many clergymen?" is, "Yes."

W. R. GOODWIN.

Jacksonville, Ill.

Elocution for Preachers.

I have read with much delight and profit the very able and interesting article by Prof. Raymond—"Should there not be a Professor of Elocution in every Theological Seminary?" in the REVIEW for May. I am pleased that you have brought this all-important matter to the notice of your readers. In my estimation nothing is more important in the education of students for the ministry than a proper training in the art of presenting God's truth in a forcible and telling manner. It often happens that a noble sermon is ruined (as to its effect upon the congregation) by a poor delivery, while, on the other hand, a poor sermon is often made effective by good elocution. If the actor on the stage studies to make real the part he is playing, ought not the preacher so to prepare himself that when he appears before his congregation with the truth of God, his hearers may be made to feel that he is not playing a part but preaching truth?

The lack of pulpit power in many

of our churches to-day is not owing so much to the want of knowledge on the part of the clergy; for if there is one thing that the Church can boast of it is the number of scholarly men that adorn her rank and file. Nay, but to the fact that the clergy are ignorant of the laws of elocution.

I trust that this important matter will be taken up by our theological professors and made a branch of the theological curriculum.

Will you kindly inform your readers who are good teachers of elocution in the city of New York, and how they may be reached.

EDWIN B. RICE.

Jamaica, N. Y.

Dr. Crosby's Interpretation of Gen. vi: 6.

I CONFESS I do not clearly understand Dr. Crosby's interpretation of Gen. vi: 6. "It repented the Lord that he had made man," etc. Dr. C. says: "God feels a *divine sorrow*," etc. Sorrow is always connected with unhappiness. A man is unhappy because he cannot control the circumstances that produce this disagreeable feeling. Repentance, or sorrow, implies a want of wisdom, and not even a human being, free from any sort of compulsion, would perform an act which he knew would cause grief or regret. Is God less wise than man? Is it possible that men can *thwart* God's designs? If so, I do not see how we can avoid the conclusion that they are more powerful than their Maker. Can the Omnipotent and All-wise God be subject to *pain*, either physical or mental? I have never thought so. I have been taught to believe that God cannot "repent" nor "feel sorrow."

What, then, is meant by the passage: "When God addresses us he speaks as if he were on our level." The explanation will be plain if we suppose that the Lord used language equivalent to this: "If you (Moses) had been in my place, and with your nature had created man, you would have repented." By thus remember-

ing from what *standpoint* God speaks to men, I, at least, have never been perplexed by those passages which impute human feelings or emotions to the Divine Being.

R. H. CROZIER.

Monroe, La.

Pronunciation of Scripture Proper Names.

A short article in the *HOMILETIC REVIEW* for February, on "Pronunciation," cites a few Scripture proper names as pronounced by Dr. Young in his concordance, and by Dr. Webster in his dictionary. The writer gives from Young Onesí'mus, Onesiphó-rus, Aquí'-la, Aris'-tarchus, against Onésimus, Onesiph'-rus, A'-quilla, Aristar'-chus, etc., of Webster, and naively asks, "Who is to decide? Is it not sufficient for a speaker to use the pronunciation that comes most natural, and has the least appearance of pedantry?" I scarcely need say, that in the above cases, Young is wrong and Webster is right. But scarcely crediting that Dr. Young's elaborate and excellent work could have so flagrantly erred, I looked into his preface, and found, to my surprise, this absurd rule laid down as his guide in the pronunciation of Scripture names: "Their proper syllables are marked and accented according to the *principles* of Hebrew and Greek, the accent being placed only on the last or second-last syllable of the word; never on the antepenultimate." Now, leaving aside the Hebrew, this is not the rule of the Greek, which places the accent under certain restrictions on either of the three last syllables, while our English classical pronunciation has forsaken the Greek for the Latin, and places the accent uniformly on the penult or antepenult, accenting the penult, if it is long; if it is short, the antepenult. Thus, with a long penult, the English, following the Latin, gives us Laodíe'-a, Abítē'-ne, Epaphrodi'tus, Thesaloní'-ca, Cesarē'-a, etc.; with a short penult, it throws back the accent, as

in Oné'-símus, Eph'-šesus, Gethsem'-ăne, A'-quilla, Dam-ăris, Lysan'-ias, etc. The rule is simple and uniform. The speaker need not trouble himself about the quantity of any other than the *next to the last* (or penult) syllable. Of course, the difficulty for one who is not a classical scholar lies in knowing *when* the penult syllable is long, and when short. For this the mere English student has no semi-criterion, and even the classical scholar is often thrown back upon mere usage. But the Lexicons are

reliable, and Webster or Worcester (but certainly not Dr. Young with his extraordinary "principles") will be a sufficiently safe guide. These, I think, the preacher should, by all means, follow, rather than plunge into that sea of caprice and uncertainty in which he will fluctuate who leaves himself to "use the pronunciation that comes most natural, and has the least appearance of pedantry."

(PROF.) A. C. KENDRICK.

Rochester, N. Y.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

"A brave word spoken on earth is heard in heaven."

[We began in the March issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e. g., "Salamander."*—Ens.]

Christian Culture.

The Unspeakable Gift.

Thanks be unto God for His unspeakable gift.—2 Cor. ix: 15.

Language cannot fully express what Jesus is to those who love Him. Even the language of inspiration fails. All Paul can do is to declare that this Divine Gift is *unspeakable*.

