

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE PREACHER AND SECULAR STUDIES.

BY PROFESSOR J. O. MURRAY, D.D., PRINCETON, N. J.

LIFE seems sometimes to be made up of extremes; and history to be but the long record of reactionary movements. The pendulum swings over a wide area, from thrift to parsimony, from zeal to fanaticism, from prudence to time-serving, from self-respect to self-idolatry, from asceticism to luxury. The classical student sinks into the mere philologist, the scientific man becomes a materialist, the political thinker lapses into a partisan and gives up to party what was meant for mankind. Nowhere indeed is the tendency to extremes seen more than in the ecclesiastical domain. In theology we have the hyper-Calvinist at one pole and the Arminian at the other. In polity, the Pope confronts the Independent. The extreme of sacramentarian views is counterbalanced by the nominal observance of the two sacraments. Every church has in its own borders these opposing extremes. Rome has her Jansenists and Jesuits; the Church of England her High and Low party; the Presbyterian divides into Old and New School, the Baptists are found in two camps, Calvinistic and Free Will.

It is hardly to be expected that the Christian ministry would escape the working of this tendency. The preachers are not cast in one mould. The modern pulpit, at least, shows great divergence of method. Look over the list of Sunday advertisements of the pulpit, noting topics of discourse, and it will be clear that our city preachers are working in very different ways to publish the Kingdom of God. It may be said in general that modern preaching follows two well-marked types, either of which is an extreme. One of these types is bred from old scholastic methods. Preachers of this type are bookish men. Their sermons are redolent of commentaries and systems of theology. They have an air of monkish seclusion about them in their isolation from all living interests. They talk about "sanctification," instead of about being better men or leading a better life. They seem unreal,

because so unaffected by currents of thought and action sweeping by them. Their life is unworldly, but in the sense that they are too ignorant of the ways of the world to deal very wisely with practical interests. If one could see their libraries, they would be found to consist of well-selected volumes in theology, church history, Old and New Testament commentaries, religious biography and some practical treatises on religious life,—little history or poetry, or science or fiction; what there is of them, odd volumes, and these perhaps not the best of their kind. Who has not seen such libraries in the houses of our scholastic brethren?

The other type seems to despise books, or to set very slight store by them. There are preachers, not a few, who seem never to have learned how to use these intellectual tools. They commit the blunder of supposing that all that is necessary is the ability to read a book, and do not understand that one may have this ability and yet not know *how* to read a given book. Many a preacher grows up without knowing how to read. Such men are very apt to be found saying, "We study our sermons out in the streets, among the shops, along the wharves, down in the factories." They are shrewd observers, but no students; they deal skillfully with many practical themes, but very poorly with that large field of pulpit teaching which must be drawn from earnest, serious, spiritual studies, that large department of pulpit work necessary to make disciples grow in the *knowledge* of Jesus Christ. Of these two types, thus roughly sketched, the extremes of our modern pulpit, it will be found true, I think, that the old proverb holds good: "Extremes meet." The extremes meet in a ministry more or less barren of the best results. How can the extremes be best avoided? It is to answer this question in its relation to the first of these types that this essay is written. If my Brother Scholasticus will lend me his ear, I think I can give him a point or two of profitable suggestion.

It is perhaps well to define what is meant by secular studies. The difference between sacred and secular studies is somewhat factitious, like the distinction between the *natural* and *moral* attributes of God, or the distinction between *sacred* rhetoric in the curriculum of the theological seminary and rhetoric in that of the college. There is a sense in which all knowledge is sacred, as all truth is sacred. But factitious distinctions are sometimes useful, and this holds in the case before us, so far at least as to mark a wise separation in the two great lines of study before every preacher. One of those lines bears directly on his construction of sermons or his furnishing as a Christian teacher. It brings him into contact with commentaries, Biblical geography, church history, Christian biography. All has an immediate relation to the sacred office of the Christian ministry, and may therefore be called sacred.

Secular studies cover that wider field of knowledge which can, how-

ever, only indirectly equip the preacher for his work in constructing sermons, and in teaching the people things pertaining to the Kingdom of God. Poetry, history, social science, physical science, astronomy, geology, are secular studies. They or their congeners can only do an indirect and secondary office in the fitting out of a Christian teacher. But we have much to learn yet if we have not learned how important are indirect and secondary agencies in life. I hope to be able to show that, though indirect and secondary, secular studies can be made fruitful in large and blessed results to the preacher.

There is derivable from secular studies a mental stimulus and refreshment which the preacher, from the nature of his work, sorely needs. Every preacher knows how jaded the mind becomes in an unvarying round of theological study. Commentaries grow fearfully dry. Theological treatises repel that once attracted. The Sunday draws on apace, and the preacher turns over his Bible in search of a text, or takes up his writing-materials for a sermon, with a sigh. He begins to think of vacation, yet a great way off. The thought of parish visits yet to be made oppresses him. How can he get out of these doldrums? It is a law of the mind that it must have a variety of mental pabulum. The human stomach cannot stand one, and only one, sort of food. It is said that the dyspeptic habit of Scotchmen is due to their excessive devotion to oatmeal. I have sometimes thought that mental ailments could be found paralleling the bodily, and from like causes. We have mental dyspeptics and mental anæmia. Preachers suffer from both these mental diseases. The symptoms appear in the preaching. The sermons are querulous, mournful, or they are bloodless, full of abstractions, as mental dyspepsia or anæmia may be the malady. What is the cure? Why, change of diet, perhaps. Let the preacher shut up his commentary and open his Browning or Shakespeare. Let him forego his wonted excursions into theology, and go out into fields of science. The first part of every week had better be given up religiously to this pursuit of secular studies. Monday, Tuesday, perhaps even Wednesday occasionally, can be well used along this line. It fertilizes the mind. It rests the mind. It stimulates the mental powers, while at the same time it refreshes them.

I trust many readers of the *HOMILETIC* have in their libraries a copy of "Forty Years' Familiar Letters" of Dr. James W. Alexander. In these letters to his friend, Dr. John Hall, of Trenton, New Jersey, Dr. Alexander drops many wise hints, valuable suggestions, and striking comments. It is a storehouse of admirable pastoral as well as homiletic teachings, straight from the experience of a man who said his highest desire was to be a faithful parish minister. In looking through this correspondence, I was struck with his use of secular studies. They gave him mental quickening and recreation. He reads Plutarch, Hurrell, Froude, Bailey's "Festus," Prescott's Histories, Grote's Greece, Carlyle's Sterling, and these are samples of the variety and

quality of his mental pabulum. Sometimes he goes far outside the beaten track, as when he says in one of his letters, "I am reading Clavigero, one of the best histories of Ancient Mexico, to whom Prescott is much indebted for his excellent work." It is safe to say that this divine's study table was never without some book on it which represented the importance and worth of secular studies.

Such studies, however, subserve a far higher use as correctives of dryness and narrowness in preaching. The most frequent criticism one hears on sermons is that they are "dry." The "dryness" may come from a variety of causes—the themes may be "dry," or the treatment. A dry treatment may impoverish a rich theme. A dry theme, dryly handled—ah! me, what a weariness it is. It would lead me too far away from the subject to analyze all the varieties which this fault in sermons assumes. But such analysis is scarcely needed. In all the discussions which have been going on since Mr. Mahaffy raised the question whether preaching was not losing its hold on the people, the changes have been rung on this dryness as the main cause of the decay in the power of the pulpit.

There is, however, another vice of the modern pulpit. Its range is narrowed. It goes on in too restricted a topical field. The views are those of the seminary lecture-room. The treatment is provincial—not narrow in the sense of bigoted perhaps, but narrow in the sense of being thought out on too limited a scale, narrow in not having the broader touch of human speech on other non-professional themes. Many of our modern discourses are open to this charge. They lack breadth and color. One does not need to read the sermons of the late Phillips Brooks twice to see how he moves on homiletic lines of breadth as well as freshness, the result of his constant contact with secular studies.

In the *Life of Charles Darwin*, we find that in 1836-39, at the beginning of his great scientific career, he could say, "I took much delight in Wordsworth's and Coleridge's poetry and can boast that I read the 'Excursion' twice through. In my excursions during the voyage of the *Beagle*, when I could take only a single volume, I always chose Milton."

Toward the close of that career, he has a very different account to give of his mental habits. It is a very dreary confession. "But now—for many years, I cannot endure to read a line of poetry; I have tried lately to read Shakspeare and found it so intolerably dull that it nauseated me. I have almost lost my taste for painting or music." Little comment is needed here. If scientific pursuits can be carried on in such a way and with such a spirit as to make Shakspeare a nauseating dose, it is very clear that something is horribly wrong in the scientific world. Nauseated by Shakspeare, and yet content to absorb all the energies of the soul in a study of earth-worms!

But I fear that not a few honored divines, if they were as outspoken as Darwin, would have the same melancholy confession to make. Their theological studies have dried them up, have narrowed their mental

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habits, so that they have lost all taste for secular studies. They read no poetry, very little history, and seldom glance at any scientific field. They pay a penalty to this intellectual narrowness. They lose the power to commend to others what really and deeply interests them. When a preacher finds his interest in high poetry or great history or noble fiction growing less and less, and that he takes the poets and historians and novelists from his bookshelves at rarer intervals, let him look out! Some part of his intellect is atrophying.

There are some noted instances of what the preacher can do in secular studies while carrying on in full force the work of his office. There is Charles Kingsley. There was no more faithful parish priest, there was no more effective preacher in the rural parishes of England, than the rector of Eversley. He has given to English literature some of its enduring work in poetry and prose. But as one reads that charming memoir by his wife, and reflects on its suggestions, it becomes clear that Kingsley never could have been the man he was but for his interest in and devotion to secular studies. We may not wonder perhaps that Deans like Milman and Church, while fulfilling well the functions of their ecclesiastical offices, find time to edit editions of Gibbon or make studies in Spenser and Dante. The English Church provides in its cathedral system for such growths. But that a rector like Kingsley could get so much help and stimulus from secular studies is a thing to be pondered and admired.

Some preachers that might be named have gained desired reputation as scientific observers; others as historical writers. Authorship is not what I am urging; not even any study along secular lines which aims at eminence as authority in special departments of knowledge. The few only could attain this. But there is a study along secular lines, accessible to all preachers, open to all, realizable by all, which may be only mental recreation or protection from an intellectual dry-rot. Being this and only this, it can do a great service to any preacher. He should have a conscience that would smite him if he neglect these secular studies to wander forever in the charmed circle of commentaries, systems of theology, and church histories.

A hint or two as to the best method of utilizing secular studies.

First of all, let the preacher follow his tastes. Unless he does, the pursuit will soon become perfunctory and be laid aside. The studies we pursue from a sense of duty soon become a weariness to the flesh and spirit too. But, on the contrary, there is a line in Macbeth which is true of all studies. "The labor we delight in physicks pain."

The preacher who in his college course has had the privilege of the elective system, now so prevalent in our colleges, can scarcely fail to have developed some special tastes. The danger may be toward too much specialization in the college career, to the loss of that general culture which is not only the true foundation of special work, but which always has made the broadest men. But almost every college

graduate leaves his college with tastes formed for special studies. The preacher will be wise if, after graduation and in the years of his professional career, he shall keep up these studies. It is a reproach used against the classics that they are dropped so soon as the man graduates. But this is as true of astronomy, or physics, or history, or social science. The preacher will find his account in not dropping the studies which in college attracted him most. It ought to be comparatively easy for him to pursue them further.

Secondly, let it be study rather than mere desultory reading.

The two things are very different. If the best results are to be gained from the pursuit of secular studies, it must be by some method akin to his professional labor. Suppose the study to be social science. If the preacher thinks that the reading of articles or books on this subject, which chance throws in his way, will answer the purpose, he is much mistaken. Let him investigate, let him take up the subject systematically, let him write upon it if so inclined. It is the desultory habit of reading which is the bane of much ministerial life. The vast multiplication of books is not an unmixed blessing. The International Copyright was a godsend in more ways than one, in bringing to an end the various libraries that deluged us with cheap fiction. To be *studious* only in lines of professional study, and desultory readers everywhere else, will be simply to become mentally lopsided. Desultory reading leaves few or no traces behind it. What is read is not remembered. It does not become part of the man's intellectual make-up. There be preachers who know a little of Tennyson, a bit of Browning perhaps, somewhat more of Whittier, something of Shakspeare, and also of Milton. But how little such men know what a study of any one of these poets can do for the mind! I think it would be well to have a course of lectures on Shakspeare given in every theological seminary. That man who knows his Shakspeare with any thoroughness cannot fail to be the more efficient preacher. If, however, at intervals of two or three months, or perhaps years, he "dips into" his Shakspeare, as the saying goes, it is likely he will get an hour's entertainment, but he will get little else.

But some cautious conservative brother, for whom I have the greatest respect, will say to me: "Are you not treading on dangerous ground? Will not your suggestions, if acted on by young preachers, be apt to turn men aside from that deep, reverent study of sacred things which with the true minister should be an absorbing passion? May not the preacher become too literary, or scientific, or philosophical? Will he not be likely to turn his sermons into essays, and forget to know only Christ and Him crucified?"

There may be danger here. Where is there not danger? St. Paul's list of perils (2 Cor. xi. 26) is very suggestive. We cannot escape what is a feature of our probation everywhere.

But there is a greater danger, and that danger is of becoming dull,

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prosy, ineffective in the pulpit. I will agree to find you ten preachers who are too dry, scholastic, heavy, where you will find me one too philosophic or too literary. The danger is on the other side of the way, just now at least. The danger of neglecting secular studies is as real, as serious as the danger of overdoing them.

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## II.—THE EVIDENTIAL VALUE OF PROPHECY.

BY PROFESSOR W. GARDEN BLAIKIE, D.D., LL.D., NEW COLLEGE,  
EDINBURGH, SCOTLAND.

At three different periods in the history of the Christian Church, the evidential value of prophecy has had a prominent place.

1. At the very birth of Christianity, much stress was laid on the agreement between the facts of Christ's life and the predictions of the prophets. Not only was this argument waged on Jews who had always believed in the inspiration of the prophets, but in the hands of Justin Martyr, Tertullian, Origen ("Contra Celsum") and others, it was pressed on pagans likewise, and always with the feeling that, as an argument, it was as unique as it was convincing.

2. In the days of English deism, the argument came in for a share of the general assault; it was discredited by Anthony Collins as nothing more than an application of certain symbolical utterances to Jesus Christ, too vague to be of any value. This drew out the two Chandlers and Bishop Newton in defense, who were naturally led to insist much on the *literal* meaning and the literal fulfilment of prophecy. These were followed in the present century by Dr. Keith, of St. Cyrus, who, to illustrate the literal fulfilment of prophecy, directed special attention to the state of the Jews, and to the discoveries of modern travelers.

3. In the course of the present century, in connection with the revival of the exegetical study of Scripture, much attention has been paid to the exegesis of the prophetic writings and the meaning they had for the people to whom they were first addressed. In the hands of rationalist critics, it has been affirmed that the single object of the prophets was to convey God's message to the men of their day; it was to impress them with the great facts of God's moral government; their writings contained no supernatural predictive element; the threatenings and promises with which they dealt were based on the principles of God's government; and the specific scenes in the future which they portrayed were just dramatic illustrations of these principles, not designed to be literally fulfilled, and therefore not capable of furnishing any argument for the supernatural inspiration of the prophets. The late Professor Kuenen, of Leyden, carried this view to its utmost limit in his work, "De Profeten en de Profetie ondx Israel" (A.D. 1875), "The Prophets and Prophecy in Israel."

It may be allowed that the school of literalists were too exclusive in their treatment of prophecy; they passed over very lightly the relation of the prophets to their contemporaries; they did not lay much stress on the moral element; they did not exhibit the prophets as national Reformers who were raised up from time to time to remonstrate with the people for their idolatries and manifold wickedness, and who were privileged to depict scenes of the future in order to give weight to their threatenings and their promises. When reaction sets in on behalf of a neglected truth, exaggeration of that truth is almost certain to ensue. Hence the rationalist view that the moral element is the only feature of prophecy, and that the predictive or supernatural is nothing but a devout imagination. Here is exclusivism on the other side. But there is no reason why the one element should exclude the other; the predictive view combines quite naturally with the moral; it was most fitting that God should deal in the way of threatening and in the way of promise with the two great sections of the people—the majority, who were constantly running into idolatry and all allied vices, and the remnant according to grace, who sought to maintain the law and the covenant in all their purity. To restrain the one, it was fitting that the prophets should show, in the name of the Lord, that their sins must lead to a series of national calamities and finally to the ruin and dispersion of the nation; to encourage the other, it was equally important to show on the one hand that the enemies of Israel would not pass without retribution, and on the other, that in spite of Israel's unfaithfulness, the promised Deliverer would still appear, not however to re-establish the Hebrew theocracy, but to be for salvation to the ends of the earth.

It is the practice of rationalists at the present day, in their effort to eliminate the supernatural from all that is Christian, to allege that Hebrew prophecy was but a development of the tendency which, in other religions, gave rise to divination, auguries, oracles, and similar methods of ascertaining the will of God in regard to future events. But it is not difficult to show that the two methods were almost wholly dissimilar. No doubt the Hebrews were accustomed to "inquire of the Lord" in times of perplexity, somewhat as inquiries were made at the famous shrine of Dodona or Delphi. But such inquiries were connected with the Hebrew priesthood, and the prophets were a separate order from the priests. When we examine the Hebrew prophetic system, properly so called, it is in almost all respects a thorough contrast to pagan mantinism. What has paganism got to compare for a moment to the splendid literature of Hebrew prophecy, embracing some of the sublimest writings in the whole field of letters? How limp and lean in comparison anything of the kind in the Korán! Then too, in Hebrew prophecy, the initiative is from God; it is not man trying to drag out some of the secrets of heaven, but heaven spontaneously revealing its purposes to man. Hebrew prophecy, moreover,

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is intimately associated with the highest interests and duties of human life, its grand purpose, its relation to God, the conflict of good and evil, the way to conquer the evil. It is in tone both elevated and elevating, bearing us up toward the gate of heaven, familiarizing us with the voice of God, and with the high and holy themes to which that voice gives expression. And still further, the one grand vision that towers above every other in Hebrew prophecy is Redemption; and the consummation to which it conducts us, so far as the faithful are concerned, is a glorious renovation, a Kingdom of Heaven far above the Jewish theocracy—a far higher condition than “Paradise Restored.”

Those who look on the prophets as mere moral preachers, and who deny that anything like fulfilment is to be looked for in connection with their utterances, reverse the very conditions under which the prophets claimed divine authority. There were false prophets side by side with the true, and the test to which the true appealed as a token that they spoke in God's name was that of fulfilment. Where the prophecy was one of short date, the sign of the true prophet was that it came to pass (Jer. xxviii. 8, 9). When Hananiah prophesied in opposition to Jeremiah that within two years the yoke of the King of Babylon would be broken, the event proved him to be a false prophet; but this conclusion was anticipated by Providence, for Hananiah died in the seventh month of the same year (Jer. xxviii. 17). So deeply rooted had the idea of fulfilment become in the Hebrew mind that in the New Testament the fulfilment of Old Testament prophecy is regarded as a matter of axiomatic certainty. And not only was the fulfilment of specific predictions accepted without doubt, but it was assumed that the very cast of prophetic thought corresponded to the events that fell out. It is on this ground that some things are said to have been “fulfilments” which would not have seemed so otherwise. How comes St. John to see in the fact that on the cross our Lord's legs were not broken a fulfilment of prophecy? If that fact had stood all alone, the inference would have been more than questionable. But in addition to the direct predictions fulfilled in Christ, the whole cast of the prophetic writings, and especially the form of the Hebrew symbolism, partook of the same character. And the ancient writings were held to be “fulfilled” not merely when a specific prediction came to pass, but also when the prevalent tone of thought or the prevalent type of symbolism was realized. It is thus an absurd as well as a bold thing for rationalists to maintain that the idea of fulfilment was not essential.

There are, however, some at the present day who, while believing in the inspiration of the prophets, decline to believe that a literal fulfilment of their specific predictions is to be looked for. They take this position on the ground that there are many such predictions, of which the fulfilment cannot be proved. Thus, the Rev. Brownlow Maitland thinks that we may find in the prophets three great lines of

prediction, beyond which it is not safe to go. According to this writer, we find in prophecy three great forecasts—a forecast of a *universal* religion, a forecast of the *Messiah*, and a forecast of a *spiritual* religion. He accepts the concession of the great rationalist writer, de Wette, that “the entire Old Testament is a great prophecy, a great type of Him who was to come, and is come.” But how can we accept broad general views unless we accept the specific facts on which they rest? How can we rear a solid superstructure unless, stone by stone, we have laid for it a solid foundation? And even supposing that the Old Testament prophecy is merely a collection of forecasts, must it not be a defective enumeration that leaves out from these forecasts the remarkable destiny of the Jewish people—that wonderful prophetic picture which has been, and will continue to be, one of the strongest evidences of the inspiration of the prophets? Men have not yet forgotten the answer which Frederick the Great of Prussia received from his chaplain, when he asked him to give him in one word a reason for believing in the truth of the Bible: “THE JEWS, your Majesty.”

The idea of the literal fulfilment of a great part of prophecy must not, therefore, be given up. But some allowance may be made for the play of the *dramatic faculty* in the prophetic delineation of future events. And more especially when we consider that it was in the form of visions that most of the prophetic revelations were communicated. We are not therefore necessarily tied down to a liberal interpretation of every prediction. But this does not throw everything loose. We may find rules that will guide us in determining whether a prediction is to be taken literally. Our space prevents us from doing more than barely specifying a few of these. Some predictions must be taken literally—1. *From their very nature, e.g.*, the promise to Abraham: “To thee and to thy seed will I give the land which thou seest forever” (Gen. xiii. 15). 2. *From announced analogies to literal facts, e.g.*, “Destroy the temple and in three days I will raise it up. . . . But he spake of the temple of his body.” 3. When several prophets *utter the same prediction* in a *prima facie* literal sense, *e.g.*, predictions against Babylon. 4. When *numerous specific details* are given, *e.g.*, in Deut. xxviii. against the Jews. 5. When the fulfilment agrees with the prediction *in a great variety of particulars*. In regard to this last, rationalists lay great stress on “casual coincidence,” and draw largely upon its aid. But it is an admitted principle (*e.g.*, in the design argument) that while one or even more coincidences may be regarded as casual, on the other hand, when the coincidences are very numerous, there must have been design. So when the coincidences between prophecy and fulfilment are very numerous, as in the case of the prophecies of the Messiah or of the Jews, reason itself compels us to call in a supernatural cause.

In his elaborate work on the prophets of Israel, Kuenen makes a great effort to show that fulfilled prophecy is of no value, and that

there is so much of unfulfilled prophecy as to destroy the common popular argument. Holding that the sole purpose of the prophets was to influence the men of their day, he maintains that predictions not fulfilled in that generation were no prediction at all. The predictions against Babylon, for example, in the days of Nebuchadnezzar were no predictions, because Babylon continued to flourish after Nebuchadnezzar's death. But whatever may have been true of particular cases, it is absurd to say that predictions of long date could have been of no use to existing generations. Men are not all of Hezekiah's temperament; patriotic souls will be profoundly moved by the thought of good or of evil coming on their country for long ages to come.

As to prophecy unfulfilled, it seems as if all rationalist writers had a particular ill-will to the prophets that foretold the doom of Tyre. Theodore Parker, Professor Jowett, Dr. S. Davidson, and Dr. Kuenen have all fastened on one or other of the predictions against Tyre as unfulfilled. But with little success. Take, for instance, the prophecy in Ezek. xxvi., where the utter desolation of Tyre is foretold. It has been objected that the prophet foretells that under the famous siege of Nebuchadnezzar, the city would undergo a destruction more thorough than that which actually occurred. All is to be destroyed; but in reality, after Nebuchadnezzar, Tyre was strong enough to sustain a very long siege under Alexander the Great. But here, as in not a few cases, the objection proceeds on a careless reading of the prophecy. For it is not said that Tyre would suffer all this from Nebuchadnezzar, but that (v. 3) God would cause "*many nations to come up against Tyre, as the sea causeth his waves to come up.*" Nebuchadnezzar was only one of the waves; after him many more were to follow. Another instance of careless reading is found in the charge of Professor Jowett against Amos, who foretold (vii. 9), according to the Professor, that King Jeroboam would die of the sword; whereas he died in his bed. But the critic must have actually failed to read a few verses further on, else he would have seen that the enemies of Amos brought a charge of disloyalty against him for prophesying that the King would be slain; to which the prophet replied that he had prophesied nothing of the kind, but only that *the house of Jeroboam would be given to the sword.*

We have but touched the fringe of a great subject, and have had to omit many things that we should have wished to say. The conclusion to which we desire to come is, that the evidential value of prophecy has not been impaired by the discussion that has been raised recently on the subject. We will not say that no new difficulties have been brought up, or that no new reasons for care and caution in the interpretation of the prophetic scriptures have been shown; but with due allowance for these, we hold that nothing has been made out to weaken our faith in the truth that "the prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

## III.—REALITY IN PULPIT SPEECH.

BY PROFESSOR ARTHUR S. HOYT, D.D. AUBURN, N. Y.

*(Continued from page 297.)*

## II.

*Reality of Expression.*—Is it enough to have a message, a real message of God burning in the heart and throbbing on the tongue? Shall the form, then, of the sermon be nothing? The form is secondary, but essential; it is the medium whereby the truth passes from heart to heart. Then shall we think of it and train for it? If we have the truth, will not the form take care of itself? Shall we say with Faust:

“Be earnest! Then what need to seek  
The words that best your meaning speak?”

It is better to say that an earnest soul will seek a suitable form for its message, that it can never be satisfied until the sermon in its form and style gives the measure, the quality, the power, and the life of the truth it would teach. It can ask but one question, How can this word of God which I know and feel be so set forth that other men shall know and feel it? Such a spirit will give directness and simplicity to the speech of the pulpit. It can never make the sermon an end, but an instrument; it can never make expression an art for its own sake, but only for truth's sake. The man with a message will be true to himself in the expression; but he will not chiefly think of himself, of his own taste and pleasure. He will not be taken with the joy of self-expression, like the poet and artist. His thought must be upon the men before him, their taste, comprehension, channels to their affection, and motive.

I do not mean to say that he will lower the standard of pure English, that he will defile the mother tongue with the foul waters of careless speech. The atmosphere of Christian thought and feeling is about our noble language. It is a fit mould for the lofty conceptions of the Gospel; it carries in itself a refining and uplifting influence. But no man with a message can afford to be a mere purist in style; a seeker for words rather than men, more intent on the salvation of the sermon than on the salvation of souls. There can be no bookish flavor about the real sermon; it can be no rapt meditation or beautiful monologue. It will not be the language of the library, but the virile, flexible, intense speech of men, face to face with the most vital issues. Eloquence has been truly called a social virtue. The sermon is not to be something, but to do something. The expectant faces of toiling, sorrowing, sinning men must ever haunt the study, as, pen in hand or absorbed in thought, he is trying to answer to the appeal and meet these living wants.

The man with a message must abhor the trite and cant phrases of

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religion. Once they may have been types of true conception and charged with genuine emotion, but they are so no longer. They have become the loose and effusive terms of religious sentimentalism, lacking definiteness and exactness, and so truthfulness. The Gospel has created some words, and these are necessary to accuracy and fulness of pulpit speech; but we have all noted the tendency to a pulpit dialect, to what John Foster aptly calls "a kind of popery of language, requiring everything to be marked with the signs of the Holy Church." Whatever gives the Gospel the air of a professional thing must be so far untrue to the measure and spirit of its message. "I have tried to write in such a style," says Thomas Arnold, "as might be used in real life, in serious conversation with our friends." The man with the message will seek everything that will give the message form and color, vividness and splendor. Speech will be bright and attractive, with the visions of imagination and the subtle pulse of passion. It will study telling phrase and rich variety of speech, yet all for truth and nothing for show, to give the largest possible meaning with the least possible stress of expression.

These questions of the sermon, of its form and style, are more than matters of taste and individuality. I have a right to call them ethical. They have to do with the influence of the pulpit and a man's right to stand in the pulpit. Unreality of speech is dishonesty of speech. A literary style in the pulpit, born of the study, not of the homes and haunts of men, is cold and exclusive, defective morally, lacking moral intensity. The man who by mental indolence or by backward glance fails to live in his generation cannot be God's voice to them. Charles G. Finney did not speak in a religious dialect. He threw away the terminology with which a false philosophy had hidden the truth, and spoke directly to the conscience and common sense of men, in words and symbols present and real, and so throbbing with the life of God. You see that conscience has to do with the expression of the message. Reality of soul strives after reality of speech. Speech has its best growth and safeguard in the spiritual nature. A pure conscience will coincide with a pure taste.

Who can resist the charm of a man who gives straight sermons, speaking right out in manly and simple directness, who gives himself in his speech with costly self-exhaustion? He need not fear. Such fountains are quickly filled again from the upper springs.

### III.

*Reality in Utterance.*—A last step in the true message of the pulpit must now be mentioned. The sermon is not a living word until it is spoken. We do not share in the contempt with which elocutionists are sometimes regarded. It is true the manly soul does despise the fantastic that have brought discredit upon the whole art of speaking; but elocution is not the art of saying nothing so as to make it appear

everything. The true teacher of elocution may be as "rare as Haley's comet;" but the whole Church suffers, the power of noble men has been sadly crippled by the inexcusable neglect of this simple grace of the pulpit. Shall Paderewski practice six hours a day to make his body the perfect instrument of spirit in giving the message of music, and the interpreter of the divinest art, the Gospel of the new creature, stand before men untrained and unconscious of his lack?

The highest power of the word is inseparable from its sound. It can never then be a question of indifference how the sound is made. There is life in the spoken word not found in the written. The voice is something more than a wonderful instrument of sound: it is the personal, vital organ of the soul. Its sounds are living human pulses. Through them the speaker may breathe his own life into the souls of his hearers. Shall these sounds be the feeble and unworthy expression of the man? Shall they confine and hinder and dwarf the soul? Or shall they be the free and adequate instrument of the immortal spirit and thought within? The reality of the message demands reality of utterance.

Foremost and always the man will be true to himself. He will sacredly guard and free and sanctify the personal quality of voice and manner, his own best and noblest self, the invisible and indefinable relation to character. Every man has two instruments of self-expression, the voice and the action. The voice finds the ear: the face and gesture find the eye. The soul may flash upon the face the light of its thought and passion, and motion may interpret and enforce. Happy the preacher in whom all the personal elements of expression unite, who speaks with the whole man! The personal elements will unite for the sole purpose of setting forth the truth in a way to instruct and persuade. They will give it distinctness. Lack of finish is lack of fidelity. They will serve the truth in lowliness of spirit, abhorring all artifice and affectation and sensation. There will be the simplicity of all deep and sincere souls. There will be no air of abstraction or introspection, no far-away look or tone. Speech will leap forth with that directness and intentness of aim born of the inward glow and vividness of truth. Speech will not be spoken like fiction, but with the earnestness of conviction. There can be no reality of speech in drowsy reading or ministerial drawling. It is only leaven that can leaven; fire that can kindle fire; a live man that can quicken the indifference and formalism of the mass. "He stood as if pleading with men," is Bunyan's noble picture of the preacher.

Such a man will seek the mastery of self, the cultivation of spiritual sensibility that shall make his speech a ready adaptation to the highest use. In such speech there will be a harmony of the inner and outer world, a fitness of time and place, a graduation of voice and manner to the varying need of thought and feeling and need of the audience. The varying phases of vocal quality are the spiritual barom-

eter. The tones may reveal the soul more unmistakably than the words. The whole matter of reality in utterance may be put in a single utterance, Be natural. Not nature cramped and perverted by slavish imitation (for what sin against pure speech have not men blessed with naturalness?), but each man's nature freed, enlarged, and sanctified. Let us be the same men in the pulpit that we are out of it; and the same men out of the pulpit that we are in it.

