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REVIEW SECTION.

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

NO. VI.

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THE subject of this symposium has already been so ably and exhaustively treated that but little remains to be said. At the same time, the idea of a symposium is that a single theme should be discussed by a variety of minds, each one occupying a different standpoint and looking upon it at a different angle of vision; thus making the total result equivalent to the effect of a manifold stereopticon which exhibits all sides and views of the object before it.

The answer to the question which embodies the theme will depend, first of all, upon our conception of what the specific function of the Christian pulpit is. Undoubtedly there is a great variety of sentiment in the Christian world to-day upon this point. The theories range from the level of the lyceum platform, with its discussion of the current topics of the day, finding its themes in telegraphic items and police reports, up to the highest sacerdotal conception of the ministry, in which the duty of the pulpit becomes the simplest homily of ethical or evangelical truth, as a merely incidental—possibly an integral—part of the highest sacramental function known to the Christian church.

At whatever point in this ascending or descending scale we choose to take our stand, it will be generally conceded to-day that the business of the pulpit is not to be a teacher of philosophy, and in the impatience of the average congregation with what is known as doctrinal teaching, that it is scarcely to be a teacher even of theology.

There was a conception of the function of the pulpit prevalent a hundred years ago in New England, in which every man who undertook to be thoroughly furnished for its work, deemed it necessary first to master and assimilate some existing philosophic system as the foundation upon which to build in safety the superstructure of his theological system. If that necessity be a real one and the details of metaphysi-

cal doctrine are to constitute the themes of pulpit discourse, then inevitably it must be defensive and apologetic also; and standing in this position it must be prepared to meet all comers and to cross swords with every foe. This would necessarily involve a detailed refutation of the various forms of skepticism prevalent to-day: the relief of doubt, the reply to irreverent cavils; the formal answer to infidel objections; in one word, the work of Christian apology and defense along the whole line of assault upon the citadel of the faith.

But it becomes at once evident that if this course be adopted, the pulpit itself, while endeavoring to counteract the skepticism of the day, would really disseminate its assaults and give them a currency and a hearing in many minds where they were not previously known. And where the difficulties of one doubter might be removed, the suggestions of doubt would be introduced to a score of other minds, and the result would be altogether different from that which was intended and sought for.

A distinguished pastor in one of our large cities announced to his congregation that he would deliver a series of sermons on Sunday evenings upon the fashionable sins of the day. At the close of the first sermon of the series, one of his deacons came to him to say that the members of his family must be excused from attending any subsequent sermons of the course, for the reason, as he alleged, that his sons and daughters had learned that evening of fashionable forms of sin and attractive phases of vice of which they had never known before in all their lives.

Just so with the formal refutation in the pulpit of the skepticism of the day. Many a trustful and believing heart would be disturbed by the statement of objections to our holy faith of which before they had never dreamed.

In addition to this, it must be remembered that intellectual conviction is not the sole object of pulpit instruction. That would be a chilling process which dealt only with the reason, and which permitted itself to stand before the bar of popular approval in which the scoffer and the unbeliever were permitted to be judge and jury both in regard to the verdict. The skepticism of the day is voluntary, and it is of the intellect and the reason rather than of the moral nature of man seeking earnestly the knowledge of the truth. But there is a more powerful element in human nature than the decisions of the intellect or the conclusions of the reason. It is that voice of God within the soul of man which echoes and responds to the word of truth without, and whose best results are reached not by processes of logic, but by the humble acceptance of the docile mind and the child-like spirit. St. Paul's definition of this function of Christian preaching was the significant formula "Commending ourselves to every man's *conscience* in the fear of God." It was not to the reason nor to the doubt, but to the conscience that he made his appeal.

And a greater than St. Paul treated the matter of theoretical difficulties in substantially the same way, when an inquisitive spirit came to him with the query "Lord, are there few that be saved?" The answer was "What is that to thee? Follow thou me." The whole basis of imaginary difficulty was swept away in a moment, by recalling the attention of the inquirer away from some speculative and unimportant query to the one thing which most deeply concerns every man—the meeting of his own personal responsibility in the sight of God. And there is one further fact to be remembered, viz.: that those who accept and endorse the skepticism of the day are not usually to be found in Christian congregations to whom the pulpit makes its appeal.

But it may be said that there will be a secondary and indirect influence of modern skepticism exerted upon those who are sincere in their faith, and the question then will be, How shall the pulpit protect these from the fatal effects of the malaria which is in the very atmosphere they breathe? The answer to that question will be found in the true conception of the work of the Christian pulpit, which meets all the necessities of the case, and which, to those who hear its voice with a reverent faith, can most effectually neutralize the insidious influences of modern skepticism and doubt. It is that which considers the pulpit not a teacher of philosophy, nor a lyceum lecture on current topics, but as bearing a divine message of pardon and peace from God to man; and which, standing before the world, in Christ's stead, beseeches men to be reconciled to God. Narrow as such a definition at first may seem to be, it will yet be found that in practice it is very comprehensive. It will construct the theory of its duty, not upon an abstract system evolved from the heat of religious controversy, but upon the broader basis of the facts which constitute the distinctive basis of Christianity; and following the example of the early apostles, it will simply preach Jesus and the resurrection, offering pardon and peace in His name; and it will persistently continue to do so, whether men will hear, or whether they will forbear.

In other words, the best way for the pulpit to counteract the influence of modern skepticism is to preach the positive truth of the gospel, fearlessly and boldly, for the acceptance of faith, rather than to construct argumentative apologies and refutations for those who refuse to accept its message. And it will add immeasurably to the power and force of this divine message if it be delivered with the underlying thought and understanding that it is not unfamiliar with the whole line of assault upon the faith; that it is acquainted with its subterfuges and its contradictions, and yet, that having examined them all, weighed them in the balances and found them wanting, it still calmly and confidently delivers its message of pardon and peace to a sinful world through faith in the blood of the Lord Jesus Christ.

This we conceive to be the function of the Christian pulpit, in its

relation to modern skepticism, and it is justified alike by a true conception of its work and an intelligent appreciation of the domain of thought and conscience which comes within the sphere of its influence.

There are other departments of thought which may enter into the details of the argument and which may meet and oppose the influence of modern skepticism upon its own ground and in its own way. If it be disseminated by lectures and platform speeches, there is ample room for lectures and platform speeches in reply. If the vulgar platitudes of an exploded atheism are dealt out to ignorant and applauding crowds in theatres on Sunday evenings at 25 cts. per head, there is also the Monday lecture at Music Hall in Boston, to which the culture of our modern Athens gives its most attentive hearing.

If it be disseminated through review and magazine, there are other reviews and magazines which will furnish the fitting vehicle for rejoinder. The scientific difficulties which have been alleged against the truth of the Bible have been abundantly answered—not by the pulpit in its utterances, but by scientific men of reverent faith, speaking through the pages of the very periodicals which have made the assault.

But this is a different department of thought, and a different field of action from that of the Christian pulpit. The literature of an era or a people which is the expression of its highest thought, will be the medium at once of the bane and the antidote—the skepticism of men and the good news of God. While the pulpit will continue its peaceful task of strengthening the faith and cheering the hope of those who accept its ministrations, the battle will be fought in other fields of earnest thought; and the assaults upon the faith, in lyceum or lecture, in magazine or review, will find their fitting answer on the same field of contest and by the same methods of defense.

The first concern of the pulpit must be, not “to banish and drive away strange doctrine,” but to nourish and strengthen the souls committed to its care. The men who listen to its words to-day come to its sacred influence weary with the toil and struggle of the week. They turn away from the din and turmoil of business life through six days of intense and exhausting effort, to find an hour of peaceful quiet in God’s holy house on His own holy day. Tired of the petty meannesses of human nature, as manifested in a thousand unlovely forms in business life, they turn to the sanctuary to find refreshment for their souls by a single hour at least of worship and the thought of a better life. They seek in the calm of God’s holy house, and in the words of his gospel, a peace which the world cannot give. And to this thirsting and expectant faith the pulpit must give its answer, not in words of controversy, nor in the display of dialectics, but in the comforting message of the love of the gospel to all who are weary and heavy-laden. And the faith which is thus strengthened will need no buttress of logic nor argument of apology to counteract the influences of the skepticism of the

day. Its motto will be: "I know whom I have believed." The citadel of its strength will be a personal faith in a personal Saviour; and to a heart thus resting in the faith of the gospel the hoarse assaults of infidelity, the carpings and criticisms of a skeptical antagonism to Christ, the puling agnosticism which has no mind of its own, and the hesitancy which only fails to trust in Christ because it fears to take the first step in the pathway of faith—to such a heart these discordant noises of our time can never disturb the deep, unruffled repose of a trust which rests upon the sure foundation, Jesus Christ, the same yesterday, to-day, and forever.

II.—PSYCHOLOGY FOR PREACHERS.

THE PSYCHOLOGICAL WORK OF THE PREACHERS.

NO. I.

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

PSYCHOLOGY, as the doctrine or science of the soul, aims at an exact account of the mental operations, explaining their origin, relations, and interactions, grouping them into classes, discovering their laws, and forming the whole into a completely articulated system. It thus includes whatever pertains to the processes of the soul, whether in the form of cognition, feeling, or volition. Dealing with what transpires in consciousness, psychology gives a natural history of the mind, while logic, æsthetics, and ethics treat of the absolute laws of thought, emotion, and conduct. The former discusses real life, the latter establish ideals.

This definition need but be apprehended in order to teach the importance of psychological inquiry for all who deal directly with human nature, particularly for educators and orators. Since it treats of the source and the principles of our mental life, psychology is now generally regarded as the fundamental science. He who would understand the objects of the mind must understand the mind and its operations; and in these objects are included natural science, history, sociology, politics and theology, as well as philosophy and all the individual interests of man. Thoughts and systems are found only in mind; what is extra-mental can contain only materials and symbols of thought. On whatever field therefore the thinker desires to reap a harvest, psychology leads him to the soil and the seed, on and from which everything has grown. Whatever elements may enter into them as constituent parts, religion and theology have a psychological basis, a knowledge of which is essential for promoting their influence as well as appreciating their character.

The subject itself is so vast and its applications are so numerous that various kinds of psychology have arisen, and these may be increased indefinitely. Thus every phase of mental life can be taken out of the

general subject for separate treatment, and every class of individuals may have a peculiar psychology. A biblical psychology has been written by Delitzsch and Beck; Lazarus and Steinthal have developed the psychology of nations; and we not only have a psychology of infants, of humor, and of music, but also of Homer, Augustine and Shakespeare. In each case it is the purpose to give the peculiar operations of the soul involved, or to discover an author's peculiar views of the soul as revealed in his works. There is no reason why there should not be a psychology of doctors, lawyers, ministers, politicians, and of all other classes whose peculiar calling develops peculiar characteristics. There is a psychology of the shop, as well as of the "ministerial air," the professor's dogmatism, the artist's æsthetic contemplation, the politician's suavity, and the maiden's love.

We distinguish between a psychology *of* preachers and psychology *for* preachers, the former treating of the peculiar traits formed in preachers by their peculiar work, the latter of such psychological elements as are especially worthy of attention on the part of the preacher.

It is not proposed to substitute psychology for theology, nor to advocate psychological instead of biblical sermons; nor is the novelty of the subject the occasion of its discussion here. Psychology for preachers deserves profound study on account of its fundamental problems, and because it promises such rich results in the practical work of the ministry. It takes out of general psychology the psychic elements of peculiar significance for preachers, and applies the psychological laws to their special work. The particular calling of the preacher is the focus into which all the light of psychology is to be concentrated. While absorbed in the pursuit of an object, the attention is fixed on the end sought and on the means for its attainment; but the roots on which the whole activity depends are apt to be overlooked. Yet, an old saying teaches what our experience confirms: A small error at the beginning may become a mighty one in the end. A slight change at the fountain may change the entire course of the stream. The intrinsic value of our subject consists in the concentration of thoughts on this beginning which determines the whole character and course of ministerial activity. It aims to make the preacher fully conscious of himself, as well as of his mission in behalf of others, and of the means required for its accomplishment.

In thus concentrating attention on the roots of the mental organism in order to determine the character of the fruit, we can here indicate only a few leading principles. This principiant discussion, a mere outline of the subject, will include three divisions:

- I. *The Psychological Work of the Preacher.*
- II. *Psychological Conditions in the Hearers Requiring Special Attention.*
- III. *The Psychic Culture of the Preacher.*

This paper discusses the first division.

The aim in an undertaking is the lawgiver in the pursuit. Wisdom, in the Scriptural sense, is not possible unless there is a clearly defined end to which the means are to be adopted. It is essential to distinguish sharply between the final aim and subsidiary purposes; the former is the end to which everything must tend; the latter are but means. Absorbing attention to means may so engross the mind that the very aim which gives them their value is lost sight of. A very small object immediately before us may hide a great one beyond. It is easy to form a habit of doing, and then to make the habit itself the reason for the work. Hence the common perversion of treating means as ends, of which avarice is but one of many illustrations. We love and pluck withering flowers, though a little reflection teaches that they attain perfection only in the fruit which nourishes and also contains the seed of new growths.

Partly owing to the pulpit, partly to the pew, the sermon frequently results in the perversion of means and end. A half-way house is reached instead of the destination. Many a sermon makes the impression that the preacher has no target but is firing at random, running to and fro because he has no goal in view. When the most anxious question is excited in the mind of the hearer is, "What is he driving at?" we may be sure that the sermon is a failure.

Psychology deals with consciousness; and one of its chief benefits for preachers consists in the full consciousness it gives them of the ultimate aim of their labors. They must secure the attention and gain the interest of their hearers; but if these are ends in themselves, why not make the pulpit a stage, and the sermon a romance? The desire to please, as the ruling purpose, may place the preacher below the clown, because he prostitutes the most sacred office and degrades the holiest objects. "Now look out for him," whispered a hearer, as a certain preacher arose, whose jokes had made a former service jolly and reminded the people of a circus. The greed for pleasure is affecting our religious services, and our very language is dictated by the mania. We *enjoy* the service and like the sermon; but there are whole communities in which the preacher rarely receives thanks because his sermons reprove and rebuke. It is deeply mortifying merely to please where we ought to profit, correct and edify, and where to please men may mean to offend God. Acts iv: 19. We must, indeed, interest if we want to affect; but we cannot afford to forget that what displeases may rivet the attention and arouse deep interest, and that the hearer may *want* the least what he *needs* most.

We rise to a higher plane when we make truth the means of instruction and of arousing the emotions, and aim to produce a good life. Yet a system of truth may be adopted theoretically and a man remain a hearer at heart; and the excitement of emotion may be but an explosion

in which the effect terminates, while the fruit can only be good if the tree is first made good. Creeds are valuable, but they are not a Christian personality; it is important to move, but often those moved most easily are the least available. Men of decided character, whether good or bad, have attained a firmness and fixidity which makes them less susceptible of immediate influence than persons more vasculating. A man whose whole past is crystallized into character has a greater mass to be moved than one who has nothing but the impulse of the moment to determine his state. While more difficult to move the thinker and the man of great decision than impulsive natures, it is also more important to affect them, because to their mental attitude the conservation of energy applies. Valuable as emotion as well as the inspiration of thought and the impulse to action are, they are still but means to the ultimate aim.

Many stumble at Christ's command to love God supremely and our neighbor as ourselves. They hold that love being spontaneous, "thou shalt" cannot apply to it. They overlook the fact that Jesus demands of His followers that state whose native element is love to God as Father and to man as brother. Not this or that phenomenon, however excellent, not anything transient, is the final aim of the Lord; but that which endures forever, the substance that abides amid the ever-changing thoughts, feelings, and actions. He seeks the personality, the man himself; and having gained him, all that pertains to him has also been won. Subordinate aims are, at times, the only ones mentioned, yet their mission as means is always clear, just as when we say we study, we travel, we preach, the aim being evident without special mention.

Perhaps some object that to glorify God is the end. But this is not in conflict with our view, which does not include divinity but only psychology. Yet it is worth while to notice that "to glorify God" is often used as meaningless phraseology. In John 17, Jesus puts His whole redemptive work under the category of glorifying God; and it is not apparent how God can better be glorified than by saving men. As a holy life is the manifestation of a holy soul, so God's glory is promoted by making men His children—a real, substantial glory, not an empty show.

That the aim indicated reaches the heart of the gospel's purpose cannot be questioned by any who at all meditates on the deep things of God. Not because really questioned is it here emphasized, but because it is forgotten or not firmly seized. When clearly apprehended it marks the most radical distinction between the preacher's aim and the results usually sought by the man of the world. The one seeks a spiritual and eternal realism, the other mere phenomenalism. It seems useless to prove what is so evident; and yet the most evident things may require most emphasis to make them norms of life. A few familiar references to the Scriptures make the final aim unmistakably plain. It is the

children of the kingdom and of the wicked one which grow for eternal garners and for the burning; they, not anything merely pertaining to them, are themselves the wheat and the tares. Jesus catches the disciples themselves and then He sends them out as fishers of men. The deep scriptural meaning of "heart," much as we use soul or spirit, and such terms as regeneration, born again, conversion, new creature, and similar expressions, reveal the deep purpose of Christ's work. Faith, love, hope, joy, peace, and the Christian life are but fruits on the tree that has been made good. And, like his Lord, the apostle Paul indicates the soul itself as the object to be won when he says: "I seek not yours but you."

In the deepest and most real sense the preacher's mission is soul-work. The soul is a living organism and can develop. Grace may grow in men, but men may also grow in grace. From the ordinary teacher the preacher differs in that he concentrates his efforts on the culture of the soul as immortal and created for God, not ignoring the body and the world, but making them subjects before the throne. A follower of Christ, a child of God, express exactly what the minister aims to realize. In order to preserve and illumine the world Jesus makes his followers themselves salt and light.

The truth frees and the truth sanctifies the soul, and thus the Lord teaches that it is the great power of the preacher.

The Protestant church is founded on the principle of individual freedom and aims to develop the personality, by means of the truth, to the fullest and freest exercise of all its spiritual powers. When, in recent times, educators have declared that all instruction aims to develop the natural powers, to form perfect manhood and womanhood, to lead to the highest stage of perfection all the purely human elements in man, we recognize the importance of the aim but cannot regard it as the highest. God is not recognized. It should be distinctly stated that the highest humanism is found at the point where it teaches the divine. It has been said that man never seeks what he is not; and it has also been affirmed that man always seeks what he is not, and that this is the essence of all real striving; and both statements have been pronounced true. Much of nature may be wrong and needs extirpating by grace. Not merely to develop what he has, but to make man what he ought to be, is the highest law of education. Toward this ideal the pulpit gives the impulse, arousing, instructing, inspiring, and guiding. God has endowed it with a kind of creative energy. But the work of the pulpit, like that of conversion, is only initiatory. Both in the pulpit and the pew, however, the sermon is too much regarded as a thing abstracted from life itself, something apart and extraordinary, whereas its significance consists in its vital relation to the whole religious organism. Too much stress is laid on the *mere* preaching and the *mere* hearing of the sermon as an intellectual or entertaining exercise; the result is

ism, intellectualism, theory, instead of organic soul-growth. Jesus pronounces the doing of the known as blessed, the doing being, of course, inner before it becomes outer.

The will is the concentration of the soul's energy, and through it, not, indeed, as isolated, but connected with the intellect and feeling, the effect on the soul must be wrought. The will to do the will of God must become more than a law; it must be the character itself, so that not to do it will be a violation of self as well as of God's law. The seed of truth presented by the sermon must be apprehended by the hearer, and ethically elaborated and appropriated; that is, it must, by being digested, become a personal element of the man, so leavening and transforming him that he not merely has the truth but actually becomes true. Only by organic overworking and inworking does the spiritual become personal. The world perverts the things of God into its likeness; the believer is changed by them into the likeness of God. He receives to become, and he *is*, light, spiritual, gracious, loveable, heavenly, divine.

Truth as a ferment, as energy, as spirit and life, as seed, as regenerative leaven, is the essence of the sermon. But the sermon is to the soul of the hearer only what the vibrating air is to the ear. The seed on the wayside is not productive. The preacher wants to co-operate with the hearer; but the moment of delivery is but a moment's co-operation. The great ethical work must be done by the receiving soul. The best teacher is the one who makes his pupils do most for themselves, and thus develops the spirit of the student.

When we look at the deep, substantial, permanent work of the minister, we are impressed with the insufficiency of every effect that is merely phenomenal. The pulpit, as intimated, can at best but begin the work required. The Protestant Church does not teach too much, but it *trains* too little. Jesus taught His disciples *and* trained them in what He taught. We do what we are; but it is equally true that we become what we do. Training forms habit and character, and makes spontaneous, natural and instinctive what at first required great effort and perhaps seemed impossible. The pastor often accomplishes more than the preacher, because he trains his people in Christian work. Why the attachment of Episcopalians to the Prayer Book? One need but understand the power of repetition to cultivate the taste, to form habit, and to determine the whole character of the mental tendency, in order to find the explanation. We do not attach too much importance to training in affirming that only what we do (inwardly as well as outwardly) we know.

Perhaps we can learn a lesson from the most deadly foe of Protestantism. We should have to abandon our estimate of the value of the full development of a free personality before we could approve of the aim pursued in Jesuit schools; but in some respects their success has been astonishing, and this success consists largely in training as distinct from

teaching. Bekx, late General of the Order, pronounced "gymnastics of the mind" the aim of all instruction; others have called the method adopted "the mechanism of the Jesuits." They avow the principle: "Religion and morality cannot be learned, they must be practiced; hence, training consists chiefly in the training and discipline of the will." This principle explains the emphasis on good works, religious exercises and pious practices, the aim being thereby to train the pupil into the desired obedience as a second nature.

Psychology is intimately connected with pedagogics, and the progress of the latter during the century is due largely to the progress in psychological study. In spiritual training attention to psychic laws is essential, and an important system might be formed of these laws. Religion is not domineered by chance; there is a divine method in divine things. The laws of religious training reduced to system would give the principles of spiritual life, and instead of leading to mere abstractions would lead to conformity with life. Such a system would mediate between divinity and psychology, and would take the divine out of its abstract isolation and bring it into contact with the soul. The sphere of the divine, so far as it can become human, is the peculiar sphere of the preacher. It need hardly be stated that this system is to be found in the gospel, the principles of Jesus in training his disciples being the laws of the system.

Spiritual teaching and spiritual training, in order, through the help of the Divine Spirit, to create and develop the Christian spirit—that is the preacher's aim. Only hints have been given; but they give glimpses of the infinite importance and incalculable difficulty of his task. In a peculiar and in the highest sense his work is psychological; it is the truest and most exalted work directly on the soul. His work on the circumference is significant so far as it tends to the center. The center of gravity to which all influence tends is also the center of energy from which all power proceeds. And whatever philosophical, theological, rhetorical and popular influence the preacher exerts, it performs his mission in proportion as it co-operates with the divine purpose in Christ to regenerate, enlarge, enrich and spiritually energize the soul.

III.—CRITICISMS ON SOME OF THE ABLEST REPRESENTATIVE PREACHERS OF THE DAY.

NO. IV.—JOHN HALL, D.D.

BY AN EMINENT PROFESSOR OF HOMILETICS.

"JOHN HALL!" Fix your eye on the name. How four-square it looks! Speak it. How solid it sounds! Speak it again. What weight it carries! Once more. How evenly balanced it is! Consider it. What freedom from surplusage! What honest scorn of distinction!

John Hall's name is a symbol of the man. One does not see how the

accord could be better. Cubicity, soundness, weight, equipoise, purity, simplicity, make up a mental and moral character in which you can freely rejoice; and such a character eminently is Dr. John Hall's.

I have here, indeed, to speak of my subject only as a preacher; but the preacher always, and in the present case emphatically, is the whole man. Dr. John Hall is an example fit to be, without exaggeration, described as magnificent, of what a minister may become through sheer personal character joined to simple common-sense—let but the common-sense in him have been, by the grace of God, purified seven times. A double endowment like that for the minister is nobler, as it also is rarer, than genius. Genius, in truth, seems something almost vulgar in the comparison.

It is only fair to admit that in Dr. Hall's case there have co-existed two incidental felicities which are justly to be credited with no inconsiderable share of his actual effectiveness as a minister. In the first place, the fine physical equipment of the man has always with him been a great force working on behalf of the preacher. A stature which would be commanding but that a not ungraceful stoop at the shoulders seems to make it, better than commanding, persuasive—a wholesome massiveness of person, a face that wins you with sincere complaisance habitually expressed, a voice, sound, hearty, voluminous, flexible, rich, make of Dr. Hall a speaker such that he has already half mastered his audience the very moment he begins to speak. A cultivated national accent agreeably dashes his speech with the flavor of a difference that you are soon ready to acknowledge is even distinction; you look and you listen, and the ear joins the eye in being flattered and gratified throughout the entire discourse.

The second incidental advantage enjoyed by Dr. Hall is his position as pastor of a metropolitan church long trained to appreciate substantial merit such as his. The place where this distinguished preacher stands year after year is no small element of his pure and beneficent power. Without disparagement of his own personal deserving, which is singular, eminent, it demands to be noted that Dr. Hall entered upon a great inheritance in becoming pastoral successor to James W. Alexander. It would be high praise implied of its present pastor, simply to say that the great church once served by such a predecessor maintained its rank and its tradition in passing, after an interval of decline, from under the influence of the one to be under the influence of the other. But the Fifth Avenue Presbyterian church of New York City has done more than continue undiminished, it has signally augmented, in power, since Dr. Hall's accession to its pastorship. The debt, however, is generally reciprocal between the church and its pastor; and it must, as I have said, be accounted a special felicity in Dr. Hall's career that in his speaking he has been able so long to be heard speaking as pastor of such a church.

God sovereignly situates his servants according to his pleasure ; but mere situation contributing so much as it does to apparent success or apparent failure, it justly tends alike to humility for those who apparently succeed, and to cheer for those who apparently fail, to consider that perhaps in many cases, with simple exchange of situation, exchange, too, of fortune would take place.

We have perhaps sufficiently recognized what may be set down as adventitious in the account of things contributing to the result imported in the name of John Hall ; let us now try to find what is intrinsic and inseparable in his peculiar genius and character.

One detects one's self using the word genius after all to describe the gift of a man whose chief praise it has been implied to be, that he is what he is, and that he does what he does, without genius. And is it anything worth distinguishing from genius to possess common-sense so pure and so plenteous as is in this kind the singular endowment of the subject of the present study? The diamond is identical in analysis with carbon—the most precious of stones, that is to say, with a substance well-nigh the commonest and the most abundantly diffused of all existing substances. But the form of carbon in the diamond is finer than the form of carbon in charcoal ; and somewhat like is the difference between common-sense as it exists in John Hall and common-sense as it exists in the mass of mankind. John Hall's endowment is commonsense glorified into genius. Still it is perhaps a moral attribute qualifying the mental that chiefly differences this man, wherein he is different, among his fellows.

For though, no doubt, the first thing to strike you in a studious contemplation, indulged with a view to analysis, of the phenomenon that he offers to view, is the absolute supremacy in him of unmixed common-sense, you immediately also perceive this attribute of his—if attribute may be called that which is of the very sum and substance of the man—you perceive, I say, his common-sense to be modified, penetrated, informed, with a certain moral quality omnipresent like itself, a moral quality for which I can find no better name than—genuineness. A genuine man, genuine through and through, from the crown of his head to the sole of his foot, bone and joint and marrow, such seems John Hall to me. He not only does not wish the world to take him for anything that he is not, but he will not let the world do so—if he can help it. And should the world do so, in spite of his own sincere deprecation and protest, still at least the world shall never prevail to deceive him about himself. He always remains absolutely, admirably, that which God made him to be, never seeking to swell himself out into something larger than his own proper pattern, never making the effort to etherealize himself into an essence rarer and finer than he is naturally capable of becoming.

This steady poise of wise self-estimation on Dr. Hall's part—centered, as I believe, still more on his unalterable moral genuineness than on

that rare mental sagacity which is his refusing to be hoodwinked—was finely illustrated everywhere throughout his course of Yale lectures on preaching. Take, for example, these sentences of introduction occurring in the first lecture :

“In entering on this course of lectures, Gentlemen, I feel bound to declare to you that my own judgment has been overruled, and that no one can have so strong a conviction of my inadequacy to this task at the close as I have at the commencement. . . . Certain brethren, however, to whose views I could not but attach weight, assured me that the general subject of pulpit ministrations fairly came within the scope of the foundation, and that I was not expected to revolve in the same orbit nor to shine with the same brilliancy as my predecessor; that, in fact—though they did not so phrase it—one like myself, a long way on this side of the extraordinary, might be an encouraging teacher and example to ordinary men, and, in detailing how commonplace qualities could be turned, by God’s blessing on ordinary industry, to fair account, might guide, stimulate and help students in theology.”

It would be a mistake in judgment to attribute such deprecatory expressions used by Dr. Hall to the commonplace motive of mere worldly-wise modesty on his part. They come from deeper in him than that. They reflect his perfectly sincere opinion of himself. They are thoroughly genuine. In one sense, too, they are not only genuine, but just. In point of brilliancy, Dr. Hall is not extraordinary. That in which he is extraordinary is something such that he could not know himself to be extraordinary in it, and remain extraordinary; for it is a moral quality—it is unchangeable simplicity and sincerity of soul. But now I have affirmed what no man speaking of fellow-man has a right to affirm. I qualify my affirmation into the statement that such is the impression of himself which Dr. Hall makes upon me.

I would not be understood to mean that Dr. Hall has no oratoric skill of conciliating an audience by modesty. Far from it. Few speakers practice the art of conciliation more variously and more adroitly than does Dr. Hall. The sentences omitted by me in the foregoing extract are an exemplification. I restore them :

“Nor did I labor to persuade myself of my unfitness in order to evade some labor, and least of all, in order to escape an undesirable association. On the contrary, I was much touched by the practical catholicity of the Faculty of this seminary in seeking out a comparative stranger, and one outside of that honored band whose education, intelligence, courage, and Christian worth have made New England what it is, and stamped a New England impress on so much of America. But no eagerness to respond to this attractive overture blinded me to the truth, that all I know on this matter of preaching could be put into one lecture.”

How simply and naturally suggested, but how skilfully adapted to win the good will of the lecturer’s hearers !

The appeal to local or national sentiment is an obvious, often neglected, resource for the orator, which Dr. Hall, however, does not neglect. With what perfectly irresistible insinuation of compliment, the appeal is

unexpectedly made in the following sentences (you must remember that the speaker is addressing a New Haven university audience):

"The young sermon-writer wishes to be full, and fearing paucity of truths at the end, crowds in all he knows pertinent to the subject at the beginning. It is as if he had to write a description of New Haven, and distrusting his store of materials, he dwells so long on the meadows, with their heaps of hay on stilts, shrinking from the soil that bore them, that he has not time for the noble spaces, the elms, the edifices, and the material for one of the finest university quadrangles in the world."

It may be reckoned one of the characteristic traits of Dr. Hall's speaking, that he ingratiates himself with his hearers by such complaisances toward them as have thus been exemplified. These things are not artifice with him. They are art, perhaps; but if so, they are art identical with nature. They are the spontaneous upgushing and outflowing of a spring within the man—a natural spring taught by him to spend itself in a channel according to his choice. The speaker says pleasant things because he thinks pleasant things, *and* because he knows that he shall so dispose his hearers to receive his main message more favorably.