I. THE BEAUTY OF THIS DIVINE GIFT IS UNSPEAKABLE.

1. The beauty of His Life, the beauty of perfection, free from all sin, full of all grace.

2. The beauty of His Teaching, the beauty of wisdom and purity and simplicity. (John vii: 46.)

3. The beauty of His Works of love and mercy; sympathy for the suffering; compassion for the erring. (Acts x: 38.)

II. THE INFLUENCE OF THIS DIVINE GIFT IS UNSPEAKABLE.

1. Over the individual, in making the simple wise, the impure pure, the selfish self-sacrificing.

2. Over society, in purifying it, as illustrated in its influence in improving the social condition of the Roman Empire and of heathen lands, and in

suppressing slavery and intemperance.

3. Over the nation, in enlightening and exalting it. (Prov. xiv: 34; Jno. viii: 12.)

III. THE PRECIOUSNESS OF THIS DIVINE GIFT IS UNSPEAKABLE.

To those who believe, Jesus is unspeakably precious, because He is all their salvation and all their desire. He is more precious than home, or friends, or country, or even life itself. Draw illustrations from lives of missionaries and martyrs.

May all see the beauty, and feel the influence, and know the preciousness of this Divine Gift, and be enabled to say, with Paul, "Thanks be unto God," etc.

BENEFICIARY.*

Faith and Dress.

The same John had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey.—Matt. iii: 4. *They make broad their phylacteries, and enlarge the borders of their garments.*—Matt. xxiii: 5. *Now the coat was without seam, woven from the top throughout.*—John xix: 23.

Here are three ways of *dressing*. John the Baptist, the Pharisees, and Jesus, were differently clothed. The difference is not accidental. Religious

ideas produced it. Creed costumed, profession in uniform. Each dress indicates a peculiar idea, just as clothing is used for that purpose to-day.

I. *The ascetic idea of religion.* Camel's hair, raw hide, locusts and wild honey. Fastings and pinnace and poverty and seclusion. "The least in the kingdom of heaven is greater than John."

II. *The ritualistic idea of religion.* Broad phylacteries and enlarged fringes. Robes and liturgies and feast days, "the observance of days and months and seasons." "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

III. *The true idea of religion.* The peculiarity of Christ's robe was that it was *not peculiar*. *Jesus dressed as did any man.* If there were ready-made clothing stores in Jerusalem in Christ's day, more seamless robes were kept in stock than any other kind. It was the popular garment. True religion is universal, popular. Jesus was a man among men. Seclusion and advertisement were alike offensive to him. Neither John nor the Pharisee were representative. Christ was social, patriotic, loved nature and men, and was popular in the best sense.

Religious Joy.

The joy of the Lord is your strength.
Neh. viii: 10.

There is a joy that enervates one's powers. The joy of the miser, the joy of the worldling, the joy of all carnal gratification. The strength of a good man is "the joy of the Lord." Observe:

I. THE NATURE OF RELIGIOUS JOY.

1. It is pure.
2. It is elevating.
3. It is solid.
4. It is durable.
5. It is heavenly.
6. It is divine.

II. THE CONDITIONS OF RELIGIOUS JOY.

1. A right attitude against sin.
2. A oneness with God.
3. A sense of divine favor.
4. A sense of assimilation to the Divine character.

III. THE INFLUENCE OF RELIGIOUS JOY.

1. It moves to action.
2. It prepares for greater endurance in trial.
3. It destroys the fear of man.
4. It disarms death of its power.

CONCLUSION.

1. Christ is its procuring Cause.—Rom. v: 2.
2. The Holy Spirit is its efficient Agent.—Rom. xiv: 17.
3. Heaven is its Consummation.—Ps. xvi: 2.

ALPHA.*

The Seraphim Isaiah Saw

Isa. vi: 2. Each of the seraphim had six wings; (1), with two the face was covered—*reverence*; (2), with two they covered their feet—*humility*, as if they would say, Do not search too closely our ways; this, although they were themselves holy; (3), with two they did fly—*obedience*. They were swift to do the will of God. Reverence and humility, however excellent, should never be permitted to lessen effectiveness in the service of God.

Labor and Providence.

Nebuchadnezzar . . . caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled, etc.—Eze. xxix: 18-20.

(a) No human might or power or sacrifice is a guarantee of success.
(b) Human, selfish ends and endeavors often work out Providential designs.
(c) God sometimes signally rewards with temporal good the service that wrought out His purpose, even when performed by wicked and selfish agents.
(d) God is a jealous God in the matter of "wages," and his interposition here in favor of those who "wrought for me" (v. 20) is immensely significant and instructive.

Revival Service.**The Essentials of a Revival.**

Again I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven.—Matt. xviii: 19.

We are to ask for such things as we need, and agree for such things as we ask for. Example and illustration Acts i: 14; also, ii: 1. The following claims our consideration:

I. THE GROUNDS.

1. God demands it. The need felt, the blessing sought for; number many, or few; meet the demand and the blessing is secured.

2. The Church needs it. The Church's life, strength, peace, and fruitfulness is promoted by it.

3. The world looks for it. It is reasonable. It is right. Let the world find in the Church what it deeply needs and anxiously looks for; then its language will be, "We will go with you, for we see God is with you."