As the attempt has been made to grasp and set forth in words the ideal before the mind of the preacher's work, one life has constantly taken the form of that ideal. It is he, in fact, that has largely made the ideal possible; and his thought finds more than one echo in the words of this discussion. He is the noblest embodiment in our generation of the Gospel conception of the preacher. All men speak his name.

In this critical age, Phillips Brooks was spiritual and sympathetic. So lofty and pure his vision of truth that the watchword of sect and party cannot be fastened to his teachings. He grasped the essential message of the Gospel, and with an insight that searched the age to the depths of its consciousness, and with a purity and variety and splendor of speech, the perfect voice of his generous manhood, he gave the message to his fellow-men. They listened to it because he lived it—because it came from the

"Straight manhood, clean, gentle, and fearless,  
Made in God's likeness once more as of old."

It poured forth with the earnestness of a great passion the joy of a great faith. Phillips Brooks was a prophet of God and an interpreter of man; he was a witness and messenger—a witness of the reality of the spiritual life, a messenger of the living Lord. He believed in the Fatherhood of God and the sonship of man, and in this faith he spoke. As the song of the minstrel found the imprisoned king, so his word found the soul long shut in the hopelessness of sin. He made a simple and rational faith possible to multitudes who without him would have been left in darkness, and made it impossible for men to doubt the reality of religion and the final triumph of truth. To him most truly have been applied the words of the poet he loved:

"One who never turned his back, but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

No one need be faint-hearted at this vision of the preacher. Before this life, the noblest gift of God to our generation, every true heart opened to the message of God, intent only on its utterance, may say with humble and confident joy, "I, too, am a preacher." But our eyes have been heavy if we can be satisfied with a growthless perfunctory service of our lips.

Whatsoever is worthy the name of preaching requires the training

and use of the whole vital force of a sound and consecrated manhood. No discipline of mind or speech can be too vigorous for so high a calling. To preach the Gospel takes all there is or ever can be in any man. We shall not lower our ideal because the vision is still far in advance. We will build after the pattern seen in the mount. It is good for us to repeat, as I have often done for my own moral strength—the words apply to pulpit speech as truly as to any other art—the sonnet of Wordsworth to his young friend Haydon:

“High is our calling, friend! Creative art  
 (Whether the instrument of words she use,  
 Or pencil pregnant with ethereal hues)  
 Demands the service of a mind and heart,  
 Though sensitive, yet, in their weakest part  
 Heroically fashioned—to infuse  
 Faith in the whispers of the lonely muse,  
 While the whole world seems adverse to desert.  
 And oh! when nature sinks, as oft she may,  
 Through long-lived pressure of obscure distress,  
 Still to be strenuous for the bright reward,  
 And in the soul admit of no decay,  
 Brook no continuance of weak-mindedness—  
 Great is the glory, for the strife is hard.”

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#### IV.—THE SECOND SERVICE.

BY JOHN BALCOM SHAW, D.D., NEW YORK CITY.

THE second service is confessedly one of the ecclesiastical problems of this age and country, and this problem, like so many others, has its focus in our metropolis. A large attendance at the second service is the exception rather than the rule the country over; but in the city of New York, among all denominations, this is so unusual as to be almost next to unknown. The clergymen who preach to a crowded house or even to a comfortably filled house on Sunday afternoon or Sunday evening may be counted, probably, upon the fingers of one hand; and in every such case the audience addressed is composed largely of strangers in the city, of church vagrants, and of servants or housewives who are not able to attend church in the morning, but not to any considerable degree of the immediate communicants or adherents of the church. The second service is certainly not popular with Christian people themselves, and how can we expect it to be with the world?

The first question to force itself upon us in this discussion, therefore, is the question of the necessity and desirability of a second service. The outside public do not demand it, our own people will not support it, many of our preachers themselves would welcome a relief from it because of the preparation it requires and the nervous fatigue



and exhaustion it entails—shall not the service be omitted altogether then? That would solve the problem instantly, and nobody, seemingly, would be seriously disturbed or sadly disappointed. Strange as it seems, though this service is so poorly supported and so indifferently regarded, yet any suggestion of this sort would be likely to meet in most quarters with immediate and intense opposition. Few members would be either prepared or disposed to take this position; few church boards could be induced to sanction it; and our ministers generally, despite the drag and drain and discouragement occasioned by this service, would seriously hesitate to lend it their indorsement, or to be either directly or indirectly a party to its adoption.

All this is well. It indicates a favorable sentiment. It points us in the right direction. The moral effect of such a course upon the community, all other considerations aside, would be lamentable. An open church door is always a silent sermon. Better, far better, that a church should seem to be cold than seem to be dead. In these days of Sunday concerts, Sunday balls, and Sunday saloons, many of them in operation within a stone's throw of some of our churches, we cannot in good conscience put out our lights and shut our doors. The fact that a service is being held by the Lord's people in the Lord's house is itself to every by-passer and on-going pleasure-seeker a protest, an argument, and an appeal. No one can behold the light which streams through the windows of the sanctuary, or hear the sacred sounds that float through its doorways out into the world, without receiving consciously or unconsciously some impression for good.

The omission of this service would be a wrong against a large part of our parishes and the world at large. There are many people who cannot and many people who will not attend the morning service. Mothers tied down by the cares of the household, men and women at service and unable to leave their post except at night, clerks and accountants whose late hours during the week and particularly on Saturday night make it difficult if not wrong for them to break their sleep in time to prepare for morning worship—all these classes would be shut out from church altogether if the second service were to be dispensed with. Then there is always a large body of young men and maidens at the sentimental age, of religious tramps, of sojourners and visitors and semi-adherents who will attend service in the after part of the day, but would never enter a church if its altars were closed except in the morning. Moral obligation, then, if nothing more, forces the doors of our churches open a second time on the Sabbath.

But this is only one side of the question. What about our regular church people—our members and pew-holders? They may not like to go to church twice a day, but are their likes to be always respected and honored? We are not in the habit of preaching exactly as they want us to, are we? Do they not *need* a second service, and, if so, ought not we to give it to them, and to insist (the insistence does little

good, sometimes, it is true) upon their attending it? I myself answer both these questions affirmatively. I believe our members, all of them, the affluent as well as the impecuniary, the busy as well as the indolent, the cultured as well as the ignorant, need two services on the Sabbath, and are not coming up to the point of personal duty and responsibility if they do not attend two. There is a deplorable ignorance, both of the Bible and of religious truth, among all our Christian people to-day; the cords that bind them to the church are both too light and too loose; there is little to counteract the secularity of their lives or to allay the fever induced by their pleasures and passions. They need more of the church. They need to be bound more tightly and tenaciously to the church. Their lives ought to revolve more completely about the church. They are sadly in need of more instruction at the hands of the church. All this talk about one sermon being all that they are capable of taking in and holding is unwarrantable. That might be the case if they were in the habit of going away and spending the rest of the day in meditation and prayer; but this, as we are all aware, is not the order for Sunday afternoon or evening, except with the smallest minority of our families. All this talk about giving our people the opportunity on Sunday to become better acquainted with their families is not good argument. The time for this, if they need more time, should be taken from their social and commercial life. Let them spend less time at the club, the theatre, the lodge, the mart, and the office. God has little enough of their lives at the best, and should not be asked to give up one moment of the time which belongs exclusively to Him. The fact is, in the majority of cases, the time ostensibly taken for family intercourse is largely devoted to social visiting, to questionable recreations, or to Sunday newspaper reading. All this talk about the physical impracticability of attending a second service for the rank and file of our church workers is equally preposterous, for every pastor knows that the members of his church who attend his second service are not those who are the least active during the day, but the Sunday-school teachers, the prayer-meeting supporters, and others generally who have been the most busily engaged during the earlier part of the Sabbath. Duty to our members, as well as obligation to the world, it is thus plain to see, bids us unbolt the doors of the sanctuary either at or toward eventide.

Accepting the second service as a necessary and desirable part of the church calendar, therefore, we are prepared to discuss the question as to how it can be made more successful. Success here as elsewhere depends upon the removal of the causes which lead to failure. Some of these causes are general, and operate everywhere; others are local, and are confined exclusively to our city. The former, the general, may be summed up into these two: (1) Laxity on the part of the church; (2) Alienation on the part of the world. The church members do not support this service because, in most cases (there are ex-

ceptions, and we do not here include them), they lack in zeal, in spiritual life, in attachment to the church, in a felt need for the church. This is the main difficulty, and it must be removed before any radical change can be expected to take place. The people of the world do not come to church in the evening for the self-same reason that they do not come to church in the morning—they are not interested. The church does not enter into their lives. They do not feel the claims of the church, and are not moved by its call to worship. It is because the world attracts them more than the church does that they usually worship at its shrines rather than at the altar of the sanctuary. When the centripetal is made stronger than the centrifugal, then the present state of affairs will be reversed, but never until then.

It is the local aspects and bearings of this question which interest us most, however. Why are not our churches in New York City crowded or filled a second time on the Sabbath? Is it the fault of the preaching? Evidently not, for many of our brethren, who now speak to a handful in their metropolitan charges, had the satisfaction of drawing vast crowds when stationed in other cities. If there is any fault to be found here, it is in the slight which is sometimes given to the second sermon, or in the mould into which the second sermon is often cast. Is it the fault of the order of service—the music and the forms of worship? It cannot be altogether, for the churches which have the best music are not the exceptions. This much needs to be said, though, that classical choir music is not popular with the masses, and never attracts the masses in the largest numbers. Is it a question of rented pews? It would seem not, for the pews of all our churches are practically free at this service, and strangers are always treated with courtesy, if not with cordiality; beside this, those churches which have free pews fare scarcely better than their neighbors that do not. Is it a question of locality? To some extent, undoubtedly, it is. There are some churches so located as to be inaccessible, either to their own members or to large bodies of the general public, being away from the great center of population; but, still, locality is not so large a factor in the problem as we are tempted to suppose. Many cases could be found where one church in a neighborhood is filled, while another situated upon the very next block is well-nigh empty. The explanation, it would seem to me, lies in the following causes more than in anything else:

I. In the character of the parish. If it is small, or if it is aristocratic and wealthy, or if it is conservative and unaggressive, or if it is made up of but one class of adherents, under the conditions general to our city, there will be but little hope for a large evening audience; on the other hand, if the church is pursuing various lines of active, practical work during the week, and reaches divers and different classes of people, and if conventionality and formality does not characterize its general life, the presumption is in favor of a successful second service.

II. In the traditions of the church. The early history and habits of a parish create an almost irresistible inertia. If the people of a church supported this service at the beginning or in the more recent past, and the outside public got into the habit then of attending it, nothing but the dullest preaching or the most stupid administration could counteract this tendency; but if the conviction became formed back in those earlier days that it was quite the unnecessary and quite the unconventional thing to do to wend one's way twice on the Sabbath to the house of the Lord, alas! for the preacher who attempts to overcome the imperiousness of this tradition.

III. In the atmosphere of the church. Some churches pulse with a warm, cordial, active, social, hospitable life. You can feel this the moment that you enter them. You find yourself at home within their walls, even though all the worshippers are strangers to you. The preaching may be very ordinary, the singing worse than poor, but the general effect of the service is wholesome and cheerful. Such churches never want for people to fill their pews; it is the cold, exclusive, formal, over-dignified, unhospitable congregations who must face the unwelcome scene, if it is unwelcome, of empty pews at the second service.

IV. A fourth reason for the failure of this service may often be found in the attitude which the pastor himself assumes toward it. There is nothing more contagious than indifference, and the pew catches it instantly from the pulpit. If a minister has little concern for this part of his work, takes little time to prepare the second sermon, hurriedly recasting an old one or carelessly throwing together a new one; if he is without ingenuity or aptitude for choosing his theme or arranging the order and character of his service, he must be content with one congregation a day: but let him come to his pulpit at night with a fresh, short, helpful discourse, the best he can prepare; let him take pains to select popular hymns and provide for hearty singing; let him put vigor and brightness himself into the service and educate his people to do so, and, unless there are some unusual obstacles and drawbacks to contend against, that minister's second service will be as well attended as his first.

These causes which I have thus been tracing are all suggestive. If we should let them speak for themselves they would enumerate some such recommendations as these:

(1) A minister must enlarge, broaden, and diversify his parish, if he would always have a large congregation to preach to. The more people a church touches during the week, the more it will have to fill its seats on Sunday; and the greater the number of classes it reaches, the larger and more numerous will be the tributaries that supply its second service.

(2) The atmosphere of a church must be made wholesome, cheerful, and inviting, if it is to attract people in any considerable numbers to its second service. This atmosphere results sometimes, though not

often, from the character of the auditorium, its appearance and appointments; from the attentions given to strangers; from the brightness and buoyancy of the service; and from the spirit which pervades the whole life and work of the church, and therefore the worship of the church.

(3) The pulpit that would always address a large audience must preach the duty of church attendance to its members, insisting rigorously upon the use of this means of grace and seeking in every possible way to inculcate the proper conviction regarding it in the hearts of all who are allied to the church. If church members need this service, and it is certain to prove fruitful of good to them, we should not tire, and we cannot conscientiously tire, of trying to make them see, and feel, and believe this. If the right sentiment prevailed among our own people, we would not have to seek elsewhere, as we now so often do, for our evening congregations.

(4) The minister must give the subject more personal and practical attention if he would successfully solve this problem. He must *popularize* the second service, not by preaching sensational sermons, never, never that—sensational success is short-lived, substantially it is a failure; not by taking the great moral and secular, civic and social questions of the day and discussing them; this can be done occasionally with profit, but only occasionally, in my judgment; not by the preparation of an elaborate musical program in which a choir and not the congregation shall have the principal part; not by the employment of any homiletic tricks, or catches, or subterfuges. How, then? By hearty congregational singing; by the use of a form of service differing somewhat from that of the morning and calling, possibly, for some oral participation on the part of the people, and by the straightforward, simple, earnest preaching of the gospel of the cross; in a word, by a conscientious, intelligent, aggressive effort to lift men's spirits, brighten men's lives, and bring them into living acquaintance with the living Christ. An occasional course of sermons, with the emphasis always given to the practical and evangelistic, a printed program of the service either prepared by the pastor himself or secured from a bureau issuing forms for the evening worship, such as the uniformly excellent services published by "The Congregationalist" of Boston, which are growing deservedly more and more popular, a chorus choir—volunteer preferred—singing plain and inspiring music, a good corps of efficient, tactful ushers, and a group of interested, hospitable assistants who shall make it their business always to welcome strangers in a cordial but quiet and judicious way, and, above all, a church life and activity which influences every member of the church and impresses itself upon every part of the community every day of the week—these are the best means I know, and I speak to some little extent from personal experiment and demonstration, for securing a large attendance at the second service.

## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

## THE QUEEN OF SHEBA.

THE land of Sheba, and the Queen of Sheba, find mention in the Bible in a curiously vague and far-away manner. A queen comes from Sheba on a strange errand, to test the wisdom of Solomon. Caravans come out of the distant land, and trade in spices and precious stones, and return. Out of Sheba comes the chief supply of gold; but only by their report is the country known, for no Hebrew visits Sheba. Its queen goes back to her own realm, but her visit is not returned. Yet it is pretty clear from the Biblical indications that Sheba was in the southern portion of the great peninsula of Arabia, and this is further proved by the great number of Himyaritic inscriptions which during the last fifty years have been brought from Southern Arabia, and which contain numerous mentions of the kingdom of Sheba. The ruins of its capital, Mariaba, the modern Marib, are of considerable importance. Sheba must not be confounded with Seba in African Ethiopia.

The investigations of the last five years have cast a new and surprising light on the ancient history of Arabia, its kingdoms and its culture. We are now able to place the Sabeans, or people of Sheba, nearly on a historical level with the Phœnicians, if not with the Babylonians and Egyptians. Culture and history had their beginning, of necessity, in fertile river valleys that allowed abundant supply of food and dense population; but it would now appear that in Southern Arabia arose one of the first nations to copy the civilization of Egypt, and that Phœnicia was very greatly indebted to Sheba. Arabia was not a land given entirely over to nomads.

For the new material we are indebted to the German traveller, Dr. Glaser. He has recopied the numerous inscriptions hitherto found in Yemen and Hadramant (Hazarmaveth, Gen. x. 26), and added more than a thousand others to their number. These have been carefully studied by himself and Prof. D. H. Müller and Dr. Hommel with surprising results.

It seems that these inscriptions belong to two different periods and kingdoms which occupied the same region, and indeed predominated over nearly all Arabia from the Red Sea to the valley of the Euphrates, and extended northward to the edge of Palestine and the territory of the Midianites. The earliest of these two kingdoms is that of Ma'in, and the later that of Saba, or Sheba. The Greek forms of these names being assumed, they are called the Minæan and the Sabeian kingdoms; and it is now usual to speak of the writing and language of the inscriptions as Sabeian rather than Himyaritic.

The Bible knows only the Sabeian kingdom of Sheba, from which we may gather the extreme antiquity of the earlier Minæan kingdom. The Minæans are not mentioned in the Bible, unless it be in Judges x. 12, under the name of the Maonites who oppressed Israel, and possibly as the Meunim. According to the Septuagint, Zophar, one of the friends of Job, was a king of the Minæans. It is believed by Dr. Glaser that the kingdom of the Minæans fell before the rise of the Sabeian kingdom, and that therefore the Minæan people were known to the classical geographers but not the Minæan kingdom.

The Sabeian kingdom can be traced back, as Professor Sayce shows, to a considerable antiquity. In the time of Tiglath Pileser III. (B.C. 733) their power extended to the extreme north of Arabia and brought them into conflict with Assyria. A Sabeian king paid tribute to King Sargon. But the visit of the Queen of Sheba to Solomon took place three hundred years earlier, and this carries back the Sabeian rule to a great antiquity, unless the writer may be supposed to use the word *Sheba* loosely for the country as known to him, whether Sabeian or

Minæan in the early days of Solomon. Dr. Glaser shows that before the kings of Sheba there was a dynasty of "priests," called Makârib, corresponding to the priest-king Jethro who ruled over Midian, according to the Mosaic history.

This puts back the Minæan kingdom to a surprisingly early period; and yet it continued for many centuries, as the names of thirty-three of its kings are known. Minæan inscriptions have been found as far north as Tema, showing that their sway extended into the territories of Midian and Edom. Dr. Glaser supposes that the kingdom of Ma'in was contemporaneous with the exodus of Israel, and he believes that there is a reference in one Minæan inscription to the war in which the Hyksos, or shepherd kings, were driven out of Egypt. This extreme antiquity will explain the silence of the Bible, which is familiar only with the Sabæans.

Now the important fact, so strongly emphasized by Professor Sayce, is that these people of Ma'in possessed at this early period alphabetic writing. Their writing is neither that of the Egyptian or Hittite hieroglyphics, nor of the Babylonian cuneiform characters. It is a real alphabetic writing, and older than any other alphabetic writing known to us, if we may trust the conclusions of these scholars, which are not yet successfully controverted. Until within the last five years we have been very slow to believe that writing was widely extended, except among the two nations that inhabited the Nile and Euphrates valleys, until well after the tenth century B. C. When the Moabite inscription was discovered, that carried alphabetic writing back to about 900 B. C. Now another Phœnician inscription is supposed to go back a hundred years later, but no Phœnician inscription known goes back to the period of the Judges, at which time it has often been asserted that the Jews were too illiterate to transmit written records, notwithstanding that the "pen of the ready writer" is mentioned in the very ancient Song of Deborah. But here we have Minæan inscriptions evidently belonging to the same system as the Phœnician writing, which is alphabetic, and goes back to the time of Moses. In his time, as it now seems probable, writing was familiarly known to the merchants of Arabia, and if so, doubtless to Jethro, the father-in-law of Moses; and that, too, in a Semitic language not very unlike that of the Hebrews; and was also known in the region of the Midianites, Amalekites, and Moabites, whose language was in part almost identical with that of Israel, as we knew from the Moabite Stone. We are even carried into Palestine itself by a Minæan inscription which speaks of the city of Gaza as tributary. All this will not discredit the prevailing theory that the alphabet was derived from the Egyptian hieratic character, but it makes the alphabet the invention of Minæan rather than of Phœnician merchants. This is confirmed by the existence, in these inscriptions of Ma'in and Sheba, of letters corresponding to Arabian sounds not found in Phœnician, the characters for which are independent and not derived from those employed for allied sounds.

Now all this makes it perfectly clear that there was no difficulty from the time of Moses in preserving records among the Hebrew people, whether in the wilderness, or during the time of the Judges. Indeed, we have also found within the past few years that as early as 1500 B. C. the cuneiform characters were in familiar use in Palestine. We now can add to that fact that the Arabian-Phœnician alphabet was in use in the countries traversed or inhabited by the Israelites from the day they crossed the Red Sea. It is past belief that the Israelites, coming out of a country of scholars, and entering a country of scholars, should themselves not have been familiar with the alphabet. They doubtless had access to documents, written on papyrus or on clay, and such lists as those of the "Dukes of Edom" may very well have been copied from such ancient records. The priest-king Jethro or the priest-kings Moses and Aaron could well have exchanged letters.

Great labor has been given to the excavation of Egypt and Babylonia. It is very strange that almost nothing of the sort has been done in Palestine or its neighboring territories. Only one mound, that supposed by the scholars of the

Palestine exploration fund to be the site of Lachish, has yet been opened, and there was found by Mr. F. J. Bliss a tablet inscribed with Assyrian characters recording events that took place before the Exodus. No one can guess what valuable historical records yet lie covered under the dust of the ancient cities of Palestine and Arabia, waiting only for the enterprise that will search for them.

## SERMONIC SECTION.

### THE LORD'S SUPPER A DECLARATORY RITE.

BY ALEXANDER MACLAREN, D.D.  
[BAPTIST], MANCHESTER, ENG.

. . . *Ye do show the Lord's death till He come.*—1 Cor. xi. 26.

THESE words occur in the course of the oldest narrative of the institution of the Lord's Supper. The Apostle declares that he received his information directly from Jesus Christ. So that we have here an independent witness to the facts. The testimony carries us back beyond the date of the earliest of our existing gospels, and brings us within five-and-twenty years of the Crucifixion. By that early period, then, the Lord's Supper was universally observed; and not only so, but it had been in existence long enough to have been corrupted. The corruptions are instructive, as is also the apostolic method of dealing with them.

The abuses to which the Apostle refers, and which are his sole reason for mentioning the Lord's Supper at all, are mainly two, both of which cast great light on the earliest form of the ordinance. Some Corinthians were accustomed to make it an occasion for gluttony and intoxication, and some were accustomed to eat, as the Apostle says, "their own supper," so breaking the unity which the rite was in part intended to express.

How would it have been possible for abuses of that sort to arise unless the first form of the observance of the Lord's Supper had been associated with a common meal, and the domestic aspect been prominent in it? And how

would individual hurry in partaking each one of his own supper have been possible if there had been present an officiating priest to do his magic ere the rite could be observed? It is a strange picture, to our eyes, which necessarily arises from the consideration of these two abuses. And it is a long road from the upper room where the Corinthian Church met to the "tremendous sacrifice of the Mass."

The Apostle's way of dealing with the abuses is quite as remarkable as they are, and quite as illuminative, as I think, as to the true significance and sacredness of this ordinance. I simply take the words before us as they lie, noting the three points which he emphasizes in order to enforce his doctrine of the sanctity of the Lord's Supper. It is a proclamation. It is a proclamation of the death of Christ. It is a proclamation perpetually "till He come." That is all, and he thinks it is enough.

Now, then, let us deal with these three things.

I. First, then, this great thought that the essential characteristic of this ordinance is that it is a declaration.

What it declares we shall have to speak about presently. It is its nature, not its theme, that I first note. The word rendered "show forth" means fully to proclaim aloud by word of mouth, and it is generally employed in reference to the preaching of the Gospel, or of the Word of God. Plainly, then, the Apostle wishes to parallel the two things, the oral declaration of the Gospel, and the symbolical declaration of the same verities, as standing on precisely the same ground, and differing only in regard of the method which



is adopted for their proclamation, and the senses to which they are directed. A parable is a spoken symbol; a symbol is an acted parable. The one and the other lay hold upon the material, and bend it, flexible as it is, to become the illustration and partial embodiment of the spiritual. Such is, as the Apostle says, the nature of this rite. It stands on the same level as any other method of declaring the truths which it declares, and its only distinction lies in the peculiarity of the method adopted, which is a symbolical presentation to the eye of the facts which are given to the ear in what we ordinarily call the preaching of the Gospel.

Now, it is clear that I am not forcing too much meaning into a single expression, because, throughout this whole context, there is not a single word that goes beyond such a conception of the Lord's Supper. It is a memorial, and, as the Apostle says in my text, the reason why it is a memorial is because it is a proclamation. Or, to put it into other words, by the rite we declare to ourselves and to others the Christian facts, and the declaration helps us to bring them to mind, and to feed upon Him whom they reveal to us.

Nothing beyond that lies in this context. And the omission of any reference to anything unique, mystical—still more, supernatural—in the rite, is all the more remarkable if you remember the purpose that induced the Apostle to speak about it at all, viz., to rebuke irreverence, and to elevate the notions of the Corinthian Christians as to the sanctity of the ordinance. If he had shared the ideas of the people who call themselves his "successors," how could he have refrained from using that conclusive argument, when his purpose was to enforce the sacredness of the rite? The only reason why he did not use it was because he never dreamed of it, nor had it ever entered into the horizon of the Christian consciousness of his day. The sacredness lies in the proclamation which it makes, and that is sacredness enough.

But then, brethren, as every king's crown and every wedding ring bear witness, all symbols are apt to run to seed, and there gathers round them, by swift accretion, almost necessarily, at all events generally, something that is far more than symbolical, even a superstitious use of them. Therefore our Lord, recognizing the needs of sense, has made concession to sense in the two ordinances of His Church; and recognizing the dangers of symbol, has rightly limited the symbols to the two appointed by Himself. But men have not lived at that lofty elevation. And paganism, when it came into the Church, grasped at the symbols, and translated them as it had translated those belonging to the system of idolatrous worship which in name was rejected and in spirit too often retained. All that is vulgar, and all that is sensuous, and all that is weak in humanity, clings to the outward rite, and transforms it into a power. And so we find that the baleful shadow of priestcraft is creeping over England again to-day, and that the center of gravity of Christianity is being shifted from personal union by faith with Jesus Christ to participation in an outward form which brings the benefits of union with Him.

And I for my part believe—though it may sound, in these days of esthetic worship and growing regard for ceremonial, extremely and archaically Puritan and narrow—I believe that there is no logical standing-ground between these two conceptions of the Lord's Supper, "Ye do show the Lord's death," and on the other hand the extreme Roman Catholic view, to which so many people to-day seem to be so rapidly drifting. You Nonconformists used to understand the limits of ritual and the place of ordinance. Some of us, I am afraid, are beginning to falter in our repetition of the ancient witness which our fathers have borne.

II. Notice here the theme of the proclamation.

"Ye do show the Lord's death."

Now I need not remind you, I suppose, that there is perhaps no better evidence of an historical fact than the almost contemporaneous origin, and continuous duration, of some commemorative symbolical act, as the history of all nations may tell us. And it should be taken fairly into account, in estimating the historical evidence for the veracity of the Gospel narratives, that almost simultaneously with the events which they profess to record there sprang up, and there has continued to exist ever since, this rite. The book of the Acts of the Apostles shows us that immediately after Pentecost the disciples "continued steadfastly in the breaking of bread"; and that at a later period they were in the habit of assembling on the first day of the week for the same purpose. So I claim this long-practised rite, which can be traced up almost to the open grave of the Master, as a very strong attestation of the historical veracity of the Gospel narratives. Thus, in the lowest sense, we do proclaim the Lord's death.

But the force of the words goes far beyond that. Note, then, and give to it due importance in your conception of what the Gospel truth and Christ's teachings are, the fact that He Himself chose out from all His history His death as the thing which day by day loving hearts were to remember, and hungry souls were to feed on. Why was that? Why was it that He passed by all the rest and fixed on that? It seems to me that the ordinance of the Lord's Supper ought to exercise the influence of a barrier against all attempts to minimize or to diminish the significance and the importance of Christ's death. What do churches which have ceased to proclaim the full doctrine that the death of Christ is the life of the world do with that rite? Neglect it. Let it drop into desuetude. Explain it away by all sorts of obviously insufficient explanations. But there it stands. Not His words of gentleness; not His deeds of power; not His teachings of wisdom and of truth;

not His revelation of God by the beauty of a perfected humanity and the patience of inexhaustible tenderness, are what He desires to be remembered by; but that death upon the cross. Surely, surely, that indicates a unique influence and power as residing there.

And that same conviction is enforced if we remember that the showing of the Lord's death, which is accomplished in this rite, shows it under very distinct conditions, explanatory of its meaning and power. For the duplication of the memorials into the bread and the wine taken apart indicates a death by violence; and the language of the institution points us to deep mysteries—the body "broken" or given "for you," and the "blood shed for the remission of sins." The same death is conveyed by the associations which our Lord was careful to establish between this feast of the Christian Church and the Passover feast of the Jewish. He swept aside the sacrifice that was made for the redemption of Israel from the captivity of Egypt, and He said, "Forget the shadow and remember the substance; forget the sacrifice that was made of the Lamb, unbroken in bone, and remember the other of Him whose body was given for you, the Lamb of God, the Passover for the sins of the world."

The same declaration of redeeming power, as lying in the death of Christ, is enforced by the other reference, which our Lord Himself has bid us see, to the new covenant in His blood, the covenant of which the articles are remission of sins, the mutual possession of God by the redeemed soul, and of that soul by God, the direct knowledge of Him, and the continual inscribing of His law upon the heart.

And so, brethren, we have not to look back to that death as simply the touching martyrdom of the purest soul that ever lived. We have not to look back to Christ's work as having been done as they who reject His propitiatory death are forced to regard it—chiefly in His life of gentleness, in His

words of teaching, in His deeds of power and of piety; but we have to recognize this unique fact that His death is the center of His work, and in a peculiar sense the fountain of salvation for us all. "Ye do show the Lord's death."

And "ye do show," too, the conditions of our partaking of it, viz., that we should feed upon Him; the heart on His love, the will on His commandments, the understanding on His word, and the whole sinful man upon His atoning death. "He that eateth My flesh and drinketh My blood hath eternal life."

III. Lastly, note the perpetual duration and prophetic aspect of the proclamation.

"Ye do show the Lord's death till He come." Now, I suppose I do not need to dwell upon the thought that that distinctly implies that all through the ages of the Church the Apostle contemplated the continuance of this rite of witnessing, but I rather desire to suggest to you how, in the very rite itself, there can be distinguished, not only a commemorative aspect or a backward look, but a prophetic aspect, and a symbol of that which is to come.

"Till He come." All symbolical worship carries in itself the witness of its own cessation, and points onward to the time when it shall not be needed. It is, as I said, a concession to sense; it is a confession of weakness. It is, if not inconsistent with, at least in some measure incongruous with, the highest genius of the Christian dispensation. That is no reason for precipitate dispensing with external form. No man can judge another in regard of that matter. There is need for a great deal more charity, both on the side of those who incline to the Quaker freedom from all ritual, and of those who incline, by natural disposition, to the other side, than is usually practised. It is no proof of spiritual maturity to try to do without the help of external rites. It is no proof of spiritual immaturity to cleave to them, if only it be distinctly

understood that the whole value of them lies, not in what they are, but in what they signify. But still the existence of symbolical worship is a prophecy of its own cessation. It digs its own grave, as it were; and just because here we need the bread and the wine to help us to remember the death, the taking of these in compliance with the temporary necessity itself carries our thoughts, or ought to carry them, onward to the time when, Christ Himself being present with His Church, and they sitting at His table in His Kingdom, the symbols shall be no more needed. "I saw no temple therein." "Ye do show . . . till He come."