How conciliant with Dr. Hall is the habitual effort he makes to conciliate, to forestall and disarm opposition, to get alongside his hearer in a friendly, mutual confidence, is well shown in the following passage of advice to ministerial students from his Yale lectures on preaching (the title, by the way, of the volume is characteristic, "God's Word through Preaching"):

"Good preaching should be *persuasive*. . . . Men must be not only reasoned with, but convinced of your good will toward them. They have to be conciliated to unpalatable truth. . . . We should never assume hostility to us, or our views, on the part of our hearers. . . . Let us treat them as learners, keep them as much as possible from the attitude of opposition, and carry them along without reminding them needlessly how much of their previous thinking we have broken down."

To this Dr. Hall subjoins a foot-note full of his shrewd knowledge of men. He says:

"The principle of this may be sometimes acted upon with advantage in intercourse with the members of a congregation. Almost every community contains persons who are 'nothing if not critical.' . . . They are delighted to give the new minister their 'views.' . . . Do not let these men commit themselves to their positions. Do not even hear, from them, their opinions. If you do, their self-love will set down half your teaching to the effort at refutation."

The spirit of these counsels runs everywhere through Dr. Hall's own eloquence. Never perhaps did a preacher counter work himself less. With exquisite economy of effort he saves all his strength to be expended on the true point of resistance—on the will of his hearers. Nothing is wasted in the creation of needless opposition to be first additionally overcome.

Do I seem to be saying nothing distinctive in description and analysis of Dr. Hall's oratory? The fact is, that this preacher's true distinction lies in his freedom from what is distinctive. There is everywhere common-sense, and that accounts for all. That insures the absence of eccentricity, that insures the absolute conformity to the average human mind. This perfectly normal character in Dr. Hall belongs alike to his matter and to his manner—his manner considered in respect both of composition and of elocution. *Everything* is, on the whole, admirable to *everybody*.

As to style, Dr. Hall is generally clear, generally correct, always simple, often forcible. There is not much play of the imagination, not much working of elemental passion. He only speaks right on. He is well-informed, sufficiently learned even, but scholastic never. He sees the essential point. His aim is infallibly chosen and he hits what he aims at. His statement often is so straightforward and so clear that it convinces like argument. Occasionally his expression of a thought is dense enough and happy enough to have the effect of a proverb.

"We soon cease to do what we do with difficulty."

is an example. Another example :

"We [ministers] are not, Gentlemen, heathen philosophers, finding out things; we are expositors of a revelation that settles things."

Dr. Hall is urging the necessity of close personal contact with souls on the part of the minister himself :

"No amount of organizing, no skill in creating machinery and manipulating 'committees,' is a substitute for this. *Who feels the power of a tear in the eye of a committee ?*"

Demonstration here twinkles into humor. Humor again smiles kindly out in a sally like this—merrily appreciated, no doubt, by the lecturer's immediate audience at Yale :

"One hears the Hebrew Bible read by theological students with a slow deliberateness that is not all born of reverence for the sacred text."

The substance of Dr. Hall's preaching is Scripture. His idea of his work is to give "God's Word through preaching." To this idea he is, not slavishly, but freely and joyously, obedient. His common sense anchors him to it, and he rides at rest, never straining his cable and never feeling the need of more harbor-room. He is open-eyed and intelligent in his loyalty to Christ as absolute Lord; but he is old-fashioned in it, and not ashamed. He does not care to hide his orthodoxy under new terms. If there is nobody else whom strict orthodoxy fits easily and flexibly like a soft, healthy, living skin, Dr. John Hall, at least, is such a man. Hide-bound he is not, but he will not demonstrate that he is not by ostentatiously rending the integument here or there. The integument is organically a part of him. He no more needs to part it anywhere than he does to break some one of the members of

that whole vital body which itself created the integument for its own inseparable sheath.

A very interesting study it is to read Dr. Hall's Yale lectures with a constant accompanying thought of the peculiar conditions which environed the lecturer. He immediately followed, or almost immediately, that great, headstrong genius, Henry Ward Beecher. Nothing could be more admirable than the manner in which Dr. Hall, conscious of his own contrast in spirit with his brilliant predecessor, and conscious, too, that his hearers, many of them, were not only, with himself, conscious of the same fact, but conscious, besides, of his consciousness of it—nothing, I say, could be finer than the manner in which the lecturer, thus conditioned, maintained, throughout, at once his comity toward others and his fidelity to the truth and to himself. He conceded everything else, but not one hair's breadth conceded he of what he held to be the whole counsel of God. None but an extraordinary man could have stood there so unbendingly without stiffness; as if the fastness of the rock itself on which his feet were planted went upward through his feet, traversing the whole length of his flexile and tempered spinal marrow. I know nothing anywhere more satisfactory in display of personal character. But it was better than that. It was religious steadfastness for religious truth.

Dr. Hall has not committed himself to print in many discourses sealed to the public under his own *imprimatur* and authority. He has not unfrequently been reported with more or less fullness and exactness. His method for the pulpit is to write carefully in preparation and then to speak freely without reading and without having memorized. This is the ideal method for preaching, but the fruit is, naturally, not literature for the eye, but only oratory for the ear. His great works Dr. Hall will have written on human hearts and published them in human lives.

I know of nothing better from Dr. Hall, to give an adequate idea of his unsurpassed power to seize the true point and pith of a matter and to put this effectively in expression, than a printed "open letter" of his which I shall deem myself to be serving the readers of THE HOMLETIC REVIEW by giving them the opportunity to see—at least in specimen.

The cultivated editor of a great New York daily had published a leading editorial article under the form of "An Open Letter to the Rev. Dr. John Hall." This article was, in effect, an adroit and specious criticism, of the Fifth Avenue Presbyterian Church in particular, but, through that, of Protestantism in general as contrasted with Catholicism, for neglecting the poor and currying favor with the rich. Dr. Hall wrote an "open letter" in reply, which the editor referred to had the fairness to spread out before his readers on his editorial page. It is rarely the case that a correspondent has the slightest chance against an editor—writing in that editor's own columns and of course to that

editor's own audience. But Dr. Hall certainly did not come off worsted in the encounter which this editor had provoked.

The date was August, 1875—about the time of the completion of the present fine edifice belonging to the Fifth Avenue Presbyterian Church. Dr. Hall, having introduced his letter with characteristic shrewd but perfectly genuine courtesy, said :

“There is an undertone of mild censure on ‘proprietary churches,’ of which you regard the Fifth Avenue Presbyterian Church as a specimen. I am at a loss to see the grounds of this reflection. Churches must belong to somebody. Is it an objection to them that they are ‘proprietary?’ Protestant churches are usually built by the people and for the people. Would it mend the matter if the title were invested in me and I had complete control? But this is the condition of things with the churches eulogized in the ‘open letter.’ The title rests in the bishop; the people have no rights which he is bound to respect; their contributions give them no rights. The bishops can regulate admission and demand an admission fee, and in point of fact sustain their rights in the United States law courts. Is this any improvement on our plan?”

The editor had made a point of the great cost of the new church edifice. Dr. Hall said :

“But the cost of the Fifth Avenue church is objectionable. Why? Should there be a church there? Should it be an eyesore? Or would good sense and good taste require it to have some proportion to the style and appearance of the avenue? Is it our fault that it required \$350,000 to buy a site for it, or that it cost \$700,000 more to erect a building at once large enough for a church of over a thousand members, and not out of keeping with the avenue? Suppose we had run up a lath-and-plaster structure on the best part of the avenue, near the Central Park—a more solid sort of circus accommodation—we should have been censured for that puritanical lack of taste that disfigured ‘our most splendid avenue.’ And as to cost, surely, it is relative. A religious edifice in any American town will cost the price of ten or fifteen ordinary houses in the place, and not be thought extravagant. And the cost of ten or fifteen houses on the avenue has erected the church on the avenue.

“Surely it is not like the good sense of a high class newspaper to single out Protestant places of worship for disapproval, when the erection of other handsome and imposing public buildings is set down to public spirit. Why should railways, banks, and all secular corporations present themselves in impressive structures, and the worship of the Almighty be deemed unworthy of some outlay? If, indeed, we begged the money, or wrung it from the fears of the poor and needy, or were conspicuously wanting to all public charities, we might be justly censured. But why should Protestants be precluded from erecting, if they can afford it, a handsome structure for the purposes of their worship?”

“But, it is suggested, the poor cannot worship in it. Where is the evidence of that? The annual cost you greatly overstate. If many rich men paid large sums for pews, it has been, among other objects, that the less rich should be able to worship there at moderate expense. It is worth inquiring whether there is another public building in the city that can be visited with equal comfort and advantage 300 times in the year for less than \$8 per annum.”

Could purified common-sense be imagined going farther than the preceding goes in effective, unanswerable, convincing presentation of a

case? Mr. Spurgeon once, as I remember, having been attacked personally, I think by name, on the floor of Parliament, probably in the upper house, replied with prodigious effect in a letter to the *London Times*. Both John Hall and C. H. Spurgeon showed in these two newspaper letters of theirs what masters of political pamphleteering, as well as of political haranguing, they would have made, had they given themselves to the hustings instead of to the pulpit.

What fine indignant sarcasm of repudiation for perhaps insincere eulogy offered, blent with what unimpeachably well-bred refusal to insinuate suspicion of motive, is sheathed in the following dignified sentence occurring toward the close of Dr. Hall's "open letter":

"I trust I am candid enough to acknowledge whatever is good in my fellow-citizens of any class or name, but you will not deem it strange that I cannot accept any personal eulogy that appears to be levied off my brethren, nor by silence to admit statements in an open letter to me, founded, I believe, in misapprehension and injurious in their tendencies to great interests."

Who does not recognize in such language as the foregoing the unmistakable accent, not to be counterfeited, of conscious—justly, admirably conscious—personal character? Common-sense so keen, so searching, as Dr. Hall's might sometimes seem something little better than shrewdness; but character like his, accompanying and qualifying, fairly redeems it to wisdom. One inevitably returns to the formula, the equation, with which I began. For, indeed, the chief lesson of this eminent pastor's example to ministers and to all men has been summed up when one has said that he is the incarnation of common-sense rectified with character.

IV.—THE CHERUBIM.

BY J. M. McNULTY, D.D., WOODBRIDGE, N. J.

THE Book of the Revelation, which closes the divine canon, so weird and wonderful in its symbolism, and that of Genesis, which opens it—both which the Church in her Sabbath-schools has been, and is, engaged in studying—give prominence to the mystic theme standing at the head of this paper.

Perhaps some feel about this subject as many do about that Book of Revelation itself, that while it is sublime, yet it is evidently so obscure as to be practically "past finding out." On the contrary, like some great castle, ivy-hung and moss-covered with age, and, while we tarry on the outside, only grand and grim, but, obtaining the key and passing within, magnificence and beauty greet us along every corridor and in the amplitudes of every room; so here, mere frowning, figurative attitudes are forgotten when the ponderous door has swung open under the pressure of the right key; mystery gives place at once to simplicity, discord to music, darkness to light, and chaos to order.

Commenting on its mention at the opening of Genesis, Bush says very expressively: "This momentous emblem, we conceive, has never been adequately explained in all its bearings, but is yet destined to open an immensely important field of Biblical research."

The Cherubim of Genesis at the very Eden of the race, is apparently the same with "the beasts" or "living creatures" of the Apocalypse; Alpha and Omega, with all the rest of the divine alphabet between.

That these cherubic figures were somewhat familiar to the Oriental mind is evident from recent revelations of the existence of such in the very Assyrian cities where the Prophet Ezekiel, who makes prominent reference to it, was a captive. Huge sculptures of human figures have been found among the exhumations of some of those old ruins, with four wings let down and folded round them just as the prophet describes, with heads of the lion or the eagle; sometimes a colossal ox or lion with a human head, though none have been found as yet with four faces like those of Ezekiel. Could not the idea have floated out from Eden among the various divisions of the race?

Sublime and mysterious as the Cherubim is, an investigation of its possible meaning has ever been intensely interesting to the Christian student. The Jews, we are told, at the fall of Jerusalem, had forgotten its meaning, if they ever knew it; Josephus says they had forgotten their very shape, though the Jewish writers affirm: "They are the foundation, root, heart and marrow of the whole Levitical dispensation." That the Cherubim is emblematic of some divine posture toward our race or some great truth of the divine character or government, there can be no reasonable question. About it opinions have greatly varied. All agree it had a symbolic meaning. Collating the passages in which it is described or referred to, and the circumstances under which it appears in the different writers, certain general principles are very manifest.

Our view of the subject will perhaps be most intelligent by referring first of all to the periods, circumstances, and slightly differing names under which it challenges our attention in different Scripture passages.

Three different names are employed in as many different portions of the Word (Gen. iii : 24 ; Isa. vi : 2 ; Rev. iv : 6), "Cherubim," "Seraphim," and "Beasts" or "Living Creatures," to designate evidently the same thing. The original word in the last case from the Book of the Revelation, translated "Beasts" in the ordinary version, is the same as the Septuagint translation of Ezekiel i : 19, and should have been rendered "Living Creatures" in our translation, as it is there, and as it is in the revised version of the Revelation. That these differing names indicate the same symbols is evident from their utterances, their attitude, and the general description.

The form of the representation is so complex and unnatural (using the latter word in no invidious sense) that it impresses us at once with

its symbolical design. The completest description presents a fourfold head; that of a lion, an ox, an eagle, and a man, all evidently upon one body. Sometimes but one or two of these faces might appear when they were represented upon the flat surface of the tabernacle or temple curtains, or when engraven or frescoed on the temple walls or ceilings. It usually has six wings in pairs and is covered with eyes. This Cherubim appears for the first time at the very gate of Eden, and just after man had sinned; "*before*" or "*on the edge*" of the garden, as that expression, "at the east," may be rendered.

The statement that it was "*placed*" carries the idea of a regular locality of divine service. "Placed" has the force of "*putting in a tabernacle*." This view gives special point to Cain's complaint: "*From thy face shall I be hid*;" and the after statement, that "he went out *from the presence of the Lord*."

There was apparently therefore a divinely appointed *place*, associated with the Cherubim, called "the presence of the Lord," where, now that man had sinned, he could still worship, and find approach to God; and probably this remained until the devastation of the flood. The Cherubim was thus significantly linked with this presence at the very outset.

Following the sacred history, we next meet this emblem in connection with the command given to Moses to prepare the furniture of the tabernacle in the wilderness; although it is an approved opinion, that the knowledge of its form, through the longevity of the antediluvians, was transmitted to Abraham, and that the Seraphim or Teraphim of Patriarchial times were probably models of it for domestic use. (Gen. xxxi: 30, 34.) Whatever the source from which Bezaleel, the artificer, obtained his information (for we are not told of any pattern furnished him), he constructed the Cherubim on the ends of the Ark of the Covenant, and wrought them into the curtains of the sacred tent. (Ex. xxv: 18; xxvi: 31.) In a reverential and contemplative attitude, with outspread and touching wings, they stood face to face above the mercy-seat, and identical with its beaten gold.

Comparing 1 Chron. xxviii: 18, and 2 Chron. iii: 13, Solomon, apparently in sympathy with the peculiar grandeur of his temple structure, or to replace the possibly defaced Cherubic forms of the wilderness tabernacle, constructed two such figures so colossal that they entirely filled the area of the Most Holy Place. These solemn hieroglyphics he had also profusely embroidered on all the tapestry and the great veil, and engraved on the sacred utensils and doors of the grand building.

Whilst there are frequent incidental references to the Cherubim, as in the Psalms, three passages especially, Ezekiel i, Isaiah vi, and Revelation iv, as already intimated, give us the most sublime view and the most minute and graphic description of it. As John's is the latest, so it is the clearest exposition of these mysterious configurations. Look at the outlines of Ezekiel's vision, and compare it with John's.

The divine limner traces on the retina of the prophet's eye a most dazzling panorama. An infolding brightness, like amber, appears, and above, upon a throned chariot of glory, resplendent as a sapphire stone, Jehovah Emmanuel, "like unto a man," appears and speaks. The throne was arched by a rainbow, the covenant sign, and borne majestically on by the Cherubim beneath, in company with rolling wheels of awful dimensions. Four living creatures distinctly appear to the prophet. They had the general form of a man, and they "sparkled like burnished brass." Each one had four faces: of a man, a lion, an ox, and an eagle. Each had four wings, and underneath the wings a human hand. Their utterance was "as the sound of many waters," though not articulated, and they moved like a lightning flash, in constant and automatic sympathy with the great wheels, which were equally brilliant and full of eyes. The similar apparition to John in Patmos was in company with the elders, arranged in concentric circles sweeping out from the throne. (Rev. iv: 6-8.) Beyond were angels, then worlds on worlds above, beneath and around, filling the whole field of vision through telescopic space, and with a possible minuteness of microscopic revelations like those of a water-drop or a grass-blade.

Some slight differences in the two visions are observable. In the prophet's, the throne is in motion; in the apostle's, it is at rest. In John's, as in Isaiah's Seraphim (ch. vi: 2, 3), they have each six wings, and use them similarly, while in Ezekiel they have but four. John's creatures have eyes profusely within; none are mentioned by either of the prophets. But the song of each is almost identical in John and Isaiah.

We turn now to the *probable meaning* of the sacred and remarkable hieroglyph. Some tell us it designs to embody the idea of the Trinity. But the sufficient answer to that is, they would worship themselves in that case; for they are worshipers. And would not the supposition contravene also the second commandment? Some, and perhaps the majority, suppose them to represent angels. But very distinctly angels occupy a different position, and sing a different song in the Revelation. (v: 11.) Others still have imagined them as shadowing forth the great powers of nature, the elemental forces of the universe, as light, heat, fire, winds and clouds. Quoting that descriptive declaration, "And they rest not, day nor night, saying, Holy, Holy, Holy, Lord God Almighty!" a writer thus eloquently says: "Thus vividly are set forth *the orders of the visible creation*, looking Godward and praising Him who in wisdom made them all. The four quarters of the earth are praising Him; the four courses of nature are praising Him; the four winds of heaven are praising Him; whistling from the North, murmuring from the South, laden with the breath of western wheatfields, and balmy odors from the spice gardens of the East—soprano and alto, and tenor and bass; and for organ accompaniment the roll of the sea."

An eloquent description, but a greatly mistaken exposition; so purely

imaginary that there is no rational force in it. Besides, the outlying creation is separately specified in John's panorama, and represented as echoing back the general jubilee with its own anthem. (v: 13.) Some have suggested from its four-headedness, that there is a designed representation of the four Evangelists. But it is difficult to see any special appropriateness in that idea.

There is a remaining supposition, that they are associated in some way with the great work of redemption; and this seems to be the general truth, but with a particular application. While it evidently embodies the grand idea of the Church of God, it as manifestly designs to designate *its leadership, the ministry of reconciliation*, that in different forms and ages, in all its history, has led its sacramental host.

The Cherubim could hardly represent the church proper *as a whole*, for the four and twenty elders in John's vision do that. In like manner in Ezekiel's vision, "the wheels," moving in such constant harmony with the Cherubim, and anointed by the same spirit, would seem to symbolize the church, while the Cherubim take the same *leading* part that they do in the Revelation. "Nearest the throne and first in song," they assert a ministerial leadership of the church. They are evidently part of the ransomed host, for they sing of their own redemption (Rev. v: 9), yet they commence and lead the song, and so show *their official position in the church*.

The contemplative attitude of the Cherubim on the Ark of the Covenant, ever absorbed in gazing upon the divine Shekina, confirms this view. Is not this the very essence of the exalted ministerial office? So captivated with the study of divinity "as it shines in the face of Jesus Christ," and so personally impressed with the ineffable character and wonderful love of the Son of God, as to feel and exclaim with Paul: "Woe is me if I preach not the gospel?" Clearer still, it seems to us, does this interpretation become, as you stop to think of *the facial aspect* of the Cherubic symbol.

It had four faces, as we have seen: that of a lion, an ox, an eagle and a man. These manifestly denote *the spiritual qualities* that should ever characterize the ministers of Jesus Christ. *The lion*, symbolical of strength, courage and kingliness. The strength of truth, the courage of conviction, and a becoming dignity of spiritual demeanor. Like "the lion of the tribe of Judah," unseduced by flatteries and undaunted before foes. What more expressive of patience, diligence and sacrifice, than *the ox*? And what graces are more in demand on the part of the ministry? Aptly does one of our great missionary societies image its work by the picture of an ox standing, a plough and an altar, with the motto beneath, "*Ready for either*." The "perfect work" of "patience" is especially demanded of the ministry, as they often know what it is to be alternate altar or victim.

The eagle, with his clear-sightedness and lofty flights, unblanched by

the sun as he scales the empyrean—how suggestive of the heavenly-mindedness, the divine contemplations and spiritual ambitions which should ever characterize the ministerial servants of the Most High. And then, the face of a *man*: expressive of the pre-eminent intelligence and sympathy becoming their high office in unfolding divine things and endeavoring to lift up tired and troubled humanity. The “*wings*” indicate the celerity and readiness ever demanded in the ambassador for Christ; the “*hands*,” expertness; and the “*eyes*,” their watchfulness.

How strikingly expressive all these of what the ministry is expected to be. What a marvelous unity of movement between the spirit, the wheels and the creatures, is indicated in Ezekiel. Just such as the Scriptures everywhere demand of the church and the ministry under the guidance of the Spirit. The brilliancy and lightning-activity of the living creatures, how suggestive of the burning zeal and intense earnestness that should ever characterize the ministry: “they turned not when they went; whithersoever the spirit was to go, they went; and ran and returned like a flash of lightning.”

Finally, *the occasions* on which the Cherubim are most prominently introduced to our notice are additionally significant of the ministry.

First of all, at the gate of Eden, when man had sinned, and the hope of eternal life by the broken covenant of works was entirely cut off. This is shown by “the flaming sword” turning every way to keep the way of the tree of Life! “It is not, we suppose,” says Bush, “to be inferred from this that the Cherubim were armed with flaming swords, which they brandished on every side in an intimidating manner, but that there were flames of fire of the shape of swords streaming or darting out from the midst of the Cherubim.” Yet possibly beside the flaming apparition and separate from it, stands the Cherubim on a mercy seat, indicative of a new door of hope opened through the better covenant where God condescends to dwell with man through the atonement of “the woman’s seed bruising the serpent’s head.” What else is the office of the ministry but to point this out? In the cases of Ezekiel and Isaiah, the Cherubic appearance is connected with the occasion of their prophetic commission to the house of Israel, when the great office of divine ambassadors was specially pressed upon their attention. How forcibly, too, is there shown the great and peculiar work of the ministry to bring the sinner into communication with the atoning sacrifice of the Son of God, by the action of the Seraphim, in taking a live coal in his hand from off the altar and laying it upon the prophet’s mouth, as he said: “So this has touched thy lips and thine iniquity is taken away, and thy sin purged.” Beautifully illustrative, is it not, of Paul’s ministerial declaration: “I determined to know nothing among you but Jesus Christ, and Him crucified!” So also was John’s vision associated with his ministerial work as the last of the Apostles in recording the history of the Church at a special juncture. In each case there

was thus asserted the dignity and grandeur of the high office to which these men were called; and whilst they could not but be impressed, as we find they were, with its awfulness, the ultimate effect must have been stimulating and reassuring, under a deep consciousness of their own insignificance and unworthiness, which they more than once express.

Thus the indications on every side point us to the great human ministry of reconciliation to find the realization of the mysterious Cherubic symbol. No other supposition responds with anything like the same striking accuracy to the demands of the case. Shall we not therefore conclude that this was its purpose?

V.—ETYMOLOGY AS AN AID TO THE PREACHER.

BY PROFESSOR ALEXANDER WILDER, NEWARK, N. J.

Polonius.— . . . What do you read, my lord?

Hamlet.—Words, words, words.

—SHAKESPEARE.

RAMBLES among words will be found to be by no means unprofitable employment. It should be a matter of conscience to keep our utterances pure, not only in respect to their tone and character, but especially in regard to their form and diction. Speech has a sanctity all its own. It is the divine warrant of our humanity. Of all the creation, man alone has the use of words to represent his thoughts. Whatever discourse the brute races may be able to hold with each other, has reference only to matters of sense and the immediate want, and the form and mode of it have never changed. But as mankind differenced into tribes, peoples and races, the same processes of modification were also accomplished in the genius and constitution of their speech. With savage communities every vicissitude of their life and habits produces alterations of dialect, even till in a period comparatively brief, there will be a complete forgetting of old words and an adopting of others entirely new. Civilization, however, through the agency of literature, has arrested these processes. As words had been used to represent thoughts, so pictured and written symbols in their turn were made the signs of words. Thus language became not only a means of communicating thoughts between individuals at the same time and place, but also between persons distant from each other and living at different periods of time.

The gift of speech was no accidental evolution of a faculty. It was the objectifying and externalizing of the essential quality of our human nature. Understanding and reasoning powers pertain to man not as an adventitious endowment, but as constituents of his being. His life is from beyond the region of space and time, and hence his faculties of thinking, reasoning and intellection are qualities of his nature derived from the eternal world. Speech is the God-given agency by which he affords them expression and manifestation. Wilhelm von Humboldt

said truly that man was differentiated from the animal kingdom by the faculty of speech, but that in order to possess that faculty he must already be man.

It is an interesting fact, in illustration of this, that cultured peoples have accorded a species of reverence for words that are antique and for languages which have ceased to be spoken. The common version of the Holy Scriptures, though not yet three centuries old, has fixed itself so strongly in the affection of English-speaking peoples as to render even a better translation hard to introduce; and the work from the Jerusalem Chamber will long be regarded, if not always, as a literary work for curious students rather than as having a place in the pulpit and family circle. Similar has been the history of the German versions in the Old World.

The *Chaldean Oracles* emphatically assert the divine sacredness of old names and their mystic efficacy in worship. "Change not barbarous names," is the injunction; "for," adds the commentator, "every people has God-given names that possess arcane virtue in the rites." This, it was held, was dissipated and lost by the translating.

When the philosopher Porphyrios demanded why outlandish and unmeaning terms were employed in the Egyptian worship, Iamblichos defended their use on the ground that they were full of significance with God. Indeed, he declares, the whole dialect of the sacred nations, the Egyptians and Assyrians, is thus adapted to religious purposes; and therefore by continuing its employment in prayers and other invocations, the eternal and immutable energy which is allied with the peculiar words is also retained and perpetuated. A similar veneration was exhibited elsewhere. There is good reason for believing that even the Assyrian priests and magicians used the older Akkadian dialect in their invocations. Diodorus affirms that the mystic rites in the sanctuary of Samothrakia were performed in a foreign and unknown language; and scholars have long been perplexed at the words "*Konx Om Pax*," which the hierophantes uttered as the Eleusinian initiations were brought to a close. Mr. Robert Brown, Jr., appears, however, to have solved this enigma. He finds the mysterious words to belong to the long-forgotten Akkadian tongue, and to imply no less than a complete summary of the purpose and signification of the Mystic Rites, namely: the deliverance of the soul from the evils of the sensuous life, and her entrance upon the ineffable communion with the Divine Nature.

A like veneration was formerly entertained by the Jews for the ineffable Name. It might not be uttered profanely in the ears of any unconsecrated person; whoever did it would not be pardoned, but put to death without mercy. It is read as *Adoni* in every synagogue and temple. Even we, ourselves, with all our latitude in matters of religion, when we hear the name *Jehovah* uttered are conscious of an awe which no translation of the word ever arouses. The reason is by no means

obscure: Jehovah, or rather Yava, signifies "the One who really is," "Real Being," "the True," "the One who inhabiteth eternity."

This name appears to have been *apocryphic* or arcane in other countries as well as the Holy Land. *Iva* or *Eva* was a designation of the Divinity of the superior heaven in Assyria. The Semitic god of intellect, *Ramenu*, was called *Yav*; and the Klarian Oracle declared *Iao* to be supreme. It was asserted that there was a sculptured ass's head in the sacellum of the temple at Jerusalem; if so, it was a hieroglyphic cipher, used as the phonetic of the Divine appellation, the Egyptian designation of an ass being *ao*.

This notion of peculiar sacredness in old dialects has existed all through the historic period. The Hebrew language is still employed in the Jewish ritual, the Sanskrit by the Brahmans, the Zendic by the Dasturs and Mobeds of the Parsis, and Latin in the ministrations of the Roman Church. Doubtless, in each instance, there was a conviction that the Divine Spirit, when inspiring the compilers, made use of the very words and names which conveyed the sounds most delicately and accurately. Any one who has ever attempted the translation of an ancient religious or philosophic manuscript is vividly conscious of the difficulty, and we may as well add, the impossibility, often encountered in giving the precise meaning of the text.

It would be hardly generous, or even just, therefore, to criticise severely the tenacious clinging to words and forms of speech, even when they have in a great degree lost their meaning to the hearer, and perhaps to the speaker. A life may still remain in the language beyond the external import of the letter. The fault, as we may esteem it, is after all that of a leaning to the side of goodness and devotion. We can afford to award to it whatever of merit it may possess. Certainly there is an opposite extreme to which the so-called *practical* tendency of our time would hasten us. In the eagerness to divest our minds of superstitious veneration for forms of speech and other symbols of worship, there is also becoming apparent an unwillingness to retain God in the knowledge. The crop from such sowing is always certain to be a fearful one to gather in at the harvest.

Let it be a matter of conscience, so far at least to keep our utterances pure, not only in tone and character, but in form and diction. Perverted language is likely to be the token of perversion of morals. Slang is a species of profanity. It detracts from dignity of language and degrades it to vileness. The best things become the worst when perverted, and speech is thus made a root and instrument of evil. We can not reasonably expect any reformation and elevating of social conditions except there be a corresponding exaltation in the character of the spoken language.

The example of Pastor Oberlin is a forcible argument for preciseness in this matter. When he began his ministry in the country of the

Waldbach, he found a people ignorant, degraded, and apparently not capable of any radical improvement of manners or social condition. Their language was a wretched mixture of German and French, interspersed with slang and words of unknown origin. Oberlin set at work first of all to teach the children to speak a pure French. This opened the way for his great work, the successful performance of which has made his name justly famous wherever it is known. He had the right perception of the method to begin, and the result shows that he did not exaggerate its importance. Indeed, it was the natural mode of teaching. Children commence in this manner learning first the use and meaning of words, and afterward by their agency acquiring other knowledge.

The preacher may profitably derive a lesson from the same source. He cannot be too scrupulous and particular that his words shall be selected and his sentences constructed to the end of accurate expression of his thoughts. His trumpet should give no uncertain sound. He will not be wise or innocent if he employ language loosely, vaguely or improperly. He should always bear in mind that every term has a peculiar shade of meaning, and that even every synonym comes short of having precisely that same significance. If he should carelessly confound them, his hearers will be likely to fail of apprehending his meaning and liable to give a different import to his language from what he intended. It may be arbitrary to make a man an offender for a word and refuse justice for a matter apparently so trifling. But the matter is too important to afford excuse for carelessness.