II. THE MOTIVES.

1. They should be pure. The outcome of the Spirit's presence and power in the heart.

2. They should be good. God's honor and glory, and man's salvation the inspiration and aim of all.

3. They should be fostered. For according to their strength is the strength of argument. How? By what means?

III. THE MEANS.

1. Faith.
2. Prayer.
3. Action.
4. The preached word.
5. Agency.

IV. THE IMPORTANCE.

1. It affects the life of the Church.
2. It promotes the best interests of the world.
3. It enhances the glory of God.

ALPHA.*

A Right Heart.

Is thine heart right?—2 Kings x: 15.
The inquiry is not concerning thy

neighbor's heart. But "Is thine heart right?" Not, is your health, your financial prospect, your social standing, right? But "Is thine heart right?" Not, is your heart contented and happy, but is thine heart right?

I. IS IT RIGHT IN ITS LOVE?

If so, the object of its first and best love is not the world—its wealth, its pleasures, or its companionships,—but it is Jesus Christ.

II. IS IT RIGHT IN ITS MOTIVE POWER?

What is its underlying purpose? There are two purposes that rule human hearts: to please self, or to please God.

The right heart pleases God.

III. IS IT RIGHT IN ITS DISPOSITIONS, ITS FEELINGS, ITS SPIRIT?

If so, 1. It is humbly submissive to the divine will, with an abiding confidence in God.

2. It has a spirit of charity for all, a forgiving and forbearing spirit.

IV. IS IT RIGHT IN ITS ANTICIPATIONS?

Do they reach out to the unseen world, and if so, on what ground? The right heart looks for an eternal inheritance in Christ.

"Is thine heart right?" Christ alone can make the heart right,

P. H. M.*

God's Ownership.

Ye are not your own.—1 Cor. vi: 20.

No such thing as absolute freedom. Liberty means perfect conformity to law. Every man dependent. The idea of God's ownership *not* opposed to experience in other than scriptural spheres of life.

I. HOW SECURED.

1. By Creation. The maker owns the product of his work.

2. By Redemption. "Ye are bought with a price."

3. By the gift of ourselves. Personal surrender to God. These are the only ways in which lawful ownership is acquired, by making, purchasing, or receiving as a gift. God owns us by virtue of all three processes of acquisition.

II. WHAT THE OWNER HAS A RIGHT TO EXPECT.

1. That we shall glorify Him. One of the duties of the thing possessed is to add to the glory of the owner. Painting. Ocean cable, etc.

2. That we shall give Him pleasure. A man can please God. See please, delight, in your Concordance.

3. That we shall serve Him. We expect our horses and machinery to serve us. We are to do all we can for God.

4. To do with us as He pleases, within certain limits.

III. WHAT WE HAVE A RIGHT TO EXPECT OF GOD.

1. That He shall love us. We love what we own.

2. That He will care for us. We care for our property. Love a disposition; care is that disposition in action. The love and care of God. The privilege of being His.

COLEMAN.*

Funeral Service.

Elopeless and Hopeful Dying.

The wicked is driven away in his wickedness; but the righteous hath hope in his death.—Prov. xiv: 32.

Subject, *Death*. Two characters contemplated, and deaths contrasted. The One Hopeless—The death of Horror. The Other Hopeful—The death in Hope.

I. THE HOPELESS.

Whose? "The wicked"—the unconverted.

What?

1. The condition in which he dies. "In his wickedness." He lived careless and indifferent, encased in false hope; or hardened and scoffing, fighting against God. So he dies. Driven away, not *from* but *in* his wickedness. Death makes no change of character. *Habits adhere*. "As tree falls." "Unjust still."

2. The compulsion under which he dies. "*Driven away*." Ejected from this life's engagements, enjoyments, and means of improvement. Torn away from possessions, pursuits,

pleasures, and prospects here. "This night—thy soul—then whose," etc.? Death takes no bribes. Wishes and protests unheeded. "Driven . . . chased out," etc. (Job xviii: 18.) Sheriff's arrest. Haled to eternal prison.

II. THE HOPEFUL.

Whose, "the Righteous" in moral position, principle, practice.

What—Hopeful of—

1. Divine support in it.

(a) Needed, because of body's pains, affections' ties, conscience failures.

(b) Promised. "As day . . . strength." "When thou passest," etc.

(c) Realized. "Yea, tho' I walk," etc.

2. Decisive victory over it.

Present—Death disarmed. Sting extracted. Fear removed. Foe become friend, bringing deliverance from sorrow, suffering and sin.

Prospective—Grave robbed. "Resurrection of Life."

3. Heavenly Glory after it.

(a) Angelic convoy. "Lazarus carried by angels." "Hark, they whisper," etc.

(b) Immediate entrance. "Absent from body . . . at Home," etc.

(c) Then reunion of soul and body in heavenly glory.

All must die.

Which—yours? A sheriff's arrest, or a Saviour's arrival? (John xiv: 3.)

RELLIM.*

A Thrilling Life and its Lessons.

And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.—Judges i: 7.

All Scripture profitable. Unused texts may not be useless ones. This text, peculiar as it is, sets forth a thrilling life throbbled with serious truths.

THEME. — *Adoni's Thrilling Life and its Lessons.*

I. THE LIFE.

Brief biography. Throned. Successful in war. Cruel. At last a defeated tyrant. Three scenes.

1. Celebrating his victories.
2. Feeding royal captives.
3. The defeated tyrant's unsuccessful flight.

II. THE LESSONS.

Note three:

1. To what depths of cruelty it is possible for some to sink themselves.

How came Adoni to be such a tyrant?

(a) Possibly, in part, through parental neglect.

(b) Through neglect of self-discipline.