Again, the memory of His death is fitted, and intended, to quicken the hopes of His return. For the two belong to one another, and are bolted together, if I might so say, like the two stars revolving round a common center. He being what He is, the cross and the open sepulcher cannot be the last that the world is to see of Him. The death demands the throne, and the throne certifies the return. So the memory of the past brightens into hopes for the future; and the radiance behind us flings its reflection forward on to the darkness before, and illuminates that with a sister luster. He has come and died, therefore He will come and reign.

And then, still further, hope is inextricably intertwined with memory; because, in this domestic rite, we see the symbol that the Master Himself has given us of the calm felicities of that life beyond. He Himself said, on that last night when He sat at the table, "I appoint unto you a Kingdom that ye may sit at My table in My Kingdom"; feeding on Christ then in reality, as we now do in symbol and imperfectly by faith; companioned by Christ according to His gracious promise, "I will sup with him and he with Me," as in the depths of spiritual communion we now partially do; reknit to those whose empty places at this board below make some of us always solitary and often sad; and having the Master Him-

self to bless the feast and to part the viands.

"They shall go no more out." From the Supper-Room Christ went to His cross; the traitor to his gibbet; the beloved Apostle to his denial; the rest to forsake and to fly. But from that feast there will be no going forth, and the loftier service of heaven shall not interrupt participation in Jesus, for His servants shall serve Him and see His face.

Brethren, the one question for us all is, "Do I feed upon Jesus Christ? Do I discern that body as broken for and given to me? Do I know that my sins are remitted by the shedding of His blood?" No participation in outward rites will bring or sustain the spiritual life. Partaking of Jesus Christ alone can do that, and rites help to partake of Him in the measure in which they bring His death to heart and mind, and so help faith to grasp it as the means of our salvation. His solemn words, "Who so eateth My flesh and drinketh My blood hath eternal life," are degraded when they are understood as referring to the external ordinance. In the same conversation He Himself interpreted them when He said, "He that believeth on Me hath everlasting life."

"Believe, and thou hast eaten," said Augustine. "Eat, and ye shall live forever," says Jesus Christ.

#### KNOWING GOD BY LOVE.\*

BY PRESIDENT J. E. RANKIN, D.D.,  
LL.D., HOWARD UNIVERSITY.

*Beloved, let us love one another. For love is of God; and every one that loveth is born of God, and knoweth God; for God is love.—1 John iv. 7, 8.*

To know is man's highest ambition. It was to partake of the fruit of the

\* After hearing President Rankin's sermon on this theme, Justice Harlan, of the Supreme Court, wrote him a personal letter, expressing the wish that he might see it in print, as it would certainly do great good. Accordingly, we give it to our readers in this number of the HOMILETIC REVIEW.—ED.

tree of knowledge that he forfeited the favor of God in Eden. The Tempter had said, "God doth know that in the day ye eat thereof ye shall be as gods, knowing good and evil." As though the lack in man's nature, as the Creator had left him, was in the capacity to know. He already had the greatest knowledge. He knew God. When God walked in the garden at the cool of the day, when was heard the rustling of His garments, when was heard His Father-voice there, this creature made in God's image did not hide himself. He had nothing to be ashamed of. He was as pure as the stars that shone above him, as the dewdrops that beaded the flowers at his feet. He knew no attribute in God which did not approve of him; no attribute in God which he did not love. And yet this knowledge of God he lost. And the grand function of the Gospel is to restore it, according to this method: "Every one that loveth is born of God, and knoweth God."

A very distinguished educator has said he would not teach the conception of God to a little child, it is so overwhelming. There is nothing in God, there is nothing in childhood, which should keep them apart. The Being who took little children into His arms, brought them together, so that they can never be separated. For childhood has to commit the Eden sin before it can have the Eden banishment. And even if we do not believe in the historic Eden of the Bible, we find it in the nursery. Our little children can look up into the eyes of God, as you and I never can do, unless we become as little children again. We dare not question the authority of the words, "Of such is the kingdom of heaven;" and "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

Knowledge of God, what is it and how can we secure it? This is the subject suggested by the text, and which I want to discuss in this sermon.

I. I remark that knowledge is very

various, and in every department must be secured by its own methods, in its own direction, by its own appliances, and for its own uses.

If I wish to know an object that is near, I must use my eyes; an object that is remote, I call for a field-glass or a telescope; an object that is minute, a microscope. If I would test the texture of an object, I touch it with my hands; the solidity, I strike it with a hammer. If I want to know the chemical or medicinal properties, I have my chemical tests, my medicinal tests; and so I go through the material world, applying material tests to give me knowledge of material things, but always tests which are appropriate.

In Edison's laboratory in Orange, N. J., you will find thousands of materials of which you have never heard even the name. He has them all assorted and arranged in cases and drawers, just where he can put his hands upon them in a moment. He knows them all, knows their properties, and their possible relation to the subject of his inquiries. His faith in the possibility of discovery has brought them together from the four corners of the earth. For the most valuable knowledge is the knowledge of things with reference to their uses; with reference to what we can do with them by combining them with other things; with reference to how we can make them serve us. This is the dominion which God intended for man. Franklin caught the wild coursers of heaven, and Morse harnessed them and broke them to man's uses.

I have alluded to the garden of Eden; wherever it was, it had in it the beginning of all science—that is, of all things knowable. If Adam knew enough to name the beasts of the earth, he knew enough natural history for a university professor. That was many thousand years nearer some of the great questions which perplex us to-day than we are. It does not matter at what point the pupils there begin, or what clew they follow, they cannot go far without

confronting a discovery; for all the great mysteries of nature are in full operation. For had not God said, "Let the earth bring forth grass, and the herb yielding seed, and the fruit-tree yielding fruit after his kind"?

We call this the scientific period—that is, the period that makes knowledge. It is so; for the world has thus far taken much of its information on trust. Misinformation it has often been, though the best that science had. Slowly but surely the various sciences have emerged out of that state where men were seen as trees walking; where they were not sciences, but crude guesses. Dr. Holmes has said that "science is the topography of ignorance." It is certainly true that nothing could be more discreditable to man than a great deal which he has called science. But now, at last, we are upon sure footing. For alchemy we have chemistry; for astrology, astronomy; for the medicine man, the physician. And this is because men have insisted on knowledge, and have no longer been content with imagination; insisted on facts instead of theory. If with reference to things immaterial, to things not seen and eternal, scientific men have sometimes said they are unknowable, it is because they have tried to test them by material appliances, with microscopes and telescopes and hammers; which cannot be done. Men have proposed a prayer-gauge on the principle of the rain-gauge.

II. Our knowledge of God may be just as various as our knowledge of material things, for He has put Himself variously into material things; but, like all other scientific knowledge, it must always be recognized by its own appropriate tests. The knowledge can come only in its own correspondent way.

There is an intellectual knowledge of God—that is, if God is a thinker, an architect, a builder, man, who is made in God's image, may think God's thoughts over after Him, may trace his achievements to His plans and make in-

ferences as to His wisdom and power—that is, may thus know Him. God is thus revealed in what we call nature. This is natural theology. If we want to know God as a thinker, we must use our thinking powers, employ our thinking processes. As a thinker God reveals Himself to our thinking. Geology reveals to us God as an architect and builder; so does astronomy. Every house was built by some man. He that built all things is God; and so we study God as a builder.

One of the methods of intellectual culture is to think over the thoughts of other thinkers. Therefore men study Plato and Aristotle, read Huxley and Herbert Spencer. When you say, "That man knows Shakespeare, is a good Shakespearean scholar," I understand this that he has thought over Shakespeare's thought in all of his great dramas, knows Shakespeare through these thoughts. He has felt the power, taken the intellectual dimensions of the great thinker; I mean, according to his capacity. In one passage, for example, he has felt the power of Shakespeare's imagination; has felt it in his own imagination, by yielding his imagination up to the control of Shakespeare's imagination, as a sparrow might try the same flight as an eagle. Thus only can he feel it. Set a man with great logical gifts to reading the play of "Hamlet." He has no perception of the principal character. He can understand the character of Polonius, but not that of Hamlet. It is only imaginative capacity that can take the measure of imaginative work.

There is an ethical knowledge of God—a knowledge of God as He has revealed Himself to the human conscience. When Coleridge says that the Bible finds him in deeper depths of his nature than any other book, he refers to this revelation of God which He has there made of Himself to man's moral sense. It is not the book, but the Author, who finds him there. It is this ethical revelation of God in the Bible which gives its grip upon man's nature.

The conscience is man's deepest part, the essential man. No thoughtful man can read the Bible indifferently; can read it intellectually even. He must read it ethically—that is, with reference to what is called conduct in life. He is bound to find in it what God has said about duty, about his duty; and that, too, while he is reading about the duty of some one else. This is the ozone of the Bible atmosphere. There is not a moral standard presented there, whether abstractly or by example, which does not produce this one impression upon him. Of it all he is compelled to say with the Psalmist, "O Lord, Thou hast searched me and known me." It is the eye of the Omniscient One penetrating into the very depths of the soul.

There is an ethical knowledge of Shakespeare which is quite as real as our intellectual knowledge. To his treatment of our moral sense we respond with perfect unanimity. Hamlet's uncle and Lady Macbeth feel just as you and I should feel had we the conscience of a murderer. They both break down in their threefold nature under the burden of their guilt; go utterly to pieces in body, soul, and spirit. This ethical character of the Bible and of Shakespeare is revealed only to our moral sense. This is why we are so thrilled with interest when Hamlet's uncle tries to pray; and when he abandons the attempt with the words, "Pray can I not, though inclination be as sharp as 'twill. My stronger guilt defeats my strong intent." It is the same when we see Lady Macbeth walking in her sleep at night, vainly essaying to wash out what she calls "the damned spot" which stains her lily hand. "As face answers to face in water, so the heart of man to man."

That this ethical character of the Bible appears to us so marked and prominent is partly owing to our own moral attitude toward its Author; to the moral hurt of our own nature. We feel as though a surgeon were dressing

a wound which we dread to have disturbed. A creature of sinless nature would be very differently affected, would not find this ethical character at all offensive, even if he consciously recognized it. Persons actually guilty of the crimes of Hamlet's uncle and Lady Macbeth would regard the moral character of these plays as levelled directly at them. Indeed, this was the principle upon which Hamlet, by the play-within-the-play, tried to discover his uncle's guilt; and he succeeded.

III. The knowledge of God spoken of in the text is neither intellectual nor ethical, although it requires both the intellect and the conscience in order to reach it, to prepare the way for it. Those who do not go beyond the Sermon on the Mount stop with the intellectual and ethical in Christianity. They know God only so far as that. There is a higher mountain than that on which this sermon was delivered—namely, Mount Calvary. There is something beyond them that is distinctively Christian. God is the Creator; He is the moral Sovereign; but He is more, and Christianity shows it. The law is our schoolmaster to bring us to Christ, that we may find out what that more is; and it is never through with us till it gets us there. "If I make my bed in hell, Thou art there;" we may say this of the law.

The text reads, "Every one that loveth is born of God, for God is love." It is a charmed circle, to be entered only thus. It is very evident that the knowledge of God here spoken is not intellectual. It does not imply deprecation of intellectual knowledge to say so. "Knowledge," says the Apostle, "puffeth up, but charity buildeth up." Nor is it ethical knowledge. It does not imply any disrespect to the law of conscience to say this. They are both preparatory to something higher and better. If the views already presented are correct, if knowledge must come through methods correspondent to that knowledge, this other knowledge of God cannot come through the intellect

or through the conscience. It is impossible. God is. Is what? He is a Creator. Yes. He is a Sovereign. Yes. These are what He does. God is. Is what? Is love! How can I know Him? By loving Him. There is no other way. "He that loveth not, knoweth not God; for God is love." It is just like saying, He that will not think God's thoughts shall not know God intellectually; he who will not observe the working of God in his conscience shall not know God morally. So, here, he who will not love shall not know God essentially, for God is love.

We dwell so much on the fact that the Son of God came here as a Saviour that we do not remember that word of His, "He that hath seen Me, hath seen the Father." Here is the knowledge we want. He came here to bring us a knowledge of God, which relates to His essence; of God as a Father. "God is love." How can that be so told that man will listen to it; nay, that he will even understand it? This is the problem. Why, man must be made to love. Love understands love. Nothing else does. This is the solution; and God has adopted it. If you begin by asking how the Son of God knows God, He Himself has told us: by loving Him. "I and My Father are one." "The Son of God, who is in the bosom of the Father, He hath declared Him." This is the reason he knows how to declare Him.

The teachings of the Saviour are thrown into the simplest intellectual form. Indeed it would be a strong epithet to apply to them to call them intellectual at all. Intellect is not prominent in them, does not preponderate there; truth is there; life is there. It is just so as to the conscience. Ethics are not prominent in them. He Himself has said, "For I came not into the world to condemn the world, but that the world through Me might be saved." Humanity already carries its great burden of condemnation, groaning and travailing in pain until now. How can the burden be relieved?

Lifted? By showing humanity that God is love. The thing which God proposes in the gift of His Son is to awaken in man a love, such that he will understand the love of God, for thus only can he understand God.

"A friend of mine," says John Newton, "was once desired to visit a woman in prison. He was informed of her evil habits of life, and therefore spoke strongly of the terrors of the Lord and the curses of the law. She heard him awhile, and then laughed an insulting laugh in his face. Upon this he changed his note and spoke of the Saviour, and of what He had done and suffered for sinners. He had not talked long in this strain before he saw a tear gathering in her eyes. At length she interrupted him, saying, 'Why, sir, do you think there can be any hope of mercy for me? If I had thought so I should not have been in this prison. I long since settled it in my mind that I was utterly lost.'" There is a Being walking among us who says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" and He is here to show us the Father.

The love which reveals to us God is love which we are taught by experiencing it and trying to imitate it. We learn to know God by loving as God loves; loving Him, loving man, and entering into God's purposes to save him.

We find God's love in the Bible. The Bible is the record of God's patience with men and nations. It is true, great catastrophes have come upon both in the way of penalty, for He will by no means clear the guilty; and yet the impression that the Bible makes is this, that God, the Lord God, is merciful and gracious. It is a book on which a dying sinner may well long to pillow his head. This is true even of the Old Testament and under the dispensation of law; but when we come to the New Testament we find the central figure to be One who claims fully to reveal the Father, who is the brightness of the Father's glory and the ex-

press image of His person—One whom His contemporaries recognized as displaying the glory of the Father, as incarnating that which is not so much an attribute of God as God's very essence. And after following Him through His wonderful life we are taken to Calvary, and we find this handwriting written there instead of the handwriting taken away, "This is love, not that we loved God, but that He loved us."

How are we to know God, who is love? Only by loving Him and walking in the footsteps of the Being who says, "He that hath seen Me hath seen the Father." God, who is love, has taken this pains to show us Himself; He has given us the earthly life of His only begotten and well-beloved Son in the Gospels. That life culminates in death. It could culminate in no other way; otherwise it would not express God's love, which many waters could not quench. By studying this life for the sake of making our lives like it, for the sake of putting into our lives the mind and spirit of it, we may come to know God. It is through love only that we can know the Being who is love; just as through seeing we know light, and as through thinking we know thought.

When the Saviour says, "If any man will come after Me, let him deny himself and take up his cross and follow Me," this is what He means. Come after means to be like Him in His life and His destiny; sit with Him on His throne. There is no royal road to a knowledge of God. If we could conceive of the Saviour's ever ceasing to be like God in His life, we would to that extent have become ignorant of Him; for not to imitate God in His love is to fall away from knowing Him. True knowledge of God can come only as we are like Him. You can come to an intellectual knowledge of the love of God as you see its exercise in the man Christ Jesus. Many a student of the Bible does that. You can bring yourself to know God in the sense of the text only as you try to do as Christ did,



and from the motives that actuated Him.

There is a proper emphasis to be put upon what are called good works. They have their place in the Christian system; but it is not in the light of present merit or of future reward that we are chiefly to regard them. They will have their suitable recognition when He shall come whose reward is with Him to give to every man according as his work shall be; and we shall hear the Saviour say of some of our deeds—God grant it—“Inasmuch as ye did it unto one of the least of these, ye did it unto Me.” But in good works—and that is of more practical importance—in imitation of the Son of Man in our lives, are we to find the sphere where we are to know God, since only thus do we become like Him. When God sees His image in us, then it is that we know Him. We may study God theologically; it will make us very learned. We may study Him ethically; it will make us wise casuists. But we may never know Him unless we come to love Him. There is a genesis of sin. It comes through the sensibilities. Read the Bible and see: “And when the woman saw that the tree was good for food.” The restoration of God’s likeness conforms to the same method: “We love Him because He first loved us.”

This manifestation which God has made of Himself is God’s last voice. “Never,” says Canon Farrar, “never can the race of man, never can the soul of man, be nearer to God than Christ has brought them.” The key-note to Christ’s life is His self-sacrificing love. “Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will.” In the exercise of this same self-sacrificing love we may come to know God. “Behold the man.” “And we with open face, beholding as in a glass the glory of the Lord, are changed into the same image.” But it is more than self-sacrificing love; it is self-sacrificing love for sinners, for the undeserving, for enemies, as the Apos-

tle puts it. The most offensive charge which the Pharisees could bring against the Saviour was, “He receiveth sinners, and eateth with them.” God’s love, through which we may know Him, is love for sinners. We know something of the love of God by experiencing it for our own sins. We love God in response to a love of which we are wholly undeserving; but our own sins we are tender of. They are not so offensive to us as other people’s sins. “Why beholdest thou the mote that is in thy brother’s eye, and considerest not the beam that is in thine own eye?” Think of that love which led the Saviour to live His earthly life among His own countrymen. “He needed not that any should testify of man: for He knew what was in him.” We veil our own sins from each other and apologize for them. It took a very ingenious parable to reveal to King David what he had done. The sin of the stolen ewe lamb he saw clearly enough, not his own sin. But no man could veil his sins from the Saviour. The Saviour knew people at their worst, in their evil potentialities, and yet He loved them and lived among them and labored to save them, and when at the last they clamored for His blood, He said, “Father, forgive them.” Such is the love of God; and if we would know God’s love, here are the consecrated pathways along which we must find it. Why, what did the Saviour mean when He said to Simon, “She is forgiven much because she has loved much”? We should have put it the other way; and yet, to love much puts us into the category of the forgiven—is the sign of forgiveness, of likeness to God.

Take the Saviour’s estimate of the sin of hatred, for example: “He that hateth his brother is a murderer.” We regard the murderer as an outcast. The very word makes us shudder; but the man who indulges the spirit of revenge, but cloaks it within, restrains himself from the outward act, we regard as a very respectable man. And so of other sins which the Saviour

mentions. There is a great deal of broadcloth that is worn by men who are liars, thieves, adulterers, and betrayers of the innocent. I do not suppose you could keep any very large modern church together a single day if the members knew of each other's past history all that God knows. We all need to say, "Let us fall into the hands of God, not of man!" And yet, God is patient and forgiving toward just such men and women in all of their infirmities. "He wills not that any should perish, but that all should come to repentance." This is the kind of love that is in God and should be in the children of God, because they are His children. The text says: "Whosoever loveth not with that kind of love knoweth not God; for God is love."

A great deal is said, and rightly said, about the necessity of being practical Christians in order to keep our Christianity alive; but it is the only way also in which we can keep vivid our knowledge of God, which is the basis of all our Christianity. Every such effort brings one into closer sympathy with that God who is love. The reformed man is urged to try to save other men who need the same change. It is his only safety. Dr. William M. Taylor, who has been pastor of the Tabernacle Church, New York, for twenty years, in his recent letter of resignation speaks of the ineffable joy of bringing souls to Christ. Every successful Christian worker understands this. That joy is the joy that is among the angels of God over one sinner that repenteth; and to experience this joy gives us another foretaste of heaven, new knowledge of God, who is love. The difficulties of speculative religion never long trouble a man who is trying to understand Christianity better by losing himself in efforts along the line of the Saviour's interpretation of His own errand: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Because he is all the time getting ex-

perimental evidence of the truth of Christianity, all the time finding out anew that God is love, and that whosoever loveth, dwelleth in God and He in him. And so, always rejoicing in his work, he says with his Master: "I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

In one of Lord Tennyson's last poems, entitled "Charity," are the following lines:

"What am I doing," you say to me, "wasting the sweet summer hours?"  
Haven't you eyes? I'm dressing a grave with flowers.  
For a woman ruined the world, as God's own Scriptures tell;  
And a man ruined mine, but a woman, God bless her, kept me from hell.  
O you, that can flatter your victims, and juggle and lie and cajole,  
Man, can you never guess at the love of a soul for a soul?  
I had cursed her, as woman and wife, and in wife and woman I found  
The tenderest Christ-like creature that ever stepped on the ground.  
She died of a fever, caught when nurse in a hospital-ward;  
She is high in the heaven of heavens; she is face to face with her Lord!  
And He sees not her like in this pitiless world of ours.  
I have told you my tale. Get you gone; I am dressing her grave with flowers."

#### CHRISTIAN FORM THE PRODUCT OF CHRISTIAN LIFE.\*

By REV. C. B. HULBERT, D.D. [CONGREGATIONAL], ADAMS MILL, OHIO.

*But put ye on the Lord Jesus Christ.*—Rom. xiii. 14.

WHAT is religion? It is an exercise of humility, faith and love—these three cardinal graces; and it is also, included in these as germs, all the subordinate virtues, such as patience, meekness, gentleness, forbearance, temperance, and so on, through all the remaining

\* First delivered in Belleville Avenue Congregational Church, Newark, N. J., March 10, 1872.

graces which, with the cardinal ones, go to make up the sum and substance of Christian character.

Religion then is an exercise of the Christian graces; and is, therefore, as respects its essence, altogether a spiritual thing, not found in the outer but in the inner sphere of man's life. If a person has religion, it is not a thing to be seen by the eye, or heard by the ear, or handled, or tasted, or weighed, or measured; in respect to its essence, it is no wise cognizable by the senses. Its signs appear, but like the occult forces of nature, it does not. It is hidden, except to the Eye that sees "the vein for the silver."

Be it understood, however, that when religion is thus defined, it is not meant that religion is these graces independently of, but as including, their object. It is humility, but humility that comes from "repentance *toward God*;" it is faith, but faith *toward our Lord Jesus Christ*; it is love, but love that is *union with God*. There can be no religion without God. He is its leading idea. It is what it is, because God is what He is. The graces exercised in religion are the tie of union that binds us into spiritual oneness with the Father of our spirits. Religion is delight in God's perfection, submission to God's authority, affectionate recumbency in God's embrace; it is a re-attachment of ourselves, full of finiteness and dependence, to Him who is infinite and eternal.

Religion, thus defined as a union with God in Christ, is denominated in the Scriptures a *life*. "He that hath the Son hath life, and he that hath not the Son hath not life." "When Christ who is our life shall appear." "In Him was life"; and the statement is significant as teaching that He had it to impart. Hence an experience of religion is a transition "out of death into life." Religion then is life; life in the intellect, in the will, in the conscience, in the affections; absorbing into it all the vital forces of the man, all his capabilities and impulses.

Note the point at which we have arrived and mark the links of progress. Religion is an exercise of the Christian graces; an exercise of these is an absurdity except as it appropriates the object of these graces, which is God in Christ; the object thus appropriated is Christ formed in us; and Christ formed in us is life. Religion is life.

Having reached this point—a point never to be disputed—we will advance to take special note of one of the characteristics of this life—a characteristic of all life known to us—its *constructiveness*.

Life, wherever we find it in the earth, has an architectural instinct; puts itself out and forth into form. It builds for the eye. This is true of the Christian life in the heart of the believer. A few analogies may help to put you in possession of what is here meant.

You have all observed how every distinct species of life in our world, vegetable, animal, or human, puts on by a law within itself its own peculiar form. Pointing to a tree, you say, "There is oak-life." I ask how you know. "By its form;" and you go on to add that it is of the nature of oak-life to develop such a trunk as that tree has, such branches, horizontal and angular. You point to another tree and tell me there is elm-life; to another still and call it maple-life, and to a fourth and call it cedar-life; and so you go on from tree to tree, and as well from shrub to shrub and from plant to plant; and I ask you how you know. You reply that it is of the nature of these different kinds of life to put on these different forms which you see these trees and shrubs and plants to wear. And you assure me with great confidence that no blunder is ever made in the forests, fields, and gardens whereby one species of vegetable life gets into a wrong form, as maple-life into oak-form. You say it is so for the best of reasons, since it is the life that conditions and determines the form. Sycamore life is never found nude and vagrant, wandering about at large

among trees to find a sycamore-form to get into and call its own. If in your garden you have a cherry-tree form, it is because there previously existed there, as its cause, a cherry-tree life. Life first, and then in immediate organic continuity, form in consequence, and form too such as the architectural instinct of the tree had predetermined from the foundation of the world.

The same law holds in the animal kingdom. You tell me that there is ox-life down in the meadow because there is ox-form there; eagle-life in the clouds because there is eagle-form; and so on throughout all animal nature. And you assure me that here, as in the vegetable kingdom, there is no exposure to mistake in an exchange of forms, and no introversion of nature's order; life first and form in consequence, and form possessed of those peculiarities which the life itself had decreed. Humming-bird life is never found, nude and vagrant, flitting about among bird forms to find one appropriate to it; nor do you ever see mud-turtle life in diligent search on the shore among shells to find a good fit for its domicile. This is so because, as before, it is of the nature of each of these forms of life to produce from within itself the habit, appropriate and beautiful, which it wears. Such now is the authority of the law of form in the vegetable and animal kingdoms.

Let us recall here the position previously taken: that religion is life in man, and life that is ascendent in him, absorbing into it all the forces of his being, body, soul, and spirit, and thus giving shape and aim to all he is, and to all he does. In logical order reason here forces us to conclude that this life in the believer, like all forms of life in the lower world known to us, puts on, according to its own law, its appropriate form. It would not be unclothed, but clothed upon. It is never found, nude and vagrant, wandering at large among men to find a form to enter and call its own. From within itself, the constructive energy of its own vitality,

it develops and puts on its investiture. Hence, let a sinful man become a Christian and possess the life in question, and he will apply himself at once, and without asking the reason why, and spontaneously, to the task of "putting off the old man with his deeds, and of putting on the new man which, after God, is created in righteousness and true holiness." If heretofore, untruthful, fraudulent, unjust, covetous, or if he has been profane, intemperate, corrupt; if he has been a neglecter of the Bible, unobservant of the Sabbath, a non-attendant upon the sanctuary, living in the world and for the world, opposing the church and hindering the progress of God's kingdom—if these and such like things have characterized him, you will find on his becoming a Christian that in all these particulars he is so thoroughly changed as to compel you to call him a new man. Old things with him are passed away, and all things are new. Already he has begun to divest himself of whatever was unseemly and unworthy in his outward life and to enrobe himself after the images of the heavenly. To avoid misapprehension, however, let us note a few points here of vital interest. This visible transformation is not always required. Persons often become Christians without requiring any marked change in the outward life. This is owing to the fact that having received their birth and education in a Christian land, they have taken upon them, from the very customs of society, the forms of morality. Their virtues are unconscious imitations. They are borrowed from a storehouse of Christian usages. Graceful and becoming, they are not the offspring of grace. They cannot claim to be rooted and grounded in Christian principle, since their roots do not run down into the blood-drenched soil of Calvary. Rigidly inspected, they are found to belong in the category of the Apostle's "dead works." Yet, it needs to be known that these forms of virtue and morality, as *forms*, are just as good as any forms; and the

world, which is by no means discriminating in these things, is liable, by mistake, to account them the legitimate products of a right heart, and replete with saving grace. Let a man who is adorned and fragrant with these beauties of natural morality become in fact a Christian at heart, and the change in the eyes of the world may not be discoverable, so slight has it been; but the redeemed man himself will tell you, if you will stop to hear him speak, that the transformation has been unspeakable, the rising of a day-star in his heart. A little discrimination will here show that the new life which has entered him has taken the old forms of his morality, and so derived them from a new source and infused into them a new principle that they are old forms only in appearance. Hence it may be said of every person who has become a Christian, whatever the form of his outward life previously—comely or otherwise—that in respect even to his investiture, he is a new creature in Christ Jesus. In this connection we fall upon another point of deep and encouraging interest. This putting on of Christ, though instantly begun, is not instantly complete. It will be accomplished more or less according to the amount of Christian life stored within. All believers, surveying their outward lives, discover defects and blemishes and sometimes immoralities and overt sins. These may deeply bewail; and yet not so much these defects and sins do they bewail as that painful lack of life within, that bitter fountain of bitter waters, of which they stand as the mournful tokens. They say: "Had we enough of the life of religion in the soul, these blemishes in the outward conduct would not appear." And they speak according to truth. It is the Christian life within that gives the Christian form; and the form is more or less perfect to accord with the life as robust or feeble. Imperfect life "will out" in imperfect form. As lily-pads rise or fall on the surface of the mountain lake—according as the water is more

or less up or down—so the form of life in the believer is one thing or another, this or that, marked or obscure, to accord exactly with the life that creates and bears it up.

Our survey requires us here to take a step in advance. The Christian life, be it more or less, not only adapts its form to itself with imperial precision, but does it with the spontaneity of natural growth. The product is the creature of force, but the force is endogenous, the potency of life. We cannot suppose that the cathedral elm finds it a hard task to present itself in its majestic form. It is not required to resist a tendency to put on the form of the mountain pine. Nor is the eagle required to struggle against putting on the form of the nightingale. Not so; for it is the law of each species of life, vegetable or animal, that it presents itself spontaneously in its own form, and inevitably and without ambiguity. Nature never lies. The verisimilitude here is instructive and admonitory. "The law of the spirit of life" in the believer not only requires the Christian form, but requires that it be put on naturally, easily; with the freedom of the bird of Paradise in putting on his plumage, or the lily of the valley its gorgeous array. You never hear an acorn sobbing and wailing in the ground, because required in the course of years to lift up into the heavens a huge oak trunk; nor do you ever hear from the mountain fastness the cry of the young whelp because he must appear in due time dappled with the leopard's spots. And, I add, you never hear a Christian man grieving because he is committed to the task of appearing before the world in the attire of Christian virtue. According to the measure of the life within him, he will put on the Christian investiture without force from without, and easily; and with the inevitability of a divine decree. Let me be understood: I do not say that the believer never groans. Groan he often does, and in view, too, of defects in his outward life. But his

grief, be it known, is not so much over the defects as over the state of heart that causes the defects; just as the apprehension in the sick chamber springs not from the bad pulse, but from the disease that produces it. The best Christians you have known bewail the lack of life within them; but, having a given amount of that life, they never find it hard or painful to give it an appropriate measure of expression. As certain as an apple-tree, if it bears at all, will bear apples, so certain it is that if a person is a Christian his life will disclose the signs; albeit it may require sometimes a practiced eye to find them. According to the degree of Christ-life there is in a man, it will be easy for him to escape the reproach of living a bad life. Hence it comes to pass that we are required to question the genuineness of that man's piety who finds it difficult to keep his morals right, who finds it a task so to adjust his outward life as to avoid public censure. If a person finds that his Christian life is a "toiling in rowing," let him inquire if he is not trying to row up stream in "the course of this world." If his boat is in "the river of the water of life," he can row up stream easily, for that is the way *that* river runs. We tremble for that believer who is forever asking, Is it right for me to do this or that, go here or there, attend the opera or not attend, dance or not dance, play cards or not play cards, drink wine or not, make the Sabbath a day of recreation or not, indulge in this or that or the other enjoyment as times and moods may incite? Why? Because such questions imply a sad want of self-instruction in religion; they suppose that answers to such questions are to come from without; when, in fact, answers to all such questions are to come, if they come to any purpose, from within the storehouse of the believer's own heart. The inquiry of our Lord to his disciples is pertinent here: "Yea, and why even of yourselves judge ye not what is right?" The treasures of knowledge within the be-

liever's own mind must instruct him on all questions of morality and deportment if his outward life is to be a genuine Christian product, and not a hypocritical phylactery. There is no vigorous and fruitful living for Christ which does not carry in it that spirit of self-sacrifice which leads the believer on all questions of doubt to give to Christ the benefit of that doubt. How painful that certain professing Christians should seem to think that they are to get their morals from a storehouse of Christian customs as soldiers get their regimentals from an arsenal. But so it seems; their morals are vestments which they don and wear as they do their garments. Hence it comes to pass that you will find, if you carefully inspect their thoughts in religion, that they have reduced their Christian life to the vexed question of forms of morality; and, with their religion thus reduced, they are, in not a few instances, cruelly censorious of others who do not adjust their outward lives to their patterns. Religion is a question of costume. So it was with the Jews in our Lord's day—all form and no religion; and hence they were the most exacting, censorious and intolerant religionists the world has ever seen.