Some will, doubtless, disparage this requirement for exactness, and even declare etymological learning comparatively unimportant. It must be acknowledged in candor that many preachers and others who did not possess it have been signally useful. We often observe physicians who are very deficient in general information, and even very illiterate, whose skill and professional success exceed that of the accomplished graduates of colleges, and seeming to prove that a medical diploma means but little as evidence of qualification. We would place no obstacle in the way of such individuals. Yet no sensible person will regard their lack of technical and other knowledge in any other light than as a blemish and deficiency which they ought to remedy. The religious teacher is obligated by a similar duty. He has no right to fall short in any respect. The late Lemuel Haynes, hearing a man speak against classic and theological education, and assert that ministers were more useful without it, silenced him by the pertinent question: "How much ignorance is necessary to constitute a successful preacher?"

Indeed, this diligence, to speak correctly, should be made a matter of conscience. Such carefulness proceeds from an acute sensibility to the importance of the matter under consideration. It is most wholesome in its influence. It both enhances the value of what is said, and heightens the moral susceptibility of the speaker. It also deepens the

impression upon the hearer, and tends to fix it permanently in his thought and memory. The preacher, therefore, who is most familiar with the laws and construction of language is likely to be most correct and faithful in his ministrations, and accordingly the most successful.

The popularity of the common version of the Scriptures, as has been already remarked, is greatly due to the correctness as well as to the simplicity of the language generally employed in the translation. Unfortunately it fails sometimes to express the sense of the original text quite as perfectly as it might; yet, the philologic merit of the work is such as to give it a strong hold upon the popular mind. In like manner, the Danish version of 1550 and Luther's German Bible are given in the best form of the respective languages, and have held alike most happy influence from that cause. It is plain, however, that all the books of the English version have not been rendered with equal skill. The popular instinct is a very fair criterion. The gospel after Matthew is most read and quoted; that according to Luke, the least, from being less carefully worded. Take for example the following :

Matt. xvi: 26. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Luke ix: 25. "For what is a man advantaged, if he gain the whole world and lose himself, or be cast away?"

In the original Greek the latter passage gives the meaning more plainly; but in the translation the former is more in accordance with English usage, and easier to remember. Hence few preachers or writers ever cite the text from Luke, but every one remembers the other.

Again, there is a similar distinction in the Epistles. The four that are addressed by Paul to the Romans, Galatians, and Corinthians are universally read and studied; while those of James, Peter and Jude are more or less neglected. The more scholarly man has finally won the meed of approval. The great apostle was not only intensely earnest in what he said and wrote, but he was skilful in language and in his way of employing it. The instruction given in the Hebrew schools was extraordinary in its nicety in regard to the structure and import of words, and Paul had plainly profited by it. We all read him in preference to Peter; and when we are in our more thoughtful moods, or earnestly desiring the better knowledge, we are in greater accord with him.

The sentences that are correctly worded are the ones that abide in the thought. Our memories discard vulgarisms and inaccurate expressions. Decent and modest array, without elaborate ornaments or fantastic decoration, always commends the wearer, whether it be a person or a thought. The proverb and laconism, for this reason, have always been accepted forms for the expressions which are considered as wise.

The knowledge of words, their origin and uses, may now be perceived

in full excellence. We give our thought the right and enduring form of expression, by bearing in mind the precise signification of radical terms, and their fitness for our purpose. As ancestors live anew in their posterity, so the idea and sense of primitive words are extended into their derivations and their influence, and modified by the new conditions. We are also better able, when reading works in other languages, to take the sense of what we are reading. The words, instead of being so many dreary reminders of the spelling-book and dictionary, are made replete with thought, and every thought a living soul.

Perhaps this subject ought to be insisted upon at greater length. Too much can hardly be pleaded in behalf of the proper etymological use of language, as a matter of propriety, good breeding and conscience. A few examples, however, selected at random, must suffice as illustrations.

The hand is one of the most useful and significant of all our bodily organs. It is the symbol therefore of intelligent action, the instrumentality by which a purpose is carried into effect. To *handle* means to take hold by the hand, and by metonymy, to manage, to discourse upon. The Latin language also has words formed upon it, some of which have been again adopted into English. *Prehendo*, to seize as with the hand, has the derivatives *apprehendo*, to lay hold of; *reprehendo*, to hold back, to check, blame, pass judgment upon; *comprehendo*, to grasp, comprise, conceive in mind, understand. In all these words and in their English forms, the radical idea of the hand is preserved.

Govern is a verb denoting the exercise of authority. Its etymologic history excludes the idea in a great measure of arbitrary dominion. The Latin word from which we derive it is *gubernare*—Greek κυβερνάω—to steer a ship, and by metonymy, to guide the affairs of the commonwealth.

The words *city*, *civil*, *civilization*, are better understood when we remember that their radical is the Keltic term *kyf* (*kir*) meaning together. Thus, *civilization* is the act or condition of being together in society; a *city* originally denoted a commonwealth in which its members were associated on equal terms; *civil* means pertaining to the manners, social conditions or rights of a citizen; *civility* signifies urbanity, politeness, the culture and manners of a city life.

Know and its cognate words *ken*, *can*, *cunning*, and their Greek and Latin synonyms, are explained to us by their etymology. The Sanskrit *gna*, or its Aryan primitive, originated them all. We have the array of Greek terms, γνώω, γινώσκω, γινώσκεις, γινώσκω, γινώσκων, etc., and the kindred Latin words *gnosco*, or *nosco*, *agnosco*, *cognosco*, and their derivatives. From these come our accepted expressions, note, notice, notion, cognition, gnostic, gnomon, and others. Our English language has other terms, which are indigenous, and it would seem, in sufficient numbers. *Know* and *ken* head the list. They are from the Anglo-Saxon *cnawan*; old English *kennan*, Gothic, *kunnan*. The potential verb *can* is of the same origin, showing, etymologically, that "knowledge is power."

Cunning is a word of the same family, and is employed in the common version of the Scriptures, not in the modern sense of *subtle* or *artful*, but with its legitimate meaning of *knowing*, *skilful*. The radical sense of the verb *know* includes joining, perceiving, affection, ability, purpose, possession. To *know God* is to be intimately joined with Him, to possess Him in the sense of being one with Him. Knowledge, therefore, is the highest as well as the distinctive boon of God to man.

Charity is a word well worth retaining in our English Bible. It is derived from the Latin term *carus*—Sanskrit *karu*—signifying dear, precious, highly esteemed. The word implies a moral quality rather than an emotion, and so is the proper equivalent of the Greek *ἀγάπη*, and Hebrew אהבה. Compare 1 *Peter* iv:8, with *Proverbs* x:12.

The Hebrew language exhibits remarkable fertility in etymology. The radical קב, a cavity or hollow body abounds in its offshoots. In *Numbers* xxv: 8, קובאח (whence alcove) is rendered tent, and קבאח also signifies the lower abdomen. In the third chapter of *Genesis* it is declared that the serpent will wound the אקוב, or heel of the woman's offspring. Some have suggested this term to be an euphemism, as in *Jeremiah* xiii:22. Again, *Genesis* xxv:26, the younger twin son of Rebekah is described as taking the אקוב or heel of his brother in his hand, and to have been accordingly named יאקוב. This term naturally came to denote the end, limit, extremity, final issue, etc. *Genesis* xlv: 19, "He shall overcome at the last"—אקב. *Isaiah* v:23, "Which justify the wicked for (אקב, for the sake of) reward." *Genesis* xxvii: 36, "Is he not rightly named *Jacob*? for he hath supplanted me" (יאקובאני deceitfully treated me). *Joel* iii: 13, "The press is full; the fats (יאקובים) overflow." The name of the Great Mother, the Goddess *Kybele* (genitrix) is doubtless from this root. The verb נקב, to bore, to make a hole (*Kings* xii: 11), also means to divide, to make distinct, etc., and gives the noun and adjective נקבה, a female; also מַקְבָּא, a hammer (*Isaiah* xlv: 12; *Jeremiah* x: 4)—whence Judas the Asmonean prince was named Maccabæus, or, the Hammer. מאקבֿ also signifies a hollow or cleft of a rock—*Isaiah* li:1.

The Jewish teachers, it is well known, made great use of etymological learning in their expositions of the Scripture. "Give heed to your words, ye sages," says the *Mishna*; "lest ye pay the penalty of captivity, and be led away to a place of foul water, of which the disciples who come after you will drink thereof and die, and the name of Heaven be thereby desecrated." This caution should ring in the ears of every one that sets out to instruct others in these matters of vital importance. While the weightier matters are diligently heeded, this one to which we have asked attention may not be safely disregarded.

VI.—MAN CREATED AS A LIVING SOUL.

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

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." We have dwelt upon the first part of this verse: the truth which is announced in the last part is of infinitely more importance. In an age like ours, it matters little what has been the history of our poor frail bodies, comparatively speaking; it matters much what has been, as well as what is to be, the history of our immortal souls. Yet men have always been more easily interested in death than in the hereafter. An experienced lawyer lately remarked to me that he frequently found it a difficult and almost an offensive thing to draw the mind of an opulent person to the necessity of making a will. It seemed like a death-warrant. Notwithstanding, after it had been once done, there was no hesitancy afterward about the same thing. Indeed, there appeared to be a positive fascination in altering and rewording and codiciling and fixing over the document. The philosophy of such a change is simple.

A sense of mysteriousness arises out of the contemplation of the period after one is really dead and buried, when his wife and sons are to come in and take the keys to his private trunks and drawers, and so have their own way with things. But as soon as the first shudders are lost under the familiarity, it looks exceedingly interesting to put in an appearance at the family conclave. Hence, each man keeps trying to arrange affairs to suit his taste, and to hold control in the house a few years more after he has been buried. And the strange vision which succeeds decease resolves itself into a mere home spectacle in the familiar library, or parlor, or counting-room: one wants to be there.

Whereas, the fact is, that the body cannot possibly be present at any such earthly scenes, and the soul will be about something else, it is likely, with quite enough to attend to without earthly discussions.

There are at least three questions which it would be best for a preacher to take up in any orderly examination of this final clause in the text, if in his hearer's patience space should be found enough for all:

- I. *What does it mean to be created "a living soul," as Adam was?*
- II. *Where do the living souls which men now receive come from?*
- III. *What is the advantage one gains in having "a living soul"?*

In his book, entitled "Thoughts on Health and Some of its Conditions," James Hinton has been quoted as observing: "I never see one of those spiral pillars of dust, which, like a mimic simoon, rush along the road on a windy day, without thinking, There is an image of life: dust and breath! Notice how the apparent pillar is but a condition, just an active condition of the particles of the soil, and those particles continually changing. The form of that column depends upon the incessant movement. The heavy sand floats on the impalpable air while it shares in its motion; let that cease and it falls. So the dull clods of the fields, smitten by force, take wings and soar into life, partake for a time of its rapid course; and then, the force exhausted, fall back into their former state. A whirl, a flux, maintained by forces outside, and ceasing abruptly the moment they are withdrawn—that is our life."

This seems very melancholy. *Per contra*, as the accountants say, intensely resistant to all this, on the other hand, let us remember in the Bible account something besides that poor little word *dust*. True: "The Lord God formed man of the dust of the ground;" but in an instant after it is added: "and breathed into his nostrils the breath of life; and man became a living soul." In this is the glory of our race.

I. So what does it really mean? The expression "breath of life" is in the plural number, if that may be supposed to add to the significance of it: the "breath of lives." Some say that this hints at some very singular and eminent bestowal, as if intellectual life, and spiritual life, were added to the physical life which the other animals in previous creations had received. More importance, however, may be attached to the fact that Jehovah is said to have breathed this life into the nostrils of the man; for this is not predicated of any other of the creatures. The early Christian fathers in the Church compare this record with the record of our Lord Jesus, when, after His resurrection from the grave, he breathed on his apostles, and said: "Receive ye the Holy Ghost." It was as if some actual communication was then made.

We shall have much more to say concerning this point when we advance to the study of what is meant by the image of God given to Adam. It is enough to observe now that the young Elihu, in his conversations with Job, appears to have expressed the exact meaning of Moses' words: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. The Spirit of God hath made me, and the breath of the Almighty hath given me life." That is to say, there is in man's nature a power of correspondence and communion with God, who is a spirit. This is not because it happens to be so; he was made so in the beginning. He can be on terms of association with his Creator. Our constitution is fashioned religiously, as the ark of Noah was fashioned for sunshine; it had one window, "finished above;" it could look, as no other building ever built could look, toward the clear sky without a barrier between. We can worship God; only poetry can talk about birds and beasts uttering their praises; we have no proof of it. There is no reverence in a brute. Animals never pray for love, grace, or comfort, so far as we can even conjecture: it is a peculiar characteristic of our human race, given at the beginning.

There is no need for argument in this matter; it is more a thing to be detected by instinct than by logic. Wherever any complete man is discovered, there is supposed to be a being with a religion; sometimes rude, meager, bloody in rites and uncouth in ceremonies; sometimes grand, mysterious, beautiful, and even poetic; always forceful, and conspicuous, as a village spire among the lowly dwellings around it—pointing up toward God.

II. We meet, just here, our second question: Where do the living souls which men receive now come from? The act of creation is not the same as it was with Adam; yet we all have this spirit within us; there is no doubt that we are born with consciences; we are immortal and responsible: whence do these strange spirits of ours take their start?

The Scriptures do not answer this inquiry directly; all that any one can say must be mere conjecture, or inference from something else. Some, following Plato, have boldly declared that there must have been, in the history of our present race, a state of previous existence. It has been a poetic conceit with many people of vivid imagination that a memory comes to them now and then which can have no other explanation than this; they have been in a place before; they have seen a friend a long time ago, mysteriously remote; they have felt certain feelings in some far-away form of association. Felicia Hemans has this in a poem:

"The power that dwelleth in sweet sounds to waken
Vague yearnings, like the sailor's for the shore,
And dim remembrances, whose hue seems taken
From some bright former state, our own no more:
Is not all this a mystery? Who shall say
Whence are those thoughts, and whither tends their way?"

Rosetti also has some stanzas, claiming a recognition of his friend, a

maiden, one of whose personal peculiarities he felt sure he had noticed, not as if just now, but in an auld lang syne before she was alive :

"I have been here before, but when, or how, I cannot tell ;
I know the grass beyond the door, the keen, sweet smell,
The sighing sound, the lights around the shore.
You have been mine before—how long I may not know :
But just when at that swallow's soar your neck turned so,
Some veil did fall—I knew it all of yore."

All this is poetic ; but the likelihood is that, whenever one has any such deep impressions which he considers memories of his pre-existence, he is only recalling some half-forgotten occurrence, or even the imagery of some dream he happens to have had, and of which he has suddenly grown as oblivious as did Nebuchadnezzar in the days of Daniel.

Others, who have wrestled with this question concerning the origin of souls, have said that all souls were created at the same time a great many ages ago, when Adam's body was created ; they were introduced into life, that is, potentially ; but they were made to live actually whenever any child was born, and not before : this theory was called traducianism : souls were propagated as bodies are. Then, when any soul was needed, one was constrained to take up its abode in a living form.

There is a weird and thoroughly imaginative comment, worth quoting here, made by Alfred Vaughan upon one of Porphyry's conceits as to the conflicts of spirits out in the unseen air around us. This mystic philosopher believed in the existence of a certain order of genii, who took pleasure in hunting wild beasts—demons whom men worshiped under the title of Artemis or Diana and other names, falsely attributing the cruelties they committed to the calm and guiltless gods, who can never delight in blood. Some of these natures hunt another sort of prey ; it has been said that they chase souls that have escaped from the bodies, or are reluctant to enter the bodies, of men and women on the earth, a mere pursuit of wantonness because of their spite, for their aim is in every case to drive them to re-enter some fleshly prison once more.

Vaughan asks his readers to imagine some one soul which has just leaped out of the door of a dungeon of pain and ignorance, as Porphyry would term it, the body of a human being, and in its new freedom fluttering in the sunshine among the tree-tops, over wild and town, all of the fields of air its pleasure-ground for an exultant career on an upward way to join the journeying intelligences in their cars above. It sees, afar off in mid-heaven, a troop of dark shapes ; they seem to approach, to grow up out of the airy recesses of the distance ; they come down the white precipices of some piled clouds, over the long slant of some vapor promontory—forms invisible to man, and with them packs of spectre hounds whose baying spirits alone can hear. As they draw closer, the soul recognizes its enemies. In a moment it is flying away, away, and after it they sweep—pursuers and pursued—shapes so ethereal that the galleries of the ant are not shaken even though the hunters and the quarry glide into the earth, and not a foam-bell is broken or brushed from the wave when they emerge on the sea. So with many a winding and many a double they mount into the air. Hemmed in at the last, the soul—in despite of that desperate sidelong dart which had all but eluded them—is crowded down into a body, the frame of a beggar's babe, or a slave's. Then, like some struggling bird, drawn with beating wings beneath the water, it sinks slowly into the clay it must animate and direct and inhabit through many a miserable year to come.

Enough of such speculations: this matter of transferring spirits from one being to another is more than ridiculous: it is horrid. What the orthodox people

think is tamer in imagination, but on the whole is more acceptable to common sense. Jerome and Anselm, and with them the great body of modern theologians, judge that the soul of an infant has its creation at the same instant in which its body is born; that is to say, soul and body begin to live with the same act of God who makes us all. This theory helps much with what the Scriptures otherwise teach.

III. Thus we come to the consideration of our third question, as offered in the beginning: What is the advantage in man's having a living soul? Surely, the answer to this must be, Great, great; altogether beyond estimate! This one endowment is what lifts man at once with unchallenged superiority to the head of created things on earth.

1. There is an advantage, first, in the explanation it brings of the mystery of existence. The mystery of existence consists in its incompleteness, its illusiveness, its apparent failure. And the fact of the soul's continued life, its capacity for increase, its susceptibility to limitless joys of communion with God, lifts this state of existence out of the range of all deprecation and contempt. This world is the vestibule of another world, full of all that mind can desire. Any man is simply crazy when he allows his vices to becloud his judgment, and sour his heart, so that he turns away from the truth and falls into a reckless lie, as Solomon did when he wrote his melancholy tirade:

"I said in mine heart concerning the estate of the sons of man, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion: for who shall bring him to see what shall be after him?"

2. In the second place, there is vast advantage in the exhilaration which the disclosure of our immortality gives in the prospect of death. Think of the Scotch kings, all closing their record in the silent isle of Iona. Think of the poets and the orators, the statesmen, the scholars, buried for eternity in the Abbey of Westminster, solemnly sleeping while the memories of their fame fade into oblivion. King David in Jerusalem, Moses on Mount Nebo, Abraham at Machpelah, Joseph in the valley of Shechem—just imagine all these abiding in the dust of ages under the stone mounds in a slumber that has no dream of beauty now and no dawn of sunshine beyond it! The ancient Scythians used to celebrate the birth of every child with funeral obsequies, for, they said, with sombre anticipations, a new mortal is ere long going to die! But immortality relieves all this; hence, to us death has no sting.

3. Then, again, there is an advantage in the comfort which such a doctrine offers under the discipline of bereavement. What could you or I say or do if we laid our beloved ones down in the ground, and as we lifted our eyes caught no glimpse of a future meeting? No more vision or touch? Never another word or deed? Alone and lonely, till we die ourselves, and then, all blank and black? Now we look up and sing:

"We shall meet, doubt it not, on a happier shore,
Where the voices of sorrow are uttered no more;
For there lingers no shadow of death or of time,
There falleth no night in that beautiful clime!"

4. Finally, there is an advantage to us in the incitement which this disclosure of immortality furnishes for growth in purity and perfection. Life is fading, it will soon be over; then we are going home to God. We shall see

Him face to face : ah, how we long to be prepared for that first grand meeting with Him who breathed into man's nostrils the breath of life when he became a living soul !

God's breath in our nostrils ? What reverence such a thought suggests ! "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

God's breath in our nostrils ! Oh, how one longs for purity and truth ! "All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit."

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

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

195. *Three Rules for Bible Study. Compare*—especially the two Testaments. "In order that we may read the Old Testament with benefit we must begin with the new."—Augustine. Without understanding the godhead of Christ and of the Holy Ghost, we cannot penetrate the Old Testament. *Meditate* in order to penetrate and read, behind the letter, the spirit. The Jews illustrate possession—jealous care—enthusiasm of the Scriptures, together with blindness of mind. *Pray*—"Open thou mine eyes." Men may be learned in history, language, geography, chronology; combine Rabbinical learning with Masoretic carefulness, and yet perceive nothing of the real meaning of Scripture. They possess the field, but the treasure is hid; they have the skill, but see not the pearl. There are not only accurate statements of physical phenomena, but wonderful foreshadowings of spiritual mysteries. "*Nihilspotiosum-nihil vacuum, neque sine signo apudspcum.*"—Irenæus.

196. *Living a Dual Life.* For years W. W. Knapp, of Coloma, Mich., was one of the most respected citizens of that village; a leader of every good work, and treasurer of the township. In February last, he was converted; and after acknowledging that he had found peace, he announced that on Sunday he would make a confession. The church was crowded Sunday and Mr. Knapp, in a broken voice, confessed that for years he had been leading a dual life; that while to all outward appearance he had been honest, the fact remained that he had been stealing systematically from his employers; had appropriated township funds, and had become so dishonest that nothing was safe with him. His confession created great excitement throughout the audience. The self-accused and converted thief is making restitution as rapidly as he can by turning his property into cash.

197. *The Corruptibility of Popular Leaders* is one of the worst "signs of the times." The greatest of European journals moves like a weather-vane just as the day's wind blows. The best talent of Europe is for sale, for or against despotism. Some of the most gifted men in the House of Lords have been of plebeian birth, bought by the bribe of a title, like Harry Brougham, when his great influence became a terror to the aristocracy. The Duke of Newcastle is said to have bought one-third of the House of Commons. A measure, however infamous, may be pushed through legislative bodies if the lobbyists are "influential and numerous" and the money plentiful enough. We may well give God thanks for every man in the community who is not on the auction block to be knocked down to the highest bidder. In days of abounding fraud and falsehood, men begin to feel the *value of simple honesty.* In their admiration of the genius of intellect, men sometimes forget that

only the genius of goodness inspires heroism. Better to nerve timid hearts to be loyal to principle than to deserve the encomium of Augustus, who "found Rome of brick, and left it of marble." The Earl of Chatham refused to keep a million pounds of government funds in the bank and pocket the proceeds; as Edmund Burke, on becoming paymaster-general, first of all introduced a bill for the reorganization of that department of public service, refusing through the emoluments of that lucrative office to enrich himself at public expense.

198. *Escorial*. Philip II. vowed that if St. Lawrence would give him victory over the French in the battle of St. Quentin in 1557, he would build for him the most magnificent monastery in the world. St. Lawrence suffered martyrdom by being broiled on a *gridiron*, and the ground plan represents a gridiron reversed, with handle and bars complete. The body and bars of it are represented by 17 ranges of buildings, 60 feet high, crossing each other at right angles, forming a parallelogram enclosing 24 courts, with a square tower 200 feet high on each of the four corners for the up-turned feet. A wing 460 feet long, and containing the royal apartments, represents the handle.

199. "*My Lord delayeth his coming.*" In Haggai the argument of the book is based on this fact: The temple building had been interrupted by interdict obtained by Samaritans from Smerdis, the usurper. When Darius ascended the throne, the Jews might easily have resumed the Temple building. But some of their leaders maintained that the *temple*, as well as *captivity*, was included in the 70 years period, and that only 68 had passed, and therefore the time had not come for the Lord's House to be built; so they allowed the temple to lie in ruin while they built ceiled houses for themselves.

200. *Gulf Stream*. There is a river in the ocean. In the severest droughts it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is warm. The gulf of Mexico is its fountain, and its mouth is the Arctic seas. It is the Gulf Stream. There is in the world no other so majestic flow of water. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out as Carolina coasts, are of an indigo blue. They are so distinctly marked that the line of junction with the common sea-water may be traced with the eye. Often one-half of the vessel may be perceived floating in the Gulf Stream water, while the other half is in the common water of the sea, so sharp is the line and want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the Gulf Stream to mingle with the waters of the sea. In addition to this there is another peculiar fact. The fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf Stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and Orinoco.

201. *Daily Grace*. Some one asked Moody lately whether he had grace for a martyr's death, and he said "No." "Have you grace to die?" "No! I only want grace to stay in Milwaukee three days and do my duty."

202. *Plagiarism*. Quote from all books you can lay your hands on. Quote from all directions. It is a compliment to have breadth of reading so as to be able to quote. But be sure to announce it as a quotation. Ah! how many are making a mistake in this thing; it is a mistake that a man cannot afford to make. Four commas upside down—two at the beginning of a paragraph, two at the close of the paragraph—will save many a man's integrity and usefulness.—*Dr. Talmage*.

SERMONIC SECTION.

JUDAS, AND HIS RELATION TO JESUS.

By REV. D. J. MUELLENSIEFEN, D.D.*
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When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked at one another, doubting of whom he spoke, etc.—John xiii: 21-30.

TO-DAY our Sunday carries us into the holy Passion time. It has a beautiful and important mission to fulfill in us, and this it can only accomplish in proportion as it succeeds in renewing and strengthening our realization of the unutterable love of our martyred Redeemer and the impenetrable depth of human depravity. For here lies not only the singular charm, but also the peculiar blessing of the period of Lent, that then we always behold this love and this sinfulness together, side by side. But the contrast is not passive, like what we should behold in a picture, as for instance on a painting, where lights and shadows lie side by side, and where deep, powerful shadows only contribute to bring the illuminated central figure into more prominence and define it more clearly; this contrast is living like light that wrestles and contends with darkness, both when the rising sun conquers the night and brings the new day to its birth, and when the setting sun is obliged to yield at the approach of night. Who would deny that the first scene is loveliest, the one that inspires most? How wide and high our heart expands at beholding the morning sun rise victor over the

night—the psalmist says, “as a bridegroom coming out of his chamber,” and then at recognizing how its out-poured beams awaken all nature and humanity to new, joyous life. But with how much greater rapture we perceive that the Sun of Mercy is shining far into the dark heart of a sinner that seemed lost; permitting the day of a new life to dawn upon a spirit shrouded in night by sin. The history of the Passion discloses such a picture in the sin of the denying Peter; the Prince of darkness had enveloped this soul in dusky shadows, already felt sure of having gained another child of the night in that disciple when a Mightier than the strong one came and wrested Peter from his grasp. If the crowing of the cock that aroused the falling disciple’s slumbering conscience announced the fairest morning gray of his new day of life, then that mild, reproachful look from the Saviour, that nevertheless won the trembling sinner for ever, was like those warm beams of the rising morning sun, melting away the rind of ice from his wicked, defiant heart, so that it fell off dissolved into tears of burning repentance, bearing testimony that henceforth the full day of a new life had arisen upon a soul found again. Our meditation for to-day presents an opposite picture to our view. Here is a soul upon which night has fallen and grace is contending with it, longing to save it; but her efforts are all in vain. For three long years this contest has gone on without avail, for she is unwilling to abandon the child of destruction; she exhausts every means in her power, has even laid it upon her own heart only to meet the same requital as that compassionate wanderer who lifted a

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frozen serpent from his path and warmed it to life in his own bosom. On the serpent's return to life it made use of its poisonous fang to sting its benefactor to death.

Peter's case fulfilled the beautiful saying, "Where sin abounded, grace did much more abound;" but in Judas we see that "the time for mercy must have an end, and the sun will set on the longest day." For him the sun of grace was going down, and that for ever; the significant close in the account, "and it was night," also may be applied to this lost child's condition of soul. That soul sank into eternal night out of which no morning shall ever be born again. Who does not feel his very bones to shake at a thought so appalling? Already it seemed as if we were standing before some profound and frightful mystery in Peter's sin; but that of Judas is far more inexplicable, far more horrifying; but peering into the depths of this mysterious abyss would be of no profit to us, if we look upon Judas as a unique character, one who occupies an exceptional attitude toward all other children of mankind. That is not true of him. When the Lord revealed the frightful secret of that night as He said, "Verily, verily, I say unto you, that one of you shall betray me," we perceive the trembling question upon the lips of every one of the disciples, "Lord, is it I?" Already this question, emanating from true hearts, indicates that, so far as we are concerned, Judas's fall would not be beyond the range of our possibilities. To-day the subject for consideration will be

JUDAS AND HIS RELATION TO JESUS.*

O Lord, do Thou create in us a holy, contrite heart as we reflect upon the mystery of iniquity; reveal our own heart to us in this sin of Judas; contend with this wicked heart of ours

until Thou dost win it for Thyself, so that the agony of repentance may bring forth the day of a new and joyous life of faith! Amen.

When Jesus had thus said he was troubled in spirit, and said, "Verily, verily, I say unto you, that one of you shall betray me." What anguish the Lord must have endured; what a storm of contending, torturing emotions must have besieged His soul as he uttered these words! He had approached the end of His career of suffering. How unspeakably He had loved his nation; what benefits, blessings and remarkable sacrifices He had showered upon them, and how shocking their requital of His love! His last evening had set in; what a night of horrors was to follow this evening, and what an appalling day this night was to bring forth! First, that long shuddering at death which overcame Him in Gethsemane; then the kiss from the betrayer; the being taken prisoner; the abandonment by His disciples; the double trial; Peter's denial; next morning the scourging, the sentence of death, the brutal cruelty from the soldiers, the crown of thorns and—the cross! His prophetic insight foresees the whole accumulation of woes that will agonize His soul and body; what more natural than that before their dreadful onslaught He should once more seek refreshing in the circle of his loved ones—those appointed to continue His work after He shall have gone Home! He longs to pour out all His love, all the consolation and warming contained in His love; but before that is granted, He finds also here a terribly bitter cup of anguish that He must drink to the dregs. One among the faithful is a traitor. For this soul He had contended the longest, and yet He did not gain the conquest; might not such an experience stagger even Him in His faith; even though some suggestion of this sin had been faintly indicated by the voices of prophecy, and so adopted into God's wonderful providence that Jesus in

*The author followed this discourse by a second on "The Disciples Confronted by the Sin of Judas." Through a misunderstanding this was given first by us. See *HOMILETIC REVIEW*, Aug.—Eds.

His sacerdotal prayer remembers the lost child with the words, "That the Scripture might be fulfilled" (John xvii: 72); even though the impending sorrow is according to God's will it cannot prevent the infinite anguish He feels; much less can it exhaust His love which, up to the very last hour, never ceases its efforts to save that lost one. But here arises a most difficult question: How could so black a soul have been admitted into the band of disciples? Granting that his nature concealed noble germs that would justify his admission among the twelve, how, with this infinite fullness of love contending for him, and the rich measure of knowledge which must have accrued to him with such intercourse, is it possible to conceive that they could have no other effect than to increase the darkness in his soul and finally to harden his heart into the most obdurate insensibility.