2. Honored men sometimes fall from palace to prison.

3. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

DON.*

EDITORIAL NOTES.

In Dr. Phillips Brooks' Church, Boston.

How pleasing and impressive the architecture; Greek cross in shape, that dome, fifty feet square, lifted high in air; that magnificent fresco, all add to the wonderful impressions of the interior of this famous church. Our seat was back of the pulpit, in one of a row of chairs back of the chancel. "Hiss—hiss-s!" How unpleasant that hissing sound! What is it? The audience is making response to the prayers and the Creed, and the s and the c sounds are echoed back from the angles and the broken ceiling in painful distinctness, suggestive of the proximity of a spirit of evil, hissing its contempt, Mephistopheles like, at each response by the audience in confession of sin or of belief. The room can scarcely be called an *auditorium*, for the architect would surely have found it difficult to have planned a room more ill fitted for hearing purposes. We sat some twenty-five feet back of where Dr. Brooks stood, and could only with great effort keep the thread of his discourse. This was partly due, however, to Dr. Brooks' marvellously rapid utterance. We have seldom, if ever, heard a man speak more rapidly. He read the entire fifth chapter of Acts in *precisely four minutes*, averaging an utterance of over two hundred words per minute, a rapidity of utterance with which no stenographer could keep pace. Notwithstanding this, the church building is crowded, Sunday after Sunday. Few preachers are more

popular than is Dr. Brooks. And yet we believe it true that not one hearer in ten at any service is able to hear understandingly this preacher's entire discourse. He is a man of commanding personality, a Saul in stature; his movements, his look, his gesture, the sound of his voice, are all eloquent. A man once said of Henry Clay that, to stand off on the outskirts of his great audience, out of hearing, and just to observe his gestures, was to get a better idea of eloquence than to listen to the words of any other orator. The appearance of Dr. Brooks at the reading desk and in the pulpit is a sermon. But what a pity a great multitude cannot also hear his words.

His text this day was—

Let him that stole steal no more.—
Eph. iv: 28.

He said: Not the rich alone can be robbed. Any man who has happiness or reputation or health or life can be robbed. The poor can be robbed. The rich can rob them, and do rob them everywhere.

The first step to secure reformation is to convince a man that he can reform. There are many powers which help in reformation. The will of the man; companionship; the magnetic power of others; the law; appeal to reason, showing the naturalness of right living; but, above all, the grace of God. Each man is bidden to decide. Let him that stole steal no more. This recognizes the power of choice. Do not say you cannot; God says you can. It makes me solemn to think

that there is not a soul here resting in sin, but can break away and be holy. (1) Choose something over against the sin. (2) Choose openly. (3) Choose definitely. (4) Choose religiously.

Taking Counsel from Within.

Young men in the seminaries, do not be easily discouraged, or easily turned aside from your determination to enter the ministry. You may have physical defects, and may be told that you will certainly fail. Don't stop your ears against the talk of your friends or enemies. Hear all they have to say, then carry the matter to the God above, and follow the guidance from *within*, not from without.

Dr. Talmage, in a recent Friday evening talk, told how, when he was at the theological seminary, one of his comrades said to him, "DeWitt, you are foolish to enter the ministry; no congregation will think of calling you with your way of talking." Another told him that his voice was so weak that he would surely fail, for he would not be able to make himself heard in even a small hall or church. And yet to-day Dr. Talmage is preaching to the largest congregation, and fills with his voice the largest audience chamber, to be found among the churches.

Discerning the Signs.

Very few men have that spiritual instinct which recognizes or rightly interprets coming events. It is soul vision; supernatural in a sense it may be but it is not superhuman. Every man has in him this faculty; it may be in germ form; but it is there, and can be quickened and developed. Its growth is soul growth; that soul growth which gives sight to the eyes which before saw not, and hearing to the ears which before heard not. The developing force behind all events is spiritual, and can be detected only by the spiritually developed.

What is Education?

The object of all education should be to drive ignorance out of the brain. This, as I take it, is the whole object of education.

F. B.

That is one object, but not the *whole*, nor the principal object. The chief aim of education should be the developing of the faculties of the mind, and bringing them under control. It is not so much its giving of knowledge as the preparing us to use knowledge. This latter is by far the more important and difficult qualification.

A Little Thing a Test of Character.

Coffee is hurtful to me; I know it is. It may not be so to others; but it stupefies me, and unfits me somewhat for study and for preaching. I know this, and yet I *cannot* give up my cup of coffee. What do you advise?

A READER.

What do we advise? Can you ask that question seriously? If any appetite or habit or pursuit, though as dear as an eye or the right hand, interferes with the service we are to render our Master, we must sacrifice the thing that hinders, cast aside the weight that clogs our progress. If your love for Christ doesn't outweigh your love for a "cup of coffee," it is very evident that your first works should be done over. Sometimes a very small thing is a conclusive test of conversion, of character. Yet we think that there are but few people who are injured by a cup of coffee.

Canon Wilberforce on High License.

Canon Wilberforce, now in this country, speaking of the revenues derived from the licensing and the taxing of the liquor traffic, says:

"The deriving of vast sums for the revenue from the bitter suffering and grinding pauperism of the people is a terrible offense."

As the invariable effect of High License in Chicago, in Nebraska, in Missouri, wherever tried, has been to make vaster these sums for the revenue, is not the "offense" in just that degree made the more "terrible?"

"Abandoning the Pulpit."