The cure for this is obvious. Let the Christian *life* produce the form. Let there be so much of this *life* in him that the believer can fall back upon it as upon an inexhaustible fund of religious counsel and direction. It is itself that wisdom that is from above, and which is profitable to direct. Thus the formal ornamentations of his outward and visible life will be true and genuine, because self-produced, like the bark that invests the tree, or the array of glory that adorns the lily of the valley. Believers can no more exchange morals than they can swap skins. Hence it follows that any believer who gets his form of life legitimately from within, as a tree gets its bark, will never show himself a censorious stickler for forms of morality in his fellow Christians. He will value forms, but never dis sever

them from their true base or exalt them to an undue importance. He will even commend them, but never exhibit an irritable intolerance of spirit because, in many particulars, the forms of morality adopted by others do not take the identical shape of his own. His charity here would think no evil even if it had to suffer long.

One more step in advance. I have said that the Christian life puts on its form easily, as a tree puts on its bark or a bird its plumage. It must be added that the Christian life *wears* the form which it has produced with equal ease. It never groans at being burdened with a kind of outward or professional life which is cumbersome or vexatious; never hangs its head in shame because of its distinguishing peculiarities. The believer may speak of his cross, but it is not found in sustaining any burden of morality or in doing any outward duty as such. It is found rather, and taken up, and carried along, in the exercises of that life within, which requires every moment a crucifixion of self, and which exists before any form of morality has been thought of or sought for. I repeat: the Christian life never finds the form which it has legitimately and duly assumed onerous or galling. The believer is never curtailed in his rights, or enslaved by the moral order of his life.

It needs to be remembered, however, that it is altogether otherwise with him who, having none of the Christian life, has yet advanced to put on its form. This, we suppose, is frequently done by persons entering the church who have mistaken the antecedents of regeneration for regeneration itself. Such persons command, not our censure, but our sympathy. Hard to put on, they often find the forms of Christian morality harder to wear. They groan, being burdened. Committed to the task of wearing the forms of religion before the world, they find themselves without any of the benefits and comforts of religion to do it with. This is true, not only of those who have no re-

ligion, but of those who having some have taken upon themselves more form than their religion can justify or support. Such persons, overburdened by their religious profession, feel it to be a painful load to carry. In their neglect to eat abundantly of the bread of life, it looks as though, in his judicial displeasure, "God had sent leanness into their souls." Whether real Christians, thus half-famished, or dissembled, their painful condition reminds us of unruly or breachy animals in the field of the husbandman, clanking their heavy fetters or burdened with galling pokes. You have seen such animals standing by the fence, with heads over, and necks elongated, seeking forbidden supplies. This is not an unworthy illustration of the discontent of persons who have entered the church inclosure in mere form, or who are there with excess of form, and who, dissatisfied or unsatisfied with the table it spreads, are casting their eyes upon the unapproved pleasures of the world without, and craving their dainties. "There!" exclaims one, "if I had not come out in religion and joined the church, I might, uncensured, go to the theatre, play cards and dance, do this or that, but, as it is, I am forbidden; oh! how I want to! What happiness I am compelled to forego! How miserable my religion makes me!" The Lord have mercy on such poked Christians! How it makes one's heart ache to think of them! Were there any persuasiveness in our speech, how we would use it in urging them, not to cast aside their present profession, but, retaining, make it the expression of a right spirit within and thus put a warm palpitating Christian heart beneath the ribs of death! Then would they exchange their bondage for freedom, a profession which they endure as an encumbrance for one that bears them up as on eagle's wings; then would they not complain of a religion that deprives them of enjoyment, but rejoice with joy unspeakable and full of glory in one that imparts nothing else. Having

the form of godliness *with* the power thereof, they would wear their Christian profession, not as "a spirit of heaviness, but as a garment of praise."

To obey then the injunction of the text, and put on the Lord Jesus Christ, we must first, by faith, have him formed within us, a life in our life. Being in us, we put him on as trees and plants put on their investiture by putting out the treasures of beauty and fragrance stored within. Our Christian robe upon us is the product, through grace, of the loom of the Christian life within us. "I counsel thee to buy of Me white garments that thou mayst clothe thyself, and that the shame of thy nakedness be not made manifest."

#### THE LESSONS OF OUR LORD'S ASCENSION.

By H. KERN, D.D., DEKAN IN SULZ  
[LUTHERAN].

*Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen, etc.—Mark xvi. 14-20.*

BELOVED in the Lord! It is the coronation festival of our King and Lord Jesus Christ, the glorious Son of God, that we with joyful heart celebrate this day. For with the ascent of the Saviour into heaven, from which this anniversary day receives its name, He has entered upon the real and undisputed possession of His royal reign, in which from this time on He rules over all things that are in heaven and on earth. He was saluted as a triumphant victor over the broken power of death and darkness by the heavenly hosts, filling all the heavens with joyous hallelujahs; the entire kingdom of everlasting life celebrates this glorious festival of joy, because the Son, the only begotten Son of the Eternal Father, who had left heaven and come upon the earth for the purpose of saving lost mankind, now,

after the contest is over and the victory achieved, returns as the exalted world-Redeemer and again resumes His place in the middle of the eternal Holy of Holies in heaven. How can it be otherwise than that this day shall also be celebrated with gladness and thanksgiving by Christians here on earth? Is it not deserving of the greatest joy to know that from this time on our Saviour is in heaven as the Lord over all, that we have in the seat of almighty power above a Ruler who had at one time been a man as we are and who is not ashamed to own us, poor mortal beings, as His brethren; who does not dwell in unapproachable majesty above us and our needs, but is like unto us and regards us as like unto Him. Indeed, this is a day of joy; but it is at the same time a day for earnest reflection, and that for the very reason that our divine Lord and King looks upon us as like unto Him and wishes to draw us to Him. As great as is the joy of this truth, so great is also the responsibility attached to it. Our Lord and Saviour Jesus Christ has on this day been exalted to the throne of heaven's sacred shrine. This is the lesson found in the gospel words for to-day. "Follow Me!" He cries out unto us, He who has preceded us to the world above; "follow Me from the darkness and dust of the earth up to holier, higher aims and goals." Especially do we find in these words the exhortation which the Lord at the close addresses to His disciples, not to live in quiet ease and for the enjoyment of earth's goods, but for earnest work, for steady faithfulness and fidelity, in faith, in service, in contest and progress on the road to heaven; and as a reward for this fidelity is held out the joy which is promised to us in His ascension. The lessons of admonition found in this ascension for us are these:

- I. Deep Humility;
- II. Diligent Service;
- III. Joyful Hope.

I. Beloved, the Lord loved His disciples from the beginning to the end; He, however, praised them but rarely,



but often upbraided and rebuked them. Why was this? It is easy to say that this was because they were weak, sinful human creatures, men who not through their own powers but only through the grace of God's spirit could learn to think, speak and do that which is good. Therefore we cannot be surprised to read in to-day's gospel lesson that even at the end, just as He was about to depart and ascend to the throne of His majesty, He upbraided them on account of their unbelief, which they had displayed over against the announcement of His resurrection. We cannot be surprised, still less does this mislead us, that we find ourselves approving the words of the Lord, as though *we* had the right to find fault with what the Apostles did and said. No; this we should for the best of reasons leave to God and the Saviour alone, for all the faults which we find in them are also our faults, and are only for this reason so clearly portrayed in the Scriptures in order that we thereby may all the more clearly learn to see our own failings and in the light of such knowledge bend the heart and soul in deep humility. What right have we to upbraid them for displaying unbelief over against the message of Christ's resurrection, we who in our actions and words daily display a similar unbelief? For to believe in the resurrection of the Lord means to rejoice in the risen Lord, and with hearts full of gratitude, comfort and consolation in the light of the great victory of the Conqueror of Death to glory in our faith and calling. Instead of this it occurs only too often that this whole matter of the resurrection of the Lord practically is regarded as something like a beautiful old story, which once a year, on Easter Day, forms the topic of edifying discourse, but otherwise belongs to the regions of myth and story. As a consequence of this, the modern world has to a great extent lost the Christian joyfulness resulting from the Lord's resurrection, as also the blessed assurances that this faith brings. As a further result, the

cares and concerns of love constantly press down upon us without the counteracting power of a joyful hope and certainty in the Lord. The spiritual loss of the lack of full faith in the risen Lord is felt in all the walks and stations of life. The joyful message that Christ has arisen, that Christ has conquered all the powers of darkness, that His resurrection is for us the guarantee that we too shall rise unto everlasting happiness, is in the saddest and most sorrowful hour of our lives to prove to dispel our ills and sufferings. Indeed, this is the light in which we should daily look upon this great work of the Lord; and since we do not in our heart of hearts think of the resurrection thus, we not only lose the spiritual joys arising from this conviction, but belong also to that class of people whom the Lord should upbraid for their unbelief every day. Therefore when we this day speak of the great truth that as His adherents we should follow Him on His path to glory above, on the road that leads to heaven, we should on this day too be the first ones keenly to feel conscious of the fact that our faith and trust in His resurrection is not that power, factor and force in our lives which it was intended to be. In view of this our hearts should feel deeply humiliated that we are such unfaithful followers of Him who has gone before, conquering and to conquer for our salvation. He who is ascending a high ladder should never, for fear of falling, look downward but constantly upward. Only thus, too, can we attain our heavenly goal, when we do not keep the high ideals and aims of Christian life before us. But in order to learn to trust the grace that draws us upward, we must first have learned to know the depths out of which we are ascending. To appreciate fully the glorious blessings of the kingdom of God's grace, we must first have walked through the valley of humiliation and come to the conviction of our sure need of God's boundless mercy.

II. And through His grace the heart

that by humble self-knowledge has been properly prepared to receive the seed of the Spirit is filled with a holy confidence and with an eager desire to seize the gracious helping hand of the Lord. Then, however, it is also necessary that we serve with the measure of grace that has been given us. No matter how weak the disciples were at this time, and however much the Lord was compelled to upbraid them, He did not on that account say that He could not use them in the service and work of His kingdom. But rather He commands them to go out and spread the glorious gospel news of forgiveness of sins and reconciliation with God, of the destruction of Satan's kingdom. And the disciples did what had been commanded them. They did not regard their own weakness, but began to preach in the name of the Lord and of Jesus Christ; and, behold, they succeeded better and better every day. They did not themselves know how this all happened, but the better they succeeded the more confirmed they became in their faith, the more joyful in the performance of their high and holy calling, for nothing tends so much to the increase of faith as to see the kingdom of our Saviour spreading and becoming a power in the hearts of the people. For this reason it is a blessed privilege to labor in the kingdom of the Lord as a gospel messenger and worker, and to contribute one's strength to the upbuilding of the walls of Zion. By these means the little flame of faith in the heart becomes a consuming fire. This we must learn to know, we who have the work of the Apostles to-day, and are their weak followers and imitators, to the purpose that the kingdom of God may come. In preaching the gospel the ministers themselves may be the greatest gainers; the privilege of laboring thus increases our faith and confidence in Him whose ambassadors we are. And to a still greater degree this is the case with those who labor without among the heathen nations and are in Gentile lands, the fishers of men, drawing into the net

of the gospel of Christ the souls of the many. They, seeing the progress of their works, rejoice in a strengthened trust and faith, the more they labor, the more they toil. The same is true of all Christians whose hearts and hands are in the work of the Lord. It is the high mission of a new redeemed soul to labor for the upbuilding of the kingdom of the Lord, to win souls for the Saviour, notwithstanding all weakness of faith, and doing such labor our own souls are to gain and be strengthened, and we are to advance on the way to heavenly glory. For none is too weak or too small to help the one common work of the Church of God on earth. Children can often win their parents for the Lord by their childlike, pious life; the poor widow, who may be in need of bread, may, by her example of trust and faith, be an object lesson for many that are without, and teach them to learn to love the Lord and His word. A poor peasant, by the firmness of his faith, may become the source of strength for the doubting faith of the learned. In every station and walk and condition of life, we can, by our conversation, word and deed, declare to others the glories and blessings of a heart centered in a risen and ascended Lord.

III. But with all this we should never lose courage or be filled with forebodings of failure. If we enter upon the work of the Lord in such a spirit, nothing substantial and successful is accomplished. If in Christ's name we undertake Christ's work, there will be no time for lamentations or complaints. There are no reasons for such a thing. The spirit of God has been promised from above to be strong in those who are weak. Your Saviour is your strength; He abides with you to the end of days. In a few plain words, the Evangelist says, "He was received up into heaven and sat down at the right hand of God." Blessed are we that we know this, blessed are we that we have such a kind Lord. He is seated on the throne of power and rules all things wisely and well. He guides and

directs all things from His exalted seat of power, with His all-overlooking eye of majesty, with the all-conquering glance of His eye, with His all-embracing love. He directs the destinies of nations and individuals, notwithstanding the opposition of all evil powers and forces. All, great and small, are in the hollow of His hands; and especially are the members of His kingdom of grace the objects of His never-ceasing and loving solicitude and care. Our faith in our Heavenly King as such a ruler must cast the brightest of sunshine on our lives and labors. It must draw us to Him. It must fill our hearts with cheer and joy, gladly and willingly to serve Him and work in His cause. The heart that is sealed by His Spirit in His kingdom has the blessed hope in the Lord who has ascended on the throne of majesty to rule and reign forever. Let us therefore on this day, while humbly remembering our lack of faith in Him and His gospel, yet glorify our King in His majesty, and with hearts full of confidence and implicit trust, pray and petition to Him constantly to send us from His throne of grace the Spirit that makes us fit for heaven and that will eventually make us partakers of the glories of the eternal heaven beyond the grave. Amen!

#### THE CHRISTIAN WARRIOR'S BREASTPLATE.

By C. W. TOWNSEND [BAPTIST],  
SHERBROOKE, QUEBEC, CANADA.

*The breastplate of righteousness.*—Eph.  
vi. 14.

THE breastplate was a most essential piece of armor. It was probably one of the first defenses suggested to man. He would soon discover the need of some protection for the vital parts. As its name indicates, its earliest form may have simply been a plate covering the breast, but it afterward developed into a coat of mail reaching from the neck almost to the knees.

Many forms of the cuirass were worn

by the ancients—made of various materials and in various ways. Sometimes it would be made with one great central plate, and sometimes consist of many small plates, like scales, fastened together. It might be interesting, but it would certainly not be spiritually profitable, to enter into any details concerning this piece of armor as it relates to carnal warfare. The breastplate of our text far more concerns us. That, indeed, is of the utmost importance. May the Divine Spirit enable us to understand it. Let us consider

I. THE NATURE OF THIS BREAST-PLATE. "A breastplate of *righteousness.*"

There is nothing so terrific and irresistible to our foes as true righteousness. Where that is they can do little execution. Before its might and majesty they fall back defeated and dismayed. Therefore such a breastplate as that in our text is invaluable to the soldier of Christ.

But the great question arises: *What and whose righteousness is this?* All depends on that. It certainly is not our own self-righteousness. That would be no defense against the hosts of hell. Filthy rags would make a poor breastplate. Our own fancied goodness would be of less service than the pasteboard armor worn by mimic warriors on the stage of a theatre.

Paul found his own legal righteousness (blameless though according to human standards it was) to be utterly worthless when he had to fight the good fight of faith. He says, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The experience of many of us is just

that of the great Apostle. Our own righteousness will neither commend us to God nor defend us from the devil. We need something beyond what self can accomplish.

What, then, is the righteousness of which this breastplate is made? Some commentators would explain it as signifying rectitude of conduct, uprightness of character, etc. I cannot agree with them.

I feel that the most correct outward department would be a very insufficient defense against the principalities and powers with which we have to contend.

I go further and say, I do not think it means even the righteousness inwrought by the Holy Ghost. My opinion is that it is not sanctification so much as justification which is intended. I know that the two ever go together. Where a soul is justified, the principle of active holiness is implanted. And that inward righteousness is not our own. We have humbly and gratefully to sing—

"Every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His, and His alone."

Though the imputed righteousness and the inwrought righteousness invariably go together and both are of God, yet I believe it is the former of which this breastplate is composed. The latter is not yet finished. It is produced gradually under the fostering care of the Spirit. It is at present incomplete; how can it then be a cover and defense to us? No! as I examine this breastplate I espy an inscription upon it which at once reveals its Maker, discovers its nature, and insures its worth. There I read, as if written in letters of fire, the words:

"JEHOVAH TSIDKENU,"  
"The Lord our righteousness."

As I ponder this precious motto, what comfort, joy, and triumph does it yield me! I am weak, sinful, and my best deeds are stained with evil; but if I am clad in the righteousness of Jesus then am I strong and invincible.

"Thus armed, I venture to the fight;  
Thus armed, I put my foes to flight."

There are many things concerning this breastplate which it will be for our profit and pleasure as believers to meditate upon. It is a *breastplate made by Jesus*. He both furnished the material and wrought it into strength and beauty. He was its creator and artificer. He spent His whole earthly life in its production. From the manger to the cross—every thought of that sinless mind, every word from those guileless lips, every deed of those holy hands,—all contributed to its construction.

Not only on the tree did He say in reference to His sacrificial work, "It is finished," but ere His blood was shed He said in reference to His life of substitutionary conformity to the law, "I have finished the work which Thou gavest Me to do." Not only did He make an end of sins, He also brought in an everlasting righteousness.

*A breastplate worn by Jesus.* We are told by Isaiah that "He put on righteousness as a breastplate." That was not the essential righteousness He possessed as God; but that which He wore as man. He put on the righteousness of submission to the law. His character was blameless. As the great Captain of our salvation, He not only furnished us with a breastplate, but showed us in His own person how it was to be used. When He came to John for baptism, and His forerunner hesitated to subject Him to that rite, He removed all objection by the great statement, "Thus it becometh us to fulfil all righteousness."

In all His conflicts with the devil He wore this breastplate, and, as with it he employed the sword of the Spirit, He was ever victorious. Let us esteem it an honor indeed to be armed as was our glorious Leader.

*It is, likewise, a breastplate approved and bestowed by God.* Hence it is called "the righteousness of God." It is such as He accepts and regards with pleasure. And He imputes it to every believing soul. He views us in His Son.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." This is the way God arms and clothes us. "By the obedience of one shall many be made righteous." "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." Thus is the Christian soldier complete in Christ alone, and all his boasting is in God.

*It is a breastplate appropriated by faith.* It is termed the righteousness of faith, for by faith we avail ourselves of it. "Being justified by faith." Faith is the hand with which we receive this breastplate and by which we buckle it on. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." It is therefore the believer alone who can take and put on this breastplate. In another place the Apostle speaks of "the breastplate of faith and love," and surely that is but another name for that which we are now considering. It is by faith this breastplate becomes ours, and it is with love to its author that we wear it.

Having thus seen whence and how this breastplate is procured, let us now notice some of its characteristics.

*It is beautiful.* The ancient warrior undoubtedly had an advantage over the modern soldier in point of appearance. The cloth uniform is tame when contrasted with the steel armor worn of old. A legion of Roman soldiers must have presented an imposing aspect. Their breastplates would glitter like burnished silver as the sun glanced upon them. And those who are clad in the armor of God are truly glorious to behold. The breastplate of Christ's righteousness is without fleck or flaw. Beneath heaven's light it glows with awful splendor. He who wears this will strike terror into the ranks of his enemies.

Again, *it is complete.* There is nothing

lacking in this piece of armor. It is quite finished. Not only does it protect the chest; it covers us from head to foot. It is in itself a suit of armor. He who has it is thoroughly furnished for war.

And while this breastplate is complete in the sense of entirety, it is also *perfect in every part.* It will bear the closest examination. It is all of pure tested metal. Jesus "did no sin, neither was guile found in his mouth." Devils called him "the Holy One of God." Pilate said, "I find no fault in this man."

One of His fellow sufferers rebuking the other said, "This man hath done nothing amiss." And several times God cried from heaven, "This is My beloved Son, in whom I am well pleased." Thus after the severest scrutiny this breastplate was pronounced by infernal, human and divine inspectors to be without blemish or defect. Of no other righteousness can this be said. I should not like to have the righteousness of Moses, David, or Paul for a breastplate; for good and noble as they were, their characters were sometimes found wanting. But in putting on the Lord Jesus I am fully equipped with armor of proof. It will be seen from what has been advanced, that *this breastplate is impenetrable.*

King Ahab fell mortally wounded by an arrow which entered between the joints of his harness. No such misadventure can happen the soldier of Christ who is clad in this breastplate; for it is all of one piece. There is no place where arrow point or spear head can enter. How secure is the heart so shielded. Of the believer thus armed it may be said as it was of Joseph: "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." The last characteristic to be noticed of this breastplate is that it is *everlasting.*

It will never wear out, and can never

be destroyed. It will serve us till fighting days are done. We may say of it what has been said of its Maker, "the same yesterday, to-day, and forever." Changing the figure we may with truth adopt the poet's words :—

"This spotless robe the same appears  
When ruined nature sinks in years;  
No age can change its glorious hue;  
The robe of Christ is ever new.

II. THE PROTECTION AFFORDED BY THIS BREASTPLATE. Here we must be brief, not from lack of matter, but because we have spent so much time upon the first part of our subject. And we have already hinted at the protection afforded by this breastplate. It most effectually guards him who wears it. Read the 91st Psalm and see how secure is such a man. "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." What is that secret place? Is it not Christ himself? Those who are in Him, clothed with His righteousness, are perfectly safe. "They shall not be afraid for the terror by night; nor for the arrow that flieth by day. A thousand shall fall at their side, and ten thousand at their right hand; but it shall not come nigh them."

May we understand this by actual experience! There are two things to be observed concerning this protection.

1. *Christ's righteousness is between us and the enemy.* We are hidden behind Jesus. We present not our own front to the foe. Cleaving to us and towering up before us is the righteousness of our mighty Champion. We stand alone in His merits. He is all and in all to us. We go forth in His name. "Jehovah Tsidkenu" was the watchword of the Reformers, and it is also our battle cry. "The Lord our righteousness!" we shout, and at the sound all hell trembles and starts back affrighted. With this breastplate upon us we venture into the hottest battle and remain unharmed. Clothed in Christ's strength and glory, we move scatheless on the high places of the field. Ere we fall our enemy must

strike through this blessed coat of mail, and that is an impossible feat.

2. *Christ's righteousness covers and secures our vital parts.* The breastplate covers the heart. Therefore the seat of life is protected. We can never receive a mortal wound. Our "life is hid with Christ in God." Satan can never destroy a child of God. Each true Christian bears a charmed life. Though he falls, yet shall he rise again; he shall not fall finally. We cannot understand how any believer can accept the teaching which represents a regenerated soul being lost at the last. Of course, those who reject the great truth of justification by faith will also refuse to receive the parallel truth of the final perseverance of the saints. The two doctrines are indissolubly united. If we have the righteousness of Christ to protect us we shall never perish, notwithstanding all the assaults of the Devil and sin. We can go forth with confidence and courage—throwing down the grand challenge: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again." "Who was delivered for our offenses, and was raised again for our justification."

*The center of our affections is also protected by this breastplate.* The heart is usually regarded as the source and sphere of love. Some there are who think that the doctrine of imputed righteousness will have a detrimental effect upon the conduct of those who hold it. We are sure that the opposite is the fact. There is nothing so humbles, melts and wins the soul as a realization that the righteousness of Jesus is imparted. Then is it constrained to set its affection on things above, where Christ sitteth on the right hand of God. Our adversaries may seek to injure us in our affections, but they shall never do us serious hurt. Our love shall be well guarded from all their attacks. The love of Jesus in bestowing such a fair righteousness upon us shall cause

us to love Him with an undying devotion. We can cry with exultation, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things, we are more than conquerors through Him that loved us."

*This breastplate protects the organs of respiration.* It shields the lungs and all the apparatus of breathing. How are we to understand this spiritually? Is not prayer the Christian's vital breath? Yes, and our enemies would like to make such breathing difficult, if not impossible. We know how the evil one aims his darts at this part of our spiritual being. He comes and suggests that it is useless for us to pray; God will not deign to look upon such insignificant and unworthy creatures; we are too sinful to approach the throne of grace. How do we answer him? Do we not say, "True, O enemy, we are verily worthless, weak, and wicked; but we come in the name, merits, and righteousness of God's Son, and we know that we are accepted in the Beloved." Thus do we protect ourselves in this vital part.

Time would fail us to tell how serviceable this breastplate is. We would, however, not forget one thing, and it is this, that it is never safe to remove this breastplate. We must keep it on sleeping and waking, wearing it ceaselessly till its shape and purpose change, and the strong cuirass is transformed into the Apostle's robe of eternal victory.

"Jehovah Tsidkenu! my treasure and boast;  
Jehovah Tsidkenu! I ne'er can be lost;  
In thee I shall conquer by flood and by field—  
My cable, my anchor, my breastplate and  
shield!

Even treading the valley, the shadow of  
death,

This watchword shall rally my faltering  
breath;

For while from life's fever my God sets me  
free,

Jehovah Tsidkenu! my death-song shall be."

### THE PENTECOSTAL SPIRIT.

SERMON BY K. BORGIUS, D.D., CON-  
SISTORY COUNSELLOR OF POSEN,  
[EVANGELICAL.]

*And when the day of Pentecost was fully  
come, they were all with one accord in  
one place, etc.—Acts ii. 1-4.*

FROM generation to generation, from century to century, the tradition has been handed down that at one time the earth was blessed with a golden age; but no historian has ever succeeded in discovering this period of glorious peace and innocence. In this story we have only the echo of the longing, and the truth that the present never attains to the height of that ideal of life which God has implanted into the hearts of man. If this is true in the case of the life of nations, it is all the more so in the sacred sphere of the Church; and on no occasion is the contrast between the condition of affairs as they actually are and the condition of affairs as they should be brought out into clearer relief than on Pentecost. For on this festival we look back to a blessed time which really did exist in the Church, to that Tabor hour in the development of the kingdom of God on earth in which the powers of heaven penetrated and permeated human weakness and poverty, so that this congregation of Jesus Christ appeared visibly as the body of its heavenly head. To-day so much division and contention, then unity and harmony of spirit; to-day only some sparks of the Heavenly Spirit under the ashes of a worldly and worldlike life, then the fire flame of the Spirit which consumed all that was fleshly; to-day a weak wandering in strange lands, clinging to earthly hopes, then a blessed enjoyment of the heart in the home and haven of the Church; to-day at best a contest and struggle for sanctification in faith, then a superabundance of the treasures of divine gifts and powers in all the poverty of earthly life. Only read the first ten chapters of Acts! Wherein consists the

real glory of that age? Did it consist in the heavenly signs that accompanied the advent of the Holy Spirit? Indeed, men had seen greater signs. They had seen the face of the only begotten Son of God, full of grace and truth. Did it consist of the miracles which the Apostles performed and which we no longer can perform? Indeed, they had seen the dead rise at the command of the Lord. Did it consist in the power of the Apostles' eloquence which led thousands to the Lord? Indeed, they had heard the eternal word in Christ, powerful and majestic. But one thing was new and great—namely, God had not only set up a tabernacle in the midst of men, as had been done in Christ, the Son of God, wandering, working and suffering on earth; but had done this in the hearts of poor sinful mankind also, so that Christ no longer stood beside the disciples, did not only rule over and above them in heaven, but had made His dwelling in their hearts and souls. Herefore the disciples had seen heaven in Christ before them and above them; now they feel that they had heaven within them. The earth had continued to be a desert, but in this desert stood the congregation like a burning bush, burning with a never-consuming holy fire. The great significance of this festival was found in the words: "And they were all filled with the Holy Spirit." Hence the theme

#### THE PENTECOSTAL SPIRIT.

I. The great facts commemorated by this festival. II. The higher spiritual state of the soul that it signifies.

I. The words of our text first bring out the great facts of the festival, the real essence of the first Pentecostal day, which facts indicate both the end and purpose of all divine revelations, as also the highest in the divine development in the experiences of the disciples' life.

What was the history of the kingdom of God on earth up to the glories of the first Pentecostal day else than a constantly increasing illumination of heavenly light and a constantly increas-

ing fervor of divine love? In the Gentile nations there was dark night; in Israel was only a dim moonlike light, the light of the Lord, which, however, did not yet reflect the glorious radiance of grace, but was only a dawn of a new day, the first rays of which were seen in the predictions of the prophets, while the Sun of Righteousness arose only in Jesus Christ, and finally the advent of the Sun of Righteousness, with its light shining into all houses and hearts, as the working of the Holy Ghost. In the Gentile world there was a searching for the knowledge of the true God; in Israel the Almighty and Holy God was worshiped; while the Prophets foretold the advent of a merciful Saviour, the manifestation of Divine Love which seeks that which is lost and gives itself up for the salvation of the world in Christ Jesus as a seal of the atonement in the resurrection of Christ, and finally an illumination of the sinful world by imparting to it a fuller knowledge of God and filling it with peace and power of self-denial. Search out the plan of divine revelation, and you will see how more and more God comes nearer to the life of man. The hidden God reveals His being and His will, and through the Schoolmaster of the Law we are to learn to worship the Creator in the fear of the Lord. The exalted, majestic God descends in the fulness of Him and unites with our flesh and blood. God's Son becomes a man, in order to call back those into the presence of God who had strayed from Him, to encourage the weak and heavy laden to come to Him, to cleanse the unclean, to free the sinner, to open the house of His Father, and finally He seeks to unite Himself spiritually with the soul of man thus purged, desires to make Himself a living factor and force in its existence, and enable it to taste of His exalted state, Joy and Love. Only now are the prophetic words fulfilled, in which the Lord promises to pour out His Spirit upon all flesh.

We must, however, put ourselves into the places of the apostles in order



to appreciate all this. For three years they had been the intimate associates of that Lord who was as much mightier than all the great men of the earth as the cedars of Lebanon are greater than the trees of the valley, and whose great glory outshone all great spirits as the sun darkens the stars. And when He comforts them with the promise that after this departure He would send them the Comforter to guide them into all truth, this gift of the Holy Spirit must of a necessity mean more for them than that which they had possessed in the sacred presence of the Son of God. True, He had always had them with Him, and they had experienced how far they were inwardly removed from Him, although externally in His presence. They had sat at His feet and had looked into His divine countenance, but it had been as when the earth every day sees the heavens without ever becoming a heaven itself or getting nearer to heaven. They had seen Him led as a lamb to the slaughter, and the conquering Lion from Judah, the Holy One, on the cross, who suffered without sin or anger, and whose soul more and more manifested a deep love for peace and for sinners, and finally as the Victor over Death in their midst with the gift of divine peace for all the world; but notwithstanding all this they had not understood the divine wisdom.