That great gifts had been entrusted to Judas is evident from the magnitude of his sin. Great criminals that spread horror among their contemporaries; tyrants and usurpers, who become the scourge of nations, are never people of mediocre endowments. The position he held among the disciples indicates almost beyond a doubt the nature of his gifts. He was their treasurer; he managed their earthly possessions. How very desirable such a talent would have been for that future organization over which the twelve were to preside! Later, when the apostles were no longer capable of controlling the distribution of alms, and the Greek widows suffered neglect to the advantage of those of the Jews (Acts vi: 1); and afterwards, when the congregation at Jerusalem was suffering such privations that Paul was obliged to take up collections through all the churches in Europe and Asia to rescue the first apostle's church from danger of starving; these facts prompt inquiry as to whether some deficiency was not felt among the apostles after

the loss of him whom the Lord had appointed to be steward of the congregation, and whether Judas's successor did not lack fitness for his office. Of course, these merely external gifts could not alone have justified his admission to the band of disciples; they must have been accompanied by inner receptivity; very likely the first appearance of the Redeemer had wrought upon his spirit with overpowering effect; his natural penetration would enable him to recognize that stupendous results were to be anticipated from the operations of so extraordinary a man; with him, as with the other disciples, a misinterpreted conception of the prophetic utterances projected before his soul the vision of a future Messiah-Kingdom, whose glory and fullness of power would exceed that of all the empires of the world; and if, being perfectly well aware of his capacities, he fully expected to occupy some high position in that future kingdom, the Knower of Hearts would not have deemed all this any indication that he was unworthy of admission among the disciples, since thoughts and expectations of very similar sort were occupying the hearts of even a Peter, a James; yes, and even a John. When, therefore, Judas, with all the force and enthusiasm of a resolute, decided character, attached himself to Jesus, to Him who elsewhere says of Judas that he was "given Him by the Father," Jesus, as Knower of Hearts dared not deter him, since the presence of this disciple was destined, in a most extraordinary way, to contribute to His own perfection.

This aspect will expose to our view an entirely new side of Christ's suffering, one that rarely receives attention, though most profitable for our consideration, and for application to ourselves. In Christ's passion we are accustomed to think of only those insults and humiliations, and that physical and mental suffering which receives definite mention, and was the

result of some external occasion for them. But must it not also have been most profoundly afflicting to endure among His beloved, chosen band, this disciple, this black heart, whose groveling tendency must have come into more striking view day by day? These disciples were, in the truest sense, His house, His family, in whose midst He sought refreshing when His spirit was wearied by the labors of the day. He once said to His mother himself, on an occasion when she had laid on Him some untimely claim: "Who is my mother? Who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren." (Matt. xii: 48, 49.) But now, when He would return home from the vulgar world-ways and from the jostling of rude crowds and gather His own about Him with tenderest love; when John would lean on His bosom, and Peter pour out his overflowing heart, dismay must often have sent a shudder through His soul, when His sad gaze rested upon the traitor who could meet the seeking love of the Master with insolent brow! For, although His teaching was public, the Lord often had much on his heart that wanted to confide to none but his consecrated band of disciples, because the multitude would not have understood; but even all pure enjoyment of such sacred outpourings of His heart to his trusted band must have been so embittered by the traitor's constant presence, that He probably could not find an hour of unmolested companionship with those He loved. Notwithstanding all this, He never could give way to bitterness; no outburst of passion ever dared escape His lips; and to be constantly obliged to bear this venomous serpent in His bosom, to be always responsible for its nourishing and cherishing; to keep on laboring calmly, with unmistakable love, for the salvation of that soul, to behold all His effort of no avail, and still never grow weary: that was a task

that required love and sorrow to work hand in hand, where sorrow was an outgrowth from the love, and where love was destined to end in the bitterest anguish!

Beloved, the suffering the Lord endured because of the constant presence of Judas was so profound, because the love he expended upon the faithless disciple, holy, disinterested and patient as it was, could avail nothing. If, notwithstanding He never grew weary attempting to fulfill His redeeming mission on this abandoned soul, what a finger-post that should be for us, how it should admonish us to become like Him, and manifest such love toward sinners. Many a father and many a mother have a similar affliction to bear, and they might learn a lesson from the Master. Among the children they received from God one is perverse, degenerate; that child's existence disturbs the happiness of the entire home, and embitters every hour in the family circle that might be so happy but for him. When a father returns from the fatiguing occupations of his calling and seeks refreshing in a quiet home among his loved ones, how infinitely sad to have the consciousness sweep over him that the lost son he must meet there will prevent all possibility of any real satisfaction. How often we are made aware that this distressing feeling embitters his inmost soul, and that the passionate excitement manifest in his dealings with this child of affliction renders it impossible for him to exercise any beneficial influence upon that refractory nature; right here how a father needs to learn from the Master to control himself so at all times to be able to renew the effort to conquer by love, in order at least to retain this consciousness, "I left no means untried that might have saved him!"

How often, beloved hearers, the Lord places us in immediate, daily contact with people who, far from resembling Judas, only seem to us so

intolerable because of something in their nature which tries our patience or temper; we sigh at having to endure such people; we turn from them in disgust, and then complain because they so disappoint our expectations; but we manifest no love toward them, and how can we expect that they should love us? Jesus admitted Judas into his band of disciples to try whether daily, intimate companionship with Him, whether being close to His heart, could win this man and his rich endowments for the Kingdom of God. Ah, beloved hearer, how many an individual who seems intolerable to us would become dear and precious if only we would conquer our repugnance and get nearer him with persuasive, winning love; and how often such love would prove successful if only it were sufficiently unselfish; if only we would not seek to win people chiefly for ourselves, for the sake of serving our plans, but would woo people for Christ only, for the sake of winning souls for Him, so that their endowments may also contribute to establish the Kingdom of God upon earth!

And now, in relation to the person of Judas, two questions still await an answer: First, What sin has a root that could produce perfidy reaching so deep? Second, How can we explain the fact that this very fullness of love and spiritual influence working upon Judas for three entire years through the most intimate companionship possible with the Lord, not only did not diminish the profound damage to his soul but became the very means of impelling it to attain such a climax?

Both these questions have a most intimate connection. In regard to the first, we have a definite answer in Scripture: Avarice was his sin. It was closely allied to the talent already mentioned. It is a general rule, that a man's richest endowments and his besetting sins lie in close proximity—the latter develop from the abuse of the former. Judas's

sin also found nourishment in the self-interest with which he turned his gifts for financiering into money, and his office as manager of their common treasury afforded it only too easy nurture. Many commentators on the Bible have been inclined to consider this vice too petty to account for so enormous a defection, and hence they take a most unjustifiable position and seek to palliate the enormity of his offense by attributing, as a motive for Judas's nefarious deed, that he sought, in delivering Jesus into the hands of his murderers, to compel his King, only too meek and patient, to make use of His miraculous gifts and finally establish the Messiah-Kingdom they all had longed for so earnestly, and thus put down His foes. Is avarice really so petty a sin? Granting that every separate manifestation of sin in man is nothing but an eruption that brings to the surface the nature of the sinful corruption hidden within, then, of all sins, avarice reveals the most shocking demonstrations of human depravity. There are many sins, as was manifest, among the other disciples, which are not incompatible with the practice of noble virtues, but avarice is not one of that class. Avarice is like that poisonous plant whose pestilential exhalations destroy every germ of life in its vicinity, and change the soil on which it grows to a desolate waste. Avarice in the soul will destroy every virtue, compassion, sympathy and love; avarice will extinguish all spiritual light within a man; it is destructive to every power by which the higher truths may be discerned and to all capacity for spiritual influence. The heart of an avaricious man is not only like the hard road, which neither the seed-corn, nor yet the rain or sunshine can penetrate, but it is like a bed of rock where even an iron ploughshare no longer can draw a furrow. Avarice sacrifices what every natural man would otherwise preserve, even self-love; for, in complete departure from

all that is natural, the avaricious man will ravage against himself, deny all enjoyment, and even deprive his body of necessities; for him money is not a means of enjoyment but an end in itself; it is his god, his accursed idol, and therefore he surrenders himself of his own will.

And now we pass to the consideration of the second question. How, in the very most intimate relation to Jesus, Judas could develop the utmost extreme of human depravity; and here so rich a field of observation reveals itself that I cannot do more than merely touch upon the truths suggested. Light has a winnowing and a judging power. No one can come into close contact with Jesus and remain spiritually undecided; he must either become better or worse. Under ordinary circumstances a man can retain within himself such a mixture of good and evil as to leave his tendency something still undetermined; but let him enter the circle of the daily, unremitting influence of the Divine Word, and that indefinite state cannot continue; his inner nature must decide, either for the evil or the good. When, however, we arrive at the question, why, of all things, Judas should direct his crime against the person of Jesus, who had done him nothing but good, we meet a singular truth. Every sin of any magnitude when exposed to full light reveals its essential nature; taken fundamentally *it is enmity against God*. According to that He had to be the victim, since it was his mission to bear the sins of all humanity, to experience the weight of their woe in His own person. We see this confirmed in the sins of the other disciples, particularly during the last days and hours of Jesus' life, where finally their sifting and choosing was brought into more and more prominence. How much even the best of them were still under the influence of the flesh was manifest during Jesus'

agony in Gethsemane; the very hour of His life most full of anguish was also the time when He would long most of all for the companionship of those in sympathy; but three times one after another they fall asleep and leave Him alone with His sorrow; what they lacked in faithfulness directed its sting toward His heart, since at the moment of His imprisonment every one of them took to flight; the fear of man which Peter had not yet subdued reveals what it is—denial of the Lord; his haughty self-esteem receives a blow when he is compelled to look at his sin in its true light—enmity with the Lord. How could it have been otherwise with Judas, whose soul constantly yielded more and more to the dominion of the powers of darkness; with the clear light streaming upon him from Jesus, and disclosing to himself the blackness of his soul, the mean groveling of his nature, how could he help being embittered more and more against that One whose spotless purity was constantly bringing his own infamy into more vivid contrast; and how could his nature, after taking such a course of development, choose but overthrow the Lord by such means as would gratify not only his bitter hatred but also his insatiable greed to the full?

I am compelled to leave these suggestive thoughts without deducing any further lessons. We have been standing before the picture of a reprobate, lit up by the last rays of the setting sun of grace, upon which it was to sink into eternal night; we have endeavored to descend into the depths of the human heart in search of the mysterious ramifications of sin in these depths. I hope that these meditations will not prove wholly unprofitable, but that the words of Jesus, announcing that startling fact, made us hear the beating of our own hearts and inquire with the other disciples, "Lord, is it I?"

FORMER THINGS PASSED AWAY.

BY RICHARD S. STORRS, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

The former things are passed away.—Rev. xxi: 4.

As the mere statement of a fact, obvious to one who views a period of history from a point subsequently reached, this is comparatively commonplace. The former things are always passing away as we advance in knowledge and in power. So it is with the individual. He does not reach maturity without leaving the ignorance, the misconceptions, the imperfect faculties of childhood behind. His consciousness of weakness, his sense of dependence, and his fear of being left alone are replaced by a sense of developed and ripened power, of enlarged responsibility, and of wider, richer associations in life. He has assured knowledge, and his character is clarified by experience and discipline.

It is also true of the community, of the city where we dwell, and of our personal surroundings. When this edifice was reared, for example—and this is not an ancient church—these squares on which it looked were pastures. The old country road came down to the City Hall. Our present spacious and beautiful park, on which so much of taste, of toil, and treasure have been expended, was then but an unsightly waste, and reached by an almost tedious journey from the Heights. An hourly ferry ran where now a magnificent bridge leaps across the river, light as a dream and solid as the hills. "The former things are passed away."

So with our country. The crude colonial institutions and government of two centuries ago have passed away. Then we had no literature or art as now; no private galleries, such as men of this city and of this congregation possess to-day, rich with the productions of the artist and the sculptor; no great musical entertainments as now. These days have gone, and so, too, those periods

of hostility with foreign powers and later intestine animosities. These contests of parties and of powers are forgotten, only so far as they have entered into history, or have shaped laws and tended to a fuller understanding and application of fundamental principles of legislation in domestic and foreign relations.

Early heathenism has passed away with its sacrifices and cannibalism; its piracy and wars of rapacity. Kingly and feudal tyranny and slavery are gone. Hence history becomes a fascinating theme, a story of a world we hardly recognize as we walk in thought amid scenes that are utterly foreign to what we now see about us. Society is still changing, still incomplete. We see a juster civilization, better manners, more lovely and lordly art, and nobler philanthropies. The darkness is passed, and the light shines as when the cataract is removed by surgical skill from the darkened eye.

Many things we have lost that we would have gladly kept. As the sweet simplicity of childhood, with all its capacities for love and confidence, passes away, so the neighborly simplicity and quiet life of rural communities are exchanged for the more elaborate and artificial life of cities. We look back regretfully upon the primitive fancies of this auroral period, and we would not, on the whole, be willing to return to them. It would be like putting the oak back again into the acorn, the eagle into the primitive egg. We would not put back our country to the colonial period, when there were but a few straggling communities scattered along the Atlantic coast; not set the course of the world's history backward to earlier centuries. Indeed, the most hopeless people are those that are inmovable and fixed, stagnant and sluggish. Christianity carries the human race forward. "The former things are passed away." So it is, and so it must be, as higher influences are brought to bear upon

men. Thus we should expect that John would be struck with the fact of the text as he saw it realized in his day; still more would he be if he were now alive. Not only would he see the stylus replaced by the type, the costumes and customs of men changed, but he would see war, slavery, the abuses of Roman power and later despotisms removed, the constitution of society modified, and a new blood running in the veins of social life. These also are but prophetic of future changes. At Patmos he saw earth and heaven so closely assimilated he could hardly tell the boundary between the terrestrial and the celestial realms, just as we sometimes stand with wondering gaze as the western heavens are flooded with a golden luminosity that bathes the hills at sunset; we can hardly mark the line between earth and sky so beautifully do they blend. So John could scarcely separate the majesty and charm of the upper from the lower sphere, the New Jerusalem above from the purified planet beneath.

Take the element of sin. There is no ethical power that can eliminate it from society. It has left its stamp ineffacably in art, poetry and song; in the family, in the community, even in the Church of God. Sin has desecrated everything. When there is no more sin, then with it will go pain and sorrow and death, which are simply consequent on sin. John saw this grand, profound, comprehensive and radical change, for "*all things*" had passed away. Following the analogy of history, he takes us to this final fruit of the developed and perfected race of man. Several noteworthy facts are illustrated by this train of thought.

1. We behold a characteristic difference between Christianity and all other forms of religion that the world has ever seen. Some of these, like the Greek, had certain graceful features, or, like the Romans, allied themselves to great, enduring and dominating institutions. They in-

spired those painters and poets and sculptors whose works to-day are the admiration of the race. But with all these and other alluring adjuncts, there was this weakness: these religions all looked backward to the golden age of the past; to the days when the gods walked with men, when inspiration was common, and the secrets of wisdom were declared in human ears. The Roman, Greek, Persian and Egyptian, lived in an age of dullness and decay; of hopelessness as to the future, as is seen by a reference to the utterances of their leading thinkers. Christianity looks ever forward to a glory to be realized. It appeals to hope. It says "the former things are passed away." The customs of society shiver and disintegrate because a new life is introduced and a new level is attained. An earthly lustre is to blend with a heavenly glory; men are again to walk with God and see his face and grasp his hand. That hand is to wipe away every tear from every face. Christianity gives encouragement for the individual and for the State. It is the only religion that wears on its illuminated forehead the Star of Hope. The old times are not as good as ours. Our times are not as good as those which are yet to be. Whence came this quickening thought? From man's timid heart, or from God's divine inspiration?

2. We see what an unwavering confidence Christianity had in itself, and its preachers, too, in the assured triumph of the gospel. Here is an exile in Patmos, living, as it were, under the shadow of the sword, as a candidate for martyrdom, and yet looking forward with buoyant hope, for he believed that the truth of God would conquer and renew the earth. The philosophers of his day hardly noticed it as he wrote. Its very obscurity was its protection from persecution. The Greek smiled at it with derision, and the Roman thought to sweep it from his path as the dew-drop was swept from the grass by

the foot of the mail-clad soldier as he passed. But the gospel of Christ triumphed where philosophy and art failed, and showed it to be the power of God and the wisdom of God to salvation. By the word of divine instruction, by the example of Christ, by his atoning sacrifice, by the power of the Holy Ghost, by the promise and providence of God, Christianity lifted the race sunk deep in the mire of sin. The confidence of John was justified. Christianity yet remains. It remains to conquer! Cannot we enter into something of this triumphant confidence of the apostle? We are living in an age when wealth, learning and genius are enlisted in its behalf, when Christianity has molded laws and laid commerce under tribute. Shall we be timid as to its future, and lose courage, when our fathers were so confident, waiting for these triumphs? I am ashamed of myself, I am ashamed of the church, if any tremor of apprehension be allowed as to the onward progress of that religion of which these disciples were glad witnesses.

3. We learn who they are who cherish this ardent expectation of the future. It is not they who look on their immediate surroundings in time and place, and have no secret signs, no assurance of heart, but it is they who see Him who is invisible and believe in His promise with unflinching trust. There were wise, sagacious and far-seeing men who lived in our colonial period, when over them bent an inclement sky, and merciless savages prowled about them. But they did not lose heart, nor did their sons in the Revolutionary war, for they were sustained by inward truth and principle and full assurance of faith. So he who is in communion with God, and has His power in his heart, is himself a kind of microcosm as related to the future of the world. The Kingdom of God in him is already established. He has seen the sign, the cross in the heavens. By it he shall conquer.

Again. We have said that many things have passed away which we would have gladly kept; but when sin is expelled there is no reason why anything lovely left behind shall not remain. It is sin that spoils childhood. It is sin that breaks up the serenity of peace with Christ. It is sin that severs the sweet fellowship of kinsmen and neighbors, or puts artificial conventionalities in their place. It is sin that makes the national life empty and hollow. When this is removed, then the grace and gentleness of early fancy, the power and beauty of developed faculties, shall again be tasted and enjoyed. Delivered from sin, the repentant, forgiven, sanctified child of God will come into the beauty of holiness, and remember even the darkness of ignorance and evil only to intensify the light and joy of his conscious union with God, as the returned sailor, who walks the streets of his native city or rests in the embrace of his family, thinks of the bleak and wintry seas he has traveled only to enhance his present felicity; or the Alpine climber, when safely at home, tells of his perils and of his escapes. Our present experience is brightened by the darkened past, for on it are seen shining figures in robes of light, crowned with gold.

Lastly. This future perfection is the warrant of its finality and fixity. Only the incomplete can be improved. We cannot remake the sunshine, the atmosphere, the blue sky, or the sunset splendor, because they are perfect. But perfection of thought and character is not fully realized on earth. Approximations are made. Some laws we cannot touch, for they are enshrined in the veneration and regard of society. There are a few pictures that we cannot touch. They evoke admiring and affectionate homage, and a whole community would rush to save them from flame or violence. Some poems we will not willingly let die, and it is because they approach perfection. Absolute per-

fection is a warrant of permanency.

Here is the aim of life. Amid the fugitive and evanescent, we are cheered with the ever present thought of the abiding and permanent. With gratitude to Christ, and with joy of soul, we walk onward in hope towards that glory which the beloved disciple saw, a glory even now revealed to the expectant, enraptured saint. We can hardly tell whether it has its seat on earth or in the sky! Behold, the former things are passed away, and all things are become new.

THE CANAL CHRISTIAN.

BY REV. THOMAS KELLY [METHODIST], PHILADELPHIA.

Not far from land.—John xxi: 8.

MICHAEL ANGELO went into the studio of Raphael one day when the artist was not in. Raphael had been sketching some figures on the canvas. Angelo took the chalk and enlarged the outlines of the figures. He then wrote underneath the one word, *amplius*. It was the turning point in Raphael's career. It was just the suggestion he needed, for hitherto his finest productions had been too cramped and condensed.

We are all Raphaels in our tendency to cramp and minify matters when sketching our own spiritual outlines, and possible Christian attainments. O for an Angelo in every church, in every community, to enlarge our paltry sketches, and to write *amplius* under the meagre outlines of our spiritual achievements! The four monosyllables of my text indicate the spiritual whereabouts of the majority of Christians: "Not far from land." I shall divide professing Christians into three classes and speak of them under the figure or symbol of *navigation*. At present, I shall speak only of the first class, leaving the other two for separate outlines.

I. THE CANAL CHRISTIAN. "Not far from land."

It is not my intention to preach a sermon from this text. I simply take

it because it is suggestive, and points out a characteristic of all canal sailors, both temporal and spiritual. Wherever you find them, they are "*not far from land.*"

Look at the obtuse, sleepy barge-man on the canal, and then look at the sprightly, ambitious, experienced seaman who circumnavigates the globe, and see the vast difference there is between people who belong to the water. I need hardly say, that there is just as much difference, spiritually, between people who belong to our churches.

We live in an age in which canal business is at a discount, both temporally and spiritually. Ours is an age of railways and telegraphs: we travel by steam, and talk by lightning. People everywhere are in a hurry; and no person in a hurry to do anything, or go anywhere, would ever think of patronizing the canal. Our fine traveling facilities, and the rapidity with which all manner of freight and merchandise is dispatched by our railways, have greatly damaged the canal business of the country. And the equal, if not greater revolution in the moral world, through the more general diffusion of knowledge, and the exercise of common sense on the subject of religion, have seriously damaged the canal business in the religious world, as well.

Men do not tamely submit to human dictation and control, now as in the past. Less importance is attached to priestly intervention, and ecclesiastical authority, and much more stress is laid upon the teachings of the oracles of God. There is still, however, a large number of canal sailors, and also, I am sorry to say, of canal Christians, who appear to be quite at home in their tedious and monotonous vocation. Notice, briefly, some of their salient points of resemblance.

(1) *The canal Christian*, like the canal sailor, *never goes on a voyage of discovery, or sails in unexplored*

waters. He loves narrowness, and is so short of sea-room that he could scarcely turn round if he tried, and he does not feel like trying, for both in front and rear it is equally narrow and cheeless. He is strictly confined to channels marked out and made for him by others, and outside of whose shallow waters he has not the slightest ambition to go. Others have anticipated his coming and have marked out his course, and so he follows the beaten track.

2. *The canal Christian*, like the canal sailor, has but *little variety or change, either in scenery, service, or speed*. His course, though, as a general thing, tolerably straight, always keeps him close to the banks and bottom. Time does not expand or deepen him, but old age finds him as narrow and shallow as when he first began.

3. *The canal Christian*, like the canal sailor, carries neither chart nor compass, log nor lead. He sails only by sight, and is never in doubt as to his depth or whereabouts. He never ventures beyond the ordinances and "shibboleths" of his own church. He sails in the same narrow channel in which his fathers lived and died, and beyond that he is not disposed even to look or think. The genuine canal Christian, unless under the dominion of some secret sin, is generally as uncharitable as he is narrow, and as bigoted as he is shallow.

4. *The canal Christian*, like the canal sailor, sails *neither by wind nor steam*. He does not carry his own propelling power, nor can he utilize wind or tide; and so he makes little headway, only as he is taken in tow. His highest hopes and finest inspirations come from the tow-path. Hence he is never so happy as when he sees "the smiling meadows on either side of his narrow barge, and the old sacerdotal horse (frequently a mule) on the tow-path pulling him lazily along."

The canal Christian, however, is quite a harmless, respectable charac-

ter, compared with another class, which, I fear, is multiplying in our day. This class tends to the other extreme. The one is too *narrow*, the other is too *wide*. They greatly disrelish old-fashioned gospel truth, and strongly advocate liberty of thought and freedom of expression.

Their Christian career reminds one of some African rivers, such as the Nile and Congo. These rivers begin hopefully and well up in the mountains, and gather strength from the everlasting hills; but when they reach the plains they spread out and become so broad and shallow that *there is no river left*. "For want of depth they die," and *their death breeds an African "swamp."* "So instead of bringing life they bring disease;" instead of being sources of blessing and comfort they become sources of *malaria, pestilence and death*. The most fatal scourge in that doubly darkened country is the "African fever," which has its origin in the horrid "swamps" and jungles produced by these rivers.

Brethren, I need hardly apply the fearful but suggestive figure. Do you ask why it is that our social atmosphere is so heavy with the malaria of doubt and contempt for sacred things? And why people everywhere are smitten with the *chills and fever* of skepticism and unbelief? The cause of this deplorable state of things is to be found, I believe, not so much in the scientific trend recently given to theological thought, as from the inconsistency of church members, and especially from the fact that society is full of *unbelieving, wicked* men, who once were zealous for the truth and active in the cause of God. Many of these, like the African rivers, began hopefully, but imbibed liberal views of gospel truth, and, therefore, loose views of Christian conduct; and as they reached the sultry plains of doubt and temptation they became so *broad and shallow* that they soon *wound up in a "swamp."*

There is scarcely a community whose moral atmosphere is not poisoned by the presence of such persons. Persons who once were earnest believers and active workers in the church, but who now *ridicule* the whole thing as a *farce* or a *delusion*. No tongue can tell, no human mind can measure, the deadly influence of such men upon those around them. The hell awaiting such persons is fearful to contemplate.

While I have little sympathy with the narrow monotony of the carnal Christian, and would urge every man in it to quit the business, yet I would warn you against that liberty of thought that is too broad for any channel. Beware of the "broad, Catholic, charitable, anythingarian" spirit so popular just now. Its direct tendency is to turn everything sacred into myth and marsh and mire, and impregnate society with moral malaria and death. Spurgeon says: "I have lived in times in which I should have said '*Be liberal and shake off all narrowness.*' But now I am obliged to alter my tone and cry '*Be steadfast in the truth.*' The faith once delivered to the saints is all the more attractive to me because it is called *narrow*, for I am weary of that breadth which comes of *broken hedges*. There are fixed points of faith and definite certainties of creed, and woe to the man who *recklessly ignores them.*" Yes; we must believe something, and we must believe it on divine authority. In other words, we must have a divinely ordained channel, and keep in it, or there will soon be nothing left of us but a "SWAMP."

THE PREPARED WORM.

By HOWARD CROSBY, D.D. [PRESBYTERIAN], NEW YORK

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.—Jonah iv: 7.

JUST when Jonah had felt the delight of the shadowing foliage and

had begun to promise himself a most comfortable retreat against an Assyrian sun, the broad-leaved gourd withered. The morning had arrived and the heat was becoming more intense, when the glad shelter was removed, and the prophet's head was smitten with the scorching rays. "It is better for me to die than live," exclaimed the fainting Jonah. And what caused this calamity? A worm. And is that all? No! *God prepared the worm.* The worm was under orders from heaven, and while he, doubtless, ate into the gourd, with a good appetite, following the bent of his natural constitution, nevertheless he was acting in direct obedience to God. *God prepared the worm.* And yet in the sixth verse we read that God prepared the gourd. This is the record. "And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd." And then follows immediately: "But God prepared a worm, when the morning rose the next day, and he smote the gourd that it withered." Does God, then, build up in order to destroy? And does he give comfort to his creatures in order to torment them by its removal? So reasons the carnal heart, ready to complain, and looking on all God's conduct in its superficial aspect, its own selfish and sensuous advantage being the criterion of all its judgments. It is an easy counsel of Satan, when we are fainting by a withered gourd, "Curse God and die," the selfish soul is all ripe for such advice—desperation is more inviting than faith. And there are but few Jobs who can resist the appeal to discontent and anger, in the face of Satan and wife combined, for when the natural depravity of our own hearts is supported by the entreaties of our nearest and dearest friends, hell's heaviest engine is brought against us. "I do well to be angry, even unto death," is the usual style

in which we greet the afflictive providence of God. But a faith like Job's, that learns the lesson which the sorrow teaches, is rewarded, as was Job's, by the presence and communion of God, and by a satisfaction with His holy and righteous will.

Let us endeavor to understand, today, some of the facts connected with our afflictions, as disclosed by the Word of God, in order that we may be prepared to follow Job rather than Jonah.

1. In the first place, *God is the author of affliction.* "Affliction cometh not forth out of the dust, neither doth trouble spring out of the ground." God asserts most positively in His Word, that all the losses in the world are sent by Him. He calls them chastisements from His fatherly hand. "I make peace and create evil," saith the Lord. This is not evil in the sense of wickedness. God does *not* create wickedness—but it is evil in the sense of affliction and trouble, the opposite of *peace* in the contrasted clause, "I make peace and create evil." That is, God is the author equally of prosperity and adversity to His creatures. If it were not so, we should have to imagine certain powers in God's universe not subject to his Almighty control, which would be an absurdity. "Shall there be evil in a city and the Lord hath not done it?" It is in this sense of God's hand in adversity that the psalmist cries, "Thou, O God, hast proved us; thou hast tried us as silver is tried; thou broughtest us into the net, thou laidest affliction upon our loins;" and again, "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." God may send affliction by permitting Satan to afflict, but still God is the author of the affliction. He could prevent it, but He permits it. Indeed, it is, perhaps, true that all our losses and injuries in this world are Satan's inflictions, that this ever-active spirit of evil is constantly using the agencies of the natural world for our harm and de-

struction, and we are preserved simply by the interposing and restraining providence of God. When Satan wished to afflict Job, he sought and gained permission of the Lord. Job's calamities were clearly Satan's blows, and yet Job addresses God, "Why hast thou set me as a mark against thee, so that I am a burden to myself?" So, again, the diseased woman, who heard our Saviour's healing words on the Sabbath day and was cured, is described by the same Divine Physician (whose diagnosis cannot be questioned) as one whom Satan had bound for eighteen years. Under such examples, I cannot believe we err in attributing all our sicknesses and pains of body to the permitted agency of our arch-adversary. They are tokens of his power over our race, for he is the prince of this world, and it is only in God that we find protection from his cruel sceptre. God suffers us to feel his inflictions in order to remove our affections from the world and to place them more devotedly upon our Heavenly Father. God is thus most truly the author of affliction, whatever may be the agencies he uses in the course of his providence. But

2. *He uses the natural laws of the world as his agents* in afflicting. These laws may be thus used permissively by Satan in other ways than in sickness or not, but the text shows us clearly that God so uses them. "God prepared a worm." There is a world of instruction in that brief statement. It infinitely transcends the science of the naturalist. Bring the most learned explorers of nature together to this gourd of Jonah, and show them this little worm creeping toward the thick stalk. Let them see it move its many feet and flexible body till it reaches the goal of its instinct. Now it uses its gnawing jaws upon the woody fibre; deeper and deeper it pierces the stem; now it reaches the innermost pith, and again returns upon its course. The current of the

gourd's life is marred; the leaves droop, and its shelter is gone. Now, ye scientific men, what made that gourd wither? Hear them philosophize. Yon worm is a caterpillar, whose appropriate food is the *Ricinus communis*, this very gourd with its palmate leaves and red-tinted flower. The worm has merely followed the impulses of its nature in seeking that tree-like plant, and the equally natural result of its feeding upon the stalk has been the failure of the tree's nourishment, and with the failure the foliage has, of course, withered.