The case we cited in our June number has called forth many responses. We have given some of them in this issue, and others will follow. It is a practical subject of immense moment, and should be handled with caution and sound judgment. Do not let us use the topic to air personal grievances

or call hard names. We shall have something more to say before we close the door.

SOMETIMES the typo tells truths inadvertently. Not long since, in one of our city papers, it was said of a speech by Col. Robert Ingersoll, that it exhibited "a great moral outrage." The editor persisted in his next issue that he wrote "a great moral courage."

LIVING ISSUES FOR PULPIT TREATMENT.

The Growth and Status of the American Church.

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

THE impression quite extensively prevails in certain quarters, that Christianity is losing ground in the present age, and that the mass of former adherents are falling away from it, as a system of faith and as a spiritual organization. This impression has been produced, mainly, and is sedulously fostered, by a class among us that are inimical to "the faith once delivered to the saints" and to "the Church of the living God," organized and maintained on the basis of it, and for its advancement in the earth—skeptics, infidels, noisy and unreasonable reformers, and haters of evangelical truth. "The wish is father" to the sentiment; and they boast and clamor and prophecy so vociferously and persistently as to alarm the timid. Hence, it is well to sit down to a calm and honest survey of the subject, and ascertain and show what are the *facts* of the case. Unfortunately and strangely, the religious statistics of the Government Census of 1880 are not yet available for this purpose. But the Minutes of our several ecclesiastical bodies, and the annual Year Books they publish, supply the needed data, for the most part, and in official form. From these reliable sources *The Independent* has collated, with much painstaking care, a very valuable page of Church statistics, showing not only the present strength of each denomination in ministers, churches, and members,

but also the increase in each of these items during the last four years. We avail ourselves, to a large extent, of the materials thus gathered and tabulated, as the work has been admirably done, and the result is of common interest to the whole Church.

Before doing this, however, we desire to make a preliminary remark, going to confirm the conclusions of *The Independent*, and intensifying the interest in its statements.

The most of our great church organizations have recently held their annual convocations, and the yearly reports they have sent down to the churches which they represent are of the most encouraging kind. Without exception, so far as we have been able to observe, there has been *progress all along the line*, both as it respects the growth of the church in the number of ministers, new churches, and additional members, over and above the loss by death and other causes, and also in the extent and results of its great missionary work at home and abroad. We doubt if, in any former year, more or grander progress has been made by the American Church, in all its branches and fields of labor, than during the ecclesiastical year just closed. The increase in the number of ministers and churches reported is phenomenal, and the amount of money raised and expended to sustain and advance church enterprises at home, and missionary work in every part of the globe, reached a higher mark than ever before. And the spirit, the enthusiasm, shown at these great gatherings, over the past

year's fruits, and the plans and estimates for the current year, was really sublime. The policy of enlargement, of increased resources, and fresh hope and courage and resolve, was everywhere adopted. Gloomy-minded believers would have found very little sympathy in these great assemblies of the very *elite* of the church—not visionary enthusiasts, but the great lights of the ministry, and the solid, thinking, business men of the land—animated by one spirit, devoted to one cause, and aiming at one and the same end—the conquest of the world to Christianity. Had the apostles of unbelief witnessed some of these thrill-

ing scenes, and mingled with the enthusiastic crowds that gathered day after day to the centers of attraction, they must have confessed that Christianity is not yet an effete system of faith; that the Name and the Personality of Jesus Christ are still potent factors in the life of the world.

But let us come to the statistics referred to.

Let us first present a summary of the present strength of each branch of the nominal church and of the aggregate in the United States. We do not claim absolute accuracy in all these figures, but they are substantially reliable, and are as follows:

GENERAL SUMMARY BY FAMILIES.

	1883			1887		
	Chs.	Min.	Com.	Chs.	Min.	Com.
Adventists.....	1,344	775	91,796	1,472	821	97,711
Baptists.....	37,156	26,545	3,336,553	40,847	27,889	3,727,207
Christian Union.....				1,500	500	120,000
Congregationalists.....	3,636	3,723	387,619	4,277	4,090	436,379
Friends.....	392	200	96,000	700	500	105,000
German Evangelical Ch.....	550	430	80,000	675	560	125,000
Lutherans.....	6,130	3,429	785,987	7,573	3,990	930,830
Mennonites.....	500	450	80,000	550	500	100,000
Methodists.....	41,271	24,485	3,943,875	47,302	29,493	4,532,658
Moravians.....	84	70	9,928	83	64	10,686
New Jerusalem.....	87	92	3,994	80	78	5,015
Presbyterians.....	11,783	8,834	966,437	12,868	9,429	1,082,436
Episcopalians.....	3,109	3,664	351,699	4,524	3,865	430,531
Reformed.....	1,942	1,320	343,825	2,004	1,342	259,974
Roman Catholics.....	6,241	6,546	6,832,364	6,910	7,658	7,000,000
Unitarians.....	362	434	20,000	365	459	20,000
Universalists.....	719	713	36,238	665	673	35,550
Grand Total.....	115,610	81,717	17,267,178	132,435	91,911	19,018,977

More than 132,000 churches, nearly 92,000 ministers, and over 19,000,000 members in a population of about sixty millions! The Mormons, the Jews, several denominational fragments, and some independent congregations, are not included. This is certainly a marvelous showing. The total of communicants, deducting the Roman Catholic population, 7,000,000, is 12,018,977, which represents the Protestantism of our country.