After having gone through all these experiences which they did not understand, they were to wait for the promises of the Father. And now see them on Pentecost and the rest of their life to their death. A new life and a new light have entered their soul. They were together in one place, engaged in prayer, and therefore they all experienced the same thing. "There came from heaven a sound as of the rushing of a mighty wind." This was an outward sign of the power which the Spirit of God exercises within the hearts of men, but only in those who in prayer wait for Him and are prepared for Him by their previous life. Thus it often happens in spring that in a single night

the blossoms break forth on the trees, but this can only happen if it is spring and the trees are full of sap. The wonderful deeds of God and the evidences of God's love were the means which had prepared the hearts of the disciples. But it is only the Spirit of God which brings out into full development all these germs, and glorifies Christ in His own. What wonderful changes have taken place! The former thoughts, wishes, and hopes, the doubts and anxieties of former years, have disappeared; their feelings are exalted; their knowledge is filled with a heavenly light; their will and actions are now subservient to the Lord. Philosophers who after long studies have brought forth a great thought appear like children compared with the disciples who yet, when Christ ascended to heaven, thought of His return for worldly rule, and now on Pentecost thoroughly understand the great council of God and the mysteries of eternity, in order to be the teachers of the world for all ages to come. Now they were filled with the Holy Ghost. With this Spirit they could bear all things, could venture all things, could deny themselves all things, and carried in their heart of hearts a sacred shrine in which the peace of God and the love for Jesus reigned over all.

II. But just as sure as the Church had not been established for a short period of time, but for all the ages of the world, so sure the words, "and they were filled with the Holy Spirit" designates the highest state of all believing Christians, the most blessed condition of the soul and the most powerful development of all powers of the soul in the service of the Lord.

But does not naturally a sad question spring up in the heart of the Christian on Pentecost day, namely the question, "When do we find a congregation like the Pentecost congregation in Jerusalem was? Shall we say that the serpent has also effected an entrance in the Paradise of Christianity and that this Paradise has again disappeared?" Not at all, for the great deeds of salvation

have remained as a source of regeneration and as a tree of life. Or shall we comfort ourselves with the thought that, as Adam's descendants were divided into children of Cain and children of Seth, thus too in the Christian fold some are children of the flesh, as was Cain, who would not submit to God's judgment, while the others are converted and spiritual beings? Are we such spiritual persons who, in their love and suffering, in their life and death, can compare themselves with those early Christians? We have the same faith that the Apostles had, but is our faith of such a kind and character that it overcomes the world? We call it our greatest treasure that we know Jesus Christ and Him crucified, and in His cross see our comfort and our life, in His resurrection the ground of our hopes; but can we say that He really lives in us and we in Him? Are not these deeds of the flesh mentioned by the Apostle in Galatians v. to be found in us? Is our life the reflection and reproduction of the Spirit of God? Does not the contest against the flesh make slow progress? Is it not often the work of years to overcome a single fault? We cannot deny, beloved, that in this line we find the most difficult questions which Christianity offers. But two things can be said, both to comfort us and to urge us on to renewed struggles and to prayer. The material world has been created amid great movements and changes, and since that first great creation all renewals take place quietly and slowly. In this manner, the first Pentecostal day shall not again be repeated, but in secret and quietly the same Spirit of God is constantly at work in the Church. I also stated before that the spring brings out the blossoms on trees that are full of sap. The fuller the trees, the warmer the wind, all the more beautiful and abundant are the fruits. What the disciples experienced and lived through, we cannot experience to the same degree. We cannot expect the same measure of the Spirit which was given when the Church was

established. But yet we can experience in our hearts and minds the power of the presence and of the life of Christ, who has promised to be with His unto the end of days, renewing the inner man through repentance and faith; and to us the great promise has been given that we can and shall be filled with the Holy Spirit. But in Christianity there is a difference between the days *before* Pentecost and the Pentecostal days of our life. If we celebrate Pentecost as did the disciples on Pentecost morning *before* the third hour, then too a Pentecostal *hour* will come to us. But the preparation is often lacking us. The disciples, however, were awaiting, but the *one* thing—namely, the fulfillment of the promises of the Saviour. We, however, are waiting and hoping for many other things. Pearls are not cast before swine, and the highest gift of God, communion with Him, in the Holy Ghost, is never granted except it is regarded as the most precious of possessions. The disciples were together at one place in harmony. Wherever contention and strife divides the members of a family or of a congregation, where stubbornness and unspiritual interests cause differences and dissensions, then the doors are closed to the gracious operations of the Spirit. The disciples waited in prayer. Whenever the eyes do not see the greatest treasure, when we do not recognize the greatest needs, but only pray for temporal good, then the heart is still full of false gods.

"There was a sound as of the rushing of a mighty wind." In life, too, there is a constant change and interchange of ups and downs, and the Holy Spirit seeks special occurrences to effect an entrance in our hearts. In days of suffering and woe, sickness and death, in the storms and distresses of life, He knocks for admittance to tell us that in all these turmoils there is one rock of salvation, Jesus Christ, the Lord, the Comforter. In such special seasons He appeals to us to repent and to turn again to the living God, renewing our hearts and our covenants with the Lord.

And this is only the beginning of the blessed state of being in God and God's being in us. He who has experienced the presence of the divine Spirit in his soul, is set on fire by the Spirit to serve the living God. It is the nature of fire to enkindle. Through the fire of the Holy Ghost the old man in his corruptions and lust is gradually consumed. Hours will come in which the believing soul sees to its joy how Christ has become a living factor and force in its existence. And this fire will grow and increase and even become a flame of holy love, a blessed consciousness and conviction of grace, a powerful agent to prove our love to God and man, an incentive to fervent prayer, a warming strength to the soul, enabling it to do deeds of mercy and love and self-denial and unselfishness and gentleness, and this fire gives us a glorious light within, even if all around us seem dark.

We can with the Apostle Paul ascend to that stage of Christianity of which he testifies in Romans, viii., for the Holy Spirit cries "Abba, Father," in our hearts, and we triumphantly cry out to Hell, to the world and to sin that nothing shall separate us from the love of God. Oh, that we could all experience the presence and power of this Pentecostal Spirit! God, the Holy Spirit, prepare Thou our hearts to this end! Amen!

#### CHARGE TO A PASTOR.

By PROF. J. C. RIGGS, D.D. [REFORMED], NEW BRUNSWICK, N. J.

*And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say, of thee that thou canst understand a dream to interpret it.*

*And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of Peace.—Gen. xli. 15, 16.*

THE Egyptian monarch sat upon his throne, perplexed. Joseph stood before him in the clearness and the beauty of a light which came from God. The

king made his appeal that day to the prophet, and there was a prompt answer, because Joseph stood ready as the interpreter of the Divine Will. It was a crisis in the national life. The well-being of millions was at stake. The problem was a new and difficult one; who can solve it? No mere commonplaces could set aside the anxiety of the king, nor could the flatteries of the court give Pharaoh any confidence in himself. He appealed to a wisdom greater than his own. "I have heard say of thee that thou canst understand a dream to interpret it." Ah, the mischief of a false or a vicious interpretation! Oh, the power and blessedness of a true and a noble interpretation! The nation stood at the crossing of the ways, at a point where the crisis was desperate. To take the wrong turning would be catastrophe.

Joseph saw three things with the clearness of prophetic vision. He saw trouble coming, portentous: he saw the king powerless to avert calamity, and liable to share in the ruin of his people: and he saw in the background the divine purpose for salvation. In this emergency it was his place to stand as the *interpreter* of the plan by which a nation might be saved from death.

You, my dear brother, have been called to the pastoral office in this church. You are to be the King's interpreter to this congregation. You are to see moral truths and forecast spiritual consequences. You must discern the fatal weakness of human scheming, and point out to dying souls the one only plan by which ruin may be averted. There is a plan; there is a royal treasury; there is a happy exit from the labyrinth of human life, and it is a most noble calling to be the messenger of salvation in this world of spiritual famine. Listen for His voice, study His tokens, set forth His will. It is a mighty problem, but there is a true solution. The famine already is pressing, but the royal storehouse is full. One point is of vital moment, now, as in the case of Joseph. That

youthful Hebrew prophet was really in communion with God; therefore he was able in the emergency to stand as the interpreter. He who walks with God may serve his fellow men at all times.

Goethe says, "There are many echoes in this world, but few voices." Yes, and we add, make sure that you hear the one great Voice that speaks with authority. The soul of whom that is true is doubly bound to the service of his fellows, first because he has a joy which they have not, and second because he knows of the peril to which they are yet blind.

You are called to a holy office, a pursuit that is ennobling. Of its nature you are well aware. You know the joys and privileges, the weariness and the exultation, far better than I can tell you. God has blessed you with a long and successful pastorate in the field now left behind, and it is our prayer to-day that He may graciously increase His blessing in these new relations. Yet the very dignity of this office into which you are inducted is in itself a sort of temptation. It opens up before us so many lines of activity, so many avenues of usefulness, that we are drawn on beyond our strength. Let the four walls of this house be to you a token as the Hebrew prophets were wont to employ tokens. Read God's message to you there, recognize your limitations, and know that the great Apostle himself said, "This one thing I do." Human strength is easily exhausted, capacity is a very narrow boundary, time itself speeds on like the wind. Nothing can release us from the one supreme obligation. In that day when Joseph stood before the Egyptian king, there was much useful work going on in the country, good, honest, solid work. But it was Joseph's business to be just exactly there and nowhere else, standing as interpreter between God and the nation. So a pastor sees much work on all sides crying to be done, good work, honest work, but not the work God has assigned to him. Your work in this

church and in this city is to set forth the sacred truth which the Scriptures call "The Word of Life." Let the transcendent value of that Word so fill your own soul that nothing can ever encroach on its prerogative. Do not ask men to listen, but make them listen. In every community there are some who are really hungry for the hidden manna. Seek them out and introduce them to the wisdom of God in His holy Word.

Large interests are here committed to your judgment and fidelity. Important responsibilities are laid upon you, and this is in itself a limit to liberty. That traveler who saunters along the highway empty-handed may properly assume risks which would be a crime for a bank messenger loaded with treasure. No pastor can afford to saunter on the King's highway. He carries weight; he is not his own. Remember that responsibility is always of the nature of a fetter. The southern portion of New York Harbor, known as the "lower bay," is a fine place for yachtsmen, and a little craft, a sloop or a cat-boat can sail at the owner's caprice hither and thither in any direction all over the bay. But the pilot who has under him the keel of the monster "Lucania" or the "Campania," must keep in the channel; he is under the heaviest bonds to go only where he knows that there are under him six-and-twenty feet of water. The pastor of a church is not to seek his pleasure like a yachtsman, but he must keep in the deep water, like the pilot of an ocean steamer.

God's noblemen are God's bondsmen. This is only one form of the old familiar law of cost. If anything good is wrought out in this world, some one must pay for it; not always in cash, but always in time, always in energy, in the ceaseless wear and tear of brain and of heart. The truly great achievements have been paid for in tears and in blood. In its extreme form this law is not applicable to us, for we live in happier times. There is no dungeon

or rack for the Christian now. But in another form the law of cost is inexorable. Has it ever been abrogated? Did you ever hear of a harvest except some one did the ploughing? If your ministry is to be a blessing and a power in this city, my brother, you must be at some pains to purchase that power. Remember that flesh dies and spirit lives: in the long run, it is the spiritual that is mighty. Think of that insignificant-looking little black-eyed Jew clanking his chains in Rome, and writing to "the saints that are in Ephesus." Think of Athanasius calmly facing the Arian rabble. Think of Leo the Great consolidating a spiritual empire when the old Roman civilization was shattered and falling in ruins. Think of Augustine writing the "City of God" in 410 when the world was thrilled with dismay because Rome had been stormed by Alaric the Goth. "This is the victory that overcometh the world, even our faith." To be spiritual is to be already victorious.

The pastor should always maintain a cool judgment, a mind free from the disturbance of secular maxims and clashing interests. Remember that this is an age of feverish ambitions, by which even the church herself is distracted. Remember that there are many unknown factors in the problem of life, and hence the solution can come from God only. Remember that a wise man can learn more from a fool than a fool can learn from all the wise men put together. Remember that sacred things are not to be confounded with secular, and we can never measure music with a yardstick. Remember that if there be kindling-wood in the pews there is still need of tinder in the pulpit. Remember that you have never done enough so long as anything remains to be done. And remember that he only can make his words like the thunder whose life is as the lightning.

I congratulate you on the work that is before you. It is a noble work, in which the angels might long to share.

I congratulate you most sincerely that you are to stand Sunday after Sunday as the King's interpreter. The great work of the preacher is in his pulpit. I do not say his only work, but I do say his great work. It is on the preaching of the Gospel that the New Testament lays stress. Other parts of his duty are alluded to, but this is emphasized as the one supreme duty. It is your privilege to proclaim, illustrate, and drive home the truth of God. You will of course touch occasionally on themes that are familiar to all, present and fresh to every mind. To do so is both pleasant and right. But you will also bring out themes which are absolutely new and unfamiliar. Go down so deep in the Word that you will bring to the surface truth new to every soul. Astonish your congregation by pointing out to them treasures long hidden in the most commonplace texts. And in such a case do not be surprised if you are not always understood. Do not be distressed if you should be misapprehended sometimes. At the very moment when the herald of sacred truth is faithfully trying to do honest and scrupulous work, it will be said of him that his trumpet gives an uncertain sound. When you earnestly try to encourage, to build up, to stimulate souls, it will be said of you that your sermons have a depressing effect. So be it. The work is wrought as unto the Lord and not unto men. To the faithful messenger the reward is sure.

Let your preaching correct the notion that the spiritual and the intellectual are mutually incompatible. Such is not the case. It is high time that the last trace of any such folly were expelled from all minds. The minister should live a life strongly intellectual. It is becoming to him, serving the God of all truth. It will profit your congregation. It will be the means of training the young people. It will send youth from this congregation into the ministry of the Gospel; and best of all it will directly honor God. A certain scribe was talking with Jesus and made

the remark that we should serve God with the understanding; and Jesus instantly indorsed that remark. (Mark xii. 33.)

Guard jealously the genuineness of your work. The genuine and the counterfeit closely resemble each other. The real work is often found very near to the sham. Each duty has a sad travesty hanging close upon its heels. You are the King's interpreter: nothing less, nothing more.

"A great temptation waits us all,  
Who long for great things and do small;  
We toil among the trivial sods  
Within the garden of the gods,  
While the dark clusters hang above  
Rich with the juice of life and love;  
We cannot reach and pluck them down,  
These fair pomegranates of renown,  
Whose juice life's early hope restores,  
For we must work, and do the chores.

"Above us sternly loom forever  
The mighty mountains of endeavor;  
And whoso on their summit stands  
Looks on the sun-kissed table-lands.  
We grasp our mountain-staff to climb  
Their sky-enshrouded peaks sublime,  
Up where the crystal torrent pours,  
And then—we stop and do the chores."

May it not be so in this church and in your life. May He who alone is the Arbitrer of our destiny give a happier outcome. May the sweetest and the purest ever be the reality, and the evil be only as a passing dream.

God bless you in all your endeavors, and give a harvest to His praise in the day of His appointing. Amen.

### CHRISTIAN OBLIGATION.

BY JAMES M. CAMPBELL [CONGREGATIONAL], MORGAN PARK, ILL.

*Thou oughtest.*—Matt. xxv. 27.

MORAL obligation is universal. Every soul is held in the grip of a moral imperative. He is under authority, not under option. The law of righteousness is laid upon him from the dawning of moral consciousness. From

the inward voice of duty, which keeps whispering to him, "Thou oughtest," he can find no escape.

But what is not quite so clear to many is that every soul is held in the grip of an evangelical imperative; that he has personal obligations to Christ which cannot be canceled or concealed; that he is bound to obey the will of Christ, bound to respond to the call of Christ, bound to use his life in the service of Christ.

I. *The authority of Christ over man is absolute.* He comes to every man saying, "Thou oughtest to confess Me; thou oughtest to follow Me; thou oughtest to love Me; thou oughtest to obey Me; thou oughtest to make My will the law of thy life."

Christ does not request; he commands. He does not say, "Please do this," or "I wish you would do this," but "Do this." He has a right to command. He is Lord of the conscience; and whatsoever He saith unto any one he ought to do without questioning.

It is worthy of notice that religious duties, Christian duties, are no more matters of option than moral duties.

"Men *ought* always to pray." "Ye *ought* to walk so as to please God." "Ye *ought* to support the weak." "Ye *ought* to bear the infirmities of the weak." It is not said that it is a good thing to perform these duties; it is distinctly said that they ought to be done.

If duty be that which is *due*, if that which we ought to do be that which we *owed* to do; then our duty to Christ is that which is due to Christ, and that which we ought to do for Christ is that which we owe to Christ. As his debtors we have undischarged obligations to Him which we are in honor bound to meet. Christ has valid claims upon us. Never can we fulfil our highest duties until we obey him.

And because Christ has the right to command, he has the right to judge; because he has the right to assign to man his duty he has the right to call him to account for the manner of its performance. In the parable from

which our text is taken, he summons his servants before him that he might find out how much each one had gained by trading with the talents he had entrusted to him. To the man who had been unfaithful to his trust he said, "Thou oughtest to have done differently." He had a right to administer rebuke, because as the Son of Man, and as the Saviour of Men, the Father has committed all judgment into His hands. Before His judgment-seat all must stand.

II. *There is in man a strange reluctance to acknowledge Christian obligations.* He will acknowledge moral obligation; he will admit that he ought not to lie, or steal, or kill; he will even admit that he ought to cherish love to God and man, but he will not admit that he is under any positive obligation to be a follower of Christ.

Even among Christians there is a vast amount of indifference to spiritual obligations. The commands of Christ are looked at in an easy-going sort of way. They are not regarded as positive and imperative. The "Thou shalt" of Christ is too often changed into the unwonted "Thou mayst." Obedience to the commands of Christ is made optional rather than obligatory.

It has been said that in the Church of England there are three parties—an attitudinarian, a latitudinarian, and a platitudinarian party. These parties are in all the churches. To them some one has added another, namely, a *larsitudinarian* party. This fourth party is certainly a large one. In every church there are many who are kindly disposed toward religion, mildly interested in every good work; but they do not believe in troubling themselves overmuch about reforming the world; they are ready to do the agreeable duty, but they shirk the duty that is hard and irksome. These half-hearted Christians need to be made to feel the absoluteness of Christian obligation; they need to be made to feel that to obey the voice of duty is to obey the voice of Christ.

III. *The claims of Christ upon the obedience of man are reasonable and right.* When Christ said to the wicked and slothful servant who had hid his talent in the earth, "Thou oughtest to have put My money to the bankers, and at My coming I should have received back Mine own with interest," He appealed to his sense of right. The man knew that he ought to have done better. He was self-condemned. The conviction that he had not fulfilled his obligations to his Lord created within his breast a sense of guilt. "Thou knewest," then "thou oughtest," was a thrust that could not be parried. This sense of obligation to Christ is no less powerful and profound than the sense of moral obligation. All men have a conviction that what Christ asks them to do is what they ought to do.

The obedience which we owe to Christ is grateful obedience. Every response to His reasonable commands should come from the impulse of love. As the "Thou oughtest" of the parent to the child is the enforcement of the claims of parental love, so the "Thou oughtest" of Christ to man is the enforcement of the claims of redeeming love. Nothing is more absolute in its demands than love. "If God so loved us we ought also to love one another." "If I, your Lord and Master, wash your feet, ye ought also to wash one another's feet." And if Christ has redeemed you, you ought to love Him and obey Him; and just as the nature of your obligation to Him grows upon you, the acknowledgment, "I ought to serve Him," will be gradually changed into the acknowledgment, "I love to serve Him."

THE grander a thing is while living, the more pitiable and worthless when dead. A real Christian life, full of love, energy, mercy, and goodness, is the most beautiful thing in the world; but what a mockery and delusion when all the fervor, and the power, and the life have gone out of it, and just the soulless body of it is left!—*Greenhough.*

## STRIKING THOUGHTS FROM RECENT SERMONS.

When preparing my "Life of Christ," entitled "From Manger to Throne," I ransacked the art galleries and portfolios of the world to find a picture of our Saviour's face that might be most expressive, and I saw it as Francesco Francia painted it in the sixteenth century, and as the emerald intaglio of the sixth century presented it, and as a fresco in the catacombs near Rome preserved it, and as Leonardo da Vinci showed it in "The Last Supper," and I looked in the Louvre and the Luxembourg and the Vatican and the Dresden and the Berlin and Neapolitan and London galleries for the most inspiring face of Christ, and many of the presentations were wonderful for pathos and majesty, and power, and execution, but although I selected that by Ary Scheffer as in some respects the most expressive, I felt, as we all feel, that our Christ has never yet been presented either in sculpture or painting, and that we will have to wait until we rise to the upper palace, where we shall see Him as He is. What a gentle face it must have been to induce the babes to struggle out of their mothers' arms into His arms! What an expressive face it must have been when one reproving look of it threw stalwart Peter into a fit of tears! What a pleading face it must have been to lead the Psalmist in prayer to say of it: "Look upon the face of Thine Anointed." What a sympathetic face it must have been to encourage the sick woman, who was beyond any help of the doctors, to touch the hem of His garment! What a suffering face it must have been when suspended on the perpendicular and horizontal pieces of the wood of martyrdom, and His antagonists slapped the pallid cheek with their rough hands, and befouled it with the saliva of their blasphemous lips! What a tremendous face it must have been to lead St. John to describe it in the coming judgment as scattering the universe when He says: "From whose face the earth and the Heaven fled away."—*Talmage*. (Eccl. viii. 1.)

Denomination is made up, not of the essence, but of the accidents of Christianity. A denomination is another name for some single strand of personal eccentricity selected from each of a number of counterparts, and tied up into one bundle. Methodism, Presbyterianism, Episcopacy, are each of them a dignified way of designating a temperamental idiosyncrasy, and when you get together enough of either of these three stripes of idiosyncratics, you will have a Methodist church, or a Presbyterian church, or an Episcopal church, as the case may be. It does not groin down into the substance of the Christian matter, nor pierce to the marrow of individual personality. It does not touch to the fiber of which everything that is distinctively churchly is composed.—*Parkhurst*. (Acts ii. 1.)

The spirit of the age—the *zeit-geist*—is responsible for much. Its influence is so widespread and penetrating that it is not easy to escape it. It is in books, in newspapers, in works of art, in social clubs—in short, it is everywhere. It would not be easy to describe our age in a single epithet, for it is many-sided, but whatever else it be, it is certainly sensational. The description of Athens as it was when Paul visited it, where all the Athenians spent their time in nothing else but either to tell or to hear some new thing, applies to England, and perhaps more to London, than to any other place in the country to-day. Spend a solitary day in the metropolis, with eyes open to observe what is passing around, and this point, at least, will impress itself. Take one of our crowded

thoroughfares or great railway stations in the afternoon, when the evening papers are publishing with feverish rapidity their successive editions, and observe the eager newsboys as they rush on displaying their table of contents, or shouting the most ghastly incident of the whole if there is one to record. Or pass along the streets and study the mural literature. Extraordinary posters, so huge as to be monsters, and as hideous as they are huge, appeal to the passers-by, and allure them by promises of some sensational spectacle. The effect of all is to produce a certain unrest, a feverish excitement, in which there is no room for the quiet thought, the communings with self, the fellowship with God, in which character is to be matured. And these are but symptoms. They reveal the spirit of the age, and that spirit is unfriendly to the growth of the more solid elements of character. Excitement leaves no time for thought and reading, and is as unfriendly to the culture of the mind as of the heart.—*Rogers*.

Dr. Bonar's life—to me, at all events—had its greatest charm and best lesson in this: that he never gave up. He never thought that his service to God was done, and he never thought that God's goodness to him was done. He was ripening and growing to the very end. And can we not say this—I felt it whenever I came to Glasgow—that that dear old man's very presence in Glasgow streets was a message and a sermon? We all felt here that merely to have him there was might, a tower of strength to religion, and an encouragement to us all. And I would say to you who are growing old, look for an influence of that kind. Even though part of your activity has to cease, and some great scheme in which you have been engaged has to be laid aside, God has new forms of interest and activity for you. Do not look upon your life as done and over. See our dear friend, Dr. Somerville, what an instance he was of that! After his life seemed to be over, after he had long been the worthy pastor of that congregation, and most people might have said it was time for him to retire, and be laid on the shelf, just because he had faith, because he believed God had more for him to do, he got a second life after the first was over, and perhaps the second was greater than the first. I think, perhaps, we are far too apt to think our life is over. We soon begin to despair, and we do so in regard to the inner life. I dare say there is some one here who has been fighting hard with some sin or temptation, and you are beginning to despair. Don't despair! God will give you the victory yet. Perhaps some of you have been thinking, when you looked upon an advanced Christian, "I never could become like that. There is a beauty, a godliness there I never can attain." There is no beauty of holiness God cannot give to you and me. Keep looking to the future. There is always an afterward. We have not exhausted Christ yet. We have not exhausted God's grace yet. The well of salvation is still deep and flowing. Look ever to the afterward.—*Stalker*. (Ps. lxxiii. 24.)

## THEMES AND TEXTS OF RECENT SERMONS.

1. Christ's Popular Triumph Emblematic—Christianity a Democracy. "And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way," etc.—Matt. xxi. 8, 9. A. J. Lyman, D.D., Brooklyn, N. Y.
2. The Demand of Human Nature for the Atonement. "How shall a man be just



- with God"—Job ix. 2. Rev. J. C. Jackson, Ph.D., Jersey City, N. J.
3. The Border-Land of the Temporal and Spiritual. "For the children of this world are wiser in their generation than the children of light."—Luke xvi. 8. Rev. W. S. Morrow, Rankin, Ill.
  4. Knowledge as a Means of Happiness. "Now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12. Rev. C. B. Kendall, Perry, Mich.
  5. The First Question of God to Man. "Where art thou?"—Gen. iii. 9. Rev. H. Fields Saumenig, Oakley, Md.
  6. The Time When All Were One. "And when the day of Pentecost was fully come, they were all with one accord in one place."—Acts ii. 1. Charles H. Parkhurst, D.D., New York City.
  7. The Jealous Christian. "But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them, and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp," etc.—Numbers xi. 26-29. Rev. Cortland Myers, Brooklyn, N. Y.
  8. Social Warnings from History. "Behold this child is set for the fall and rising up of many in Israel: and for a sign which is spoken against."—Dr. Kitchin, Dean of Winchester, England.
  9. The Spirit's Compulsion. "But when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not."—Acts xvi. 7. Newman Smyth, D.D., New Haven, Conn.
  10. The New Communion. "Then drew near unto Jesus all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."—Luke xv. 1, 2. J. Marshall Lang, D.D., Glasgow, Scotland.
  11. Vulgarity in Modern Life. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8. Rev. W. J. Hocking, London, England.
  12. Christ, the Conqueror. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."—Isa. lxiii. 1. T. De Witt Talmage, D.D., Brooklyn, N. Y.
  13. The Sole Source of Spiritual Power. "Be strong in the Lord and in the power of his might."—Eph. vi. 10. A. C. Dixon, D.D., Brooklyn, N. Y.
  14. The Thirst for Happiness. "He leadeth me beside the still waters."—Psalms xxiii. 2. Rev. Jacob Norris, Laramie, Wyo.
  15. The Army of the Poor. "He said unto them, Give ye them to eat."—Mark vi. 37. David J. Burrell, D.D., New York City.

### Suggestive Themes for Pulpit Treatment.

1. The Limitlessness of the Divine Provision. ("His divine power hath given unto us all things that pertain unto life and godliness."—2 Peter i. 3.)
2. The Relation of the Will to Christian Development. ("We beseech you, brethren, that ye increase more and more."—1 Thes. iv. 10.)
3. Reefs that Wreck. ("Holding faith and a good conscience; which some having put away concerning faith have made shipwreck."—1 Tim. i. 19.)
4. The Condition of Acceptable Service. ("Let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.)
5. The Lord's Nearness the Ground of the Christian's Freedom from Anxiety. ("The Lord is at hand. Be careful for nothing."—Phil. iv. 5, 6.)
6. Christ Will Come where He is Welcome. ("Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.)
7. A Problem in Addition. ("Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Peter i. 5-7.)
8. Dispossessing the Devil. ("Neither give place to the devil."—Eph. iv. 27.)
9. A Glad, Self-Imposed Bondage. ("Bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 5.)
10. Works the Expression of Character. ("I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."—Rev. iii. 15.)
11. The Home and the Altar. ("And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar. . . . Then Abram came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."—Gen. xiii. 3-4, 18.)
12. Wealth as a Divine Blessing. ("The Lord hath blessed my master greatly and he is become great; and he hath given him flocks and herds, and silver, and gold, and men servants, and maid servants, and camels, and asses."—Gen. xxiv. 35.)
13. Divine and Human Heart-Hardening. ("I will harden Pharaoh's heart. . . . But when Pharaoh saw that there was respite, he hardened his heart and hearkened not unto them."—Ex. vii. 3; viii. 15.)
14. Consequences of an "If." ("Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine."—Ex. xix. 5.)
15. The Secret of True Greatness. ("So David waxed greater and greater: for the Lord of hosts was with him."—1 Chron. xi. 9.)

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A. M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

**CUMULATIVE FORCE OF LITTLE THINGS.**—This is most beautifully illustrated in a recent very suggestive address delivered by J. W. Powell on retiring from the presidency of the American Association for the Advancement of Science. He said: "The rill born of the summer shower carries the sand from the hillside and gives it to the brook, and the brook bears it on to the river, and the river transports it to the sea, and the impregnated tide finds a nest beneath the waves and in it lays the egg of an island. Then this boss on the floor of the ocean has the power to gather about it more sands as they come from the distant hills, and still more sands. Every summer shower gives it more, and every storm adds to the sands that are thus buried beneath the sea, until at last an island is hatched as it lifts its head above the waters."

Thus character grows: every shower of grace, every brook and river of the living waters of salvation—yes, even the storms of testing trial add thereto, until at last the gem of perfect development is attained.

**ONE STANDARD ONLY FOR ALL TO ATTAIN UNTO.**—In the course of the same address referred to above, Mr. Powell also said: "With time animals become more and more diverse in structure and function. Kinds of species multiply. But this law is reversed with men in civilization, for they become more and more homogeneous. The tendency is not to differentiate into species, some with horns and hoofs, some with tusks and claws, and some with arms, and some with wings. The tendency is not toward special differentiation, but toward specific homogeneity. Thus human beings do not develop along divergent lines, but along parallel lines, and they differ mainly in the de-

gree in which they have made progress. Human evolution develops not different kinds of men, but different qualities of men. So in lands of highest culture, men are good and bad, wise and unwise, but they do not thus become specifically different. This growing homogeneity of men can have but one result—namely, the attainment of a common standard."

**THE SWEETNESS OF SORROWS.**—A scientist said recently, "The art of music was not born of the music of nature; it was born of the pains and pleasures, the joys and sorrows of mankind—simple pleasure or pain—as felt in the body and expressed first in rhythm; these feelings were idealized and became emotions, and were expressed in melody; then the emotions were idealized and became sentiments, and were expressed in harmony; then the sentiments were idealized and became intellectual conceptions of the beautiful, the true and the good, and these were expressed in symphony."

**"BREAK FORTH INTO SINGING, O MOUNTAINS."**—In Isaiah xlv. 23, the prophet cries, "Break forth into singing, ye mountains;" repeating the same language in the 49th chapter, 13th verse, following, and again in the 12th verse of the 55th chapter. Whatever this expression means, it is not perhaps intended to be interpreted literally; and yet it is a most curious fact, worthy of note, that more than one mountain in Palestine, emitting distinctly musical sounds, may in this sense be said to "sing."

H. Carrington Bolton, the well-known scientist, in describing certain personally conducted researches in Palestine on sonorous sands, says: "About  $4\frac{1}{2}$  hours northwest of Too, in the peninsula of Sinai, is the long detached

mountain known as Jebel Nagous (or Abu Suweirah). On the steep slopes of this mountain rest several large banks of sand; one of these which I distinguish by the name of Seetzen's Bell-slope, after its discoverer, emits distinct, musical sounds whenever the sand slides down the incline, either spontaneously or by the agency of man. The slope measures 260 feet across the base, 5 or 6 feet across the top, and is 390 feet high. The yellowish white sand rests on the rocks at the high angle of 31°, is very fine grained and composed chiefly of quartz and calcareous sandstone. The grains are well rounded to sub-angular, and silt, or dust, is notably absent.