Well, is that all science can say? Yes, all. It is little more than that a horse is a horse. It explains nothing but the most proximate causes. It classifies facts, and then leaves us gaping into the abyss of causation as ignorant as ever. Four words from the Bible carry us back to the ultimate cause, the first mover in this gourd's withering. Science talks of laws, but these four words go behind all laws to the Maker of laws, to Him in whose hands are all things. "*God prepared a worm.*" What! says science; drag God in to explain everything? Nay, God drags all in to effect his plans. He has made all things, however great, however small, for Himself. And these things which you call laws are only the methods of his activity, and these methods he has formed for the very ends which he accomplishes by them. The worm which crawls to Jonah's gourd was created by God to destroy that plant, and the law of that worm's movement was ordained for that destruction, as well as for all else which it accomplishes. The mind is satisfied when it finds a mind, a purpose, a plan in every event which it observes, and the pious heart is rejoiced to know that it is a *Father's* mind and purpose and plan which directs every movement, even to the crawling of a worm. "God prepared a gourd—God prepared a worm"; no accident brought the

gourd there; no accident brought the worm there. God stood in a like relation to both. He sent the gourd, through nature, to comfort Jonah, He sent the worm, through nature, to trouble Jonah. Nature is a forlorn object to study unless we find it a mirror to reflect God. It is only as we see it, the result of His handiwork and His instrument in governing His creatures, that nature has a glory. Then it is ennobled; then it has a meaning that no mere naturalist can fathom, but which renders valuable the researches of science with its classifications.

3. *God is just in afflicting us.* If we look at God simply as the Maker and Owner of his creatures, we could easily deduce his right to afflict. "Is it not lawful for me to do what I will with mine own?" says the Creator; and he must be a daring soul who disputes the force of this question. "Shall the thing formed say to him that formed it, 'Why hast thou made me thus?'" But we are not left to this view of God's right to afflict. God has entered into covenant with us. He has said, "Do ye according to my commandments, and ye shall live." This was the purport of his very first communication to our race in Adam. It treated of obedience and reward, of disobedience and punishment. And what is the record of our race since? Have we obeyed or have we disobeyed? Is there the slightest claim in us for the reward? Is there *not* the most complete demand for the punishment? What sin in the whole catalogue of sin has been omitted by man? Enmity to man and God, pride, ingratitude and rebellion have marked the history of mankind. And are you and I exceptions? Look at our years of worldliness, years of sinful affections, years of opposition to the Word and Spirit, years of selfishness, and then let us confess our full participation in the general depravity. We are unclean in our natures and by practice, and so, under the covenant which our Maker

was pleased to form for us, we can only deserve punishment.

Do we then complain in affliction? Surely, if God would be just in casting us down to hell for our rebellion and disobedience, he is just in laying upon us our earthly afflictions. Shall the Jonah, who ran away from the Lord's commandment, and afterward flung his anger in the face of his God, shall such an one feel that God is unjust in preparing a worm to destroy his gourd? By what arithmetic is such a balance cast? It becomes us, rather, to take up the words of David and cry, "I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only have I sinned and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest."

4. *God afflicts us in His love.* With all Jonah's sins against God, it was not to *punish* him that God prepared a worm. God is long-suffering and withholds punishment in his desire that all men may come to repentance. If punishment were God's aim in affliction, our afflictions would be infinitely greater than they are, for punishment would be proportioned to desert, and our desert is eternal condemnation; God's aim in affliction is our restoration, our improvement. By it he shakes us off from our dependence upon a world which, however it might please us for the moment, would cheat us sadly in the end. By it he reminds us of Himself as our source of strength and happiness, and then brings us to the unfailling fountain of peace, which our earthly prosperity would hide from our eyes. By it He teaches us to aspire to higher spiritual attainment, to grow in grace, to cultivate a more heavenly disposition of mind and heart.

These are the uses of adversity. Christians who have come through scenes of trial, and whose thankful declaration is, "It was good for me to be afflicted," certify to these blessed

results. They tell us that they believe nothing else but the severe losses they sustained could have freed them from the fascinations of the world—nothing else could have made holy things so delightful to their soul. Now, such an experience is not the result of God's anger but of God's love. However harsh the voice of God may seem to us, it is yet a Father's voice, with a Father's heart behind it. It is, therefore, meant not to drive us away to seek a hiding corner, but to bring us directly to himself. The same love which sent the affliction will receive the afflicted. God prepares gourds, and God prepares worms; and he uses each to build up faith and holiness in the human heart. In earnest seeking after God, in complete consecration to His holy will and service, is to be found the surest avoidance of the worm. If we can learn our lesson without the worm, the worm will not be sent to gnaw our gourd to ruins. The nearer our life to Jesus the more free shall we be from the sting of affliction. Had Jonah been an obedient and submissive prophet his gourd would not have withered. But alas! Jonah and ourselves need correction to keep our faces heavenward. Forgetfulness and indulgence plant their weeds in our Lord's garden, and they must be rooted up by force. It is for our own good, and it is Infinite Love which decrees it.

Now note some inferences from the subject under consideration.

First. If God afflicts, how foolish it is to go to the world for relief? Is the world greater than God? We may be sure that any comfort the world can give, as against God's affliction, must be dangerous. It is a contest with God, which God may allow to be successful, but only for the greater condemnation thereafter. The world's relief is not a cure but an opiate. It stupefies, but does not give health and strength. The world's relief is a temporary application—a lull before a fiercer storm.

The world's relief is a determination not to heed the lesson God sends us; it is the invention of frivolity, and not the device of wisdom. *More slumber, more pleasure, and more worldly care* are three favorite medicaments the world uses in these cases—anodynes which only weaken the system and prepare it for more fearful suffering. God wishes to awaken the mind by affliction, and man immediately prescribes a narcotic. The Great Physician brings the affliction for our good; we turn to quackery to destroy the effects of the divine medicine. Ah! the day is coming when God shall appear as no longer our Saviour but our Judge, if this be our treatment of his love. "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind."

Secondly. If God prepares worms, then worms at once form an interesting study for us. We cannot see a caterpillar upon the leaf, but we know God has a mission for that worm. He is an ambassador of the Most High on his way to perform his Master's will. The headache, which unfits us for our ordinary occupation, is more than a headache. It is the voice of our God. Let us listen to the next headache and hear what God would have us learn. Every bird and beast, every rain-drop and sunbeam, every breath of wind, and every event, however small, are the writings of a heavenly scribe. Let us study God's providence. It is all a message of love to us. We shall find out infinitely more in this study than in deciphering the hieroglyphics of Egypt. We shall find correction, expostulation, comfort, encouragement and instruction; and the more we look, the more we shall see. We shall become adepts in the high art

of interpreting the acts of God toward us, and in this, as in prayer, hold constant communion with our Divine Redeemer.

Thirdly. When our gourds wither it is proof that God is near. We should be ready to say with Jacob, "Surely the Lord is in this place." Prayer and humiliation are now our appropriate exercises. God has put forth His hand to summon us to these duties. Our *gourd* is gone, but our *God* is not gone. He can protect far better than a gourd. He will more than make up all our losses. Let us go to Him, and our dark night will make the day-dawn more brilliant. My dying fellow-sinner, do not, I beseech you, grow angry under God's severe dispensations. You do *not* well to be angry. God is near you with a blessing in his hand for you. He has a lesson for you to learn which will make you wise unto salvation. Say, *will* you learn it? If not, God is near you to condemn you. Oh! dread the alternative, and be wise to say in your heart, "Blessed be my God and Father, who prepared the worm to destroy my broad-leaved gourd!"

THE EMPTY HOUSE.

BY HENRY J. VAN DYKE, JR., D.D.
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When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.—Matt. xii: 43-45.

THIS parable is easily misrepresented. At the first reading one may suppose that it is the man who wandered restlessly in the desert. He knows not what to do. He misses his familiar, and the evil suggestions that come from him, but he finds no rest in solitude. The parable, however, is not framed on this line. It is

not the man but the evil spirit who roams abroad, his occupation gone. He loves to wander, and yet he desires a local habitation where he may tyrannize at will. He seeks the arid, sterile solitudes of the desert, where he may tarry, yet prefers a desert and desolation of his own making. A light as lurid as Dante's *Inferno* invests the picture. "I will go back to *my* house." He purposes to make it more filthy than ever, to strip it of every relic of innocence and make more desolate than before. Wonderfully fair and costly was that dwelling at first; beautiful, splendid, strong; the building of God, and He the intended guest. But how solitary now! The place is empty, the rubbish is swept out, the walls painted and decorated. There is no guest. The latch-key hangs by the door. We see the return of the evil spirit with seven companions. He seems to say to them, "Walk in, gentlemen, all mine is yours; the house is now unoccupied, but soon you will be entirely at home." They take up their abode in the man, and his last state is even worse than his first.

The meaning of this wonderful parable is clear. No man is unoccupied. We all have a tenant. There is need of positive religion to fill and bless our lives. The Bible speaks of man as a building. Luke uses this figure when he speaks of the strong man who kept his goods in peace. Satan is said to have entered into Judas, as a man takes possession of a house which he has hired. The apostle says that we are a temple of the Holy Ghost. We are not, indeed, passive and helpless, for we can make or mar our life and frustrate the grace of God. Yet we know that each of us has a masterful spirit within to which our desires and impulses habitually respond. It may be a good or an evil spirit by which we are led. The relations are subtle, but the fact is indisputable. We cannot deny the resemblance between this dominating spirit and ourselves.

There are no colorless hearts. We are all growing in likeness to the indwelling spirit. This is a profound query. It is not "who made us, or whither are we going?" but "who now dwells in our hearts?"

Behind our desires and resolves there is a hidden shrine. *Who is there?* The characteristic of true religion is the indwelling of God in the heart. We may borrow virtues as we can clothing, but we cannot possess them till God dwells in us. Furthermore, note that the results and processes of religion are positive. Faith is affirmative. You may burn up errors, sweep out superstitions, and then teach a creed, but not till the man is born again does a man truly live. There must be an interior power implanted: then is he truly alive. Look, therefore, for God, not for faith. Call to Him "My Father!" and where He is, faith must dwell. So, too, with worship. You may seize lance and battle-ax and fight falsehood, overthrow idols, and cast down error; teach man beautiful hymns and solemn prayers; you may make his forms worshipful, and full of outward grace, and still have his crushed soul unrelieved. God himself must enter his being as the hidden hillside springs fill the fountain that feeds the streams. Ritualism is but an outward, dead thing; ritual, a living flower blooming from an interior life, a garment of praise clothing the spirit of holiness. How do you teach your children to pray? Do your acts and examples speak persuasively as well as your words? Recall the loving testimony of the converted Augustine, after years of sin led to the Saviour by the prayers and example of the Numidian mother, of whom he writes, "Her words, O Lord, were thine, though then I knew it not."

Again, apply this reasoning to conduct. There is much of merely negative morality. It is the renunciation of sins, the denying of self, the effort of eradication and the ceaseless vigil

of conscience over mutinous desires. The morality of the Hebrews was largely of this restrictive character. Pharasaic zeal emphasized abstinence from this and the other thing. This was their righteousness. They measured a man by what he was not. "I thank Thee that I am not like this man," was their language. "Hold in," seemed to be their motto. There is much of this leaven in our thinking to-day. Sometimes the heart, stifled under this coercive restraint, like a lake or dam, bursts forth in desolating might, spreading ruin all around. Christ shows us a more excellent way. He teaches the spirit rather than the letter, as in His precepts about the Sabbath. He drives out darkness by introducing light. "He went about *doing* good." The old law was "Thou shalt *not*," but He fulfilled it, filled it full by saying "Thou *shalt* love," etc. It was affirmative and positive; it enthroned love within, a power that led man out of self, leaping into a fuller life, as the brilliant insect leaps from the imprisoning shell. This experience is a march of triumph, a casting off of fetters, a coronation of the soul! This is the finding out of one's true mission and destiny, something worth living for. The soul says to God, "My Father, this house is thine and all within it, thine forever. Teach me to live and serve Thee." Restraints there are, but they are restraints of love. Love does more than law. It transforms character. That is the all-important product of the tutelage of time—character.

Do we not have here a hint as to the mission of the church? It is a poor, cold, dry religion that merely sweeps out the house and leaves it unoccupied. A true, warm religion fills and beautifies it. The church is not to merely raise barriers, it is not to wrangle about theories and speculations, but wakes up in the soul and life new springs of holy impulse to cultivate that which fills the heart to the brim with the pure and the good.

Let us trust and love. Let us not doubt. Let not the heart remain empty. It need not be, for the Holy Spirit knocks at the door and woos us. Give LOVE the key. Let Christ take and rule the house, dwelling in the heart, "for he that dwelleth in love dwelleth in God and GOD IN HIM."

THE CHRISTIAN'S INHERITANCE.

BY THOMAS RAMBANT, D.D. [BAPTIST], BROOKLYN, N. Y.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. i: 12.

IN the Greek games the competitors were incited to effort by an exhibition of the crown of victory. Christians may well keep in thought and vision the glory which awaits them. It is our duty to contemplate heaven, not only through the imagination, but practically to study its characteristics and adapt our tastes to that celestial life.

1. This is an inheritance. If I am born again, adopted into the Kingdom of God, this inheritance, heaven, inheres in my very nature and relations to God as his child. I have not learned it, but it is mine in the very constitution of the government of God. As Jesus says at last, "Inherit the Kingdom prepared for you from the foundation of the world." The stability of the divine government is the guarantee of our possession of this inheritance. Not by our merits or our purpose, for we are weak, unworthy, variable; but by the eternal grace of God the inheritance of the saints in light is ours.

2. It is held by saints. The Romish saint is recognized by bishop, pope and council. That is not the sort of saint spoken of here. In common speech we understand a saint to be one who is "saintly," who is pre-eminently pure and good and generous; but the Bible uses the word to designate all who are born of God and follow Christ Jesus in sincerity

and truth. A saint is such because he is "a new creature in Christ Jesus"; not because of his own goodness, but because he is the workmanship of the Holy Spirit. He may be a beggar or some bedridden cripple, slow to claim sainthood, but he is a saint still.

3. "Saints in light." Light is a symbol of purity. Such are the saints in their high ideal, and in their strong desires after holiness. It is a symbol of knowledge. The enlightened soul knows God, and this is eternal life. Peace and joy are also his.

4. For this inheritance we are "made meet." President Edwards has somewhere shown how unfit the sinner is for heaven by pointing out the tiresomeness to such a man of Sabbath hours and Sabbath worship here below. What could he do above? How wretched a clown would be, compelled to hear continually the speech of scholars, or one in filth and rags to stay in the parlors of opulence and fashion. Each would seek his own company. But God makes us meet for the inheritance above in mind and heart; in desire, expectation and plan. Thus we become partakers of the divine nature, filled with the fullness of God.

Finally, if we expect to praise Him forever, let us now be "giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." Let us increase in "the knowledge of God, strengthened with all power, according to the might of his glory, unto all patience and long suffering with joy."

If any one of you be not ready, harden not your heart against this grace, resist not His Spirit, but this moment, just where you sit, yield heartily to Him, accept the Lord Jesus Christ, and become with us a partaker of this inheritance of grace and glory eternal.

GOD'S NEARNESS TO US.

BY REV. C. H. SPURGEON, LONDON, ENGLAND.

Though he be not far from every one of us.—Acts xvii: 27.

WHEN man disobeyed his God he died spiritually, and that death consisted in the separation of his soul from God. From that moment man began to think that God was far away, and this has since been his religion in all ages. Either he has said "There is no God," or he has believed the visible creation to be God, which is much the same as having no God; or else he has thought God to be some far-away, mysterious Being, who takes no note of man. Even after obtaining a better conception of God, he has thought him hard to find and hard to be entreated of. Because his own heart is far from God he imagines that God's heart is far from him. But it is not so. The living God is not far from any one of us; for "In him we live, and move, and have our being."

The nearness of God to man is a teaching of revelation. Look back to the record of the Garden of Eden, and see an early evidence there of God's nearness to man. Adam, having transgressed, hid himself among the trees of the garden; but in his hiding-place God sought him, and the voice of the Lord God was heard, walking among the trees of the garden, and saying, "Adam, where art thou? All through history God has been familiar with man. He has spoken to him in divers ways, but principally through chosen men. One after another he has raised up prophets, and by their warning voices he has pleaded with men, and invited them to seek his face. His own voice might have caused dismay and distance, and so he has used human voices that he might come nearer to the heart. All the history of the chosen nation, as we read it in the Old Testament, reveals the nearness of Jehovah; whatever we read upon the page we know that within, above,

or behind it, the Lord is near, even when he appears to have hidden himself. In these latter days the Lord has come nearer to us still, for he has spoken to us by his Son. The Son of God became the Friend of sinners: could he come nearer than that? The Word was made flesh, and dwelt among men, and men beheld his glory. Bone of our bone, and flesh of our flesh, is the Christ, and yet he is very God of very God. In him God is next of kin to man, and manhood is brought near to the eternal throne. Jesus Christ is God and man in one person, and thus the closest union is formed between God and man. Verily, verily, the Lord God is not far from each one of us in his own dear Son.

I. To those WHO ARE FEELING AFTER GOD I speak in deep earnestness. Like blind men you grope for the wall. Rejoice, for he is not far from you.

1. What then? How impious is sin seen in this light!

2. How profane is indifference!

3. If so near you cannot deceive Him.

4. How vain is all hope of escape from God!

5. How hopeful is our seeking of Him!

6. How perceptible must repentance be!

7. How readily he can reveal Himself to us!

II. Let me speak to THOSE WHO HAVE FOUND THE LORD.

1. Note how strictly God observes us.

2. How readily he hears our prayers!

3. How simple is communion with the Lord when we know that He is near us!

4. If He is so near, how securely are we defended!

5. How speedily He can renew our graces!

6. If he is so near us there is no reason why we should not speedily enjoy a manifestation of His glory.

This presence of God which cheers in life also sustains in death. He is not far from any one of us when all the world flies far away.

SACRAMENTAL SERVICE.

With desire have I desired to eat this passover with you before I suffer.

For I will not eat any more thereof until it be fulfilled in the kingdom of God.—Luke xxii: 15, 16.

“WITH desire have I desired:” an intensive expression (Epithumia).

Our Lord’s deep interest in every passover season (John ii: 13; John v: 1; John vi: 4). As a patriot in recalling a nation’s independence; as a pious man in recognizing God’s hand in public events; as a prophet, knowing the messianic meaning of the rite; as Himself to be the great Passover sacrifice. His interest in “*this Passover*” as the hour of fulfillment.

That interest chiefly because of His love for men on whose behalf He was to be “The Pa-ssover.”

I. How intense His love for us must have been in that His desire was not extinguished by the knowledge that it was to be his death feast! (“Before I suffer.”) As the ox is garlanded by the priest before sacrifice to express people’s joy on the benefits to be derived from the victim’s death, so Christ garlanded Himself with joy that He was about to redeem His people.

II. How close His fellowship with men, as shown in that He desired to spend such an hour in their company. (“*With you before I suffer.*”) Anticipating great trial, one wants to be undiverted by the presence of any but the most intimate and loved. A friend, told that he could not live until the morning, said to all present, “Please retire that I may think,” and only retained the hand of his wife until life ebbed out. How endeared the fellowship that wanted the disciples to be with Him on that tremendous night!

III. How eager the Master was to

make the disciples realize the nearness of the heavenly blessing He would purchase for them, and to give them a pledge of it for their assurance. ("For I will not eat any more thereof until it be fulfilled in the kingdom of God.")

The Lord's Supper, then instituted, is thus designed to be

- (1) An evidence of Christ's undying love.
- (2) An assurance of His intimate fellowship.
- (3) A confirmation of His promise of the everlasting blessedness.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. How God Reveals Himself. "Lo, these are but the outskirts of his ways; how small a whisper do we hear of him; but the thunder of his power, who can understand it?" (R. V.)—Job xxvi:14. Prof. E. Y. Hinke, of Andover Seminary, in Brooklyn, N. Y.
2. The Effect of Gentleness. "Thy gentleness hath made me great."—Ps. xviii:35. George E. Reed, D.D., of New Haven, Conn., in Brooklyn, N. Y.
3. An Old Picture of Modern Life. "Also thou son of man, the children of the people still are talking against thee. . . . And they hear thy words but they will not do them; for with their mouth they show much love, but their heart goeth after much covetousness. . . . And when this cometh to pass then shall they know that a prophet hath been among them."—Eze. xxxiii:33. Rev. G. D. Gotwald, Salina, Kan.
4. Our Summer and Winter Houses. "And I will smite the winter house with the summer house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord."—Amos iii:15. S. Domer, D.D., Washington, D. C.
5. The Supremacy of Faith. "According to your faith be it unto you."—Matt. ix:29. Rev. W. A. Layton, New York.
6. The Personality of the Devil. "When the unclean spirit is gone out of a man," etc.—Luke xi:24-26. Rev. S. D. Lancy Townsend, New York.
7. The Evils of Avarice. Parable of the rich man and Lazarus.—Luke xvi:19-31. [A rebuke to the avarice of the Pharisees.] Charles H. Hall, D.D., Brooklyn, N. Y.
8. The Time of Visitation. "Because thou knewest not the time of thy visitation."—Luke xix:44. Canon Liddon, D.D., London, Eng.
9. "In the Garden." "And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? could'st thou not watch one hour," etc.—Mark xiv:37-41. Samuel D. Thomas, D.D., Norfolk, Eng.
10. Revolution, not Evolution, needed. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii:6. T. W. Chambers, D.D., New York.
11. Loving Persuasion. "Persuading them concerning Jesus."—Acts xviii:23. Rev. C. H. Spurgeon, London, England.
12. Identity and Variety. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory."—1 Cor. xv:41. Phillips Brooks, D.D., Boston.
13. The Power of Christian Song. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. v:19. George E. Reed, D.D., New Haven, Conn.
14. Growth in the Knowledge of our Lord Jesus Christ. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. iii:18. J. H. Vincent, D.D., Chautauqua, N. Y.
15. The Touchstone of Character. ". . . that ye may know that ye have eternal life, and that ye may believe on the name of the son of God."—1 John v:13. A. T. Pierson, D.D., Philadelphia.
16. What John Saw and Heard. "And I John saw these things and heard them."—Rev. xxii:8. R. S. Storrs, D.D., Brooklyn, N. Y.

SUGGESTIVE THEMES.

1. The Best Politician is a Just Ruler. ("He that ruleth over men must be just, ruling in the fear of God."—2 Sam. xxiii:3.)
2. The Philosophy of Skepticism. ("What is the Almighty, that we should serve him? And what profit should we have if we pray unto him?"—Job xxi:15.)
3. The Individuality of God's Thoughts. ("The Lord thinketh upon me."—Ps. xl:17.)
4. Hurrying God. ("Make haste unto me, O God; thou art my help and my deliverer; O Lord, make no tarrying."—Ps. lxx:5.)
5. The Cumulative Power of a Christian Life. ("The path of the just is as the shining light, that shineth more and more, unto the perfect day."—Prov. iv:18.)
6. The Blunders of Unbelief. ("The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem."—Lam. iv:12.)
7. The Ministry of the Hand. ("Jesus took him by the hand, and lifted him up."—Mark ix:27.)
8. The Doctrine Discovered in the Doing. ("If any man will do his will, he shall know of the doctrine."—John vii:17.)
9. The New Theology. ("A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."—John xiii:34.)
10. The Changefulness of Human Opinion. ("Howbeit, they looked when he should have swollen, or fallen down dead, suddenly; but, after they had looked, a great while, and saw no harm come to him, they changed their minds, and said that he was a god."—Acts xxviii:6.)

11. The United Labor Party. ("We are laborers together, with God."—1 Cor. iii: 9.)
12. God's Tilled Land. ("Ye are God's husbandry: [tilled land, *margin*, R. V.]—1 Cor. iii: 9.)
13. The Expansiveness of Christianity. ("A little leaven leaveneth the whole lump."—Gal. v: 9.)
14. The Noblest Ambition. ("I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii: 14.)
15. A Progressive Theology. ("Therefore, leaving the principles of the doctrine of Christ, let us go on, unto perfection."—Heb. vi: 1.)
16. Conservative Progression. ("Whosoever goeth onward [taketh the lead, *margin*], and abideth not in the teaching of Christ, hath not God."—2 John 9. R.V.)
17. The Universal Panacea. ("The leaves of the tree were for the healing of the nations."—Rev. xxii: 2.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

OCT. 5.—THE BLOOD OF THE COVENANT.—Exodus xxiv: 6-8.

It is not my purpose to go into the literature of this subject, which is extensive and instructive. "The Blood Covenant," by Trumbull, is an admirable work to consult. All I propose are a few practical remarks appropriate to the prayer-meeting.

I. The SACREDNESS OF BLOOD is conspicuously taught in the Scriptures, both in the Old and the New Testaments.

1. In the entire system of blood sacrifices. 2. In its use in the covenant making. Blood was used in the passover. Blood was shed in the rite of circumcision. Abraham made a covenant of blood friendship with Jehovah. Blood was insisted on in the Noachic covenant. The Mosaic ritual was a blood covenant of extensive and wondrous significance. Before Sinai this covenant was entered into with great solemnity. (Read Exodus xxiv: 3-8.) Moses told the people all the words of the covenant, and the people with one voice assented. Then he built an altar, and "sacrificed peace-offerings unto the Lord." And Moses took half of the blood and sprinkled it on the altar, the other half on the people (in Hebrews we read that he also sprinkled it on the book of the covenant), and said: "Behold the blood of the covenant which the Lord hath made with you," etc.

II. The CHRISTIAN COVENANT is also a covenant of blood.

And the blood which sanctifies and

seals the covenant which God enters into with believers under the Gospel—the blood which atones for sin, and reconciles to God, and brings in everlasting righteousness—is the blood of the Eternal Son of God, shed on Calvary as a propitiatory sacrifice. This precious blood is sprinkled on the high altar of Heaven, and sprinkled on all the people who approach it with penitence and faith. Of the blood poured out on Calvary Jesus said: "This is my blood of the [new] covenant, which is shed for many." And to show the vital sacramental union secured between himself and his true disciples, by virtue of his sacrifice, he said: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life."

III. The COVENANT WHICH CHRIST HAS INSTITUTED WITH HIS PEOPLE is the most sacred covenant which God ever made with man. It cost the life of His only begotten Son. It is signed and sealed with his heart's blood. It is as sacred, as strong, as obligatory, as Divine love and mercy and perfection can make it. To break that covenant were ingratitude and sinfulness unparalleled. That covenant every one solemnly enters into when he joins the church and professes Christ before the world and heaven.

IV. The LORD'S SUPPER is a memorial and a solemn public ratification of this divine blood-covenant. It brings vividly to view the tender

and tremendous scenes of Gethsemane and Calvary. It sprinkles us afresh with the blood of the great atonement. It demands a renewal of our consecration vows—our public pledges to God and his church—to be faithful to the memory, the cause and the honor of our once crucified but now risen and exalted Saviour and King.

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OCT. 12.—BREAD CAST UPON THE WATERS.—Ecl. xi:1.

The figure here used is as beautiful as it is striking. There is no rain-fall in Egypt; the land is dependent for its fertility on the annual overflow of the Nile. Rice is the staple of food, and this is sown literally upon "the waters," either from boats or by wading in. When the swollen waters subside the seed takes root, and, the soil enriched by the alluvial deposits, it springs up and yields a rich harvest.

I. CONSIDER THE SOWING. "Cast thy bread upon the waters."

It was an act of *faith* on the part of the Egyptian sower. On any other principle it was a waste of seed and effort.

1. So every act of service we do for Christ is an act of *faith*. It is throwing seed into the river, relying on God's promise.

2. It is *co-operating* with God; (*a*) in his Word; (*b*) by his Holy Spirit; (*c*) in his Providence. To have sown at any *other time* than at the annual overflow, would have been fruitless. "He that winneth souls is wise," and the spiritual husbandman will be careful to "observe the times and the seasons," and work in harmony with the laws of nature and providence and grace.

II. THE REWARD IS IN THE LINE OF THE SERVICE. Sowing and reaping go together.

If we fail to sow, and sow in favoring conditions, we shall not gather; and if we sow sparingly we shall reap also sparingly.

III. THE OUTCOME, THE REWARD, IS

SURE—surer even than the laws of nature.

So sure as the Nile, year after year, will rise and overflow its banks at the appointed time; so sure as the rice cast upon the bosom of the turbid waters will seek the bottom and there vegetate and ripen its grain in the sunshine—so sure will bread cast upon the spiritual waters, in faith and in conjunction with the Spirit and providence of God, be found "after many days." Weeks, months, years, may intervene between the sowing and the reaping—between the act of faith and the divine fulfillment; but there will be no failure! "Thou *shalt* find it." The word of God has spoken it. The Nile may dry up, and the earth refuse her increase, but the word of God shall stand!

IV. AFTER MANY DAYS.

The Nile is months in rising to its full flow, and then slowly recedes; so that it is "many days" before there is the least show. And so with the farmer in our day. And it is the same in spiritual things. Long and anxious years often intervene between seed-sowing on the waters of travail and the ripened harvest. Waiting "many days" is God's mode of disciplining faith. Often, it is not till faith is ready to fail, that God reveals himself and permits his servants to press the golden sheaves to their bosoms and rejoice.

The literature of the church is full of illustrations of this subject. A mother's prayers for a prodigal son have finally prevailed after long years of tears and pleadings, as in the case of John Newton. He confessed that in his awful career of wickedness, nothing but his mother's tears and prayers held him back from final ruin. "After many days" the Divine promise was verified; and what a harvest has all Christendom gathered from the "Olney Hymns," and from the life and sermons of John Newton!

A poor woman a while since lost her only daughter in the whirlpool

depths of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo and, telling him the story, asked if he could help to find the lost one. The doctor said, "Yes, I can; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me." The doctor sent the photographs to the gin-places, music-halls, and other places which wretched outcasts are in the habit of frequenting, and had them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's carte. Struck with astonishment, she looked closely at it, and saw the invitation written beneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms, just as she was. "After many days" the lost was found, the dead made alive.

The writer vouches for the following: A daughter, on her death bed, having exhausted every means to win her ungodly father to Christ, with painful effort wrote him a long, faithful letter of entreaty. That letter was received by him in due course of mail, glanced at and put away. Years rolled by; he sickened and wasted away, but would hear nothing of God or death. In glancing over his papers one day to make a final disposition of them, his eye fell on this letter. For the first time he read the dying words of his favorite child, long since dead and well nigh forgotten. A voice as from the grave pierced his stony heart. Those gentle, loving pleadings he could not now resist, for the Spirit of God gave them effect. He fell upon his knees in the quiet of his chamber and for the first time in his life prayed. He lived long enough to give evidence that the handful of seed which the hand of filial love had gently sown long

years before in that letter, which she had wet with her last tears, and consecrated by her last prayers, had now taken root in her aged father's soul, and had sprung up and ripened after she had gone. "After many days" the bread cast upon the waters had returned, a fruitful, glad harvest.

OCT. 19.—CAUSE FOR SPIRITUAL REJOICING.—Rom. xiii:11.