The above table enables us to see not only our present status, but our *growth* during the last four years. It thus appears that four years ago the total strength of the Christian Church in the United States was

as follows: 81,717 ministers, 115,610 churches, and 17,267,178 members. The same churches have now 91,911 ministers, 132,435 churches, and 19,018,977 members. The net total gains in these four years, according to these tables, were 9,694 ministers, 15,325 churches, and 1,618,799 members. This is a remarkable increase, especially when we consider that it is a *net* increase, and that to show a net increase the accessions must be in excess of the deaths, which in the aggregate is large, and the loss by apostacy and discipline. This applies both to ministers and members, and also to churches, because a considerable number of them become extinct every year from a variety of causes.

The gain in ministers—over 2,400 a year—is an affecting testimony to the hold which Christ has on the abiding hearts of His people, for never before were there so many attractions to allure our young men of promise and enterprise away from the ministry. The increase in the number of churches means many millions of capital invested in new church edifices and manses in which to worship the God of our fathers and provide homes for His servants. And the immense and growing accessions of converts and communicants demonstrate the undying vitality which still remains in the foundations laid by prophets and apostles, Jesus Christ being the chief corner-stone. There is certainly much to inspire faith and hope, and nothing to warrant unbelief and gloom, in the magnificent gain of over 2,400 ministers, nearly 4,000 new churches, and over 400,000 new recruits each of these four years of grace! We may well thank God and take courage.

NET GAINS IN FOUR YEARS.

	<i>Chs.</i>	<i>Min.</i>	<i>Com.</i>
Total gains.....	15,325	9,604	1,618,799
1. Methodists.....	5,781	5,008	588,781
2. Baptists.....	3,691	1,344	390,654
3. Lutherans.....	1,443	561	144,843
4. Presbyterians.....	1,085	595	115,986
5. Episcopalians.....	1,415	201	78,832
6. Congregationalists.....	341	367	48,760

The item of *relative* gains is noteworthy. The gains of the four years, as distributed among the Church families, as seen above, show that the Methodists, including fourteen separate organizations, are to be credited with more than half of the net gain of ministers, more than a third in the increase of communicants, and about a third of the gain of churches. They stand first among denominational families, the Baptists come second, the Lutherans third, the Presbyterians fourth, the Episcopalians fifth, and the Congregationalists sixth. The growth of Methodism is enormous. A hundred years ago it had, all told, about 13,000 members; now it numbers 4,532,658, with 47,302 churches, and 29,493 ministers, besides local preachers.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

REPEATED reference has been made in these papers to speculation in Germany, particularly so far as it affects religion. If we want to understand the theology of a land we must understand its philosophy, owing to their intimate relation and their great influence on each other. Many American students are disappointed on their arrival in this country to find that in the universities speculation does not flourish as vigorously as in home institutions. Not a few are surprised to learn that Hegelianism is more popular in America and England than in Germany, and that philosophical theories no longer luxuriate in the theology of the land which they have been accustomed to regard as metaphysical. The philosophical thinking of the Fatherland has undergone a great transformation, and this must be considered if we want to estimate correctly its

theological and religious tendencies. Professor Fechner, of Leipzig, scientist, philosopher and poet, has been pronounced the only living metaphysician of Germany. His metaphysics is pantheistic, and abounds in poetic elements, in both respects suggesting the system of Schelling. The author is now eighty-six, and belongs to the past rather than the present. The fact that he is regarded as the only metaphysician is significant of the great change in speculation in Germany during the last fifty years. In politics, in religion, in philosophy, in science, and in fact in all departments of thought, the tendency has been away from theorizing to the practical and empirical. Lectures on metaphysics are now rarely announced in any university, while those on ethics and aesthetics, having more direct relation to practical life, are common. In the various philosophical lectures, more prominence is

given than formerly to the psychological method of English philosophers, and a realism adhering closely to facts and suspicious of theorizing has taken the place of the idealistic and speculative systems so prevalent in the beginning of this century. When, therefore, in England and America Germany is still called metaphysical and speculative, it is the Germany of the past, not of the present, that is described.

It is not difficult to find the reasons for this change in German thought. The critical, anti-metaphysical philosophy of Kant; the failure of the great speculative systems to meet the demands of reason and the needs of life; the immense progress of natural science and the consequent promotion of the inductive method; and the absorbing nature of the practical interests of the day, are sufficient to account for the change.

The effect of this change on the intellectual and religious life of the nation is great. Materialistic tendencies have made rapid progress. Materialism, however, as a philosophical explanation of the universe, is losing ground; one reason being that it is metaphysical, and men are suspicious of everything with a metaphysical flavor. Not a few writers lament the decay of ideals and the predominance of realism; but their protests are lost amid the general striving for the visible and the tangible. There are, it is true, tendencies below the surface which indicate a reaction and show that the metaphysical and idealistic spirit is not dead; but such voices are cries in the wilderness. An eminent scientist has declared that even in science the imagination plays a more conspicuous part than is generally supposed. But while there are departments of science in which poetry flourishes and fiction adorns the barren facts, there is a strong disposition to depreciate the works of the imagination. And what is worse, the claims of the heart, the aspirations of the spirit, and the significance of the intellect, are thrust into the background, if not wholly ignored, while objective reality, with its direct appeals to the sense, is made the idol of the day.