The larger the bulk of sand moved, the louder the sound, which resembles the lowest bass note of an organ with a tremolo-stop.

The Bedouins of the region account for the acoustic phenomenon by attributing it to the Nagous or wooden gong of a subterranean monastery in the heart of the mountain, and claim the sounds can only be heard at the hours of prayer.

After careful study, however, of Seetzen's Bell-slope, I became convinced that the phenomena could not be unique in the desert as supposed, and I made systematic search for another locality. This I discovered northward to Suez, banks of sonorous sand resting on low cliffs a quarter of a mile long, known as Ojrat Ramadan.

"GO TO THE ANT, THOU SLUGGARD," AND TO THE TREE, TOO!—The Wise Man's lesson to the sluggard obtained from observation of the industrious, frugal ant, who in time of plenty lays up her store against the day of need, is again impressed and emphasized by the fact recently made known that all fruit trees possess a reserve-food supply hid away in their winter-twigs, and which may be easily examined by splitting open the wood. As the spring comes on, and the trees awake to life, these reserve-food deposits gradually absorb

and disappear, only to be renewed as the summer passes and winter approaches.

THE CITY OF REFUGE.—It may not be generally known that the American Indian, as well as the ancient Hebrew, designated an "avenger of blood," "who had the right to slay the criminal," says Dr. Garrick Mallory, "if found within a specific time, such as two days, after the act: but if he should escape that long, the avenger could no longer pursue and was himself liable if he should persevere. Among some Indian tribes there were localities known as 'cities of refuge,' in which the criminal should be safe from minor offenses until the general wiping-out of vengeance at the next annual festival. Compare Numbers xxxv. 12, 'And they shall be with you cities of refuge from the avenger, that the man-slayer die not until he stand before the congregation in judgment.'"

"WHEN DEEP SLEEP FALLETH UPON MEN."—Another noticeable parallel between the American Indian and the ancient Hebrew lay in this fact, pointed out by Dr. Mallory, namely, that of implicit confidence in dreams. Among the Indians this was especially true of the Iroquois, in that both dreamer and those to whom he communicated his dreams obeyed the suggestions thus derived in every detail. Should a dreamer forget his dream, he called upon the mystery-men of his tribe to both tell him his dream and its significance. This not only reminds us of Daniel at the Babylonish Court, but brings up the words of Scripture: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then He openeth the ears of men and sealeth their instructions."

FAITH'S FOUNDATION SECURE.—There is no kind of construction known to the modern engineer or builder which requires at all times so perfect

and absolutely secure a foundation as a bridge.

So, precisely, there is no faculty of the soul known to man's keenest spiritual sense which requires so perfect and absolutely secure a foundation as faith, and since faith is the bridge between man and God over the otherwise impassible chasm of doubt and destruction, the Great Constructor, the Engineer of the Universe, has seen to it that its foundations shall rest upon nothing less secure than His own Almighty Word.

**BUT ONE THING NEEDFUL.**—It is the popular opinion that the soils of an arid region are incapable of production without enrichment. But quite the contrary is actually the fact.

J. Richards Dodge, of Washington, D. C., declares that the soils of arid regions are generally *fertile to excess*. *Depletion* of valuable elements, rather than accretion, tends to their improvement. One thing only is lacking to make most of the arid lands of our great country fruitful, and that is water—simply water. Mr. Dodge proves his declaration by pointing to the wide areas of our Western plains, once remarkable for nothing except the Indian and the buffalo that inhabited them, and which have now become veritable gardens. "And yet a single year," he says, "suffices to produce this change." Wyoming, Colorado, Kansas, Nebraska, Idaho, Utah, Arizona and New Mexico, and especially California, all attest the truth of his words.

So is it with the question of moral culture among the vast wastes of humanity in our great cities; and men point to them, declaring that their lamentably arid condition requires the "accretion" of many valuable spiritual elements, when the real truth is that these human wastes are, many of them, "fertile to excess" already, and only require the application of the *water of everlasting life* to make the desert "blossom as the rose."

**THE REWARD OF FAITHFULNESS SURE TO BE BESTOWED.**—There is no

department of astronomical science so meagerly furnished with clear, reliable fact as that which pertains to the variable stars. And yet the words of Seth Carlo Chandler, of Cambridge, Mass., are cheering. He says: "Nature guards well the mystery, and from behind the veil smiles at the immature knowledge and cheap ingenuity of the shallow speculations in the scientific transactions and elsewhere—and are we not ourselves sometimes tempted, let it be whispered, to share her mirth? Her temple is not to be entered by force, nor her secrets stolen from the shrine by legerdemain; and while she seems to rejoice in holding her inquisitors for awhile at bay, she will finally yield the key into the hands of her earnest votaries, who patiently set themselves to read the riddle of the phenomena which hide the truth beyond. It is on the faithful effort to collect the data with regard to these phenomena that our hope of success depends."

**SLOW BUT PERSISTENT METHODS OF PRESENTING THE GOSPEL BECOME IRRESISTIBLE TO THE HARDEST HEART.**

—The Christian finds this to be true not only, but feels encouraged perhaps by a fact analogous to this experience which is contributed by a recent experiment in physics.

Says Prof. Cleveland Abbe: "It has already become apparent that the steady action of great pressure upon hard solid rock will mould it like clay into all the forms that we have observed if only time enough is given. There is nothing known that is absolutely rigid; warmth, pressure and time change all things. A ball of glass is highly elastic, its molecules transmit the most rapid vibration of the spectrum to give us light; while its mass, struck by a hammer, vibrates less rapidly, with a clear, sounding note to give us the slower vibrations of sound. But substitute a long-continued pressure for this quick blow, and the glass becomes as permanently altered in form as the plas-

tic clay. It is elastic to quick blows, but plastic to persistent pressures. The study of the so-called 'flow of solids' is an entirely new and recent one."

BY HIM ALL THINGS SUBSIST.—God's constant, sustaining grace is as essential to our spiritual existence as fresh air is to sustain the physical nature.

Dr. Abbe says: "Our atmosphere is a part of our earth; it is the most important factor in our geologic history; it is also the most important factor in the existence of man. He may live forty days without food, but not forty minutes without fresh air. The phenomena of the atmosphere is affected by every storm. The winds carry the seeds of plants and the germs of disease from continent to continent. The droughts and floods, the heat and cold of America, depend on what is doing in Asia and the tropics. There can be no proper study of meteorology except as one includes the whole globe in his thoughts."

OVERTAXING THE MUNIFICENCE OF GOD'S PROVISIONS IN NATURE.—Prof. Edw. Orton, of Columbus, Ohio, has pointed out certain facts relating to the extensive glass industries at present centered within the States of Ohio and Indiana, which, if not seriously considered, may yet cause a collapse of this industry in these States. He tells us that "natural gas, being so well adapted to glass manufacture, has drawn to Ohio and Indiana, where it is most abundant, more than half the entire number of glass factories in this country." Until recently little or no effort has been made to ascertain the amount of natural gas consumed daily at these plants. Investigations by Professor Orton show that a "window or bottle works consumes in twenty-four hours an average of 70,000 cubic feet of gas, and that a tableware glass pot requires a little more than 50,000 cubic feet per day. The 600 pots of the new gas fields are consuming about 35,000,000 cubic feet of natural gas every day, and

in the year's run of 300 days 10,500,000,000 cubic feet!"

The professor most wisely adds: "It is not in the nature of things that this supply can be long maintained, and it is unfortunate that so enormous a consumption should have been forced upon the gas fields."

HELP OFTEN JUST AT HAND, THOUGH ITS PRESENCE NOT EVEN DREAMED OF.—Every one is familiar with the serious difficulties at Memphis, Tenn., a few years ago in securing wholesome city water. The State Board of Health, becoming at last alarmed concerning the public health, and well convinced that the prevalent ailments of persons residing in that city were generally traceable to the wretched water-supply, began the experiment recently of sinking artesian wells, a plan of possible relief which had at first occurred to no one. A depth of nearly 1,200 feet was reached in search of the much-desired water. When at that point effort was amply rewarded. Memphis has now one of the best water supplies in the United States.

A LESSON TO MEN'S PRIDE OF ACHIEVEMENT.—Never has there been an age like the present, in which so many stupendous engineering enterprises have reached successful completion. When, with great aqueducts, bridges, railways, "sky scrapers," a Ferris Wheel and an Eiffel Tower, and the like, shall man be able to find more wonderful enterprises in which to engage? It would seem as if he had reached the limit of possibility, and that he should loudly boast of these mighty achievements is not to be found fault with. And yet, many little and almost unknown animals and insects have, comparatively speaking, far exceeded and are daily so exceeding everything which the skill of men has been able yet to realize.

A noted naturalist, recently describing the marvelous constructive ability of the termite, or "white ant," tells us that these little creatures, relatively to

their size, "build on a colossal scale compared to man; even our most exceptional monuments cannot be placed beside their ordinary buildings. The domes of triturated and plastered clay which cover their nests may rise to a height of five meters; that is to say, to dimensions equal to one thousand times the length of the worker. The Eiffel

Tower, the most elevated monument of which human skill and industry can boast, is only one hundred and eighty-seven times the average height of the worker. It is 300 meters high, but to equal the termites' audacity it would have to attain a height of 1,600 meters!" What have our modern engineers to say to this?

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

### Marginal Commentary: Notes on Genesis.

*But Noah found grace in the eyes of the Lord.*—Chap. vi. 8, 9.

Alone—notwithstanding the awful prevalence of sin—one with God and a majority—a just man perfect in his generations—one who walked with God. Only one family on the earth that was godly. See the emphasis on the earth's widespread and awful corruption. Compare verses 5, 11, 12. The truth can be expressed only by repetition.

Thus early was man taught that *numbers count nothing with God*. From the day of man's fall, truth, virtue, piety never have been with the majority. And if we are with the majority it behooves us to examine well our position. *Vox populi* is not, and never has been, *vox Dei*. Witness the clamor, "Crucify Him!"

13. *The Deluge was as truly in love as in wrath*. In a condition of things where evil was so awfully dominant there was no alternative. Carcasses, when they are lying about in every direction and filling the air with pestilence, demand immediate removal. It is not a time for delicacy and fastidiousness as to the means employed. Wholesale burial in trenches has often been a necessity after battle, without any delay even to identify the dead and mark their resting-place. The earth was full of moral carcasses, whose decay had bred a pestilence, and but one family

survived and even that family not uncontaminated. And God was compelled to sweep away by flood into one promiscuous grave the whole family of man. Otherwise the race would have perished by the somewhat slower process of self-destruction.

14. *Make thee an ark*. Gopher wood, probably cypress (*cupar* for *gophar*?). Rooms—*nests, i. e.*, compartments fitted respectively for the human beings and various animals the ark was to carry. Pitch—better, asphalt or bitumen, specially fitted to make it watertight.

The proportions are not essentially unlike those of the "Great Eastern," according to Smith's Dict. of Bible (Noah) 525 ft.  $\times$  87 $\frac{1}{2}$   $\times$  52 $\frac{1}{2}$  (the "Great Eastern" being 680  $\times$  83  $\times$  58). Peter Jansen in 1609 built a vessel of the same proportions, though smaller, and found that, though unsuited for a swift voyage, it could hold one-third more freight than other ships of equal tonnage.

John Temporarius calculated that the ark had abundant room for all then known animals and their food for a year. Tiele found that it was capable of accommodating 7,000 distinct species.

15. *MAKE THREE AN ARK, etc. This is the fashion, etc.* The details of the ark it is not needful here to consider. They are not sufficiently clear in the form given to enable us to decide many minor matters. The length and breadth and height are plain enough, but what

the "window" was and how it was arranged does not appear. Probably it was simply a "light," or means of both illumination and ventilation; and from much careful examination of the whole narrative, it would appear that the roof of the ark was a double slant from a ridgepole in the center like a house roof, and that the roof at the eaves extended over the framework of the boat, and was elevated, leaving an *open space* all around, a cubit high.

17. *I do bring a flood of waters upon the earth.* One Haywood W. Guion, in a curious book, called "The Comet," takes the ground that Peter's language is to be literally construed: "The world that then was, being overflowed with water, perished." He maintains that there was only *one original continent*, hemispherical in shape, and occupying the part of the globe now occupied by the bed of the Pacific, and that it was comparatively without any high mountains, having only hills, and so no marked differences in temperature and no clouds and storms; and that the Deluge was a mighty convulsion by which this dome was precipitated downward and its edges tilted up, becoming the mountain ranges that line the Pacific basin. He traces, as a scientific student and civil engineer, the effect of such a convulsion, and attempts to show that this theory explains all the geological, meteorological and other changes which have taken place.

This book was published by E. J. Hale & Son, 16 Murray Street, New York, in 1869, and is now hard to obtain, but it is a curious explanation of phenomena.

18. *With thee will I establish my covenant.* It is very noticeable that throughout the Bible *the family* and not the *individual* constitutes the *unit*. Adam stood for the race which fell with and in him. Whatever be our philosophy this is the fact. Noah's family was saved for Noah's sake. Compare viii. 1, where Noah is the only righteous person recognized, and yet all his house is bidden to enter into

the ark. Achan's family perished with him. Abraham's covenant was a family covenant. Peter on the Day of Pentecost recognizes and officially announces the same principle: "The promise is unto you and unto your children."

Graham, in his superb work on Ephesians (p. 54), says in justification of a vicarious atonement: "The race of man was created in a unity . . . in a representative head. . . . We all fell in the fall of this head. . . . The nations and kingdoms of the world are blessed or cursed in the providence of God on the same principle of *the many in one*. In Shem a whole race is blest; in Ham a whole race was cursed; and Gen. xvi. 12 is the characteristic of the Ishmaelites unto this day. The Jewish nation were chosen in Abraham, etc. It is so in all our relations of life, and we can no more alter it than we can raise the dead. A whole family is blest in a good father or cursed in a bad one. . . . When God ordained grace and salvation to the many through the life and death of *the one*, He was acting out the very principles according to which He created and governs the human race."

What admonition and what encouragement this fact wraps within itself for parenthood!

19. *Of every living thing, etc.* When a great catastrophe impends how tame the wildest animals become! Young pairs of animals may have been gathered, simply to preserve the species. Surely the power that created could cause animals to be tractable in such a crisis. It is only the rationalism that rejects all supernaturalism that finds essential difficulty.

Chapter VII. The hundred and twenty years of probation are expired, and full directions are given for the ingathering of animals to be preserved.

It is not clear whether there were seven *pairs* or seven animals of each clean species, the odd seventh being reserved for sacrifice, or to complete the sacred number.

Moreover we see that long before the Levitical Code even the distinction between "clean" and "unclean" was recognized. The septenary division of time, the institution of sacrifice and the separation of animals thus exist thousands of years before Moses, and we see that the code he formulated was but a codifying of existing usages.

11. *In the six hundredth year, etc.* Probably about the middle of November.

From comparison of this verse with the 24th and viii. 4, it would seem that the flood began on the 17th day of the second month, and lasted 150 days, *i. e.*, five months of 30 days each; and the ark found rest on Ararat on the 17th of the seventh month, *i. e.*, reckoning the year by *solar* time after the Egyptian fashion, the 40 days' rain being included in the 150.

If this be the correct reckoning, as the Bishop of Ely has noticed, we would have three very striking coincidences, evidently typical: on the same 17th day of the month Abib, the *ark rested on Ararat*, the *Israelites crossed the Red Sea*, and our *Lord rose from the dead*.

*The fountains of the great deep, etc.* The language of appearances is used. No attempt to be scientifically and technically correct would be in place here. A philosophical account of the flood would be ludicrously inappropriate in an account written in the race's infancy.

When there was this mighty down-pour of rain, and the consequent rapid uprising of the beds of waters, how poetically beautiful such a description—literally, "Heaven's floodgates were opened, and the fountains of the abyss were broken up."

20. *Fifteen cubits upward, i. e.*, 25 to 28 feet *over the tops* of the highest elevations (?).

Chapter VIII. 1. *God remembered Noah*—an expression, like "it repented the Lord" (vi. 6), etc. Anthropopathic, and expressing a *fact* of manifested remembrance, or a token of divine thoughtfulness.

4. *Upon the mountains of Ararat.* Probably Ararat means, not the range which presents a peak 17,000 feet high, but a territory in South Armenia. There is tradition of a boat whose remains were found on a mountain of Armenia, called Baris, etc., and from this district the second dispersion of the human race seems to have taken place.

6. *Noah opened the window, or opening, a different word from that used in vi. 16, and suggesting another opening made for a different purpose and now first opened.*

7. *And he sent forth a raven, etc.* The story of the raven and the dove has an obviously typical import. The ark is no doubt a symbol of *salvation* by a *divinely appointed and exclusive method*. If so, how beautifully do the raven and dove express the opposite courses of the impenitent rebel and the penitent sinner. The raven found no rest, but disdained to return to the ark's shelter, finding whatever lighting place and food floating carcasses and débris would furnish; but the dove, which rests on dry places and is fed only on grain, returns to Noah's bosom!

11. *An olive leaf plucked off.* The olive is tenacious of life, and grows in a good soil without care or culture, and is very persistent in resisting changes of temperature and moisture. This also seems typical, from the remarkable use of the olive in Scripture from this chapter to Romans xi.

20. *And Noah builded an altar.* The first act on emerging from the ark is one of worship. In the Phœnician, Indian and Greek traditions sacrifice is inwoven with the legend of the flood.

21. *The Lord smelled, literally, a savor of rest.* The word is one of the plays of Scripture on meaning of terms. Noah—rest; Nichoach—restfulness or satisfaction; as though Noah's personality was somehow breathed into his offering of gratitude and worship.

*For the imagination of man's heart, etc.* God had seen this evil in man's heart, and it had moved him to sweep away the corrupt population of the



globe. Here the other side is given; the holy indignation of God against sin having been constrained to a visitation of judgment, He now is prepared to renew his forbearance with man's frail and sinful nature and determines not again to visit him with a like form of judgment.

For a year there had been over the earth one long season of flood, interrupting all climatic changes and succession of seed time and harvest. This has never been the case since.

Let us not dismiss this story of the Deluge without once more fixing in mind that here is the *first great pictorial lesson on salvation*. Wrath comes on corrupt mankind. One deliverance is provided, and to it all are invited. But when judgment comes, no earthly device or natural refuge suffices for shelter or escape. The highest hills are covered, sufficiently to make escape even for those of giant stature impossible.

The ark was not a mere ship. It was a floating refuge built on a divine pattern. No mast, sail, rudder; a Home for Saved People. Its size an invitation to all. It had one door, one window. The Lord shut them in and let them out, and was their pilot through the awful catastrophe that, but for Him, would have wrecked even the ark!

Let preachers learn a lesson.

1. The occasion of the Deluge—the awful decay sin brings.
2. The typical teaching of the Deluge—the ark, the raven and dove, etc.
3. The preaching of the flood—faithful yet ineffectual and fruitless. After a hundred years not a convert.
4. The testimony of faith—Noah's works preached; every nail he drove was a sermon.
5. The unity of households—on Noah's family God had mercy for his sake.

## THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

MAY 6-12. — WARRING THE GOOD WARFARE.—1 Tim. i. 18.

That word "warfare" in our Scripture does not mean simply a single battle. It means rather the conduct of a whole campaign, including everything that ministers to its final and culminating success—many battles may be, marches, strategies, armings, disciplines, whatever belongs to a successful soldiery.

For the Christian life is not just one fight and then having done with it; it is sustained conflict, until, enduring unto the end, the crown of life shines upon the victor's brow.

Our question is: How shall we war this good warfare? I think we can find efficient answer as we gather light and suggestion from the verses preceding and succeeding our special Scripture.

First. We shall war the good warfare by seeking to be true to the high expectations that were forecasted for us. (1 Tim. i. 18). "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee;" "that thou therein do a knightly work," as Luceur renders it. That is to say, O Timothy, thou shalt war the good warfare by being true to and fulfilling the holy prophecies which were said concerning thee.

Doubtless these prophecies in the case of Timothy were unusual. But I think there were for Timothy, and there have been for us as well, high and holy anticipations, possibly even sacred than were these unusual prophecies of the church. These high and holy anticipations and expectations are like avant couriers, running before each one of us.

(a) There is the prophecy of a *holy ancestry*. (2 Tim. i. 5). Oliver Wendell Holmes remarks that most people think that any difficulty of a physical sort can be cured if a physician is called early enough. "Yes," Dr. Holmes replies, "but early enough would commonly be two hundred years in advance." There is the tremendous law of heredity, the awful sweep and reach of which science is just now beginning to throw some adequate light upon. But this law takes in its strong grasp not only features and damages and incitements which are physical; it pushes onward into coming generations characteristics which are mental and moral also. And if one be budded out of a religious ancestry, it is a vast boon and blessing. And to be steadily determined to be true to such ancestry, and to refuse to run athwart the strain of it, is a tremendous help and impetus in warring the good warfare.

(b) There is the prophecy of a *mother's hopes*. (2 Tim. i. 5). Those hopes which our mothers cherished for us are sacredst prophecies for us. Be true to them, and so war the good warfare.

Hartley Coleridge, the son of the great Samuel Taylor Coleridge, and inheriting from his great father the moral blight of a weakened and vicious will, and giving himself over into the grip of the destroying appetite for drink—Hartley Coleridge wrote in his later years these sad and pathetic lines on the fly-leaf of his Bible:

"When I received this volume small,  
My years were barely seventeen,  
When it was hoped I should be all  
Which once, alas! I might have been.

"And now my years are thirty-five;  
And every mother hopes her lamb,  
And every happy child alive,  
May never be what now I am."

Oh, do not be untrue to your mother's hopes, as Hartley Coleridge confessed himself to be.

(c) There is the prophecy of a *religious training*. (2 Tim. iii. 14, 15). Timothy had it. He was to be true to

it. So be you true to yours, and thus war the good warfare.

(d) There is the prophecy of the *good thought of others about you* in your early life. Timothy had this. (Acts xvi. 2). Do not be false to this and disappointing. Be true to it rather, and thus war the good warfare.

(e) There is the prophecy of *your own ideals about yourself*. Do you remember Wordsworth's poem of "Laodamia"? The oracle had said that the Greeks could not conquer the Trojans except some ship of Greece, pushing itself boldly up upon the Trojan shore, the chief should be the first to suffer death. The husband of Laodamia determined to be the chief who, grounding his vessel's keel the first upon the Trojan strand, should meet death first, and so open the gates for the Grecian victory. After his death, the husband of Laodamia, by the permission of the gods, revisits his wife to tell her the story of his death. And the poem is the recital to her of how he purposed to do the noble deed; but for love of life and for love of her was full of hesitation, and on the edge of it and yet not doing it. And in two lines the poet tells the necessary story of every noble life:

"Old frailties then recurred; but lofty thought  
In act embodied my deliverance wrought."

Ah, that was the secret of it—that must be the secret for every noble life and deed; notwithstanding frailties, getting lofty thought in act embodied.\* Thus, with truth to your ideals, war the good warfare.

Second. We shall war the good warfare by *holding Faith*. (1 Tim. i. 19). "Holding faith."

Think of Timothy a moment—not naturally robust, not naturally achieving and pioneering, in Ephesus, one of the wickedest of cities, confronted by a splendid and awfully corrupt heathenism—set at making head against all this. What a strain and strait, especially as

\* From a book of mine, "Gleams from Paul's Prison."

pastor and leader, he is steadily put to. What now, to furnish him for such warfare, must Timothy have? *Faith*—and in two senses: Faith in the sense of creed. He must believe in somewhat mightily. One of your "liberal" men, esteeming what is around him at least almost as good as Christianity, he can never be if he would win victory in Ephesus. And Timothy must also have faith in the sense of trust; he must depend on the help, strength, guidance of Jesus Christ. And such faith as this—faith in definite Christian virtues, and the faith of trust—we must have if we would war the good warfare.

Third. We shall war the good warfare by holding also a *good conscience*. (1 Tim. i. 19).

Conscience: *con* and *scire*—to know with. Conscience, not merely that which I know, but that which I know *with some one else*; that other knower whom the word implies is God, His law making itself known and felt in the heart.

Thus I shall not come to wreck and defeat as did Hymenæus and Alexander. Rather, the good warfare will issue in the eternal triumph.

MAY 13-19.—THE BEST POSSIBLE THING TO DO.—Psalm xxxiv. 8.

This is our Scripture—"Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him."

Two things our Scripture holds—The statement of a fact; a persuasion founded upon the fact.

First. Consider the *statement of a fact*. This is the fact: Blessed is the man that trusteth in the Lord. Think a little of the meaning of some words just here.

*Blessed*—that means inward and serene joy. It is a mood of soul, at once deeper and nobler than a mere happiness. Happiness means a pleasant feeling, because of pleasant environment. Blessedness means an inner joy that stays and stands and shines, though

circumstances have changed from summer to a winter that is arctic.

"I pity them, they know not what they are doing; they may shut me in where they please, but they cannot shut God out from me," said the Duke of Argyle, foully thrust into prison in the Castle of Edinburgh by the false King Charles II. That was to have blessedness. Very emphatic is this word "blessed" here. Literally the clause reads thus: Oh, the blessedness of the man that trusteth in the Lord!

*Man*—Blessed is the *man*. In the original it is not the usual word for man. It means literally a puissant man, a man of girded and conquering strength; a man self-centered, and dauntless before enemies and obstacles.

*Trusteth*—that, too, is a quite peculiar word. It literally means one who takes refuge in, as a fugitive does in some strong tower, and so is restful from pursuers whom the tower baffles.

So, if you were going to try to bring the whole meaning of our Scripture out, you would have to do it by some such paraphrase as this: Oh, the inner and steady restfulness of the man, though he seem to be never so strong, who takes refuge in his God.

So, then, this is the statement of fact our Scripture makes—that even the strong man is only really restful when he gives himself over into the keeping of his God.

Let us see, for a little, why this is a statement of exact fact.

(a) The strong man is only really blessed when he takes refuge in God, because God only, in the last analysis, is rest and refuge for the *intellect*. Back of every thing—the cause of phenomena—is God. And not the strongest intellect can be satisfied and restful until it stays itself in God as such a cause. Even though you accept evolution, you cannot really rest until your thought takes hold of God as the sufficient and efficient Originator and Guider of the long process of evolution. Your thought hangs on nothing until you

hang it on God. He, and He only, is sufficient to restfully sustain it.

(b) The strongest man is only really blessed when he takes refuge in God, because God only, through the atonement of our Lord and Saviour Jesus Christ, is *appeasement for his conscience*. Let Shakespeare in King Richard III. disclose to us the working of the conscience :

*First Murd.*—How dost thou feel thyself now?

*Sec. Murd.*—'Faith, some certain dregs of conscience are yet within me.

*First Murd.*—Remember our reward when the deed is done.

*Sec. Murd.*—Zounds, he dies : I had forgot the reward.

*First Murd.*—Where is thy conscience now?

*Sec. Murd.*—In the Duke of Gloucester's purse.

*First Murd.*—So when he opens his purse to give us our reward, thy conscience flies out.

*Sec. Murd.*—Let it go ; there's few or none will entertain it.

*First Murd.*—How if it come to thee again?

*Sec. Murd.*—I'll not meddle with it : it is a dangerous thing : it makes a man a coward ; a man cannot steal, but it accuseth him ; he cannot swear, but it checks him ; 'tis a blushing shamefast spirit that mutinies in a man's bosom ; it fills one full of obstacles : it made me once restore a purse of gold that I found ; it beggars any man that keeps it : it is turned out of all towns and cities for a dangerous thing ; and every man that means to live well endeavors to trust to himself and to live without it.

Again : "The dread of something after death puzzles the will ; thus conscience doth make cowards of us all.

Now conscience is in this sense infallible. Not in the sense that it always tells us what is right, but in the sense that it always tells us that we ought to do the right. But have we? And when a man, though he be the very strongest sort of man, bethinks himself of his own many affronts to conscience,

remorse, which is the organic reaction of conscience, will not let him rest. Not the strongest man can help such restlessness. What can appease conscience? The atonement of our Lord and Saviour Jesus Christ. And so, even the strongest man can be only really blessed as he takes refuge in a God righteously forgiving through atonement.

(c) The strongest man is only really blessed when he takes refuge in God, because God only is *efficiency for the will*. The will of even the strongest man is often weak as water in the presence of temptation and huge obstacle. But the Holy Spirit is energy for the will, and Him God gives. And in this great gift is blessedness.

Such is the statement of the fact. Notice now the persuasion founded on the fact : Oh, taste and see that the Lord is good ; that all this may be true in one's personal experience.

This is the best possible thing to do—Try God ; prove Him—taste and see.

MAY 20-26.—THE ONE TO HOLD TO.—John xiv. 6.

It is to Thomas our Lord addresses these great words.

And Thomas, just here, is a man in a maze and in a daze. Thomas sees somewhat ; but what he sees, he cannot clearly see.

Have you never, coming out of some darkened room into the blaze of noon-day, found yourself blinded by "excess of bright," and, just because the sunlight whelmed so on your eyes unused to it, been, for the time, blinded and hesitant?

It was thus, I think, just now with Thomas.

This is what our Lord had just been saying. (John xiv. 1-4.) Well, they were most blazing and shining words. They burst into Thomas' darkness like the sun. They were words so bright that they made him, in a measure, blind.

For there was yet within Thomas the notion of a worldly kingdom which

Messiah was to found and rule. By no means yet were his thoughts as to the meaning and method of Jesus right in themselves, or in right arrangement.

And when Jesus talked about *going away into the Father's house* to prepare places for the disciples, and then added, "Whither I go ye know, and the way ye know"; and when Thomas remembered the strange things the Lord had been lately saying about the cross and death; and when he then thought about this worldly kingdom, and at the same time of the Father's house of many mansions somewhere, and whither Jesus must go to make ready places for the disciples, he could not adjust it all together. Standing there in the blaze of the light he could not see.

And like the fair man he was, he said he could not see—"Lord," said Thomas, "we know not whither thou goest, and how can we know the way?"

And then Jesus replies to him with a great word of help for all his blindness, his inability to comprehend things, his inability to adjust things. It is, it seems to me, as if the Lord had said: "O Thomas, amid all your blindnesses, perplexities, inability, there is one thing you can do; you can just keep hold of Me; you can refuse to let your trust in Me waver. And there is the profoundest reason why you should do this—For I am the Way, the Truth, the Life."

Well, the most of us are much like Thomas. We are men and women often in a maze and in a daze. If we are not blind about the things Thomas was, we are often blind about many other things. How much more are life and death and destiny than is our comprehension of them. I think as we grow older things get more mysterious rather than less so.

But our Christ is "the contemporary of all the ages." And what was the thing for Thomas to do is the precise thing for us to do—simply to keep unrelaxing hold of Jesus Christ. And the reason why Thomas should do it is the exact reason why we as well should

do it—Christ is the Way, the Truth, the Life. Christ is the Way, because

(a) He bridges the chasm between man and God by His Incarnation.

That is a profound thought. All other religions are religions of human searchings for God; Christianity is the religion of the Divine search for man. In the Incarnation God comes searching for man to show him the way in the terms of man's own nature.

(b) Christ is the Way because He has removed the obstacles between sinful man and a holy God by His Atonement.

Christ is also the Truth.

Think of this but in one particular. Christ is the Truth for *way of living*. Here is a man with his one life. How shall he use it, invest it. Christ stands and says, I am the Truth—as to way of living.

Christ is also the Life.

That is what I am in perpetual need of—life in the sense of *power*. Spiritual contact with Christ is spiritual power.

Thus, amid all darknesses and perplexities, Christ is the one to keep grip on, for He is the Way, the Truth, the Life.

MAY 27-31; JUNE 1-2.—HUMILITY.  
—John xiii. 5.

There was a need of feet-washing as the custom set itself amid the Oriental habits and etiquette. The dust-stained feet must always be washed on entrance into a house, for the feet were only shod with sandals, the upper portion of the foot was bare, and so dust would gather on it. Feet-washing was a very rigorous custom. And it was also rigorous that nobody but some slave or poorest menial should do the duty for another.