The one reason here urged for spiritual activity and rejoicing, is the near approach of eternity, the speedy coming of the day of complete redemption to the believer. Under the image of "night," the apostle represents the state of partial enlightenment and sanctification, and consequent fear and conflict with evil. But the "day," he says, is near: "The night is far spent, the day is at hand." He speaks like one who has traveled long in the darkness of sin and fear and misery, and who sees at length the morning breaking. "Now," he exclaims, in a transport of joy, "now is our salvation nearer than when we believed" — nearer as to time and space than when we first believed — nearer as it respects completion and reward than when we first entered upon it. Both time and the Spirit's work have brought the great consummation nearer; — indeed, he regards himself and fellow-believers as standing on the very threshold of the heavenly kingdom. And surely such a fact might well fill them with rejoicing, and spur them on to redoubled efforts to make their calling and election sure.

The same is true of every true believer.

I. HIS SALVATION IS NIGH.

(1) *Actually* nigh. "The night is far spent." Life here is short at best — death is nigh, heaven but a little way off.

(2) *Relatively* nigh, (a) "nearer than when we believed," (b) nearer at the close of each year, each day. Every moment rolls on the gladsome time!

(3) Nearer as to the preparation for

it. "Salvation" is a life, a work, a growth, a consummation, a progress from first principles to complete and glorious development and crowning. The Christian is put to school at conversion, and year by year he grows in grace and love and holiness, till his graduation day. His path is as "the shining light that shineth more and more unto the perfect day."

II. WHAT FOLLOWS ?

1. "The night is far spent": (a) The night of spiritual conflict. (b) The night of mystery—seeing things as through a glass darkly—will soon see as we are seen, and know as we are known. (c) The night of sin and suffering. The day that is coming will bring absolute deliverance from evil in every form.

2. "The day is at hand." Not only will the darkness be gone forever, but the day of perfect and eternal sunlight will have come. Not only will there be a deliverance, but a crowning. The salvation will be a salvation from death to life; from sin to holiness; from shame to glory, divine and everlasting.

And this salvation is *nearer* the Christian's grasp to-day than when he first believed. Revolving suns bring it continually nearer. Great promises have already been realized; great victories won; many a rough place passed over and many a weary footstep measured off; many a Sabbath day's journey made; and already the "delectable hills" are in sight; angels are bending over the battlements of heaven to welcome the approaching pilgrim; and soon the conflict will cease, and glory immortal—so long contemplated by faith and longed for—will be a blessed realization.

So near to heaven !

So soon to be done with earth and sin and evil and conflict !

So soon to stand with the ransomed on the heights of glory and shout, "Thanks be to God, who hath given us the victory through our Lord Jesus Christ !"

OCT. 26.—ROBBING GOD.—Malachi iii: 8.

Robbery is viewed and treated as a crime by all civilized people. The man who steals another's property, or robs him of his good name by lying, or takes from him by treachery any valued right, or withholds services justly his due, is held to be guilty and is punished by the laws. It is an offense against person, or property, or both, that man and society will not excuse.

How infinitely more heinous the offense when *God* is the person robbed! The Scripture puts the matter *interrogatively*, as if the offense were too monstrous to be believed: "*Will a man rob God?*" But the response comes back quick, sharp, decisive: "Yet ye *have* robbed me. . . . Ye are cursed with a curse; for ye have robbed me, even this whole nation."

II. HOW MEN ROB GOD.

1. By refusing Him their supreme *allegiance*. He is the Supreme Ruler of the universe, and every heart and life, in heaven and on earth, owe him absolute and universal recognition and submission. This is treason against His sovereignty.

2. By refusing Him their *affections*. "My Son, give me thine *heart*." The claim is a natural one, and is enforced by a world of motive: *not* to love God is an unnatural and awful sin against His Fatherhood.

3. By withholding their *gratitude*. God is our Creator, Benefactor and Redeemer; we owe him everything; and not to thank him and make life a ceaseless offering of gratitude, is to grieve and wrong him to the utmost, and do all in our power to rob him of his revenue of glory.

4. By withholding their *service*. God is entitled to it, and he demands it, and he will not excuse the withholding of it. No earthly father has so clear a right to the love and service of his child, as God has to the supreme love and service of every soul of man. And to refuse it is an insult,

an outrage, an infinite wrong to the ever-blessed God.

5. By withholding their *substance*. We are simply "stewards." It is our Lord's money we are spending and trading with, and if we do not regard his glory, his claim, in our use and disposition of it, we not only rob him of his dues, but we pervert his generosity and gifts to his dishonor and injury in the eyes of men.

6. By failing to give Him the *praise and worship* due Him as God over all blessed forever. This was the species of robbery for which God so terribly arraigned his people in Malachi's day. "Ye say wherein have

ye robbed me? In tithes and offerings." "Ye are cursed with a curse," for this heinous offense. They robbed his holy temple of the required tithes and offerings, till there was "no meat in his house," and the sacrifices were omitted.

And such robberies as these I have specified, are every day practiced upon the great, loving, patient God, by his creatures, too often by his children.

Let the one lesson from this theme be one of great searching of heart on the part of every reader to ascertain if, in any one, or in all of these particulars, he is robbing God,

HOMILETICS.

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

What is the law of Truth in its relativity to the human mind, that the preacher should understand in order to preach successfully for the conversion and spiritual upbuilding of men?

IN the article of last month I treated of the law of relativity in regard to the knowledge of divine truth as being dependent upon the state of the heart in its willingness to do the will of God, and going beyond the bounds of rationalistic proof, which is of the utmost importance for the preacher to understand. Now, we might, by parity of reasoning, affirm that he who, on the contrary, scornfully or carelessly reverses the process, and strives to comprehend before he obeys, to know the truth before he does the will—in this way, too, one can never come to the knowledge of divine things, for he who is seeking God, never having said, "Lord, teach me," is cutting and wounding himself with the mysteries of God, not having obeyed those plain requirements of His will which he can by his moral instinct comprehend. Religious truth being thus full of the instant, intimate and vital claims of God upon us; being full of the heart and spirit of God; being addressed not only to the intellectual, but above

all and supremely to the moral nature, and being affiliated with our personal responsibility, then our deepest spiritual being and affection, our own hearty obedience of the truth becomes the only way to know it—the way to that real knowledge of truth which vivifies and saves the soul, "whom to know is life eternal." The preacher should bring home the question to his hearers: "Are you willing to begin the service of God?" This question settled leads to all other things in knowledge and faith. It is to be reasonably presumed that in ordinary congregations there are some persons who, if not converted men, are not without thought upon their religious responsibility, and who, at some time in their lives, have made an effort, perhaps a strong effort, to obtain the true knowledge of God and that peace which flows from the assurance of His love. The lonely room has hid these struggles. The silent heart has been tossed with them as with waves of the sea. The hour of affliction and heavy disappointment has emphasized them with terrible power. In the necessities of the mind that penetrate to the reason of things, those "thoughts that wander through

eternity" have been aroused. What is life? What is the end of this restless existence? The pessimistic cry of the uselessness of all, the "eternal misery of life," will not answer these questions. As the consciousness of wrong-doing, of sin, has mingled with such reflections like a cloud that rolls menacingly over the clear sky of contemplation, shutting out the light, the mind has lost itself in thinking, in interminable questions, and has come back from such search unsatisfied, despairing of light, without peace or even hope, and getting no nearer to God and the rest of His love. Thought, every good preacher and pastor knows, is among the first signs of an awakened condition of the mind at last drawn to give an attention to spiritual realities, and which would be sheer fanaticism to overlook, as if we could leave out the intellectual nature in this universal awakening of being, such as a true, religious conversion is; yet it is not, after all, by the way of the intellect that one comes into the peace of a child who finds rest on the bosom of its Heavenly Father. It is only by the way of love and obedience; for in matters that pertain to the spiritual kingdom the heart goes before the head, and love outstrips the swift reason. In God's dealings with human minds this truth has been illustrated. The patriarch Job recognized the same law when he humbled himself before Him who searches the reins and heart. David, by awful humiliations and chastisements, was brought to sing: "Show me Thy ways, O Lord, teach me thy paths. Lead me in the truth and teach me—the meek will He guide in judgment, and the meek will He teach his way." The disciple who, by loving, had learned to know the divinity of Christ and truth as it is in Jesus, wrote: "Every one that loveth is born of God and knoweth God." The Lord said in the Sermon on the Mount, in which the kingdom of God in its majestic breadth and beauty is unrolled before

us: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And He said in another place: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

A German author, poetically but no less truly, writes of this process of moral life through that humility which fits the mind for the reception of divine truth: "It is a fruit which is found in the field of spiritual poverty—a flower that grows from the ashes of self-love;" for, when a man acknowledges his want, comes to the death of self, and at the same time feels and acknowledges the all-gracious, all-completing, all-satisfying love of God, then his heart is teachable, is softened to receive the seed of eternal life. How else could he receive it? How else could rich and poor, high and low, receive the gospel? In what other way could there be hope for all sorts of men in every state of life and intelligence—for those who have no intellectual training—to be brought to the saving knowledge of the truth? Could they come by the way of reasoning? This, after all, partakes of the pride of the intellect. Yet, even the most rude, simple and sinful man, under true spiritual influences, may evolve this *willingness* of which the Saviour spoke in words of divinely practical moment and help when He said: "If any man will do His will, he shall know of the doctrine whether it be of God." Here the *θελεῖν* means true desire. Our King James's version does not give us its precise meaning; and the new revised version even would be apt to lead us into error—"if any man willeth to do his will"—which might give the impression that *θελεῖν* implies a deliberate act of will, or choice, whereas it is willingness more than will. It is disposition rather than volition. Actions which result from the will are altogether in a man's own power. They are acts of conscious volition, and have their origin within

ourselves. Will is to be distinguished from willing disposition, or desire—for desire may originate from objects out of ourselves and over which we have often no control. Now, if *desire* here be not a dry act of will springing from the reason, or intellectual nature merely, and consciously taken as a deliberate act of choice, but is a true desire only to do God's will, springing from the affections or whatever source—a sincere yearning of the heart to God—the smoking flax—the inward acknowledged desire of the spirit toward a higher obedience and life, however small, and in one however sinful, wrought, we hardly know how, by the Spirit of God and the imperceptible spiritual influences of truth upon the heart, which every man, the wickedest man, experiences at times, because he is a man and is a child-spirit dependent upon God the Father of spirits, and is a being capable of loving, obeying, and knowing God—how possible, how easy for him to be saved! He has but to follow out this thread of light kindled in him, this gracious yearning, arisen from whence it may, this penitent wish, this softening desire after better things, this confiding impulse and real willingness of the heart toward God—follow it humbly, boldly, persistently, implicitly, like a little child, still trusting in God to guide and lead to perfect light and peace. So was it with the disciple Peter, the untaught fisherman of Galilee, who leaped into the sea to go to his Master, forgetting difficulties, undismayed by impossibilities, looking only to his beloved Lord. And he did not sink, although his faith was fearfully tried and he began to sink. The preacher of Christ's gospel has a right to say to his hearers that any man may be saved who is willing to be saved; and that every one knows this by his own heart-experiences, by being willing to follow out the higher divine leading, or, on the contrary, the lower, sensual desire.

Then let him be told who is hon-

estly seeking the truth for his eternal salvation, who is only willing to be saved, that he may and should go fearlessly to the soul's Lord, obeying His simple word to come to Him, even though he must cast himself into a raging sea of long-terrifying difficulties in order to reach him. "We know that God heareth not sinners; but if any man be a worshiper of God and doeth his will, him he heareth." The docile, obedient, broken and trusting heart, Christ will fill with the new light of His truth and life.

It has seemed to me in regard to some men in especial, that "they had every other gift but wanted love;" that there was nothing lacking to them in religious things but that creative touch of God which makes all things new. It is like a landscape at night. The hills, the sea, the forests, the plain, the well-built towns and the fertile fields stretching away half seen or hidden in the obscure light, are all, indeed, there; but all is dim, confused, dark; it requires a touch of the morning's beam to reveal its noble features in their true beauty, fullness and life. Truth is not absent, knowledge is not wanting, but it is the *heart* that is wrapt in darkness, unbelief and death. It is the silent, apathetic, impenitent, unloving heart. No slightest impulse of loving desire even! The Spirit of God responding to the least yearning of the heart after His higher teachings, will at once bring light and gladness to the whole internal scenery of the mind. The mind will awake beneath the transforming beam of Christ's love, and where was darkness there will be light, where was only the natural there will be the spiritual, where was death, eternal life. To such persons, the preacher of Christ cannot, practically, do better than to say with all the earnestness he possesses, O good men but blind, O wise but ignorant seekers after the higher truth, begin to listen to the doctrine of God with the ear of the heart as well as the ear of the mind, or the mere outward ear!

Come like the publican to the door of the temple, falling on your face and confessing your sins! Humbly submit to the truth that it may teach you! Do it that it may bring you to life and make you wise unto salvation! Obey the things you truly know and can do! Forsake all and every known sin! Yield up a proud, untamed indifference to divine things, and love if you never loved before! Give yourselves up to the Divine will, and cast yourselves unreservedly on the love of God, and He will send His

renewing and enlightening Spirit, and conduct your minds out from under the cloud of fear and doubt, into the serene realm of a perfect faith in Christ through whom we have access unto God and the everlasting life in Him.

Owing to absence in Europe, I must here bring these papers to a close, but regretfully, since I have hardly no higher satisfaction than to aid young men to become strong and able preachers of Christ.

PASTORAL THEOLOGY.

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

I.

THE QUESTION OF "EVANGELISTS."

THE question we mean is, as to the propriety and expediency of engaging, upon occasion, temporarily, some auxiliary minister of the gospel specially dedicated to such service, to work in collaboration with the pastor in the line of distinctively aggressive effort with the unconverted—in short, of employing professional evangelists, or revivalists, so-called. We use the word "professional" here with a strictly descriptive object, not intending, by the choice of that term, to convey the slightest implication of disrespect toward a class of ministers containing, no doubt, many pure and noble spirits, burning and shining lights aflame with love of the gospel and with love for the souls of men. The pastor's practical question is, What is true wisdom for me in this matter? Shall I favor the inviting of an evangelist to come and work with me in my field of labor?

In reply, nothing absolute and unqualified admits of being said. The administration, once more, is of greater importance than the policy. Clearly it is conceivable that a man may devote himself most usefully to the special work of stirring up the spirit of religious revival among the churches. Only, this pre-supposes

that the spirit of revival does not already exist in the churches. If it does already exist, the special function of the revivalist is unnecessary. The ordinary ministerial equipment of the churches should in that case suffice. We mean if the spirit of revival already exist, not as the exceptional, but as the prevailing, condition of the churches. Certainly were this the case, as it should be the case, then it would most obviously be the duty of the churches to equip themselves with a permanent ministry adequate to meet the demands of such supposed permanent spiritual condition. Among churches thus alive, there would be no room for itinerant evangelists. Now you, pastors, whom we here address, you, as good ministers of Jesus Christ, ought to do everything that depends upon *you* to put your churches into this chronic state of revival, and to keep them in it. By the grace of God, you, each individual pastor, may justly hope to make the work of an evangelist unnecessary in *your* church. Aim at this, live for it, pray for it, labor for it. But do so in no selfish, no self-sufficing spirit. Have no mean jealousy of the evangelist. If, by the wish of your church, he come, welcome him, support him, strengthen his hands. At the same time, relig-

iously preserve the integrity of your manliness and independence. To a very large extent, it is but just and needful that he have his own way. This is essential to his success. But without opposing him, you must have your own way too. The relation is one of exceeding delicacy. The evangelist may, if he please, by sudden surprises in public, commit you to apparent approval of courses on his part which in your heart and conscience you disapprove. The duty is correlative and reciprocal between you and him. He, on his side, should be honorably and sensitively careful with reference to this. You, on your side, must yield everything that you can without compromising conviction of duty.

So much depends on the real personal character of the evangelist that you are bound to exert all your influence with your church to make their choice fall on an irreproachable man. The case may arise in which it would be your duty to accept a distinct issue with your church, to the effect that if such a man—some man known by you to be in character unfit for his work—is to be invited, then he must come to labor alone, for you could not consent to remain as pastor in fellowship of ministerial labor with him.

Be extremely slow, however, to raise or to accept any explicit issue like this with your church. Exert your influence by presentation of reasons, addressed to the common sense and to the Christian conscience of your church. Use no threats, open or covert. Having exhausted your resources of argument, refuse to supplement these with any obtrusion of your own mere personal authority. Content yourself, in the extreme cases, with simply resigning. Then firmly adhere to your resignation. A conflict, however, like this between you and your church is scarcely conceivable, *if you conduct your part wisely.*

A preferable way, as compared

with inviting an evangelist not certainly known by you to be far beyond reproach, may be to secure some judicious neighboring fellow-pastor of yours to help you. You will then, of course, be able to keep the helm in your own hands.

Nothing could be more subtly dangerous to the cause of Christ and to the welfare of men than that, in the course of a revival of religion, so called, there should be involved breaches of common morality on the part of those actively engaged in promoting the revival. Strange as it may seem, this is by no means an impossible thing. For example, an evangelist makes an unqualified promise to come to your church on a day designated. He does not come. He is not prevented by death, or by sickness, or by accident. No impossibility of any sort intervenes. The explanation is that the state of the revival in which he is engaged elsewhere is such that he feels it his duty to remain. This explanation would be valid enough, probably, if the engagement with you and your church had been conditional and not absolute. Had the understanding been explicit that the evangelist would come on such a day, *unless* he deemed it his duty not to come, then, of course, he would have been left free to act as he saw fit. But his engagement was unqualified and absolute. Still he does not keep it. This is immoral. It is a sin. The evangelist is a covenant-breaker—unless, indeed, you, on a statement of the case, have released him from his obligation. But, manifestly, he cannot release himself. He has transgressed in the matter. He owes it to the community, who know of his transgression, a full and unreserved public acknowledgment of his breach of covenant. He should acknowledge it distinctly as a sin—as a sin to be repented of before God, as a sin requiring forgiveness through Christ's blood, and finally as a sin not to be repeated. The evangelist who will

not do this act of confession, after having done that act of sin, is not fit to be an evangelist. He is not a fit man for you to labor with in the fellowship of the ministry. It would be a force for public demoralization if that man, openly guilty of sin not openly confessed as sin, should go forward to urge sinners and backslidden Christians to the duty of confessing. It would imply, beyond the power of anything to countervail it, that the confession called for by him was not in the nature of a solemn duty obligatory upon his own conscience as well as upon the consciences of those whom he was seeking to influence, but was a mere trick of impression belonging in the machinery of the art of revivals. It would tend to divorce, in the public sentiment, religion from morality—two eternally wedded things, which, God having joined them together, it is blasphemy for man to put asunder. The effect would propagate itself, obstinately refusing to be eliminated. The type of religion in that community would, for an indefinite period of time, be to a degree affected by it. You, as a pastor, would have your duty in reference to such a matter. Your complicity, even by silence, would be a guilty complicity. Deal with the evangelist, your brother, in fidelity.

The case supposed is simply supposed by way of instance. But there will be plenty of chances occurring for actions on the part of Christians warped from that straight line which is the truth. Be observant and do what belongs to your duty, to see that morality is wedded fast to her heavenly mate, religion.

II.

HINTS TOWARD MAXIMS RELATING TO THE CONDUCT OF THE PRAYER-MEETING.

1. Guard against the occurring of awkward silences in the meeting by teaching your people not to be disturbed by such silences when they occur, and NEVER to sing, or pray,

or speak, simply in order to keep something going on.

2. Rarely call on any one by name to take part in the meeting.

3. Rarely interpose general importuning remarks to incite participation on the part of those present.

4. Teach to all the duty of exclusive and implicit attention and obedience to the Holy Spirit in the individual heart, in deciding whether to use the voice, or to keep silence, in the meeting.

5. Heedfully examine for yourself the instructions of Scripture on the subject, before you either encourage women to participate actively in the exercises of the meeting or discourage them from it.

6. As to participation on the part of children, exert your influence to restrain it within just bounds of modesty and decorum; but never neglect to provide something in the exercises that shall be interesting and profitable to them.

III.—QUESTIONS AND ANSWERS.

1. "WILL you please give me some advice in the following case? I have an official member in my church who has some good qualities which make him valuable in many respects. But he is not popular with the people because of his impetuous temper, his stubborn and self-willed disposition, and the sarcasm in which he at times indulges. In our official meetings he is contrary, will not yield his judgment to that of others.

"Were it not for this dogmatic nature he would be a most valuable man, because of his liberality and active interest in the church. The people are under the impression that this church is a 'one-man' church, and do not take much interest in the church. What am I to do now? I do not care about losing his service, for we are not very strong, yet this cannot continue. I am a young clergyman, and would therefore thankfully receive your counsel."

Make up your mind that, practically, men of full age cannot be expected to change much in fundamental disposition. The man of whom you write will remain substantially the same man that he is now, in tendency of character, to the day of his death. You are wise in trying to let him be useful in spite of his faults.

The only thing in your note that

looks seriously threatening is your remark, "This cannot continue." Take that back. Say in your heart, "What can't be cured, *must* be endured; and why shall I not do the enduring as well as some other man? By God's grace, I will endure to the end."

Next, privately, with sweet heart and much wisdom sought from God, strive to imbue your church also, and especially the official members of your church, with the same spirit of tolerance. Remind them, and remind yourself, that love "suffereth long and is kind;" that love "beareth all things, believeth all things, hopeth all things, endureth all things." (Note how that quality of patience, of tolerance, belonging to love, reappears here in expression!) Make that your golden text. Dwell on it, let it dwell on you, and in you. Let this particular word of Christ dwell in you *richly*, in all wisdom, and dwell in all your brethren too.

Lastly, softened, chastened, lovely with loving much, after prayer, and *with* prayer, you may go to the brother himself and tell him how highly you value his help to your work in the gospel. Then do not say "but." On the contrary, say: "I am comparatively young and inexperienced, as you know. I am constantly tempted with the young man's zeal to bring everybody immediately to my own way of thinking. I wish you would help me in this matter. I am going to watch you to see how you manage. I have noticed that you naturally have my

disposition to bring things up with a short turn, and I know it will cost you an effort to be yielding in any matter in which you feel sure you are right. If you succeed in being conciliatory notwithstanding, that will be an inspiration to me—an inspiration that I need. 'I was gentle among you'—what a touching testimony that is from Paul about his own behavior. I wish you would pray for me that I may be like Paul in that respect. But the greatest help I could have would be in seeing you, naturally so positive, show every one how a strong man can afford to be yielding and mild. This is what I feel like saying to you; but to the church I shall say, 'Give up to Brother —, when you can, for I know from my own heart how hard it is for a man of his positive character to give up to you. 'Yea, all of you be subject one to another,' is what the Apostle requires. Let us try that plan all around.'"

In saying this, or something like this, you must bring yourself to be downright genuine. The hope then is that your spirit, if not your words, will induce your brother to hold his disposition in wholesome check—for Christ's sake. If, unhappily, you have already been exasperated to be exasperating toward the brother in the way of pastoral rebuke, you will have a duty of confession first to perform, and then a term of patient silence and love to fulfill, before you can profitably undertake anything in the line of what is here suggested as to personal talk with *him*.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

JESUS AS A PREACHER.

THE ultimate power of persuasion which our Lord possessed was, beyond all question, the Divine Spirit. Yet, regarding Him as a human speaker, there were certain elements in His address which His hearers

could readily take account of. There was an authoritativeness in His manner which they doubtless tried to analyze. The Scribes had an authority of outward commission, but of Jesus they noted that "He taught them as one having authority, and

not as the Scribes;" that is, the commission of His authority attached to His personality. Let us try to discover this, looking at Him from the standpoint of one of His actual hearers.

There must have been an impressiveness in his *personal appearance*. The traditional pictures of Jesus had, perhaps, an artistic genesis in real facts. As described in the reputed letter of Lentulus to the Roman Senate, he was "a man of lofty stature, beautiful, having a noble countenance, so that they who look on Him may both love and fear. . . . Terrible in rebuke, calm and loving in admonition, cheerful but preserving gravity." Jerome repeated the belief of his day that "a flame of fire and starry brightness flashed from His eye, and the majesty of the God-head shone in his face."

Even if we take the prophetic cartoon (Isaiah liii: 2), "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him," to refer to His literal appearance instead of to his life of humiliation, we need not give up the conception that His features were marked with strength, and fascinating as the mask of a majestic soul. Many orators and actors, much of whose power is due to facial expression, are not handsome. The men of most "distinguished presence" are seldom models for the artist. Demosthenes was homely; so was Socrates; so was Disraeli, Carlyle, Henry Clay, John B. Gough; so are Bismarck and Gladstone. In Munkacsy's picture of Christ before Pilate there is hardly a line of beauty; but it is, notwithstanding, one of the most "telling" countenances ever portrayed. If such an one would but look at you it would be startling, exciting curiosity, reverence and half conviction before he spoke a word.

That He was "a man of sorrows and acquainted with grief" rather added to than detracted from the im-

pressiveness of his features and bearing. One of the most noted modern attempts to picture the Master is Gabriel Max's "Raising of Jairus's Daughter." We sit breathless before that form so bent with weariness and grief. Indeed, the whole purpose of the artist seemed to have been to make an embodiment of sorrow and sympathy. In that respect the impressiveness of the figure of Christ is immense; in other ways designedly commonplace.

The limitless intellectuality of Jesus also must have put some of its light into His eye. His thoughts, wide and deep as the universe, were, doubtless, domed beneath a massive brow. The philanthropy which melted His soul softened his glance, sweetened His accents, and made all His manner exquisite with the grace of tenderness. The rightness and sincerity which antagonized the wrongs and vanities of the world, until they staggered away from Him, as the mob fell back before His gaze, in Gethsemane, must also have characterized to a degree His every look and action. If this were not so, then our Lord was not made altogether under the law of human nature; for there is a true science of physiognomy. And if He was completely a man, then, since He was also consciously God, it is difficult to believe that His face was not pre-eminently the "human face divine."

But even if there were no touch of the celestial in the countenance of Jesus when in repose, there must have been in it some expression of the superhuman thought and passion when He was speaking. The sublime visions of truth, the range of infinities and eternities which His soul took in, though human words could not define them, certainly gave a deeper gleam to His eye when He talked about them. The pathos of a mighty heart, breaking under the load of the woes of the race, surely gave a tragic tremor to the muscles of His face when that pathos broke in appeal

from His lips. If we cannot believe that He wore an absolutely stolid, expressionless aspect when He cried, "Ye will not come unto me, that ye might have life," neither can we believe that He uttered that lamentation without some indication that it was drawn from deeper depths than ordinary human prescience ever fathomed. There was, perhaps, a reference to what we may call the glow of Jesus' superhumanity, in His condemnation of the men of His day, "Ye have seen me and have not believed."

But though the physical appearance and manner of Our Lord are unknown to us, we are not left in similar doubt as to, what we may call, His intellectual manner. This is photographed, as it were, in the Gospel reports.

A stranger, knowing nothing of His peculiar claim to Messiahship, but thoroughly familiar with the methods of other teachers, Jewish rabbis and oriental rhapsodists, Greek philosophers and Roman rhetoricians, would have been impressed with the unique *originality* of the Galilean. The writers and lecturers of that time—as of all other times—being themselves the product of their schools, wore the rhetorical garb of their special guilds of thought. Their choice of words, quotations, tropical phrases, definitions; indeed, the whole setting of their ideas, proclaimed their origin, as truly as their brogue revealed their nationality. But no school had left a trace of its influence upon the mind of Jesus. If He quoted from any religious book, from the wisdom of the ancients, or from the proverbs of the day, it was with such novel application and strange pertinency as to put new life into the quotations, rather than borrow light from them. Christianity was indebted somewhat to Judaism; but it was as a plant is indebted to some enriching mold rather than to a living root. In His own figure, Jesus' thoughts were new wine, and

needed new bottles of language in which to convey them. Hence, His speech was absolutely unconventional and incessantly novel; stimulating the curiosity as well as refreshing the mind of the listener. He cited no human authorities, but impressed His ideas by proofs and analogies from living nature, and from habits of men, women and children in everyday life. Seeing abstract truth by immediate mental vision, He caught its illustration with His eye, His ear, and through His sympathetic contact with society and individuals. Hence, the most learned could listen to Him with unflinching interest, for His range of thought was always aside from that of their bookish erudition, and, therefore, novel; and, at the same time, the unlearned listened without embarrassment from their ignorance. The originality of the Galilean teacher was thus like the fresh flow of a fountain of which no man ever tires.

Our Lord must have impressed His hearers also with His *intellectual fullness, as shown in the marvelous ease* with which he handled the greatest themes. Men are expected to struggle in lifting weights, and to show the struggle in the bending of the body and the contraction of the muscles. So we expect them to labor in mastering and expressing great ideas. We are not surprised at the intellectual toil expended by Kant in preparing his work on "The Critical Philosophy." Madame de Staël said of him that "except in Grecian history there was not a life so vigorously philosophical." Possessed of tremendous intellectuality, he gave up his life to meditation and reading. Science, language, literature furnished him with their best products. At the age of 45, when his mind was at its fullest energy, the most powerful engine of thought in the world, he began his great work. For twelve years, shutting himself away from the distractions of society, he toiled over his outlines; and then, like a

mass of iron coming from the lathe, the subject was in shape. For five months he polished it up in proper rhetoric, and sent it out to the world. Even then his enthusiastic admirers apologized for much of its crudity of style, because of the comparatively brief time expended upon the work.

Put over against this picture that of Jesus; a young man, untaught in the schools; a mechanic until 30 years of age; then, during his minority, the most busy, harassed, care-pressed of men, fighting off a criminal's death until he met it! He spoke; and lo! His thoughts went beneath and above and around and through all the thoughts of men, as sunshine among torches. Yet he did not elaborate his expressions; wrote nothing; hardly premeditated His words; spoke in answer to men's hasty questions—now of a taunting skeptic, a doctor of the law, an ignorant peasant, an inquiring night visitor, a clamoring multitude. It is these easy, extempore talks, collected by simple men who heard them, and reported in disconnected scraps, that have revolutionized the thinking of the ages. Mightier than the waters of thought, which men have reser-voired with stupendous talent and patience, is the overflow of Jesus' mind. Men make an illumination by burning their very brains, and the light glimmers afar; but Jesus shines with the ease and fullness of the dawn.

The evidence that a speaker or writer possesses a "reserved power" renders his actual utterance far more impressive. The apparent effort one makes in formulating his ideas or elaborating his arguments is met with proportionate discount in the conviction of hearer and reader. A master of address studies to appear at ease in dealing with his subject, and simulates that virtue if he has it not. What, then, must have been the impressiveness of the "reserved power" in Jesus as a teacher? It was to His

actual words what the momentum of the ocean tide is to the billows it hurls upon the beach; making His lightest saying weighty with the massive intellectuality that was evidently back of it.