This spirit has seriously affected the religion and theology of the present. It is more than an idle boast that this is the century of natural science. Turning from intellectual pursuits to movements among the masses, we can say with equal truth that this is the age of Socialism. During the recent election the Socialists lost a number of seats in Parliament; but they gained immensely in votes throughout the empire. In this city the gain was over twenty thousand, and the only two members elected on first ballot to Parliament were Socialists, one of them a man who has been expelled from the city, who will only be permitted to enter it while Parliament is in session. The prevalence of practical atheism among the masses

is one of the most appalling signs of the times. We cannot be surprised at the effort now made to banish metaphysics from theology, when philosophers emphasize phenomena but hesitate to speak of substance, and when psychologists labor to describe the facts and processes of the soul, but speak apologetically of the soul itself and avoid a decision as to its nature or essence. Not only is empirical psychology pushing aside the rational, but in the science of mind there is a strong tendency to concentrate attention on the act while the actor is either ignored or actually denied, just as there has been an effort to account for motion without a moving body. Lotze's philosophy has had great weight in keeping materialism out of the domain of mind; but as it is generally admitted that the essence of matter is not known, this exclusion is not attended with positive results. The affirmation that mind is not matter is pure negation, and gives no clue as to what spirit is. Respecting Spiritualism, as well as Materialism, there is thus a state of doubt—it might be called metaphysical agnosticism. The effect on morals as well as religion is great, particularly on the freedom of the will and the authority of conscience. Here the theory of heredity, and of evolution in general, plays a conspicuous part. Its power is manifest in the recent work of "Wundt on Ethics," as well as in numerous other ethical writings. In religion the dread of metaphysics affects most seriously the cardinal doctrines of the existence and character of God, the relation of the human and divine in Christ, and the immortality of the soul.

No one who studies the ruling tendencies can fail to see that Germany is passing through a philosophical, theological, religious, and social crisis. The very apprehension of this fact is one of the conditions for securing a reliable basis and promoting healthy growth. There are numerous indications in philosophical and literary journals that there is an increased desire to secure a better foundation and wider influence for morals and religion; a desire awakened partly because thinking men see that the highest products of culture and civilization are endangered. It is felt that morals and religion must be revived in order to check the progress of the anarchical spirit. Even the liberal press is speaking more respectfully of religion and religious institutions; and I find that in purely literary journals articles favorable to religion appear. One of the recent numbers of a philosophical journal contains but a single article (eighty pages), and that is on the Ethics of Jesus ("Die Sittenlehre Jesu"). It is a philosophical exposition of the moral elements found in the Gospels, the aim being to give the ethical system of Jesus in its biblical purity, not as constructed according to the peculiar

theories of any modern system of philosophy. In religion itself there has been encouraging progress, and in many places churches which formerly were empty are now full. In common with the prevalent spirit in other departments, the practical tendencies predominate. As Hegel closed the line of speculative philosophers, so Dorner closed that of the speculative theologians. We look in vain through the lists of new theological books for works like those which gave eminence to Rothe, Julius Mueller and Dorner. Even in church history the practical interests are prominent. It may be said that the ethical and religious interests absorb more of the attention of Christians than the discussions of theology. With the decline of philosophy there is naturally also a decline of interest in dogmatics. Much attention is devoted to all that pertains to the life of the church. Homiletics and pastoral theology flourish, and methods are diligently sought for increasing the efficiency of the ministry. The attacks of infidelity and the alienation of the masses have led to a careful consideration of the state of the church and of the means necessary for increasing its power.

The practical religious spirit is discovering serious defects in the condition and general management of the church; but the remedy is by no means so clear. In its operations the church is hampered and fettered by the secular power. The Catholic Church has at last gained the complete victory as the outcome of the *Culturkampf*. By complying with a few easy conditions it can manage its own affairs as it pleases, which simply means that the Pope is the supreme authority. In Protestant Prussia the Catholic Church to-day has a decided advantage over the Evangelical Church; and it is not surprising that there are districts in which Catholicism is gaining on Protestantism. The government regards itself safe in assuming that the State Church will rally to its support at any rate, while the Catholics must be won by liberal concessions. Hence Bismarck's attitude toward the Pope, and his anxiety to win the allegiance of the Centre to the plans of the government. The efforts of the Evangelical Church to free itself from the restraint of the secular power receives no favor from the government. Among ministers and the more earnest of the laity the conviction is general that there must be a decided change in the policy of the State Church if it is to meet the demands of the times; but no feasible plan to bring about the needed change has yet been devised.

Berlin is a sad commentary on the present management of religious affairs. There are very zealous Christians; but, as throughout the State Church, they are too isolated, not backed by the church itself. Hence the various benevolent and missionary operations are not so much the direct work of the

church itself as of voluntary associations. These are very active, and accomplish much; but they can perform but a small part of the work really needed. The great lack of proper church accommodations and the insufficient supply of ministers are to be laid to the sins of the managers of ecclesiastical affairs. The population of Berlin increases at the rate of 50,000 annually, but there is no corresponding increase in churches. Ten years ago there were 500,000 inhabitants outside of the centre of the city, with but twenty churches and twenty-four ministers. Now the number of inhabitants in these districts has nearly doubled, but no new churches have been built. The City Mission, a voluntary association, is, however, doing excellent work. It employs thirty-three missionaries, who last year made over 60,000 visits. The work of the Christian press is also increasing. Thus the distribution of sermons, which began a few years ago with 600 a week, has increased to 121,000. Of this number 16,000 are distributed weekly in Berlin; the rest are sent to all parts of the globe where there are Germans.