It seems, as far as we can find out from the record, that the unknown host who had gladly yielded his upper room for the use of the Master and His disciples had, for some reason—perhaps because he was so busy with the preparations for his own Passover, or because he could not just then spare the slave or menial, or because he did not have

one, or because he left the furnishing such servant to the disciples themselves—failed to provide a menial for this necessary duty.

Therefore there was nothing for it but that the disciples wash each others' feet if they were so minded. But they were not so minded. They would rather have the dust-stained feet than be so minded. They would not take the menial's place each toward each. As far as we can find out no one of them would even offer to wash the Master's feet. And so, with uncleansed feet, because no one would serve any other one in such a lowly way, they began to arrange themselves at the tables for the eating of the Passover.

Consider the contention for places among the disciples. Places at any sort of gathering were a great matter among the Orientals. They were frequently the cause of even unseemly struggling. And such evil struggle for the best and highest places had been going on among the disciples.

And now—oh, wonderful sight!—He riseth from supper, and laid aside His garments; and took a towel, and girded Himself.

After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

Did He forget Himself when He did it? Did He lose the consciousness of who He was when He took the menial's place and did the menial's duty? Did the bitter hostility of the Scribes and Pharisees, did the gathering awful shadows of the crucifixion, unseat His brain for just a moment and make Him forgetful and careless of that high place and dignity He had all the time proclaimed were His? No. He never was more conscious of who He was and what He was than at that moment. He never felt more profoundly His own immeasurable prerogative and place. He was never more certain of His own imperial grasp on the universal helm of things. Jesus, knowing that the Father had given all things into His hands, and

that He was come from God, and went to God, took the lowest menial's place, and did the lowest menial's service. What those disciples disdained to do for Him or for each other, with the most shining and unobscured consciousness of who He was and what He was, Jesus did for them. He stooped before each one of them and washed their feet. And, what has always seemed to me the most wonderful thing in all this wondrous scene, even the dusty feet of Judas, Jesus washed. Before him even He bent.

Behold, now, a true humility. That Christians are to possess humility is a common insistence of the Scripture. (Prov. xxii. 4; Acts xx. 9; 1 Peter v. 5.)

But a true humility is something very different from our too common, and much too frequently simply *cant* notion of it. The man who can berate himself the most is too often the man who thinks himself the humblest. The man who can call himself miserable sinner and dust and ashes and filthy rags the quickest and the oftenest; the man who, knowing he has some ability of service, instead of calmly estimating that ability and putting it at service, is rather glibbest to deny any ability at all and so gets out of service, dodges it, shirks it, says he is nobody at all, though he knows he *is* somebody, has some capacity, is not an utter fool—that man, too often, at least in his own estimation, is your man clothed with humility.

But that sort is the devil's sham of humility; is the snare by which he catches Christians oftenest to their souls' hurt, and the damage of Christ's cause.

Behold a true humility. The Lord Jesus did not affirm Himself to be other than He truly was, but He *stooped* His lifted and unmeasurable being into *such* service for His disciples. He consecrated Himself to lowliest service. Because He was what He was and who He was He was glad even *so* lowly to serve. That is a *true* humility—the

yielding of one's best and highest self to even lowliest service and helpfulness.

This is the test of a real humility, that for Jesus' sake we give ourselves to service, even to the lowliest and in the lowliest way. If you would have humility serve them,

(a) In the family.

(b) In the neighborhood.

(c) In the church.

(d) In the Sunday school.

(e) In the prayer-meeting.

(f) In all loving and even least care and mindfulness of others.

And do not forget that a real humility will bend to service even for an enemy. Christ washed the feet of Judas even.

## EXEGETICAL AND EXPOSITORY SECTION.

### Heb. xi. 19.

BY REV. GEORGE ZABRISKIE COLLIER,  
ALEXANDRIA BAY, N. Y.

"Ὁθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

A. V.—*From whence also he received him in a figure.*

R. V.—*From whence he did also in a parable receive him back.*

It is the design of this article to establish the substantial accuracy of the following paraphrase of the latter part of Heb. xi. 19: "Wherefore he received him back, even by means of the act of exposing him to peril."

The received translation of *ἐν παραβολῇ* by "in a figure" commends itself to those who are given to excessive allegorizing of the Old Testament narratives, and is even supported by Luther, Calvin, Beza, Grotius, Ewald, Ebrard, Lange and Delitzsch and others of unquestioned Biblical scholarship. The New Testament revisers, without directly condemning the old rendering, cut the exegetical knot by substituting the expression "in a parable," avoiding the difficulty altogether by leaving the exact force of "parable" to be more closely determined by the student and reader. If this was intended as a mere transliteration (such as 1 Cor. xvi. 22), it is of course unobjectionable; but if it was meant for a translation it is open to the charge of ambiguity, being less definite than "in a figure," if "parable" is used by the revisers in its ordinary sense.

Against the rendering "in a figure,"

or even "in a parable" in the usual meaning of that word, many objections can be urged.

If the writer had in mind an allegorical representation of Christ's resurrection, he would hardly have used this word when others more precise were at hand, *e. g.*, *τίπος* (as in Ch. viii. 5), the term applied to Adam as the type of Christ. The use of *παραβολή* applied to the tabernacle in Ch. ix. 9, is not strictly parallel, for there the term is applied to a visible, material object (cf. Matt. xxiv. 32); while in Heb. xi. 19 it is used of a historic action—the "receiving back," in which case a symbolical meaning could have been expressed more definitely by some derivative of *ἀλληγορέω* (cf. Gal. iv. 24, *Ἀρὰ ἐστὶν ἀλληγοροῦμενα*, referring to the history of the sons of Sarah and Hagar). The application of the term "parable" to a *historic act*, as distinguished from a *visible object*, is unparalleled in Scripture, unless we assume that some of our Lord's parables designedly represent actual occurrences. To translate by "in a figure" makes the passage inconsequent and anti-climactic. Abraham's earlier faith was rewarded by Isaac's birth; his later faith, as revealed in the attempted offering, by Isaac's restoration visibly and tangibly, not figuratively. As literally as Abel received as faith's reward the testimony that he was righteous, as Noah became heir of the righteousness which is by faith, as Abraham received afterward the city with the foundations, so now he obtains

Isaac personally and bodily as the suitable reward of faithful obedience. Any figurative meaning, however justifiable in its proper place, diverts attention from the fact that his faith received its appropriate reward. What the transaction was meant to teach future generations cannot be dragged in here without usurping the place of the main statement, that faith was blessed by means of, or on account of, that act which put it to the severest test.

Besides, any figurative element in the transaction is linked with the offering up rather than the receiving back, with the substitution of the ram rather than a figurative resurrection. The surface facts of the exegesis are that Isaac was sacrificed figuratively, and restored literally, unless a symbolic return *ἐκ νεκρῶν*, from the dead, be intended, which would demand the rendering of *ὅθεν* by the local "whence" rather than the logical "wherefore" which, though adopted by the revisers, is contrary to the general usage of the writer as shown in ii. 17; iii. 1; vii. 25; viii. 3; ix. 18. The analogy of his style is presumptive argument against rendering *ὅθεν* as a local, and in favor of its application, not to Isaac's exit, *ἐκ νεκρῶν*, but rather to express the means by which, or the reason why, Abraham received him back. Even if the translation of *ὅθεν* by "whence" were not imperatively demanded to support the allegorical interpretation "in a figure," we would be compelled to supply mentally some nominative participle, such as *ὄν*, limiting the pronoun referring to Abraham, and paraphrase thus: "Abraham, while acting figuratively (*i. e.*, in such a way as to teach spiritual truth), received him back."

But why, it may be said, may we not regard the entire transaction as one planned by God to teach a deep, spiritual lesson, and look at *ἐν παραβολῇ* as expressing this purpose, *i. e.*, he was permitted to receive Isaac for the same purposes for which a word-parable is spoken. It is certainly difficult to rule

out all reference to the substitutionary sacrifice of Christ. Why, then, may not Abraham have been acting a prearranged part in a divine drama planned to instruct succeeding ages about substitutionary expiation? The changed order of words in the Revised Version seems almost to favor this view, removing the rendering of *ἐν παρ.* from the end of the sentence (Authorized Version) to a place nearer the subject, as if to represent Abraham as being *ἐν παρ.* rather than a reception back, *ἐν παρ.* That the patriarch's part was designed to instruct future generations, none will question, but it is here held that this is not taught by *ἐν παρ.* since this would involve an arbitrary transfer of the figurative reference from the restoration to the previous sacrifice, doing violence to the arrangement of the Greek words. This view, however, is championed by Lange.

Better, though without substantial exegetical foundation, is the view of the speaker's commentary that Isaac was restored, *ἐν παρ.* in that God revealed to Abraham that even so Christ should return from the dead. Appeal is made to John viii. 56, a verse whose reference is not sufficiently undisputed to serve as a decisive factor in determining the meaning of the passage under discussion. Still this view is better than the former as it links the figurative reference to the restoration rather than the sacrifice, which the arrangement of the Greek words forbids. Yet it requires us to supply an elliptical nominative participle, to which there are objections. The grammatical presumption is that *ἐν παρ.* is to be construed adverbially with *ἐκομισατο* rather than as part of an adjective clause with the subject of that verb, *i. e.*, Abraham received Isaac back *ἐν παρ.*, not Abraham, being *ἐν παρ.*, received Isaac back. The supplying of an elliptical participle (as advocated by Bengel), should not be resorted to if the words already in the text yield a satisfactory sense without it.

But yet more decisive against these



views is the fact that they involve, either directly or indirectly, a use of *év* in the meaning "for the purpose of," elsewhere unknown in the New Testament, only to be justified, if at all, by the insertion of the aforementioned participle, a meaning much more precisely expressed by *εις*, with which *év* is never interchangeable except after verbs of motion. *Ev* is never employed elsewhere to denote purpose pure and simple. Even in 1 Cor. vii. 15, *év ειρήνη* conveys the idea of purpose only as an outgrowth of the primary meaning of the expression. To render "for the purpose of setting forth a parable" involves a use of *év* that can only be defended by supplying a missing participle.

The paraphrase placed at the head of this article is free from these objections. It requires no ellipsis to be supplied, and is supported by the order of the Greek words. It gives the preference to the use of *év* as instrumental (by means of), as more in accord with the context. There is, however, no conclusive objection to regarding *év* as causal (*i. e.*, because of the exposure to peril), or temporal (at the moment of such exposure). The latter is preferred by Professor Thayer in his Greek-English Lexicon of the New Testament, and the force of the passage would then be: "Wherefore, even at the moment in which he was exposing Isaac, he received him back." The force of the statement is substantially the same, as the meanings shade into one another.\*

Viewing *év* as instrumental, Abraham's exposure of Isaac to mortal peril at God's call was the divine instrumental cause whereby he received him again as a reward of faith, just as the building of the ark was the act by means of which Noah's faith was blessed. The uplifted sacrificial knife revealed the

unflinching obedience of faith. That supreme moment of testing won the divine commendation expressed, not "in a figure," but literally, by the restoration. By means of this crowning conclusive evidence of the surrender of his earthly hopes he received him in a way that transcended his expectations. He anticipated a restoration, *ék νεκρῶν*, a resurrection; he received instead a restoration, *ék παραβολῆς*, at the moment of extremity and expected death.

This rendering (whether it be instrumental, causal or temporal) alone does justice to the conjunction *καί* before *év παρ*, otherwise meaningless or redundant, now extremely significant and exegetical. Its force becomes apparent in the paraphrase, "Wherefore he, even by means of (or because of, or during) this very act," which seemed to shatter the hopes of a lifetime, in spite of this, yea, because of it, he received him back. *Καί* thus emphasizes the marvelousness of faith's triumph under seemingly insuperable obstacles, the theme of the chapter. Under the old interpretation *καί* adds nothing to the force of the statement, and yet is placed in an emphatic position.

Of course the obvious and, to some, conclusive objection to our translation or paraphrase is the confessedly rare scriptural use of *παραβολῆ* which it involves. But against this must be placed the undeniable fact that this usage grows out of the root meaning of *παραβάλλειν*, "to throw before," "to cast to." Homer, in a passage quoted in Professor Thayer's Lexicon, uses it of "casting fodder before horses to be devoured by them."\* The middle voice is used still oftener in this sense. † The Latin equivalent (Lid. and Scott), is "objicere (or projicere) se periculo," "to place oneself in danger." So *παραβόλος* means (Lid. and Scott), I. "Thrown in by the way." II. "Exposing oneself, or what belongs to one,"

\* Meyer explains the verses: "Abraham obtained Isaac as a reward and received him back again as a possession, by the very act of setting his life at stake, and the giving up to the death of the sacrifice."

\* II. 8,504.

† Cf. Iliad 9:332 *Αἰὲν ἐμὴν ψυχὴν παραβάλλομενος πολεμίζειν*, "Submitting my life alway to the fortunes of war."

hence of persons, "venturesome," "reckless," and of things "hazardous," "perilous." The corresponding Latin *parabolani* was used of those nurses who fearlessly and heroically exposed themselves to infectious diseases,—"*παρὰβολος, qui objicit se presentissimo vitæ periculo, one who exposes his life, as those called parabolani, because they buried infected corpses at Alexandria.*"\* These last words here italicized are significant in view of the probable Alexandrian authorship of the Epistle to the Hebrews. It was at Alexandria, the influence of whose linguistic culture is so apparent in every chapter, that the idea of exposure to peril was proverbially associated with *parabolanus*, so nearly akin to *παρὰβολή*. However rare this use of *παρὰβάλλω* and its derivatives may have been elsewhere, here at least it had no strange sound. In like manner Hesychius, an *Alexandrian* grammarian of the fourth century, author of a Greek dictionary invaluable to philologists, makes *ἐν παρ.* equivalent to *ἐκ παρακινδυνεύματος*, "out of" or "resulting from" his bold venture or great danger. He stands almost alone amid a galaxy of contemporary allegorizing interpreters, but his position as philologist and lexicographer, rather than commentator, adds weight to his testimony as to the current use of the expression among Alexandrian Jews.† This old but less commonly received rendering magnifies both Abraham's faith and its reward,

by emphasizing the moment of his extremity and showing how, out of it, or by means of that very act, his triumphant faith was rewarded by the restoration of his son, not "in a figure," not in a resurrection, but tangibly, bodily, and unslain. A figurative element is doubtless present, but is not emphasized by *ἐν παρὰβολῇ*. Counting scholarship rather than weighing it, undoubtedly the vast preponderance of names is in favor of the meaning "in a figure," owing to the tendency especially potent in the earlier period of exegesis to read figure, type and symbol between the lines of every incident in the Old Testament. Still the suggested rendering is, to summarize, to be preferred as being in marked agreement with Alexandrian usage; as not violating the Greek order of words; as more in accord with the usage in this Epistle of *ὄθεν* as meaning "wherefore" instead of whence; as making *καὶ* emphatic instead of redundant; as not demanding the insertion of a nominative participle; as preserving the proper meaning of *ἐν*; and adding to the rhetorical beauty and symmetry of the passage by the strong, almost startling, emphasis it places on Abraham's heroic faith and its reward. Though we may miss a certain halo circling around the traditional rendering, "a figure," the verse has greater power and force, adding another to the many dramatic climaxes found in this sublime chapter.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### How Shall the Pulpit Deal with Social Reform?

By B. F. DE COSTA, D.D., NEW YORK CITY.

IN recent times the province of the Pulpit has become restricted, and the Preacher is no longer the great arbiter of public opinion. A new voice is now

\* Quoted by Trench in "Notes on the Parables," p. 9 (Ed. 1853).

† The philologist Camerarius (d. 1574) held this view. Tholuck renders "Whence also

heard, and the Press, religious and secular, speaks, not at widely separated intervals, but daily and hourly, everywhere appealing to the people. Even since the colonial period the situation

he carried him back in a bold venture;" and Lüneman, "Wherefore he also received him back on account of his having surrendered him." Likewise Meyer: "On which account, he bore him away, even on account of the giving up," giving as a secondary reading substantially the one defended in this article.

has greatly changed. Something like a division of labor has taken place, and the secular aspects of many subjects, about which the Pulpit formerly gave general information, are now treated by the Press. Nevertheless the scope of the Pulpit is still very broad, too broad, indeed, to be completely covered by any one man. The first thing that we nevertheless have to recognize is the breadth of the field now open to the average preacher. Its breadth becomes the more apparent when we reflect upon the object of preaching, namely, the bringing in of the Kingdom of God; for the Kingdom of God means a social and religious order under the dominion of Christ. It means a condition of things that must follow true repentance. In the synagogue at Nazareth, Christ gave the keynote, furnishing an example of preaching in the largest and fullest sense. The preaching of the kingdom means the preaching of justice in all departments; and to secure justice there must come the wide-spread Social Reform.

There are, however, those who decline to view the field in this broad way, and when called to take part in the work of Social Reform reply that their business is to "preach the Gospel." But what is the Gospel without John Baptist's *Metanoia*? The Pulpit may not deal with "justice" simply as an expression of the Divine Mind in relation to what is known theologically as "sin," nor can one fulfil the demand as a preacher of "righteousness" simply by insisting upon the righteousness that is imputed after an act of faith. Righteousness, in the full New Testament sense, generally means doing right. The pulpit may not treat sin in a narrow sense, nor exclusively as an Adamic inheritance. Sin must include all the forms of wrong-doing that modern society has elaborated. Sin denounced in the abstract is simply denounced. General terms will not suffice. This goes for little. There are evils in the land to-day whose advocates and victims would both gladly endow the

Church if she would covenant to preach against them in general terms, and shoot pious phrases up into stellar space. Plasters cannot cure deep seated ulcers. The physician must improve the blood. Christ on Galilee did not oil the waves. He stilled the wind. He touched that which sent up the barometer. His treatment was fundamental, radical. It will prove idle to attempt to avoid the issue by pleading that it is one's business "to preach the Gospel." This excuse simply shows that oftentimes the objector does not know the meaning of the Gospel, and indicates that he would have shrunk from following Christ in His crusade against evil when on earth on the ground that He was overstepping the office of a Messiah, turning the world upside down and bringing strife and debate, instead of publishing peace.

The preacher of the Gospel, unless singularly disqualified or disbarred, must stand forth as a preacher of the *Metanoia*. Otherwise, he must do his part in the work of Social Reform, which, in the case of the Baptist, cost liberty and life.

When reconciled to his mission, the preacher will recognize the broad character of his task, and find in the long list of legitimate topics such themes as the property tenure, disfranchised womanhood, immorality in statute laws, education, peace, war, the housing of the poor, pauperism, prison discipline, wages, insanity, marriage, and the frightful multiplication of the unfit; for it is terrible to reflect upon the fact that no restriction is placed upon the mating of human beings, and that less care is bestowed upon the production of their offspring than upon those of horses, cattle and swine. How criminal is the pulpit that remains silent in the face of such awful crime.

Still, on the part of a class, including many of the timid, there is often found a disposition to narrow the field and escape the ordeal. Again, another class, though possessed of abundant courage, desire to deal in *panaceas*. Multitudes take no interest in and are positively

jealous of all reforms save one, and that the one they prefer. Often this narrowness stands connected with the drinking usages of Society, the individual viewing Intemperance as the greatest of all evils. Others, however, without detracting from the gravity of the temperance issue, find a greater and really more important field in connection with public and private morality. Since, therefore, successful work must regard the matter of proportion, it may indeed be pointed out that the moral question is greater than the temperance issue. The temperance issue deals with an artificial and restricted taste, while the moral issue stands connected with an appetite that is natural and universal. Hence, while great countries, inhabited by untold millions, are strangers to the very existence of the drink curse, except as learned through Christian literature and example, they are nevertheless well nigh at death's door through the prevalence of sexual vice. The drink evil forms an awful scourge, but the universal sin of licentiousness serves as a destroyer of immeasurable magnitude, doing its work largely in secret, and giving its product some half respectable name, even in many cases putting a false label upon the murder of the unborn, which to-day forms a standard crime among members of evangelical churches, who regard marriage as legalized indulgence.

All reform is four square, and Society cannot be lifted simply by the temperance fulcrum. An all-round movement is demanded. In fact, before either drunkenness or impurity can be efficiently dealt with, the reformer must grapple with the causes which lead to drink and vice, for these evils are results of an *anterior cause*. The preacher pursues a charlatan method when he deals with results apart from their cause. It is a mistake to treat intemperance as an original cause. A great wave at sea may raise a train of waves, but it is itself, after all, a result, the offspring of the wind. So certain influences in society create drunkards

and drunkenness. We cannot ignore the causes of either intemperance or vice, much less attribute the entire array of evils to drink. We are told that drink ministers to licentiousness, which is true, yet millions of Mohammedans, Buddhists and other religionists sunk in licentiousness never touch a drop of alcoholic liquor. We must preach a basic reform and go to the bottom of every evil, or else drop out of the crusade.

The writer claims no infallibility; yet he would fain insist stoutly upon the inclusive method proposed, and even venture to offer a progress sketch pointing out the first step in the creation of the drunkard and debauchee. For may not this be found in close connection with the prevailing misuse made by society of the earth and the fulness thereof, involving as it does, a forgetfulness of the rights of God and humanity? The product of this unchristian use of the earth and its fulness is a double product. It consists in the acquisition of what is called the "unearned increment" by one class, largely the idle class, and the loss of the "earned increment" by another, the laboring class. These two increments come to be represented by Wealth and Poverty. Wealth has a numerous progeny, descending in the general order of idleness, luxury, the supersedure of marriage, and bad associates; their offspring being, in turn, the saloon, dice, and the brothel, all finally assuming the form of the Prodigal Son.

Taking the other line, the loss of the earned increment, which means insufficient or bad wages, we then have poverty; whose progeny are overwork, hardship, frequent impossibility of marriage, insufficient food, bad blousing and evil companions. Finally, as in the other line, come the saloon, dice and the brothel, with the Prodigal Son.

At this point, therefore, the Social Reformer should be able to see the situation and the demand, and be prepared to send up the prayer of Agar: Give me neither poverty nor riches.

The space allotted to this article does not admit of the full discussion of methods that may be employed in connection with social reforms; and it will be necessary to dispose of them under two general heads: Legal and Moral Suasion, Law and Gospel.

1. The Legal method is the embodiment of Force. This is a fact that should never be forgotten. The influence of the Pulpit, too, must stand connected with a timely recognition of the fact that Force, as a reforming agent, though never really efficient, is now on the wane. The decline of Law is, indeed, one of the marked characteristics of our age. Statutes are multiplying, and if everywhere applied, more than half of our population, good and bad, would be consigned to duress vile. But a large portion of law, secular and ecclesiastical, is systematically neglected and trampled upon. In many ecclesiastical bodies, discipline is often impossible, it being argued that the canons, if enforced, would do more harm than good. Still we recognize that sound legislation is necessary in both Church and State, often deploring the failure of Law, though often forgetting the all-important fact that the Gospel, in its ultimate aim, is anarchistic, and contemplates the time when human law will be annulled. Need we, therefore, feel alarmed as we listen to the rumbling wheels of Anarchy? In reality, does not Anarchy bear witness to the coming of Christ and the setting up of His kingdom? The reign of Force is actually on the decline, and the Anarchist would do well to find this out, as ere long, in relying upon Force, he will discover that he is leaning upon a broken reed.

The writer may indeed be as heartily in favor of breaking every demijohn in the land as is the Anarchist of destroying every human institution; but both the writer and the Anarchist have many things to break before it will be possible to proceed with success in the programs respectively cherished. For instance, before the demijohn is broken

it may be needful to smash the present system of distributing the increments, which, if our scheme is correct, does so much to *produce* the demijohn; for in this city, by the false use of the earth and its fulness, landlordism has shut up a husband and wife, three children and two men boarders in three dark unventilated rooms, escape from which to the saloon, at least on the part of the men, must prove something like the transition from Gehenna to Paradise. In a state of society that tolerates such things, the attractive ginmill must prove more than a match for "home." Neither total abstinence nor moderate drinking can be secured by any town meeting process in the present social condition. Enactments resulting from a clamor on the part of a minority, and really in advance of the general sentiment, cannot prove very useful laws. Such enactments fail in the essential thing—to wit, the penalty.

What is said here with regard to the drink question applies, the writer profoundly believes, to a multitude of evils, including Social Vice, which, in the present state of society, is being driven from street to street and from quarter to quarter, with an increase, rather than a diminution, of the sum total. I do not propose to recall any law against either drink or vice. Sometimes the driving from street to street may prove a necessary object lesson in connection with the general evolution of reform. What God has condemned let no man excuse. This general failure will continue for a long time to come, and especially will it be apparent when individuals simply oppose vice in the slums, leaving gilded sin in the fashionable quarters unmolested.

Let me not be misunderstood. The writer has no desire to argue the feebleness of law, but would rather insist upon a wise and timely recognition of the limits of its usefulness in the work of Social Reform. While Christianity is anarchistic in its ultimate aspiration, and looks to a reign that shall know no human statutes, it is our duty, in the

present state of society, to stand by the law. Yet a wise reforming Pulpit will recognize that the best human law has its limit of usefulness. This brings us to the most important aspect of law; and, possibly, we may be prepared to appreciate the appositeness of the words of St. Paul, who taught that the law was a schoolmaster to bring men to Christ. Here we have a revelation of the truest use of law. By and by, all Christians and Anarchists will discover that physical force is of no permanent value in human society if it does not lead in moral suasion. The world languishes to-day, not for statute, but for moral law—the law that emanates from no legislature, nor any human breast; but the law so eloquently described by the immortal Hooker, where he tells us, that its seat is in the bosom of God. Many a crusader against drunkenness and vice needs to realize that the real law of progress, the true power in social reforms, must be a law emblazoned on the soul, making itself felt and respected in every man's conscience, and causing him to find written above the door of every saloon and brothel the words that Dante saw written over the gates of hell: "All hope abandon, ye who enter here." Thus it comes to appear that the true social reformer, while inclusive in the range of his subjects, must at the same time employ the principle of selection, and study to find the moral side of every social question. This done, let him hold on to his task in the spirit of the society transforming Gospel of the kingdom and Son of God; for, when it comes to methods, there is no patent device that can dispense with a preached Gospel, sent home to the individual heart and consciousness by the power of the Holy Ghost. Only let it be a *full* Gospel. But this too brief and general consideration of a great theme should not be closed without reference to one more essential condition in the work of social reform. This is to be found in the conviction that the kingdom of God will at last prevail and that society will be re-

generated and saved. Men may doubt, but pessimism means paralysis. In regards to the success of temperance, we are told that man has a natural thirst for alcohol. Yet scientific investigation proves that the statement is false. Still another says that social vice is based upon a natural instinct, and that it has always existed and will always continue to exist. But we have to reply to this that it is based upon a *perverted* appetite—that it is an abnormal and *unnatural* appetite which lies at the bottom of the social evil. This unnatural appetite is nurtured by a false social system, whose product is the Prodigal Son. Change the system and you change the environment, and then, practically, you change the man. The sexual nature is of God. It is divine; and, under true conditions, what is there to prevent the body from becoming what it was intended to be, the temple of the Holy Ghost? Man, with a true environment, may certainly be lifted up to the level of the beast, who employs his nature only at the proper season for a true purpose ordained of God. What is true of one evil is true of all, and God's cause must win at last.

Much of our doubt grows out of the fact that we incline to forget what must certainly be true, namely, that evil is permitted in the use of an Eternal Wisdom. "Shall there be evil in a city, and the Lord hath not done it?" There was war in Heaven. The angels fought and cast out the Prince of Darkness, who now maintains the struggle among men. Longfellow, in the "Golden Legend," says of Lucifer:

"He, too, is God's minister,  
And labors for some good  
By us not understood."

Still, in this connection, the pessimist is laboring at his old business, treating Hell as he treats the Saloon, simply as a Cause instead of an Effect. Let us remember, however, that with the apotheosis of evil Hope dies; but, with Christ on His throne, the battle well begun in Heaven must end in victory upon earth.

## MISCELLANEOUS SECTION.

**The Kind of Preaching Needed.**

By T. DE WITT TALMAGE, D.D.,\*  
BROOKLYN, N. Y.

THE kind of sermons that are needed at the present time are sympathetic sermons. All people need help at some part of their nature. Those that seem to have the least need of it may be in the most dire necessity. Mere displays of scholasticism or putting forth the technicalities of religion in the pulpit are of no use in these days.

I do not know how far what is called the "new theology" has affected or will affect the character of modern sermons. My rule is never to criticize Christian workers; I take it for granted that each man is doing the best he can. I believe, however, that one tear of Christian sympathy is worth an oceanful of abstract discussion.

I am asked if what are called "sensational" sermons are valuable. Sensationalism is a word that has as diverse a meaning as the word Congregationalism, which reaches from Theodore Parker, who was pastor of what he called the 20th or 30th Congregational Church, clear on to the most evangelistic, old-fashioned theology. If a man stands in his pulpit with the dominant idea of giving entertainment—mere intellectual entertainment or the stirring of the risibilities of his congregation—he is committing blasphemy; but if he proposes to make a sensation by introducing Gospel principles in preference to worldly principles and bringing men to repentance for their sins and to faith in God, then the more sensationalism he has (with such ends in view) the better. The charge of "sensationalism" is generally made by dried-up ministers who cannot get an audience. Go into some church where a man preaches to seventy-five people on a clear Sunday morning and before he gets through you will probably hear

him deplore "sensationalism" in the pulpit.

The church in general is dying of humdrum. If we do not get a little more fire, and zeal, and holy vim into our religious services they will go to the wall.

I am asked "how can the Gospel best be presented by the preacher?" In reply I would say that every man must get his directions from headquarters. No one man can tell another man how to preach. No two men will do their work in just the same way, if they do it successfully. Failure in all kinds of Christian work is generally the result of a disposition to work as other people do. Theological seminaries which are indispensable, and some of them manned by the best representatives of religion in professorial chairs, often do damage by trying to make all students preach alike and think alike. The great object ought to be to develop each man's faculties, taking them as they are, and producing the best results. A professor is also useful as a critic. A college student, or young preacher, may have faults that are open to criticism and that never would be brought to his attention except by a professor.

A common temptation among young ministers is to make the sermon a result, not realizing that it is only a means to an end. As a man gets older in the ministry he finds that the sermon is of no use except as it accomplishes practical and religious results. The young preacher begins by thinking sermon-making an art; but the sermon is of no importance except as it brings men to a new life and a higher appreciation of duty.

The great mistake of the old preacher is finding fault with the young ones, and very often unjustly. The tendency of the older preachers is to discourage the young ones in their new methods of work.

The ideal preacher, in my opinion, is

\* An interview.

the one who is seeking to make the world better and happier. There is a great, big wound on the heart of the world and the Gospel is a plaster. How to put the plaster on the wound in the practical question for all preachers to consider.

"How can a preacher get illustrations for his sermons?" By keeping his eyes and ears open. The best illustrations are not to be found in books but along the city streets, or out in the woods of the country. For some persons scrap-books and commonplace books may be very useful. Todd's *Index Rerum* used to be a very good note-book for this purpose, and, I have no doubt, it is still a very important help to many people. I have bought three copies of it at different times of my life, each time resolving to do something with them, but I never got so far as to make any use of them.

If a preacher has little imagination and is not apt in securing illustrations for his discourses, I should think that the line of his preaching should be the argumentative style, without illustrations. Some of the strongest sermons that have ever been preached have had no illustrations in them, and there are many sermons that are killed with a surplus of illustrations. In such sermons the mind is diverted from the central truth to the similes and parables connected with it.

It is sometimes asked how far the preacher should avail himself of the services of the evangelist. I think the services of such helpers are positively recognized in the Bible, and their work is an absolute necessity. The apostle says "to some pastors, to some evangelists, and to some teachers."