But our Lord spoke not only with the facility which betokens exhaustless resources; His language was that of *conscious knowledge*. He neither theorized about, nor argued for, but stated the truth. Of themes relating to destiny, the great philosophers, Socrates, Plato, Cicero, ventured to speak only tentatively; Jesus decisively. With the former, religious truths were transcendental; with the latter, they were experiential. With Jewish rabbis they were only traditional; with Jesus they were real visions, and that not of things without, but within, His mind; which lay within His consciousness. And when men speak from consciousness, they cannot fail to persuade others; the soul itself puts some of its own light into the words used, which are thus made to carry an illumination beyond that of their definitions. In heaven, St. Augustine says, we shall communicate impressions from soul to soul without the intervention of speech. To an extent we can do so now. We may say that consciousness can touch consciousness. What one knows and deeply feels he can impress beyond his ability to express. It is this that gives elocutionary power to earnestness. It is this that puts clear and bottomless depths beneath the words of a true poet; his song is the outflow of his soul, and it is his soul that acts upon ours. How impressive this soulfulness of Jesus! When He spoke of God He did not labor to build up a conception of God by inductive process, or deduce it from any necessity of human thought, but simply talked of "My Father," "Our Father in Heaven," etc. In a sense aside from that of the incarnation, God lived within Him, *i. e.*, within His experience. He was evidently God-conscious, even in the

estimate of those who did not believe Him to be consciously God; and the subtle proof that He knew of the Divine presence was conveyed in His very words and tones. He also taught the doctrine of daily Providence with persuasive effect because His own mind rested in the fact of it. His outward life was tossed like a ship in the angry waves, but His heart was swayless like the hammock that is steadied by the attraction of the whole globe. His words were charged with His own imperturbability. They came like His breath upon the disciples' faces when He imparted to them His benediction. (John xx:22.) Hence His simplest utterance of the doctrine of Providence has more convincing force than the greatest arguments of others; as Margaret Fuller, after hearing Channing's noted sermon on "The Dignity of Man," said, "Somehow it wearied me, and I was glad to go home and read what Jesus said, 'Ye are of more value than many sparrows.'" Thus also the conscious holiness of our Lord made His rebukes of sin burn against the conscience of His hearer, with that "fine fire" of essential righteousness; they were prophetic of the ultimate judgment. And when He said "Thy sins be forgiven thee!" it was not with the artificial cheer of a mere well-wish, nor with the pathos of a prayer, but with conscious authority. Some questioned this authority, and said, "Who can forgive sins, but God only?" but they who were sin-stricken felt a strange comfort in hearing Jesus' words. They were relieved; doubtless, of much of their guilty load even without having any clearly defined idea of Jesus' divine character. Indeed, the moral miracle wrought in them by His words led them to credit His divinity. Similarly Jesus taught men to pray, not by expounding the philosophy of prayer, nor by citing proofs of its answer; but by the evidence of His own conscious communing with God. He

could say without a waver of uncertainty, "I know, Father, that thou hearest me alway." Men came and begged Him "Teach us how to pray!" He had only to repeat such injunctions as "Ask!" "Seek!" "Knock!" and give a simple model of petition, in order to set the whole community about him praying. We observe also that he made little attempt to bring outward proof of His divine mission. Such proofs gathered thick around His path in miracles and fulfillments of prophecies, but even beyond their significance was the evident consciousness which he put into the simple assertion of His Divinity. While they whose prejudices kept them ordinarily at a distance came now and then to ask of Him a sign, they who were much with Him learned not to question, but to adore. If we mistake not, this consciousness of truth, and the subtle, convincing power that such inner knowledge always imparts to its expression, was the chief element of Jesus' force as a speaker, so far as men could estimate it.

Had we time we might greatly enlarge this analysis from the standpoint of an ordinary hearer of our Lord's discourses. His intense earnestness, His love for men, the practicality of His addresses to the conscience, fears and hopes of His auditors, the accompaniment of miracles, the testimony of John the Baptist, etc., were doubtless made account of. But the three features noted — His absolute originality, shown in both substance and style; His limitless comprehension of truth evidenced in the ease with which He taught it; and His conscious certainty of whatever He said—gave greatest weight to his utterances. All of these, however, cannot explain the full marvel of His speech. His own Divine Spirit was the foundation of His power; the final analysis of His persuasiveness reveals a miracle. But this lies beyond the scope of our inquiry.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

MC ALL, THE EVANGELIST OF FRANCE.

THERE is, perhaps, to-day, no one mission in any of the cities of the world which deservedly attracts so much attention and awakens so much admiration as the so-called McAll Mission in France. Here is the story of its origin, almost in the words of the workers themselves:

In the summer of 1871, the war with Germany having just closed, Paris was comparatively empty and desolate. Among the few visitors was Rev. Robert W. McAll, a Scotch minister, who, with his wife, was taking a little rest and recreation, and looking at the ruin and wreck wrought by the war. They were deeply moved by the spiritual condition of the French. A kindly feeling prevailed toward the English, for England had fed them during the siege. Mr. and Mrs. McAll moved freely among the people and were graciously received, and, wishing to be helpful in some way and seeing no better method of work, they went about from place to place distributing tracts,

Late in the evening of August 18, they came to the Hotel la Viellense on the Rue de Belleville. While Mrs. McAll stepped inside with a handful of tracts, her husband distributed to passers-by on the street. A workman stood forth among his associates and earnestly said: "If any one will come among us teaching a religion, not of hierarchy and superstition, but of reality and liberty, very many of us are ready to listen."

These words could not be forgotten. Mr. McAll was already fifty years old, not an age when men are wont to leave country, home and kindred, to take up some new, experimental work. But after long and prayerful deliberation, these heroic Christians decided to give the rest of their lives to preach the gospel to those so long

deprived of its truth; and, closing their work at Hadley, returned to Paris to inaugurate the McAll Mission.

It was a favorable time. God had made all things ready. The thoughtless frivolity and fashionable gayety of the people had been checked by the scourge of war, and there was a renewal of earnestness on the part of the Protestants of France. The French people were ready to listen to the gospel as the way of deliverance from sins and sorrows, and from the burdens of priestly oppression.

McAll secured for public services a shop, about thirty by twenty feet, near the present Belleville station. A few chairs, a plain desk, a harmonium, and a few paper texts, were the furnishings. A sign outside—"Workingmen's Moral Meetings, Entrance Free"—was the only announcement of this undertaking, afterwards to develop so wonderfully. There was no organization, he being alone responsible for the success or failure of the enterprise.

The first meeting was held in November, 1871. Printed hymns were distributed and sung, Scripture read, and earnest words spoken, a short prayer offered, and that was all. But immediate results followed. Early in February, 1872, a second room was opened a short distance from Belleville, and two others in April. The work grew. At first slowly and with no systematic support; McAll's personal friends in Scotland and England, becoming interested, gave money to help, and funds were sent from the United States. Year after year new halls were opened, fresh sympathies awakened, and reliable income received from England, Wales, Ireland, Scotland, the United States, Canada, Australia, Switzerland, and France itself. There

are now a total of 130 stations, and they are constantly increasing. These are placed in Versailles, Cannes, Nice, Lyons, Corsica, Bordeaux, Arcachon, Boulogne-sur-Mer, La Rochelle, Rochfort, Lille, Roubaix, Croix, Dunkirk, St. Etienne, Saintes, Cognac, Montauban, Toulouse, Clermont-Ferrand, Auxerre, Alencon, Lorient, Brest, Clamecy, Dijon, Tulle, Nantes, Algiers, and other places.

Toward the close of 1882 a permanent board of directors was chosen, with Mr. McAll as president and "director for life." It meets weekly, and has entire management of the work. McAll and many helpers give their whole time and means to the work, without compensation.

Such a work cannot fail to command the attention of the thinking men of France. M. St. Hilaire, Member of the Institute, writes: "It is, in truth, a miracle to see the people of our boulevards, always in haste, always seeking fortune or amusement, taking their places in Mr. McAll's meetings, listening to God's words, and finding time to think of the soul's affairs."

M. Eugène Réveillaud, editor of *Le Signal*, an active public man, one of the foremost advocates and helpers of the movement, says: "Of all the missionary enterprises of the nineteenth century, none perhaps will have done more for the advancement of Christ's kingdom upon earth than that of Mr. McAll; not alone in external results, but in having revealed to Protestant Christians, who were especially afraid to present the gospel in its simplicity to our sceptical and critical Parisian workingmen, its intrinsic force and sovereign authority when announced in its original purity." M. Saillens, one of the directors, and for ten years one of the devoted workers of the mission, writes: "A hopeful feature of the work is its undenominational character, ministers and laymen of every church, Episcopal, Presbyterian, Baptist, Congregational, Methodist and

others, meet on one platform. Perhaps in no country in the world has denominational feeling given place to missionary enterprise so completely as in France, through the McAll work.

The government has twice testified its appreciation of Mr. McAll's services by awarding him decorations as a "friend of humanity."

Converts are encouraged to join churches already established, but there is often need of much instruction, and the recently organized Sociétés Fraternelles supply that lack. Exacting no profession of faith beyond a belief in God as Father and in Jesus Christ as Saviour, they receive converts to membership, and after training them in habits of Bible study and prayer, of punctual attendance on public worship, of alms giving, charitable work, and efforts to bring others to the hearing of the gospel, they finally dismiss such to the membership of the churches of their own choice.

The preaching halls of the mission are established in all parts of France, and the demand for the opening of new halls far exceeds the resources of the mission. At one time twenty letters lay on the table before Mr. McAll from different towns, asking him to send some one to establish a mission hall, and promising to aid in the expense; or saying that the Protestant pastor would take charge of the hall if Mr. McAll could pay the rent. But his means would not permit him to add further expense, and he was obliged to decline many promising openings.

Mr. Saillens says: "Many have been added to the churches through the working of the mission. It is impossible to give numbers, but some communities have been largely increased both in Paris and the provinces. I attended a missionary meeting in a regular Protestant church some time ago; the audience was 800; of this number 500 at least belonged to the McAll Mission. The

time will come when these converts will be numerous enough to make a real impression, not merely on the Christian churches but on the general public, yea even on the world itself."

MONTHLY BULLETIN.

Africa.—Bishop Taylor's little band of missionaries is making progress in its march across Africa. A telephone is to be placed along the Congo route, and about the same time the little steamer for navigating the Congo is expected, supplied with apparatus for throwing a stream of water on belligerent natives. There will also be an electric light on the boat, and in time this also will be introduced into the mission stations. He hopes, with a chain of mission stations, to cross the dark continent. He has called for a new band of workers to go out to him this fall, including farmers, builders, or tradesmen.—It is a remarkable fact, not generally known, that in Ethiopia, a people, numbering about 200,000, have the Old Testament in an Ethiopic version, and still adhere rigidly to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants, who, in the time of the great dispersion, settled in Abyssinia, and married wives of that nation.

China.—Mr. Stanley Smith, one of the Cambridge athletes converted during Mr. Moody's visit there, and now a missionary in China, has learned the language so well that he lately conducted a Sunday service, preaching for half an hour.—The province of Honan has a population of 15,000,000, and thus far but one missionary. The natives are said to be superior alike in body and mind. To this field the Presbyterian Church in Canada have decided to send Mr. Goforth, a graduate from Knox College, as the pioneer missionary. Mr. Goforth is to be supported by ministers in Canada, graduates from Knox College.—Colonel Denby, the United States Minister at Peking, delivered an address last October, in which he

said he had just returned from a tour of inspection of all the open ports. The object of his voyage was to look after commercial interests, but he had seen more missionaries than merchants, and become convinced that they were carrying on an immense work, which neither China nor their own country could fail to recognize. They have planted themselves at all the most commanding points on the seaboard, and have penetrated far into the interior. He purposely avoided the discussion of the work in its higher and holier aspects; but, viewed on its secular side, it was conferring benefits on the United States as well as China. By opening the minds of the people to new ideas, it was opening new markets for our products. The missionaries, by their schools and their books, were waking up the native mind, and initiating a movement of inconceivable magnitude.

The Four Pillars of Foreign Missions.—Universal need of man, and the universal adaptation, sufficiency and warrant of the Gospel. Without any one of these the fabric falls.

Father Gulick, after forty-three years in the Sandwich Islands, where, when he went, he found but eight native Christians, where, when he left, Christianity was the religion of the islands—went to Kobe to spend his life's evening. He looked from his window on one town having as large a population as the whole Hawaiian group. But he had full faith in the speedy conversion of Japan, and died in that faith.

Greenland.—Dr. Robert Brown, who has visited Greenland for botanical and geological studies, writes that there is not now one professed pagan in all Danish Greenland.

The Hawaii Insurrection.—The people of Hawaii have arisen, demanding a complete change of administration. King Kalakaua could not oppose any effective means of resistance. The Honolulu Rifles joined in the insurrection, and even

the deposed ministers did not hint at resistance. The king shut himself up in his palace, and the approaches were barricaded by his guards, but he was evidently glad to save himself from deposition by any concession. A cabinet, named by the people, has been appointed. The king, though permitted to remain, is divested of all present power, having acceded to the demand for a new constitution, and promising to abide by the will of the people. It was thought that the king would be allowed to retain a nominal power. There is, among the natives, some pity for the king, but no one raised a voice in favor of retaining his power. He is notorious for his fickleness and hypocrisy.

Japan.—In May, meetings similar to the Mildmay Park anniversaries were held for nearly the whole month in Tokio, 57 churches represented; over 100 delegates; a large number of clergymen as corresponding members. We reserve fuller account for next month.

Jews.—The New Testament, translated into Hebrew by the late Rev. Isaac Salkinson, of the British Jews' Society in London, Missionary among the Jews of Vienna, has been reprinted at Vienna in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament. In connection with this movement, one of the most learned Hungarian Rabbis, Dr. J. Lichtenstein, thirty-five years Rabbi of Tapio-Szele, affirms the divinity of Christ. His two pamphlets, very ably written, have been noticed by all the

leading newspapers and raised much controversy, for he professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah.

Madagascar.—The London Missionary Society's progress has not been hindered by the new political conditions, the presence of the French resident-general, nor by the fact that the Romish Church has returned in increased force to resume work. With its thirty English missionaries, it reports the astounding number of 828 native ordained ministers and 4,395 native preachers, with 61,000 church members and 230,000 adherents! Yet half the population remain heathen, untouched by the gospel.

Southern Presbyterian Church.—The women in their work for foreign missions, have gained 70 new societies during the year, making a total of 373; their contributions have increased \$3,000.

OUR PRAYER MEETING.

RESPONSIBILITY FOR IT.—NO. 2.

BY J. E. TWITCHELL, D.D., NEW HAVEN, CONN.

ACCORDING to estimates in former article on above topic, about fifty per cent. of the entire membership of the churches, *seldom, if ever*, attend the Church Prayer and Conference Meetings. There must be some cause or causes for this large per cent. of non-attendants. A few things, I think, will be admitted.

1. That those *denominations* which make most of these meetings are most influential as Christian forces in the community and country.

2. That the *local church* of any denomination which gives the prayer-meeting largest place in thought and effort, other things being equal, is most alive and most aggressive.

3. That those *professing Christians* who sustain these meetings by their presence, prayers and hearty co-operation, as a rule, are the most spiritually minded and most useful in

building up the common cause of Christ; while those who voluntarily absent themselves from these meetings, as a rule, not only miss wonderful helps and holy living, but suffer spiritually for the lack of these helps. It is scarcely possible that either of these things will be denied, or questioned.

It may be said farther, that, as a rule, *those pastors* who highly prize these meetings, and carefully prepare for them, secure the largest percentage of attendance. If this be true, then it follows that every pastor, in some large measure, should hold himself responsible for a goodly percentage of church attendance, and also for meetings of interest and profit. Of course the *church* is also responsible; but, for appreciation of these meetings on the part of the church, the pastor has much to do. He is the one who is to lift the people into right estimates and inspire them to right action. They look to him for guidance and incentives; and, while they *ought* to be alive and active, irrespective of argument or appeal, or example, still they naturally catch the spirit of him who ministers unto them in holy things.

What, then, about the pastor as to the meetings in question?

1. *He himself must thoroughly appreciate* the value of such meetings, and show his appreciation of them by word and deed. Very seldom does a pastor lift his people to a higher plane than that on which he stands, as to doctrine, or life, or conception of aids to Christian growth. The reason, doubtless, why so many churches hold the prayer-meeting in low esteem, and make so little effort to sustain it, is because their pastor seems to have like estimate, and thus does so little to make the meeting of real advantage. We are all creatures of influence and imitation. We catch the spirit, especially of our leaders. Enthusiasm and inference are alike contagious. The same words are not always equally potential; nor is the

same spirit. All churches, however, are influenced and moulded by the attitudes and estimates of those who minister to them,

2. *The pastor must prepare for these meetings, and start them according to some definite plan, and some definite object in mind.* It will not do for him to leave them to take such a topic, or such a turn, as may be suggested when the hour arrives; nor to trust in providence for such inspiration in handling themes, which may have been previously selected, as will attract and instruct. Just here many pastors are sadly at fault. "Anything," or nothing, according to their estimate, seems to be "good enough" for such meetings. Thus they go, from walks, or rides, or teas, or "what not," into the prayer-meeting room, more empty, if possible, than the room itself. This is a busy world. Christians, as a class, are the *busiest* men and women. Their hearts hunger for rest and refreshing. They will not go where they find no food. Dear brethren, *get ready* for the meeting, if you would have it well attended. Bring to it the results of thought and prayer. Put into it your best energies. Prove to the people that you regard it of great value as a building force. You will then scarcely ever fail of making it an attractive and inspiring power.

3. *The pastor, if he lead the meeting, must have a topic and line of thought in hand,* when he begins the meeting; his hymns selected, and a general order of procedure in mind, subject, of course, to variations, as the hour progresses. Nothing will so surely destroy the interest as for the pastor to be hunting for hymns, and hunting also for *himself*, while prayers are being offered or painful pauses are upon the people. The meeting should begin promptly and with a spirit which convinces all that they are there for a purpose.

4. *Things to be avoided.* These are the discussions of all *impracticable and unimportant* matters; all

dry, devotional items, save as they bear on every-day life, on the duties, burdens, cares, and responsibilities of individual souls; all long remarks, and especially long pauses. Somehow keep the meeting *going*, and give it such variety as will furnish comfort or inspiration of some kind to every person present. Many a meeting has been killed by the leader, because he delivered a long address, sang a long, doleful hymn, and either himself prayed a long, promiscuous prayer, or called on some other one, who did the same—the first thirty or forty minutes of the hour being so stately and solemn as to make freedom impossible in the few remaining moments.

True, the leader says: "Now, brethren, the meeting is open!" but he has shut it so tight that nobody can open it. He may follow with the appeal: "Now, brethren, please occupy the time;" but all are *dumb*, unless somebody, to break the awful silence, in despair, attempts to pray or speak. Don't be slow. Don't be doleful. Don't be dry. Don't sing six or eight stanzas, because some hymn-writer has wrought out this number, and some hymn-book maker has felt obliged to print them all. Don't exhaust the subject in your opening remarks. Don't encourage criticism. Don't allow it. Don't have long pauses. Don't *preach* in the prayer-meeting. Don't *lecture* there.

5. *Things to be sought.* These are inspiring song; brevity; variety; perfect freedom and familiarity; subjects of present, practical interest; life; a calm atmosphere, and such *informality* in all parts of the service as shall give to the meeting the character of a *home gathering*. Sometimes it is well for the pastor to appoint leaders from the church. They will thus be trained for such service, and be ready to assume it when he is unavoidably absent. Sometimes it is well to have the topics previously announced; sometimes to have persons indicated who will be expected

to speak; sometimes to call on men without previous intimation; and sometimes to have every detail of the whole hour so thoroughly arranged as that the meeting shall be assured, while it has the appearance of *perfect spontaneity*.

6. But if the pastor fails to do his part, in preparation or guidance, let the people take their meeting in hand. They can *pray their pastor into efficiency*, or pray him out of the way. A half dozen *live* Christians can resurrect an almost dead church and revolutionize its whole worship. The people should always feel and say "*Our prayer-meeting.*" It belongs to the body of believers. It is not the *minister's* meeting. It is not the *deacons'* or the *elders'* meeting. That gathering in the room of prayer is a *family gathering*. All Christians there are members of the body of Christ, and all are brethren. They have come worried and wearied with business and home cares. They have been tried, and tempted, and perplexed, and disappointed. Some of them are bereaved and broken-hearted. They long for uplifting and inspiring. Their demand is not for fine-speech theories or fanciful philosophies; not for speculation or dogma; but for contact with the all-sympathizing, all-hopeful and ever-living Son of God. They have come from toil and trials, from the innumerable and unnamable frictions of life. They want cheer, and comfort, and warmth, rest and peace. Therefore, fill that hour of prayer with beauty and brightness.

7. *How to get the people there.* Let pastors never fear to make frequent mention of the prayer-meeting in the pulpit and in private. Let the people never fear to remind each other of the meeting. Assure the members of the church that they will not be called upon to pray or speak unless they are known to be willing! Many absent themselves for fear that they shall be *drafted*, if caught on the ground. Allow no one such an ex-

cuse. Encourage all to speak, if they have a thought which they would utter, or offer a few words of prayer, if the Spirit prompts, rising or remaining seated, as they choose. Sometimes ask questions; *always encourage questions*. Look for a large meeting. Let the church and world see you prizing these social religious gatherings. Soon others will begin to prize what you hold in high regard. Men and women will be attracted, the unchristian will be as Christian. Inquirers will come. Souls will be saved, and God glorified.

Brethren, gather up the forces. There is a vast amount of undeveloped talent in each of our churches. Call it forth; *bring it forth*. There is growth in action, not in idleness. Many a man waits for encouragement and guidance.

DR. JOSEPH PARKER'S THURSDAY NOON SERMON.

BY REV. CHARLES PARKHURST.

THIS is a historic event in London. On the 14th day of July last this week-day service reached its eighteenth anniversary. Such a method of religious work called for great faith and courage in its inception, for London is painfully conservative. "We have always done so," is the stereotyped explanation for all English customs and practises. It was my privilege to hear him on this occasion. Though it was exceedingly heated for London, and vacation season, yet a large congregation was present to hear him, including many clergymen, several from America, a large element of business men and a generous proportion of women.

Dr. Parker is in the prime of a most vigorous manhood. He has the look of perfect health. This fact will be of interest to the large number of American friends who ask anxiously "if he will probably live to complete his great work, 'The People's Bible?'" Voluminous as this work is to be, he seemed to me, as I listened to him, to have many such great liter-

ary enterprises in him. He is so wonderfully fertile. Great thoughts flash out to surprise and charm you, and yet you feel there is an immense reserve power. Having once seen him you will never forget him. It is a most striking face and head, Roman, shall I call it? I have likened him to Wendell Phillips, but it is a more expressive face. It is the typical face of a judge on a bench. In Dr. Parker a most able lawyer was spoiled in making a most remarkable clergyman. With face closely shaven, with hair brushed back, just thinning a little on the top of the head, clothed in surplice, he stood in his own pulpit on that day to speak to a most expectant congregation. God gave him all the native qualities of an orator. He has but to use them well, and he knows how to do it. He is a genius. I have heard many clergymen on both sides of the Atlantic, but there is none with whom I can compare him. He reminds me, in his methods and manners, of Mr. Beecher, and, as you listen to him, you are impressed with the fact that Mr. Beecher was his ideal and model. Genius, however, cannot imitate. He must be himself, unique, individual.

He is an actor, and might have been the rival of Irving, and yet, best of all, his acting is all unconscious. I never saw in the pulpit, except in Mr. Beecher, such power of facial expression, and such sweep of intonation. In gesture he is a master, and yet never artificial or overwrought. His sweep of scornful utterance and explosive climax, is terrible. If he should give free rein to this, it would be repulsive in the pulpit. He impresses you most by his suggestiveness. While you wait for him to develop one line of thought, there flash out a volume more. In rhetoric he is classic, never lacking the fit and best word. He collocates sentences with absolutely perfect English, and it seems to you as if they must have been specially chosen and finished in

the study. There is nothing, however, to indicate this as the fact. He has neither manuscript nor notes before him, and there is never any mental struggle, as if memory was treacherous. I do not think that he could memorize any more than Beecher. He is too great for that small art. There is never any change of word after it has left the lips. I repeat that Dr. Parker is an orator, and this is a rare gift in a London pulpit. The American preacher is decidedly superior to the English in oratorical expression. The clergy of the Established Church seem entirely to ignore the art of expression. The reading of the liturgy in "St. Paul's," last Sabbath, was decidedly the worst I ever heard. It was a medley between a whine and a sing-song, and it lacked the appearance of devoutness. For an hour and ten minutes I listened to a preliminary service in that grand cathedral that was most tedious, a weariness to the flesh and a paralysis to sincere worship. In striking contrast, Dr. Parker hastened the preliminary. Two verses of a hymn sung, then a most fitting prayer, and then the sermon. This noon service lasts just the hour between 12 M. and 1 P. M. In prayer he reminds you much in manner and expression of supplication to Joseph Cook.

His text was the simple word, "If;" not chosen fantastically but as an expositor, the "If's" of the 11th chapter of John. The sermon was so characteristic of him that I am confident his many admirers in America will be gratified with a very brief abstract, showing mainly the divisions. The greatness of Dr. Parker is shown, in that everything he says seems so natural, grows out of the theme, and yet you never get just what he is saying out of the word.

1. If, is that of *wisdom*. "If a man walk in the day he stumbleth not."

2. If, that of *imaginable folly*. "But if a man walk in the night he stumbleth, because there is no light in him." How, in a most eloquent

passage, Dr. Parker characterized the evil doer as seeking the darkness and not the light. You could see the villain in his reprehensible work of rapine, treachery, debauch in the dark. Edwin Booth could not have been more impressive, and yet with Dr. Parker it was artless. He felt and said it, and hence he made you to feel and see it.

3. If, that of *human hope*. "Then said his disciples, Lord, if he sleep he shall do well." The disciples felt that Lazarus was dead. They wanted heaven to speak the language of hope, though their own hearts doubted it. It is noticeable in the preaching of Dr. Parker that he recognizes sympathetically that with many conscientious people there is a trial of faith, a difficulty in believing, a large element of men and women who, like Thomas, would believe, but are mentally holden. He utters no severe denunciation against these sincere souls, but speaks out their doubts frankly and tries to help them to believe.

We caught these sentences under this head as an illustration of his frankness with his hearers: "Who does not know what it is to have a doubter in the heart while the tongue is uttering theology and orthodoxies? Who has not lifted the soul in sincere prayer and have some demon voice echo through it 'Thou liar?' Who would have himself tried then by arithmetic lines and geometrical measures? The disciples were not insincere, though they tried to utter the language of hope when they did not feel it." Under this head, too, we caught this epigrammatic sentence: "Only in heaven can any creed be understood."

4. If, that of *ignorance*. "Lord, if thou hadst been here my brother had not died." There is the tone of reproach in that statement. You are greatly interested while Dr. Parker is preaching on the Scriptures which he will occasionally read. The intonation of the passage is so expres-

sively done and yet so natural that you have with the reading an exegesis of the passage. You can anticipate what he is to say of the Scripture by the manner in which he reads it. Under this head was an apostrophe to death, such only as this master of thought and language could utter: "Death, the black, weird spectre, even it is the servant of God. What could the Lord do without death when he has so little earth to work upon? Let pagans die; Christians must languish into life. Beasts die, but man must be liberated. The child must be taken up like the dewdrop."

5. If, that of *faith*. "If thou wouldst believe, thou shouldst see the glory of God." Here is the lens; it is faith. Can you see the stars without the telescope? If men will not use the lens shall they say that the lens has no power? When we read that a man has discovered a star we do not read that he discovered it with the naked eye.

6. If, that of *human despair*. "If we let him thus alone all men will believe on him." Here the Pharisee is holding a council. They are always holding councils or com-

mittee meetings. Many a good man has been killed because of it. "There are people who say that there are spots on the sun. There will be spots on the earth as long as they live." This last sentence drew from the congregation a responsive expression of merriment. Dr. Parker is a most keen wit, and does not hesitate, like Beecher, to use it often in the pulpit.

He closed his sermon by quoting two more ifs.

"If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." The first verse was especially dwelt upon, and the assumption of sinlessness by those holding the tenets of sanctification or perfection was characterized as the incarnation of so much pride and conceit that there was no spot on this sinful earth good enough for such people to stand upon.

It was a suggestive and brilliant sermon, adapted to practical life, helping men and women amid intellectual conflict and the fierce battle of life to inspiration and light.

PREACHERS EXCHANGING VIEWS.

Service for Invalids.

IN a little village in the State of New York there resides a Christian woman who has been blind and absolutely helpless for seven years. She was once an active member of the church, and now she greatly misses the church privileges which she formerly enjoyed. Her present pastor has made a practice of holding prayer-meetings at her residence once a month for quite a while. They have been union prayer-meetings, and sometimes more than twenty persons have been present, the most of whom have taken some part, the sister herself also participating. She greatly appreciates such services, and invariably thanks the attendants for their presence and sympathetic min-

istry. And they, too, are abundantly blessed in trying to cheer and strengthen their sadly afflicted sister. All are led to value, more than ever, their preserved eye sight and healthful use of their physical powers. It is an object lesson which the pastor can use well to remind his people of their privileges, and of the importance of constantly employing them to good advantage while they are so graciously favored.

Such meetings render a broad service. They help not only the helpless invalid and those persons who attend, but the pastor also. But the pastor who immediately preceded the present one did not attempt to render such a service to this sister; and whenever he called upon her, it was

in a perfunctory sort of manner which, as a matter of course, did not result in any particular good, either to her or to himself. But now these meetings have resulted in so reviving and strengthening her that she is deeply anxious to do what she can to point sinners to Christ, as they call to see her, and to speak words of cheer to the discouraged. Her pastor reads some of his sermons to her, those especially which are calculated to confirm her faith and impart consolation to her. Now every pastor ought to esteem it a high privilege to thus serve those invalid members of his church who cannot meet at the usual appointments of God's house. Try it, brethren, if you never have, and thus make your ministry doubly fruitful and particularly pervasive.

C. H. WETHERBE.

Not Too Many Preachers.

THE question has been raised in the REVIEW whether there are too many preachers, and Mr. W. R. Goodwin says emphatically and unqualifiedly *yes*.

The answer, it seems to me, must be *yes* and *no*, according to the idea one has of the meaning of the term *preacher*. In common, every-day speech any one who publicly proclaims what he may *call* religious truth is a preacher. Thus every sect, no matter how far from the truth may be its teachings, has its preachers. In this sense of the term we have Mormon, Universalist, Catholic, and all sorts of preachers; in this sense we certainly have too many.

In the scriptural sense of the term, one is a preacher whom God has called to the special work of proclaiming the Gospel of Jesus Christ. To say that there are too many preachers in this sense of the term is to say that God has made a mistake in calling so many men to the service. Certainly no Christian man will maintain this view. There may be too many *men preaching* (I use

the term in its broad sense), but there cannot be too many *preachers*.

But, from reading Mr. Goodwin's rejoinder in the last number of the REVIEW, I apprehend that he does not mean what he really says in the July number. In that his answer was an unqualified *yes*; now he says there are too many "*in the towns*." That there are too many preachers *congregated in some places* is a different proposition, and one which perhaps no one will deny. There was a time, in the first days of Christianity, when there were too many preachers in Jerusalem. Christ commanded the Apostles to remain in Jerusalem until they should receive the Holy Spirit; but they remained a long time afterward, until God sent upon them persecution, and scattered them abroad. There were too many preachers in Jerusalem, but the world was perishing for lack of preachers. There may be now too many preachers in the towns and cities; but when we consider the length and the breadth of the field, who will say there are too many?