Christian women are foremost in many benevolent and missionary operations. Owing to woman's position in Germany they, however, labor under peculiar difficulties. Not a few pastors fear that somehow they may get out of their sphere and lose their womanly modesty. Even in a committee meeting of women it is thought the proper thing for a minister to preside; and all public meetings of ladies' missionary and benevolent societies are managed by men, not even a report of the work done being read by a lady. Numerous ministers also oppose lay activity in general, unless they can have the management in their own hands, fearing that the prerogatives of the clergy may be interfered with. The accounts of Christian lay activity in England and America are not regarded as models for Germany, because the circumstances are so different. Germans have of late become intensely German, and whatever is foreign is looked at with suspicion, and not a few find the fact that it is not German sufficient ground for its rejection. This is one reason why the religious affairs of our own land are so misrepresented. Many vigorously opposed Sunday schools and Young Men's Christian Associations because they did not spring from German soil. American and English lay activity is one of the deepest needs of the German churches; but many prefer to continue in their old ruts rather than adopt foreign models. Various kinds of evangelistic work are opposed because they savor of England and America; and men like Christlieb, who feel and deplore the lack of spiritual zeal, and strive to arouse more energy, even if lessons must be learned from other lands, are denounced for departing from the usual methods.

The concessions of the German government to the Papacy, and the exaltation of the Pope by Bismarck, have aroused the Protestant consciousness. The Catholic priesthood of Germany is probably the best educated in the world; but they are dominated by ultramontanism. As the recently deceased secretary of the Pope, Jacobini, gained such signal diplomatic triumphs, so Beckx, the late general of the Jesuits, succeeded in making Jesuitism predominant throughout Catholicism. Catholic journalistic literature has of late made rapid progress; it is arrogant and defiant, defies the Papal Church, and denounces in unmeasured terms the reformation and Protestantism. No pains are spared, no means shunned, to gain an advantage over the Evangelical Church. Not only are the faithful held by threats of damnation, but it is insisted that children of mixed marriages must become Catholics. The Papacy is lauded as a model of tolerance and the advocate of liberty of conscience. These and other claims and practices have led Protestants to engage in a vigorous controversy with the old foe. Numerous oppressions of Protestants in Catholic lands are published, revealing in a glaring light what the Papal love of liberty really means. Spain and Italy furnish constant illustrations. Thus the Evangelical Germans of Verona recently held a religious service in a hotel. On the next day the priests of the place purified the place with holy water and reconsecrated the hall to its usual purposes—those of a drinking and dancing saloon. Now, whoever rents a place for such services again is threatened with the major excommunication. Facts thus prove incontestably that while the Catholics of Germany demand greater freedom than the Protestants possess, and claim to be the tolerant church, Protestants are treated with great indignity in Catholic lands.

Professor Jacobi, of Halle, the church historian, a pupil of Neander, has just published an open letter on the charge that Germany oppresses Catholics. He thinks the State obliged to defend itself against the assumptions of the Papacy, which exalts itself above the State and interferes with its prerogatives. "Let the Pope renounce the arrogant and false claims of the Syllabus of 1864; let Catholics repudiate it; then it will not be difficult for churches as well as States to enter upon a course of enduring peace." With the facts of history at his command, he arraigns the Papacy for its intolerance, for inciting princes and people against each other, for pronouncing anathemas on nations and delivering them up to other people as a prey, for expertness in political intrigue, and for committing the bloodiest crimes to satisfy the greed for power. He shows the dangers to which a Government is subjected when a foreign potentate can command nu-

merous subjects to refuse them allegiance, and uses its extraordinary power to enforce its command. He shows that the church has not repudiated its former acts, but has given them the stamp of infallible authority; and there is no reason why, when it sees fit, that church should not again interfere with the highest political interests of the Government. "Since the politics of the Pope is purely Papal, there is no reason why he may not, like former Popes, attempt to prescribe revolutionary acts, and forbid priests and people to render obedience to the Government in case the German people are obliged to wage war against a power friendly to the Pope." Jacobi thinks it not only right but also a solemn duty for nations to protect themselves against a foreign power who arrogates to himself the right to interfere with a people's political affairs. Whatever statesmen may do in the interest of expediency, he advocates strict adherence to principle as the only course worthy of the theologian and historian. He is specially indignant that the German authorities are appealed to for help in restoring the Pope to temporal power.

Aside from their dogmatic, historical, and political controversies, Protestants and Catholics are rivals in the effort to gain control of the masses. In view of the growing power of Socialism and of the alienation of the laboring classes from religion, this effort is of greatest importance. A recent Protestant writer says: "The fate of churches will be decided by their relation to the social question. That church will gain the victory which does most for the solution of the social problem. In every age the church has a special mission, and its future depends on the manner in which it accomplishes that mission. Its peculiar mission in the present pertains to socialistic questions. True, the pure Gospel cannot perish; but the fact that we have the pure Gospel is no guaranty for the continuance of our church in its present form. Pure doctrine is a great blessing; but it is also a talent entrusted to us; not its possession, but its proper use and increase will insure its retention. The ultimate decision of the worth of a church is always to be determined by the moral fruit it bears."

"No one can any longer doubt that now, after an apparent cessation of hostility, the conflict between Catholicism and Protestantism has become more fierce than ever. Let us not, however, deceive ourselves; the decision will not be on the field of learned deductions, nor in the domain of dogmatic polemics; the decisive question is: Which church will gain the strongest influence over the life of the people? The social problem is the field on which the decisive battle must be fought."

Weighty words, indeed; and no less weighty for the churches of America and England than for those of Germany.