What Mr. Goodwin says about too many denominations is foreign to the question. Are there too many preachers is one question; should there be more than one denomination in a given town is another, and foreign to the subject under discussion.

C. M. WILLIAMS.

EDINBURGH, MO.

STILL ANOTHER.

WELL, is there any other line of business that is not equally crowded? Is there a deeply felt want of lawyers, doctors, teachers, editors, merchants, mechanics farmers or day laborers? Is there a thriving village where there are not six grocery stores to do the work of two, and four or five shoemakers doing the cobbling that would fail to enrich one?

The laborers combine to keep down the number of competitors; the farmers are unanimous in the declaration that farming don't pay; if a doctor dies, three or four young physi-

cians come to the funeral, prospecting; and wherever there's an aged lawyer you will not look long to find several young attorneys patiently starving, in hope of catching his business when he gives it up.

It would be quite exceptional if there were no discouragements and no failures in the ministry. They are to be expected everywhere. The world is full of men, and vacancies do not wait for anybody. Every man must make his own place; and it is my conviction, after 40 years' experience and observation, that it is not any more difficult to do it in the ministry than in other callings. If men are not deterred from starting newspapers, practising dentistry, working at life insurance, and peddling lightning rods, by the fact that the business is crowded, we need not turn aside from the best business that it is possible to engage in; at least until we can hear of some employment in which there is more demand for men.

We must be ready to endure hardship, to work in the small fields, if the wide fields are not accessible to us, and live in a humble style. We entered the ministry for the work, and not for the wages, or the popularity; and as long as we can find work to do we must do it, and trust the Master for present support and future reward. C.

Dr. Lyman Abbott and the "Professor of Homiletics."

THE DOCTOR'S reply in the July HOMILETIC does not refute the Professor's allegation. Mr. Beecher's cham-

— pion fails to make it appear that his critic is in error in his conclusion that the great Plymouth pastor was a "pulpit orator but not a preacher." The reply is an evasion, it seems to us. The Professor does not aver, as his critic would make it appear, that "Mr. Beecher did not preach obedience to the law of God"; or that "duty was conspicuously absent from his ministry." The Professor freely admits that "Mr. Beecher taught much that Christ taught"; that the "morality he preached was a good morality in the main"; but he fails to regard this as *preaching* according to the teachings of the New Testament, simply because it is lacking in the cardinal and "*saving principle of obedience due to Christ as Master.*" This is what the Professor charges as "conspicuously and glaringly absent" in Mr. Beecher's ministry. And he is bold to allege that Mr. Beecher "not only failed to teach obedience (to Christ as Lord), but he taught insubordination instead of obedience." Now this is the very pith and marrow of the Professor's criticism of Mr. Beecher as a *preacher*, and we submit that any candid reader of the "criticism" and the "reply" will fail to find the latter a confutation of the former. The advocate does not acquit his client or make his innocence appear. If Mr. Beecher was not guilty, as the indictment charges, something additional and different from what Dr. Abbott sets forth in vindication should be forthcoming.

W. H. G.

PHILADELPHIA, PA.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

[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." *—Eds.]

Christian Culture.

The Golden Rule.

Therefore, all things whatsoever ye would that men should do to you, etc.—Matt, vii:12.

"THEREFORE" implies a summary of the whole duty of man.

"Love your neighbor as yourself." It is the "Royal Law," the practical rule of life.

This rule implies

I. A UNIVERSAL RELATIONSHIP BETWEEN MEN.

(a) Extending to "all things." (b)

Extending to "all men." (c) Extending to all relations. "None of us liveth to himself."

II. A MUTUAL RELATIONSHIP.

(a) Mutual responsibility. As they ought, so he ought. No one is exempt from the ought. (b) Mutual activity. As they should do, so should ye do. (c) Mutual desire. "Whatsoever ye desire." The desire is measure of the act. (d) Mutual profit. Our happiness depends on their actions and vice versa.

III. A RELATIONSHIP OF EQUALITY.

"As—so," *i. e.*, the same thing—the same manner. (a) Put all on a level with yourself. (b) Put yourself in his place. (c) Pass judgment on him. (d) Carry out your own judgment. Haman and Mordecai, David and Uriah.

IV. A RELATIONSHIP OF BROTHERHOOD.

(a) Christ puts us on conscience and honor. (b) Christ puts us on love—the last analysis of Christian life—the "sine qua non." (c) It cannot be forced. COMO.*

The Test and Reward of Love.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John xiv: 21.

Three thoughts. 1. The test of our love.

2. Our Assurance.

3. Love's Reward.

I. THE TEST. "He that hath my commandments and keepeth them."

What these commandments are will be seen in the context.

Verse 1. Faith in Christ. Verse 11. Faith in Christ's oneness with God. Verse 10. That He spake the word of God. Verse 31. Arise, let us go hence. Where?

To Gethsemane—learn how to sorrow for our sin.

To Calvary—learn what redemption cost.

II. OUR ASSURANCE.

The simple word of Jesus. "He it is—that loveth me," not feeling, etc.

III. OUR REWARD.

1. The Father's love. "Shall be loved of my Father."

2. Christ's love. "I will love him." I—the Son of God.

I will—the "I will's" of Jesus.

I will love him."

3. "And will manifest myself to him."

Note the circumstances under which Jesus did this. To Mary. She was seeking—early—sorrowing. To the disciples at Emmaus. While studying the word: In upper room while the disciples were relating their religious experience. "A CERTAIN MAN."*

Revival Service.

Encouragement for the Erring.

Return unto me, and I will return unto you, saith the Lord of hosts.

—Malachi iii: 7.

God comes to his people. Here the manner is sudden. The purpose is to refine, purify and save; and to judge and witness against wrong doing. God's blessings are given conditionally. Do you want pardon, and consequently every other good? Therefore, observe:

I. THE DUTY. "Return unto me."

1. The words imply distance from God. The cause is sin. Sin deepens and widens the difference between God and man. Sin put away, and God and man are at one. Sin has many forms. It is a breach of the law. It is a failure in the discharge of duty. All that God requires is a penitent heart and a contrite spirit. And take Christ, "who is our peace," and be at one with Him.

2. Return by a recognition of neglected duty.

3. Return with a fixed purpose to conform in all things to God's will.

II. THE PROMISE. "I will return unto you."

1. God's promises are many.

2. God's promises are great.

3. God's promises are precious.

4. God's promises are encouraging. To the weak, afflicted, troubled, unfortunate; yea, to the erring and sinful.

III. THE CONFIRMATION. "Saith the Lord."

1. The authority. "The Lord."
2. The confidence it inspires.
3. The action it should prompt.

ALPHA.*

The Dividing Line.

I will put a division between my people and thy people.—Ex. viii:23.

THIS is a particular application of a general truth. God always has a dividing line between the true Israel and the ungodly. Consider.

I. ITS NATURE.

1. Not geographical. 2. Not ethnological, as in the case of ancient Israel. 3. Not denominational. 4. Not social or political. 5. Not material but spiritual, running through States, classes, churches, homes. 6. A difference of kind, not degree. No gradual shading off, no border land, but a line as distinct and broad and real as the impassable "gulf." 7. We have a divine rule by which to trace its course, "by their fruits," etc.; but owing to human infirmity we can only approximate the truth.

II. THE BASIS OF THE DIVISION.

In the example before us it was the blood of the Paschal lamb on their door-posts. The Hebrew is "I will set a redemption." "Christ our Passover is slain for us." "Justified by faith in his blood" is the essential fact which distinguishes the saved from the unsaved.

III. THE OBJECTS SIMILAR.

1. Safety in a day of wrath. 2. See 1 Peter i: 3-6.

IV. THIS LINE WILL ONE DAY BE DRAWN LOCALLY, VISIBLY, IRREVOCABLY.

1. Death a great divider. Luke xvi: 26. 2. Day of judgment. Mat. xxv: 31-46. You are entreated to step over the line now to Jesus.

RUSTICUS.*

Funeral Service.

Life, Death, and Eternity.

I am now ready to be offered. . . .

I have fought a good fight, I have finished my course. . . . Henceforth there is laid up for me, etc.—

2 Tim. iv: 6-8.

PAUL had a good opportunity of understanding and knowing life well. Every phase of life in turn was experienced by him. Forsaken by Demas, deceived and opposed by Alexander, hated and put to death by his avowed enemies, yet loved, honored, and faithfully served by Luke, Mark, and Timothy. In these circumstances he looked upon the past, examined the present, and anticipated the future with the calmness of a purpose unalterably fixed. This Scripture gives us:

I. A POPULAR ESTIMATE OF LIFE.

1. It is a battle. A moral contest. "A good fight."

2. It is a race: "I have finished my course."

3. It is a trust: "I have kept the faith."

II. A RIGHT VIEW OF DEATH.

1. It is properly described as a "departure."

2. The time is divinely appointed, the period, the means, and manner considered.

3. For the change Paul was prepared: "I am now ready."

III. THE ENCOURAGING OUTLOOK FOR ETERNITY.

1. A grand reward: "A crown of righteousness."

2. By whom given: "The Lord, the righteous Judge."

3. The august occasion: "At that day."

4. The spirit that animated the pious expectation: "And not to me only." ALPHA.*

The Christian's Hope.

Blessed be the God and Father of our Lord Jesus Christ, etc.—1 Peter i: 3-5.

I. THE SOURCE WHENCE THIS HOPE SPRINGS.

1. God, even the Father of our Lord Jesus Christ.

2. The abundant mercy of God. (a) Character of Him who bestows the hope. (b) Persons on whom the hope is conferred. (c) Means by which the hope is secured.

3. This abundant mercy manifests itself in our being "begotten again."

II. THE OBJECT ON WHICH THIS HOPE CENTRES.

"An inheritance"—hereditary property rather than that obtained by purchase or received as rewards: "If children then heirs."

1. Incorruptible—undecaying.
2. Undeified—essentially pure.
3. Fadeth not away—unwithering, never ceasing to satisfy.

III. THE GROUNDS ON WHICH THIS HOPE RESTS: "The resurrection of Christ."

1. Seals the truth of Christ's doctrine.

2. Attests the acceptance of His sacrifice.

3. Ground of mediatorial exaltation.

IV. FRUITION IN WHICH THIS HOPE WILL CULMINATE: "Reserved in heaven."

1. This inheritance is in safe keeping.

2. Meanwhile we are kept by the power of God.

3. At the appropriate time we shall enter upon our inheritance.

TONGA.*

LIVING ISSUES FOR PULPIT TREATMENT.

Illiteracy and Blair's Educational Bill.

My people are destroyed for lack of knowledge.—Hosea iv: 6.

OUR readers have doubtless heard of this bill, and are somewhat acquainted with its purpose and provisions. As originally prepared by Senator Blair and introduced in the Senate of the United States in 1881, it proposed the distribution of \$105,000,000 among the States for educational purposes in ten annual installments. As passed by the Senate in 1884 by a vote of 33 to 11, \$77,000,000 were to be distributed in eight years; and as passed by the Senate in 1886 by a vote of 36 to 11, the same amount in the same time with a schoolhouse fund of \$2,000,000. While there was a large majority in the House of Representatives in favor of the measure in both the 48th and 49th Congresses, its opponents thus far have been able to defeat the consideration of it on its merits.

Public interest in the bill is increasing, and the necessity of its enactment is not diminishing. We know of no more vital question than this now before Congress. The measure will be vigorously pressed in both

houses upon the assembling of the 50th Congress, and it will continue to disturb its peace until the great evil which demands its interposition is removed. It will be found impossible to evade the issue presented in this bill much longer. It is a wise and beneficent measure to confront the immense and threatening mass of ignorance now existing, particularly at the South. Senator (now Secretary) Lamar's words in voting for it are true:

"I have watched it with deep interest and intense solicitude. In my opinion it is the first step and the most important step this Government has ever taken in the direction of the solution of what is called the race problem; and I believe it will tell more powerfully and decisively upon the future destinies of the colored race than any measure or ordinance that has yet been adopted in reference to it—more decisively than either the thirteenth, fourteenth or fifteenth amendments, unless it is to be considered, as I do consider it, the logical sequence and the practical continuance of those amendments. I think that this measure is fraught with almost unspeakable benefits to the entire population of the South, white and black. It will excite a new interest among our people; it will stimulate both State and local communities to more energetic exertions and greater sacrifices, because it will encourage them in their hopes in grappling and struggling with a

task before whose vast proportions they have stood appalled in the consciousness of the inadequacy of their own resources to meet it."

Intelligence is the surest foundation on which a free government can be built and the surest guarantee of its stability, and the principle of national aid to schools of a high class has been recognized almost from the beginning. Why should it be denied to the common schools? Is it not there that the need is greatest? With 2,000,000 of voters who can neither read nor write, is it not quite time to stir ourselves? With an average of 42% in eight of the Southern States of persons over ten years of age unable to read, is not the evil of such gigantic proportions that Federal aid only is adequate to cope with it?

The last census disclosed a degree of illiteracy that is truly alarming.

"Of the 36,761,607 persons over ten years of age in the United States, 4,923,451 were reported as unable to read, and 6,239,958 as unable to write. That is to say, in a general way, thirteen out of every one hundred voters in the country confessed that they were unable to read their ballots. No, when we consider that few persons who reach the age of ten years without knowing how to read rarely acquire that facility at all, and that every one who could make out to spell a-b ab, b-i bi, b-o bo, was classed as able to read, we can get some idea of the vast number of our fellow-citizens who are shut off from any intercourse with the intelligence of the modern world. It would hardly be too much to say that twenty-five per cent. of the adult population of the country to-day should be classed as illiterate."

The case would not be so bad if this illiteracy were somewhat equally distributed among the States. But this is far from being true. The great mass of this ignorance is in the Southern States—Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, and Vir-

ginia—the average in these eight States being forty-two per cent., while in many of the Northern and Western States it was less than four per cent.

We submit a table showing the strength of the illiterate vote, prepared by Senator Butler from the census of 1880. Then our population was 50,000,000. In 1890 it will be 70,000,000. So that the tremendous numbers and alarming conditions revealed in this table are constantly expanding in their gigantic proportions and overwhelming gravity.

States and Territories.	White.	Col'd.*	Total.
Alabama.....	60,174	206,878	267,052
Arizona.....	3,530	433	4,183
Arkansas.....	53,235	68,444	118,779
California.....	22,625	22,100	44,725
Colorado.....	7,055	465	7,490
Connecticut.....	23,339	1,197	24,836
Dakota.....	7,206	458	8,064
Delaware.....	6,462	7,365	14,397
Dis. of Columbia.	3,569	19,447	23,016
Florida.....	10,885	39,753	50,638
Georgia.....	71,693	247,318	319,011
Idaho.....	510	943	1,453
Illinois.....	99,356	10,397	109,753
Indiana.....	77,076	8,806	85,882
Iowa.....	35,815	1,958	37,773
Kansas.....	17,095	11,498	28,593
Kentucky.....	124,723	90,738	215,461
Louisiana.....	34,813	178,789	213,602
Maine.....	16,234	335	16,569
Maryland.....	34,155	66,357	100,512
Massachusetts.....	81,671	2,221	83,892
Michigan.....	48,291	3,758	52,049
Minnesota.....	27,645	769	28,414
Mississippi.....	27,789	208,122	235,911
Missouri.....	89,924	40,357	130,281
Montana.....	525	777	1,302
Nebraska.....	7,821	496	8,317
Nevada.....	1,807	1,638	3,445
New Hampshire.....	10,694	81	10,775
New Jersey.....	37,348	7,844	45,192
New Mexico.....	33,623	5,200	38,823
New York.....	182,650	10,134	192,184
North Carolina.....	116,437	174,152	290,589
Ohio.....	92,616	14,152	106,768
Oregon.....	2,904	2,387	5,291
Pennsylvania.....	174,289	15,551	189,887
Rhode Island.....	18,611	1,139	19,750
South Carolina.....	34,335	200,063	234,398
Tennessee.....	118,734	126,339	245,673
Texas.....	65,117	121,827	186,944
Utah.....	5,385	518	5,903
Vermont.....	15,872	129	16,001
Virginia.....	71,000	214,340	285,344
Washington.....	1,011	1,884	2,895
West Virginia.....	45,340	7,539	52,879
Wisconsin.....	45,798	981	46,779
Wyoming.....	285	144	429
United States.....	2,056,463	2,147,900	4,204,363

* Including Indians and Asiatics.

Popular ignorance is far more dangerous now than it was in the days of our forefathers. A century ago the Negro was a slave with no politi-

cal power. To-day he has all the legal and political rights of the educated white man and is increasing in number with fearful rapidity.

A century ago, in many States, ignorant white men were not allowed to vote. To-day they have the ballot in every State in the Union. A century ago they could not readily combine. To-day, owing to the telegraph and steam-engine, they can unite in powerful organizations reaching throughout the country. A century ago they could not have done much harm, even if they had had the ballot and had been able to combine, owing to the fact that the simple organization of society could have stood almost any shock which they could have inflicted. To-day, a blow in one part of the highly complicated organism of our modern society is felt in every other part, and a stoppage of circulation at one point causes a congestion at another. In other words, general education is necessary to-day to the existence of civil society in its present form.

"The conclusion of the whole matter may be summarized as follows:

"1. Education is a matter of general and not merely local interests. It is fair, therefore, to call upon the most general form of government to assist in its support. The idea that education is a matter of merely local importance, and should therefore be remanded to the communities, is of comparatively recent growth.

"2. Under our system the local communities limited to direct taxation are unable to provide adequate educational facilities in addition to satis-

fying purely local necessities. The necessity of outside assistance is becoming more and more imperative.

"3. The Federal government is amply able to assist in the support of education.

"4. So far from being restrained by constitutional provisions, it would simply be following precedents already set, and continuing the policy begun even before the adoption of the Constitution." The founders of the government, the framers of the Constitution, the early Presidents and early Congresses knew nothing of such a doctrine. There was in the act of 1787 a distinct recognition of the importance of popular education, and of the necessity of Federal action to secure the financial basis of a sound school system. The early Presidents favored the establishment of a national University. The early legislators considered it a part of the functions of the national government to secure, so far as the granting of aid would do it, the establishment of school systems in every new State. Our later Congresses, in addition to what former Congresses have done, have built up in Washington the nucleus of a grand University, and have undertaken to secure the establishment of special schools of agriculture in every State in the Union. Our forefathers granted such aid as they thought the necessity demanded, and did not let themselves be deterred by the cry that education was only of local interest, and that the national government had no power to assist in its maintenance.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

CONTROVERSIES OF THE EVANGELICAL CHURCH.

The heavy theological works of Germany are now devoted mainly to Biblical and Historical Criticism. The subjects exciting most discussion are the origin of the Pentateuch, the Gospels and the character of the apostolic and post-apostolic church. Of special prominence among works introduc-

tory to the Scriptures, are those of Dillmann, Bleek, Holtzmann and Weiss, all but the first on the New Testament. The critical standpoint of the authors of the various commentaries of course determines largely the character of their exegetical works. The commentary on the whole Bible, now in process of preparation under the editorship

of Professors Zoeckler and Strack, occupies a conservative standpoint. The few volumes which have appeared were severely criticised by Professors Schuerer and Harnack, of the Ritschl school, and by Holtzmann, of the Protestant Association. The first two are editors of the *Theologische Literaturzeitung*, devoted to the review of theological works. It is a journal of much influence, and a most efficient means of promoting the principles of Ritschl's theology. In this journal Schuerer declared that the new commentary ignores the results of Biblical criticism, in order to promote a reactionary theology, and to induce theological students to overlook the recent investigations into the real character of the sacred Scriptures. He affirmed that the commentary places itself on tradition, and in this respect was the Catholic spirit. Making tradition the standard, it does not enter upon the serious scientific inquiries of the modern critical theology, but proceeds as if we still lived in the 17th century, and as if no progress had been made since then.

To these attacks Professor Zoeckler replied in a pamphlet entitled, "Against the Infallible Science," claiming that the charge that he and his colleagues are laboring in a Catholic spirit in the interest of a traditional reaction is false, and asserting that an evangelical conservatism is his standpoint. Holding an impartial view of inspiration, he asserts that he has always treated the problems of higher criticism fairly. He thinks it a matter of course that he should prefer reliable testimony from the patristic age to modern subjectivism. "A science which offers a chaos of supposed hypotheses as established fact, cannot inspire us with great confidence respecting the correctness and fruitfulness of its method."

To this pamphlet Prof. Schuerer replies rather severely in the *Theologische Literaturzeitung*. He says that the point at issue is nothing less than the entire method of theological inquiry; it pertains to fundamental principles. "Is the kind of science which Zoeckler and his friends pursue justifiable or not at present in the church based on the reformation—that's the question." Schuerer claims that the Lutheran theologians of the day, like the Catholics, are controlled by traditional views, not by scientific research, and that this is true in all departments of dogmatics, church history and biblical criticism. Other theological professors, as well as preachers, are engaging in the controversy. The discussion is not only significant because it affects fundamental views respecting the Scriptures, but also because it intensifies the conflict between the orthodox and the followers of Ritschl.

This controversy has led orthodox minis-

ters to emphasize the need of having theological professors whose teachings are in harmony with the faith of the church. It is claimed that now as appointees of the State, they have the instruction of the future ministers of the church, while the church has no guarantee that they will labor to conserve and develop the faith of that church. There is decided growth in the conviction that the church should have more control in the appointment and continuance of the theological professors, and much is written on the subject. Others claim that in the interest of scientific freedom the matter should be left with the State, as at present. At a recent convention of ministers some severe things were said against professors who teach that Christ was merely human. Prof. Beyschlag, of Halle, who was present, stated that he did not know a professor of theology in Germany who regards Christ as an ordinary man. To this a minister replied: "But I know many who regard Him as only an extraordinary man."

There are so many factions in the Protestant Church of Germany, that it is hard to determine just what persons would be acceptable if the choice were left to the ecclesiastical authorities. Where is the standard according to which the matter shall be settled? In the Catholic church he is a Catholic whom the Pope recognizes; but the Evangelical church has no such authoritative personal standard. Prof. Koestlin, of Halle, recently indicated the difficulties in the way of appointing theological professors by the church. He said: "In the second decade, if a general synod had existed on the basis of our present organization, Tholuck would certainly have been rejected by its board as a pietist, mystic, and fanatic." But the State authorities appointed him in spite of the opposition to him in the ministry, as well as in the university at Halle. There is less difficulty in the appointment of professors than in the supervision after appointment. Whatever theories prevail respecting Church and State, the university is regarded as the place where thought is absolutely free in all departments of science. The Catholic church, which claims entire control over its teachers of theology, cannot remove a professor once appointed to a position in a German university. Prof. Koestlin related a case in point. Dr. Baltzer, of Breslau, Catholic professor of dogmatics, taught a doctrine of the relation existing between body, soul and spirit which the Pope pronounced contrary to the teaching of the church. Yet the State retained him in his position and continued his salary, but of course he had no Catholic hearers. As there was no fund to provide for another professor of dogmatics, the bishop provided the money, and thus secured the appointment of another teacher.

CHURCH AND STATE.

Another subject of much animated discussion is that of the entire relation of the Church to the State. The ruler is the head of the church—*Summus Episcopus*; he appoints the members of the Upper Ecclesiastical Council (*Ober-Kirchenrath*); he also appoints the members of the consistories; the *Cultus Minister*, having general charge of ecclesiastical affairs, is also his appointee. Many of the affairs of the church are left to the Provincial Synods and the General Synod, composed of ministers and laymen elected by the congregations; but in these elections but few members take part, and the Synods are rather controlled by factions than governed by the real sentiment of the church. The evils of the present state of bondage is generally admitted, but how to find relief is not easy. An entire separation of the Church from the State is generally regarded as too revolutionary and liable to result in complete anarchy. Besides, the support of the church in that event would be a very difficult matter. The general demand is for more liberty; but what measure, and how it is to be obtained, are points involved in difficulty. In the pulpit a preacher declared: "In its present entanglement with the State, the Church is only a caricature of the Church of Christ." And at one of the synods a member said: "Let us approach his Majesty and say, 'It is impossible for the church in its present status to unfold its living activity for the best welfare of the people.'" Such views have become common.

But the liberal party in the church fear that if the church is made independent they will be cast out of it by the orthodox party, which is now in the majority. Much discussion takes place, and propositions abound, but there are no indications of a probable solution of the difficulties. At a convention in Potsdam, where the subject was under consideration, the following theses was adopted: "The freedom and independence of the Evangelical church depend first of all on the intimate co-operation of the ministry with the believing congregation." The need of harmony in the church itself, and of co-operation between preacher and members, is certainly one of the most vital, and the condition for the strength and efficiency of the church.

At a conference in Giessen, Prof. Herrman, a leader in the *Ritschelschule*, delivered an address on "Revelation." The following theses give his standpoint:

1. God can reveal to us *only* that by means of which He makes us new creatures.
2. Jesus Christ in his historic manifestation is God's revelation; *not*, however, any doctrine respecting Him.
3. As others cannot believe for us by proxy, so they cannot by proxy receive for us a revelation on which we can base our faith.

The correspondent of an orthodox journal proposes the following as counter-theses:

1. God can and will reveal whatever He deems necessary. The design of all revelation is to make us new creatures.

2. The sum of all revelation is given in Jesus Christ, who is teacher and prophet. From his own testimony respecting Himself, and from the testimony and doctrines of the holy apostles, a doctrine respecting Him grows necessarily.

3. It is unquestionably true that others cannot believe for us; but others can receive a revelation for us, on which our faith can rest; and they have received such a revelation. Eph. ii: 20; 2 Pet. i: 19-21.

Whatever evils may attend these controversies, they serve to arouse the church, and to make it conscious of its treasures, and also of its needs. Uncertainty, anxiety, agitation and confusion, the usual attendants of crises, prevail. One writer affirms that the Evangelical church is in a transition state, during which the distinction between evangelical saving truth and dogmatic theology will be made apparent. The relation of theologians to the confession of faith may be inferred from a statement made at a conference by Prof. Koestlin: "It is well known that at present there is not a German dogmatic theologian of note who does not in some respects differ from the confession of faith."

PROMOTING THE EFFICIENCY OF DIVINE SERVICES.

The preacher's part in this desirable object is the subject of an article in the *Kirchliche Monatschrift* for July, by Prof. Sachse, D.D. It is worthy of note that the journal is conservative, and therefore supposed to be on the side of the government. This makes the beginning of the article referring to the status of the Catholic and Evangelical churches the more significant. Speaking of the Evangelical church, the author says: "This church is neither respected nor feared by the temporal powers. For her quiet, faithful services she is sent, like Cinderella, to the kitchen, while her proud Romish step-sister is honored like a princess and courted by the great.

"After a brief conflict with the temporal power, Rome has gained the victory. This fact cannot be disguised, and in the near future it will become manifest with fearful distinctness. True, we did not go to Canossa; but we went to Rome in order to intercede with the Pope for help in ordering German affairs, and the way to Rome is not very far from Canossa. Rome has rendered the desired service, and in return received more than it hoped. It arranges its ecclesiastical affairs independently; it trains its priests in the Romish spirit, and the State's power of veto in the appointment of priests is only of significance so long as Rome thinks

it expedient to heed it. A large proportion of its orders will return to us; its teaching sisters will again train a part of the girls to bigoted fanaticism; and at the State universities no professor of Catholic theology will be appointed without the consent of the bishop. Besides, large sums of money are granted to this church, and its bishops are honored like princes.

"That is the victory which Rome has gained. And what is given to the Evangelical church, which has always submitted loyally to the laws of the State, has never committed any crimes so as to deserve the grievous laws of the *Culturkampf*? Nothing, absolutely nothing. Indeed, the fact that she ventures to open her mouth and to give expression to her wishes, is regarded as reprehensible, and interpreted as a spirit of opposition and ambition. Yet the time has probably come when her wishes should be favorably considered. We have a General Synod, but its resolutions too often find their way into the waste basket; the General Superintendents dare not even issue a general pastoral letter on the observance of the Sabbath, since it might become the first of a series of such united activity; all the higher ecclesiastical offices are filled solely by the State officials; the confiscated church property is not compensated for, though a rich endowment of the Evangelical church was explicitly promised in lieu of it; for the care of the enormously large parishes scarcely any thing is done; the needs are admitted, but relief is promised at such time in the future as the State shall have more money."

This is the sad state in which we live; therefore complaints are justifiable and efforts at relief are praiseworthy. He regards present troubles as only precursors of still greater ones. How now prepare for these? He answers: By work in the church itself, by training the members to become truly Christian. In order that this may be done, he thinks the improvement of divine services worthy of supreme importance.

In order to increase the effectiveness of divine services the preacher must himself have made marked progress in faith and Christian knowledge, in love and holiness; he must have divine life in rich measure, if he hopes to awaken and cultivate it in others. "Life cannot proceed from death." The services should be made more attractive, and should afford more spiritual nourishment. "If the services are dead and tedious, it is only because our awkwardness, indolence, or unholy spirit, prevents the working of the means of grace. The preacher should be a bright glass through which the sun of life shines clearly; sometimes, however, he is a screen preventing the rays from shining through."

The reading of Scripture should be made

more effective, not by artificial means, but by catching the spirit of the passage, and then reading it naturally. What is read must be understood and felt, never treated as a mechanical performance. Then the sermon must be made more powerful. The people estimate the service according to the effect of the preached word. "The sermon as a direct expression of the religious spirit, and a living testimony of the grace experienced, is the most effective means of kindling holy enthusiasm." He pronounces the sermon "the crown of spiritual activity," and declares that "it makes the greatest demands on us, and only by exerting all religious and ethical power can we meet these demands." Of course, the substance of the sermon is more essential than the form. "A sermon whose contents are good, is always effective, even with a defective form, while a sermon empty of contents, even with the best form, is without effect." The three sources whence the substance is to be taken are Scripture, personal experience, and pastoral work. On the second point he says: "The basis of all Christian knowledge is knowledge of sin, and this we learn only in our own hearts. Those are the poorest preachers who zealously oppose sin in others, without first looking into their own hearts." He regards, too, the form as very important.

Three faults in this respect are specially noted by him. He finds that some preachers have neither a leading thought in the sermon nor a clear connection between the different parts. "I have found other preachers who were clear, their subject sharply defined and logically arranged, but the treatment was so abstract and dry that yawning soon began." Inner experiences were described in a scholastic manner, without color and vividness. "The sermon must be made vivid, partly by means of figures, partly by illustrations from history. All that is earthly is but a symbol of the eternal." Others begin their sermons with too much pathos; as they proceed the fire diminishes, and at last there remains only a small spark. "These forget the first principle of oratory, namely, that there should be growth in the effect till the close." The aim of every address is "docere, delectare, movere." He warns especially against the common fault of making many words but giving few thoughts. "I have frequently wondered at the art of stringing out words for three-quarters of an hour and yet saying so little." He wants every sermon written out in full, and memorized. All that pertains to the services is to be a matter of heart and life, so that nothing be done in a perfunctory manner. And in the improvement of the services, he sees the best means of enabling the church to pass through the present crisis. The great work for the church is to be done in the church itself.