But a man cannot be a pastor and an evangelist at the same time. The man who attempts to be a pastor and an evangelist always comes to a very short pastorate. There are no exceptions to the rule. A man cannot preach every day in the week and preach on Sunday anything that is worth hearing.

Some men who have a special faculty

in that direction may conduct their own revivals, but it is of great use, after a man has done his best to bring people to the truth, to have a new voice come in and a new manner presented to the congregation. The evangelist may not have a tenth part of the ability of the pastor and yet do a better work for a little while. A farmer may get along with his fields the whole year working alone, but in harvest time he wants some new hands. Every farmer recognizes the truth of that statement. A revival is the preacher's harvest time.

I repeat what I said at the beginning, what we need is Gospel sermons, the simpler the better. We need sermons of kindness, which is only another name for the Gospel. People come into church from the world and they have been kicked, and cuffed, and knocked about, and cheated, and befooled, and lied about. They are irritated, soured with the world; and there ought to be something in our church services, from the first bar of music in the opening hymn to the "amen" in the benediction, to help them, elevate them, inspire them; send them back to their stock exchange, their store, their factory, their business office, with higher views of life and with more strength to endure its temptations.

Our present prayer-meetings are a great improvement on the old prayer-meetings, thanks to the Lord and Mr. Lamphear, the founder of the Fulton Street prayer-meeting. That man did more to enlarge and vivify the methods of Christian work than any fifty men that have ever lived. There is more life in such meetings now. In former times the prayer-meeting consisted of three long prayers, three long hymns, and, in consequence of the way in which it was conducted, it was only attended by Christian people. Now it is no unusual thing to have ten or fifteen prayers, ten or fifteen exhortations, with from five to ten hymns—a verse from each—interspersed. The consequence is that people of the world as well as church-members attend such meetings.



**How Can Our Churches Become More Fruitful?**

By H. L. READE, JEWETT CITY,  
CONN.

WEBSTER thus defines the word "church": "The collective body of those who profess to believe in Christ and acknowledge Him to be the Saviour of mankind." More applicable to our question is this definition: "A body of persons who have made a public profession of the Christian religion, and who are under the same pastoral care and governed by the same ecclesiastical rules, in distinction from those who belong to the same parish, but have made no profession of a like faith nor committed themselves to the same ceremonial."

Deeper than this—the root meaning of the word "church" is "consecrated to the Lord." Consecration is the act of devoting, dedicating a thing or a person for sacrifice or service, or both; hence and fullest, the word "church" means a company of men and women united in name and faith and consecrated to God. Fruitful means very productive; producing in abundance.

Going back to our question, it is this: How can a company of men and women, united in name and faith and consecrated to the Lord, accomplish the most for their head? It is an axiomatic principle in morals, as elsewhere, that the greater includes the less. If in the work of the church the highest is done, all is done.

Without controversy, the *salvation of men* was the supreme object for which the church was called into being and now exists.

Its original commission was, and its present commission is, to constrain immortal beings to "believe and be baptized," with what will follow. Having His own mission and the mission of those who should follow Him in His all-embracing thought, the text of Christ's first sermon was "Repent," and from that time to Calvary He rang changes on the revolutionary, transforming

word. The Pentecost wonder was the outcome of the same preaching, and from that day to this it has been and is when and where men and women and children are being saved that the church reaches its high-water mark of fruitfulness in every department of its work.

Now, with the *salvation of men* as the supreme object in our thought, let us turn to the practical.

The church is made up of units. It can do nothing as a body only as it is enabled by means of and through the individual; and its corporate fruitfulness will be exactly measured by the ability and heart of its personal membership. Historians tell us that the most effective military force ever marshalled was Napoleon's Old Guard; and what made it so was that every single soldier was perfect in drill, and would willingly die for the love of his General and the honor of France.

What, then, is needed in the unit to make the local aggregate fruitful in the highest? What must the membership individually be to make the church all it ought to be and can be? I answer, that each member of the organic body should be, with obvious and changeless limitations, a CHRIST—not a Christ of rhetoric, but one of fact! What right, if any, has a regenerated man to this illustrious name?

More and more am I settled in the belief that no man or woman or child comes into the family of God's dear Son who has not some human soul for its mother and the Holy Spirit for its father. Some man or woman, obeying an instinct or taking advantage of a possibility of their *spiritual* natures, of which the animal is the type, desires, with all which it involves, spiritual motherhood; in other words, that children may be born into the Kingdom of the Christ. That is the human necessity. God does the rest; and somewhere, and in His time, a new being starts on its unending career.

In fatherhood it is of God; in motherhood it is of the family that began in

Abraham, continued through David, reached its prophetic glory in Mary of Bethlehem, and has since been scattering its members through the centuries and all over the world.

How does the alleged earth side of a new-born soul's paternity comport with human experience? Take the story of a few men whose names are familiar to most of us: James Brainard Taylor, whose longing for souls on occasion was literally overwhelming, depriving him of physical power; Harlan Page, whose work hereabout was such a wonder, burdened beyond measure with the weight of sin which he saw resting on the men working with him at the same carpenter's bench; Charles G. Finney, going from place to place with a sense of a burden, to use his own words, "that crushed me;" Dwight L. Moody, rarely, if ever, in moments of unflinching thought without the sense of the indescribably dreadful condition of a lost soul—and so on indefinitely. There never was an individual conversion or a revival of religion accompanied by soul-saving that some one or more in the community or outside of it and belonging to the family of God had not longed for the manifestation of saving power, and been burdened with a desire for the salvation of men.

And what is the testimony of inspiration on this point? The thought is a thread that runs from Genesis to Revelation—human expiation; suffering ourselves that others may have exemption, relief; dying that somebody may live. "When Zion travailed she brought forth children." That is the Old Testament. The ten-day prayer meeting of the New Testament would have been an utter impossibility but for the weight of the sin of a lost world resting upon—*felt*—by all in that upper room and, clearest of all, that prophecy that pointed to the struggle of the human in Gethsemane, "He shall see the *travail* of his soul and be satisfied."

The parentage, then, of a regenerated man is from the mingled blood of a spiritually new being living in his tenement

of clay and with his earthy environment, and the very God.

Once more before leaving this point: What does inspiration say as to the nature of this new man: "Except a man be born anew, from above," etc? "But as many as received Him, to them gave He the right to become *children of God* even to them that believe in His name—which were born, begotten, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." "I am the vine, ye are the branches"—parts of the same plant—"I in them and thou in Me," or thou *in* Me and I *in* them. What the Father is to the Son the Son is to the disciple. "Yet not I, but Christ liveth *in* me;" "wherefore if any man is *in* Christ, he is a new creature," or, as in the margin, "there is a new creation."

With this human experience harmonizes. With Christ living in the believer, he feels, he cannot help feeling, that he is not himself, but a part of Him of whom He is possessed.

Man, then, the unit of the Church, is of celestial pedigree. He is a part of God. The trouble with him has been, and is, that he is constantly exchanging the prerogatives and power of his birthright for the pottage of earth; and that is the reason why he counts for so little and grace will need to be so large.

But here is the man. What can be done with him with the end we have in view?

First and greatest, seek to have him think about and in some sense comprehend what he is and what his character of being involves. It seems to me that spiritual teachers have used the word "follow" and others analogous all too long. That word and others similar may mean, and to many does mean, choosing their own distance at which to follow, or changing the figure—choice as to what possibly single characteristic of their Leader they will seek themselves to possess.

But it may be said that "Follow Me" was an expression of the Master. It was; and, uttered when it was and to

whom it was, it could not have been other. To the common man with narrow conceptions and little spiritual light we must say it, but to those of deeper spiritual experience and wider spiritual knowledge He could say, and did say, and *does* say something different.

Having our question and the man—both the unit and his standard ideal—in our thought, what is our first step? Be ourselves individually what we know to be the Master's wish and will concerning us. Certain men by virtue of accepted early authority, and following the custom of the ages, are recognized as representatives of *the* Christ. If, standing before the world in His stead, they are not His representatives, the standard is lowered; if they are, it is lifted up. In the one case the whole community suffers loss; in the other the whole community is the gainer.

And this has nothing whatever to do with teaching ability. What most affects—I might almost say wholly affects—the men and women we meet is not our composition, but our character; not what we say, but what we are.

To be a Christ means everything. It starts from within. It sets us to wrestling with our pride, our ambition, our self-complacency, our jealousy, our desire for conspicuous place and popular applause, our disinclination if not unwillingness to wait and bear and suffer and do; in short, wrestling with everything in us that is not Christlike. It goes from us into the family. The wife sees it. The children see it. It goes from the family into the neighborhood—something that everybody sees and feels and yet is wholly indescribable about the man bearing the image of the Master. It goes into our business, our politics, our social life—intercourse with high and low; in short, rounding out the man, so that standing in the pulpit and repeating the Ten Commandments, or even the multiplication table if he could do nothing better, would tell in human destiny. Here is where

the fruitfulness of the church begins—must begin.

Not only should the appointed teacher be all and more than what has been already suggested, but he should keep before the membership of his church what in his new nature a Christian is, if he is one, and what, therefore, he ought to be—is bound to be in his life.

This would include his personal purity, the temple of God undefiled; recognition of obligation; that he is "not his own"; therefore, his use of precious time, his willingness to forego creature delights if indulgence lessened personal influence for the Master; his upright dealing with his fellow-men; his readiness to bear and do just what *the* CHRIST would have him, always with ear open to hear the Divine voice and heart joyful to obey.

More than this, and specific. He should be brought—led by the blessing of God in persistent human effort, into the realization of what was the supreme mission of the Master and his own as well "to seek and to save those who are lost." That will mean prayer in the morning, at noon, at night—always—for the Divine presence and help. That means constant watchfulness for opportunity—the time, the place, when and where the Holy Spirit can use—will use—the proffered instrument to save a lost soul.

With such a ministry and such a membership, is there any question as to the church's fruitfulness?

But is this condition Utopian? It is not. Assuming that every church is like the one in Sardis, there are a few names in each which have not defiled their garments, who walk with *the* Christ even now in white, for they are worthy! If a few, there is a possibility of more, and at length of most, if not all. Then the harvest is here. Then there will be "great voices in heaven saying the kingdoms of this world are become the kingdoms of our Lord and *his* Christ, and He shall reign forever and ever."

This is the human side, the man side.

But, after all, the beginning and the end—the *power*, as well as the kingdom and the glory—is and will be all of God. It is His strength imparted to the faithful and fervent that will give victory.

I believe that some of the work of both the ministry and membership during the last few years has been misdirected—not seeing sinners conscious of their guilt, feeling their lost condition, and fleeing from the wrath to come to the only safety—by reason of, as I believe, the growing unwillingness of the church to have the experience of solicitude for souls, with possibly pain, which in less worldly days was sought by so many. Suffering with Him that they might be glorified together, Christian teachers have, to a degree, lost faith in processes as old as humanity, preaching like that heard in Galilee of the Gentiles and the promise, “Lo, I am with you even unto the end of the world,” and have undertaken to make easy and popular the pathway to Heaven, when, unless Jesus was mistaken and human experience counts for naught at its beginning or progress or end, the true Christian life can never be other than one of sacrifice without, with the untellably more than compensating fact of God within.

If the end of all these pleasant things is kept in anxious and tireless sight by the teacher, it may be all right; otherwise it may be all wrong.

Generally speaking, we destroy the possibility of spiritual growth and greatness in a young person when we take away the thought of self-sacrifice and foster a desire to have a good time. The world more and more needs in religion what Garfield and Lincoln were in statesmanship—men who overcame obstacles, fought, conquered their way up, and who stood at length in height, influence, and power. As a motive, if any were needed, to effort for the church’s fruitfulness—all absorbing, unremitting in the direction indicated, or other, as the way is revealed in answer to prevailing prayer—let me say, that, generally speaking, the world’s future glory or shame, salvation or loss, depends upon whether the *church* of this generation, and possibly that which shall immediately follow, is fruitful or not. He who attempts to cure social maladies, renovate society, do away with evils that menace both the bodies and the souls of men everywhere, independently of a changed heart, may be a philanthropist, but cannot be a philosopher, and hardly a Christian. God never repairs men; He makes them anew.

Near the last day of a transcendent life this was said: “And I, if I be lifted up from the earth, will draw all men unto Myself;” and so the church may truly say with its all-embracing significance: “And I, if I BE LIFTED UP FROM THE EARTH, will draw all men unto myself!”

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### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

#### Saving Material.

IN the *Editorial Notes* of the April REVIEW a request is noted asking for the best way to preserve printed articles. I will outline my system; perhaps it will be suggestive.

I have attempted, in so far as possible, to make my Bible my Index Rerum, so as to make it the focal point toward

which everything should converge. My first step, therefore, was to purchase the best Bible obtainable. My choice was a wide-margin, India paper, flexible back, Baxter Pulpit Bible. My next investment was in a *Bible Index*, published by Randolph & Co., and selling for seventy-five cents. This Index is a blank-book, with the lines numbered up to 2,000, and on each line is a space

for the Bible text and for the name and place of the article to be preserved. On the margin of my Bible I place in small figures, in red ink, the number of the line in the Bible Index that contains the reference.

Suppose, for example, that I wish to preserve Dr. Burrell's sermon on "Walking with God," in the April number of the HOMILETIC.

On line 625 in the Bible Index I write: "Gen. v:24—'Walking with God. H. R. April '94—pg. 334." And then I place small brackets around that text in my Bible, and on the margin the figures 625 in red ink. If I wish to refer to another sermon on the same text I repeat the process, only on another numbered line of the Index. In glancing over my Bible I see in an instant the texts upon which I have comments. This method is an advantage over that mentioned in the *Editorial Notes*, of placing the full reference on the margin of the Bible. Such texts as "John iii. 16" would soon exhaust all of the marginal space in that way, but I have simply to place a small number on the margin for each reference. Every new volume of sermons I get I index into my Bible in this way. This can be done by an amanuensis as well as by yourself. My wife sometimes does this work for me.

I find Peloubet's "Sunday School Notes" and the *Sunday School Times* furnish excellent commentaries upon the parts of Scripture used in the Sunday School lessons. Therefore, each year I bracket the Sunday School lessons in my Bible in purple ink, and place at the first bracket, in the same color of ink, the number of the lesson, the quarter, and the year, *e. g.*, "2-iv.—'94."

But there are many references and clippings which I wish to preserve which do not connect themselves with any particular verse or portion of Scripture. For these I have made a "Subject Index." I have made this index on strong sermon paper, so that I can readily add sheets as I add subjects.

For the clippings I have constructed a cabinet of pigeon-holes, each hole numbered and devoted to a particular subject, *e. g.*, "17—Temperance," "44—Social and Labor Problems," etc.

Whenever I throw a clipping into one of these holes I make a note of it on the proper sheet in the Subject Index. I have also numbered and paged my manuscript note-books, and entered their contents on the Subject Index. By this method I am able to see at a glance all that I have on any subject.

Now all this may seem complicated and burdensome, but it is more so in the telling than in the doing. I usually let work of this kind accumulate for a long time; then on some off-day I do it all up to date.

Anyhow, as Ruskin says, "There are, in fact, no royal roads to anywhere worth going to." There is nothing in this world that is worth having that we can get for nothing, except salvation.

WILLIAM E. BRYCE.

SHELBYVILLE, KY.

### Plagiarism.

THIS subject is not clear in my mind. I wish to be honest, while I wish also to make as much use of the productions of others as is legitimate. I often ask myself how far I may go and where I must stop? These questions are not always easily answered.

In your article on this subject I find this illustration:

"He is no thief who looks into his neighbor's garden and enjoys the beauty of its flowers; nor is he a thief if he even comes where he can smell their fragrance. He may gather inspiration from what he sees and enjoyment from what he smells, and still be no thief; but if he enters the garden and pulls up the flowers without permission and plants them in his own garden as though they were his own, he is a thief."

But suppose the neighbor wishes to sell the plants. The man makes the purchase. He is no thief if he pulls

up the flowers and plants them in his own garden and calls them his own. Is the illustration applicable to the case? If so, when an author takes his best thoughts and clothes them in the most sublime and impressive language and offers them for sale—as is the case with a number of authors who have given us that admirable and valuable work, "The Preachers' Homiletic Commentary"—and one goes to the flower garden of literature and purchases this exquisite flower, is it not his own by purchase—thoughts, language, and all—and has he not a right according to the illustration to plant it in his own garden as his own? Is it as absolutely his property as the flowers he purchases from his neighbor's garden; and is he under a greater obligation to credit the gardener of the literary flower with his production than he has the other with his? If he uses the literary flower which he has purchased without giving credit to its author who has sold it to him, is he a thief? I should judge, if the illustration is applicable, he is not a thief and has done the author no harm. He may be an impostor, but no thief.

Which is the worst crime, to steal a man's thought or the language with which his thought is clothed?

I read in that article: "He is no plagiarist who enjoys the productions of others or finds in them the inspiration of his own thought, nor he who makes use of their thoughts in language of his own coining; but he who takes the thoughts as expressed by his neighbor and without acknowledgment of his indebtedness delivers them as though they had the stamp of his own mint upon them, is a plagiarist or literary thief."

I understand by this that we may use the thoughts of others without giving credit for them and be innocent of plagiarism. If so, I am certainly thankful for I have not supposed I could do so without being as guilty as I should be to use the language with which the thought was clothed if I gave no credit.

Some people can produce thoughts deep and beautiful, but cannot weave

a beautiful fabric of words with which to clothe them. Others cannot produce the thought, but if it is presented to them can dress it in beautiful and powerful language. Suppose two such should go to the Preachers' Homiletic Commentary. The one, going for clothing for his thought, finds it and appropriates it as it is; the other, going in search of a thought to clothe, finds it and presents it in clothing of his own manufacture. Both use without giving credit for language or thought. Which is the greater thief? Is it not as great a crime to steal your neighbor's child and dress him in clothes you purchase as it is to steal his clothes to dress your own child? I sometimes search through my library for a thought. Again I wish for clothing with which to clothe a thought. Am I at greater liberty to use the thoughts I find than I am the words with which they are clothed? Is my library my own as absolutely as my horse is my property?

J. A. M.

CHARLOTTE, MICH.

#### A Voice from Maoriland.

IN a recent number of THE HOMILETIC REVIEW I was pleased to see your article on plagiarism. I think that there is a great deal of misunderstanding on this subject, and so beg to suggest that you give a little more attention to it.

I think it would be well to show how far a man may go in making use of the "Helps and Hints, Textual and Topical;" "The Prayer-meeting Service," and such like departments in the REVIEW and other periodicals.

I was lately deeply interested in listening to a discourse to children given by a leading London evangelist, but I was somewhat surprised on telling my wife about it to see her turn up the same address in "Trees of the Lord," by Charles Shergold. Had *this* man any right to take all his divisions from *another* man's address? In your advertisement of Spurgeon's "Sermon Notes"

you say: "Many a man can preach well and effectively if a suitable topic is suggested and the general cast of the treatment given who is not ready or happy in choosing a theme." Are we to understand by this that a man may take the whole cast of his sermon from another? I have read but one of Spurgeon's sermons and had the privilege of hearing him but once, so that I could not detect any one using his material; but I was lately surprised on leaving a meeting to hear several people remark of the speaker's address, "Well, that was Spurgeon with a vengeance," and found afterward that he had quoted one of Spurgeon's sermons "*wholus botus*."

For my own part, since I have commenced taking the REVIEW, I have found "The Prayer-meeting Service," by Wayland Hoyt, of great suggestive value. It has enabled me to prepare several evangelistic sermons which I will guarantee Dr. Hoyt himself would never dream were suggested by his articles.

I have been much distressed lately on this subject, as I have been training a number of young men and have found great difficulty in "drawing the line" as to just how far they could go in receiving help from others.

I trust that you will see your way clear to take up some of your valuable space in the REVIEW with the discussion of this subject.

I have several times thought of writing, but in the hurry of a busy life it might never have come to anything had you not called attention to the subject.

FRED W. GREENWOOD.

AUCKLAND, NEW ZEALAND.

#### R. P. and the Sleeping Deacon.

IN the REVIEW for April, Mr. McNabb very severely condemns R. P. for doing what the latter says in the January number that he once did. R. P. is a minister. A deacon of a neighboring church was one Sabbath among his

hearers. R. P. saw that he was asleep. He therefore abruptly closed his sermon and loudly called on him to lead the congregation in prayer. R. P. looks on that as a fine joke. I, however, fully agree with Mr. McNabb in his opinion of R. P.'s act. I "praise him not" for it. What R. P. did was an act of cruelty to the poor brother whose sleeping may have not at all been owing to carelessness. It was fitted to make a burlesque of prayer. His mind might have been better employed while he was preaching the Word than in planning a practical joke, if not really an act of revenge.

I would here say a word regarding calling on persons who are wide awake to lead others in prayer. If it be possible, they should be notified beforehand that they will be called on to do so. They may be notified privately before the service begins, or they may be notified publicly during the service in some such way as this: "Let us read together such and such a passage of Scripture," "Let us unite in singing this psalm or that hymn," or "Mr. A— will now address us, after which Mr. B— will lead us in prayer." It may be said that one who prays much in private should be ready at once to pray in public when asked to do so. This is quite true. Still, even to one who prays much in his closet it is very pleasant to have a few moments between being called on to lead in prayer and doing so.

A minister ought never publicly to call on any one to lead in prayer even after notifying him beforehand in the way which I have described unless he has very good reason to believe that the latter will comply. He should do what he can to get, at any rate, the male members of his congregation to take part in the prayer-meeting. Of course he should reason with them privately, in a kindly manner—"speaking the truth in love." If one consents, then he can call on him publicly. The latter will not, of course, be taken by surprise. But if one refuses in private,

the minister ought on no account to call on him in public. On no account, too, should he call on any one in public who he knows has never led in prayer if he has never spoken privately to him on the subject. Sometimes, a minister calls on one publicly who has refused in private. At other times a minister without having spoken to him privately on the subject calls on one who he knows has never led in prayer. Almost invariably the one addressed, as we would naturally suppose, refuses. Sometimes the minister there and then reasons with him. This is not edifying, but to the pious part of those present it is painful. It is fitted to do far more harm than good.

T. FENWICK.

WOODBIDGE, ONT., CANADA.

#### Sermonic Criticism.

THE preacher of distinguished gifts and graces who is the author of the sermonette in February's issue entitled "The World's Sin-Bearer" (John i. 29) is scarcely in accord with the "Analogy of Doctrine" in saying: "Your sin, and mine, and every man's, they were all laid upon Jesus Christ," and more to the same effect.

If the statement quoted here were true, would not every man be saved? To reply that although a man's sins were all laid on Jesus, yet if the man does not believe he cannot be saved, would be a *non sequitur*. If his sins were all "laid" on Jesus, and if Jesus "bore" them completely away, it would be unjust to inflict the penalty twice *under any circumstances*. But if we dilute the significance of the terms "bear," and "laid," what comfort would this bring to the believer who regards Christ as having done no more in respect to his guilt than "bear" it away?

The facts are that the atonement is sufficient for, adapted to and offered to all, but *effective* only in the case of believers; but it is not implied in a

man's believing, or "beholding," that he believes his sins were "laid" on Jesus. This is no part of what is presented in the Gospel offer to the unsaved; but by believing is simply meant "accepting," or "coming to," Jesus Himself, and when He is accepted all the benefits of the atonement are given with Him.

#### "Tired?"—Yes.

IN the April HOMILETIC H. M. K., with much condescension and some sarcasm, alludes to the January article of a so-called "wise and witty critic." That critic wishes to assure Brother K. that he makes no pretensions in the direction either of wisdom or wit, but he does claim to possess a small share of common sense; and by that quality of mind alone he is taught that to work without fatigue is a thing impossible. A man may indeed be "physically fresh in the pulpit," but no man can come from his pulpit work physically and mentally fresh if he has done that work with spirit and energy. Nor is such a thing desirable. A tired minister is no worse than a tired mechanic. No class of men is so afraid of "that tired feeling" as ministers, and none is more exempt from it on the whole than they. The workman gets tired six days in the week, but he never writes to a magazine to know how he can work without fatigue, for he knows that as surely as he labors he will become tired. The true laborer in the vineyard of the Master will see seasons of weariness, and he ought. If he gets "excessively fatigued," he is working too hard; and less work is the only remedy. Very few, however, die from overwork. Nervous prostration is a somewhat prevalent disease, but very few bring it upon themselves solely through overwork. It's better to die from overwork than underwork, any way; better to be occasionally tired than constitutionally lazy.

C. G. MOSHER.

WORCESTER, MASS.



EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Tenement-House Problem.

WE take from the *Voice* the following table, which gives the inter-relation of population, families, dwellings, and area in the twelve largest cities of the United States. The study of these statistics will be found exceedingly instructive, especially as they bear upon the moral tone of the several communities to which they refer.

The figures given below are startling in their suggestiveness; we might rather call them appalling. What must be the sanitary conditions of localities such as exist in the metropolis, where one block contains 2,009 persons, another 1,844, another 1,796, another 1,777, another 1,776, another 1,773; where 30 out of 47 contiguous blocks contain more than 1,000 persons each? What must they be where, as in one ward, of a population of 311,396 living in tenements, 228,680, or 73.44 per cent., had no bathroom accommodations? Here are the breeding-places of contagious diseases. But worse than this is the moral evil resulting from this herding of men and women and children together. The instances are numerous where parents, children, and lodgers are herded together in begrimed, semi-lighted, vermin-haunted quarters; where life has no privacy by day or by night. It might be said with truth that crime is the necessary consequence of such existence; that vice is bound to flourish amid such an environment. Well does it deserve the name bestowed upon it by Mr. Flower, editor of the *Arena*—"Civilization's Inferno."

Every Christian man is interested in doing all that is in his power to eradicate these pestholes from the neighborhood in which he lives. Not only are they a perpetual menace to himself and to all he holds dear, but they are also a constant obstacle to the work which as a Christian he is under a commission to perform. We regard

CITIES.	Population.	Families.	Dwellings.	Area. Mills.	Population per Square Mile.	Average Number of Persons to a Dwelling.	Average Number of Families to a Dwelling.	FAMILIES IN DWELLINGS			POPULATION OF DWELLINGS HAVING		
								Having One Family.	Having Three Families and Over.	Having Ten Families and Over.	One to Six Persons.	Over Ten Persons.	Over Twenty Persons.
New York.....	1,515,301	312,705	81,828	40.22	37,575	18.22	3.82	12.02	38.60	6.34	83.59	66.70	
Chicago.....	1,050,850	220,320	127,871	160.57	6,850	8.60	1.72	33.04	38.80	22.57	83.59	66.70	
Philadelphia.....	1,046,363	205,135	187,052	123.39	8,092	6.60	1.72	31.64	35.80	22.57	83.59	66.70	
Brooklyn.....	806,343	170,970	82,282	26.46	30,474	5.40	2.08	21.64	31.64	17.63	83.59	66.70	
St. Louis.....	451,770	91,796	60,697	11.98	37,712	7.41	1.51	44.46	33.47	1.30	83.59	66.70	
Boston.....	448,417	80,056	62,521	33.58	13,712	6.52	1.70	34.63	37.46	1.75	83.59	66.70	
Baltimore.....	298,967	52,535	47,183	28.88	15,308	6.02	1.20	69.53	1.75	44.49	83.59	66.70	
San Francisco.....	296,908	63,530	33,487	15.46	19,310	6.34	1.11	82.65	6.42	41.76	83.59	66.70	
Cincinnati.....	290,908	63,530	33,487	25.00	11,876	8.87	1.90	31.96	48.49	2.67	83.59	66.70	
Cincinnati.....	291,963	53,052	43,835	24.88	10,565	5.96	1.21	69.33	8.88	55.33	83.59	66.70	
Cincinnati.....	255,664	51,461	37,240	30.04	8,549	6.86	1.38	54.05	20.11	57.57	83.59	66.70	
Buffalo.....	242,039	48,582	43,000	37.09	6,526	5.63	1.13	80.86	7.80	47.64	83.59	66.70	

the building of model tenements as essentially a religious work, so intimate is its connection with moral and spiritual results. At the same time, it is of interest to remember that the ideal home is not to be found even in a model tenement; one house to a family is the end to be aimed at. This is the end contemplated by building and loan associations, which have had so phenomenal a success wherever they have been organized. It is due to these in large measure that five-sixths of the families in the city of Philadelphia live in single houses. The compensation for the investment in such enterprises is material as well as moral, as will be seen from the following authentic statement of facts:

In 1892 there were invested in building and loan associations in Pennsylvania \$65,000,000, in Ohio \$60,000,000, and in Massachusetts \$17,000,000. New Jersey has some 50,000 shareholders in associations, with assets of upward of \$3,000,000, drawing an average profit of 9.5 per cent. Rates of profits in Philadelphia vary from 8 to 14 per cent. The usual rate of profit in New York, Ohio, Massachusetts and the Eastern States is from 6 to 7 per cent. Some associations in the West pay as high as 17 and 20 per cent., and one in Wyoming has realized even 41½ per cent.

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#### **Child-Murder.**

It is enough to make one heart-sick to know that a systematic massacre of little babes is going on in the midst of our cities—a massacre as hideous as that impotently enjoined by the Egyptian monarch upon the Hebrew midwives, or as that which has made the reputation of Herod infamous for all time, though conducted with less publicity than was his, and with far less provocation. A raid was recently made by detectives in the metropolis which resulted in the arrest of sixteen women and men, against whom sufficient evidence had been secured to convict them of criminal practice. In one house the bodies of two little infants were found; one in a coal scuttle, the other in a tin

pail under a sink. That eleven of the number arrested were women makes the story the more appalling.

Doubtless a similar condition of things would be found to exist in other cities were a careful investigation made, since the causes, conditions and opportunities of the crime are everywhere the same. The difficulties of securing evidence are indeed great. To fasten responsibility upon the guilty parties demands the testimony of witnesses all of whom are interested in its concealment. But this is a case in which the very fullest weight ought to be given to circumstantial evidence. Where such evidence is obtained and guilt is fastened upon any party, but one punishment is meet—that of death.

The pulpit ought not to be silent in this matter. The crime is one that is on the increase; and most rapidly, sad to say, in Protestant communities. Let voices be raised not only for a higher estimate of the marital relation, not only for greater purity in sexual relations, but also for the punishment of offenders.

Let the members of our Christian churches lend all the assistance in their power to societies for the suppression of crime and societies for the enforcement of criminal law; and where these are not in existence let them be speedily organized, and go forward with the good work for which such societies exist.

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#### **Great Britain's Drink Bill.**

FROM the annual statistical letter of Rev. Dawson Burns, D.D., recently published, we take the following information as to the drink bill for Great Britain during 1893. No words could make the appalling exhibit more eloquent than do these simple statistics. It requires no strong effort of the imagination to picture what is represented by them—the mass of poverty, vice, and crime; the unspeakable misery of men, women, and children; the perversion to ignoble uses of some of God's best gifts

to men, and the almost incalculable waste of a nation's resources.

Liquors Consumed (1889).	Quantities Consumed.	Retail Cost.	Cost of Liquors Consumed in 1892.
British Spirits (20s per gal.).....	39,857,967	£29,857,967	£31,325,307
Foreign and Colonial Spirits (24s. per gal.).....	7,869,896	9,443,803	9,776,627
Total Spirits.....	37,727,823	£39,301,770	£41,131,894
Beer (1s. 6d. per gal.).....	1,137,396,600	£85,304,745	£85,073,358
Wine (18s. per gal.).....	14,164,771	12,748,494	13,161,010
British Wines, Cider, etc. (estimated).....	15,000,000	1,500,000	1,500,000
Total.....	.....	£138,854,839	£140,866,292

There was an increased expenditure

on beer of £231,387; but the decrease on British spirits was £1,497,280, and on foreign and colonial spirits £332,824, a total decrease on spirits of £1,830,104. There was also a decrease on wine of £412,716. The decrease on spirits and wine was thus £2,242,820; and, subtracting the increase on beer, the net decrease was £2,011,433, or a little less than 1½ per cent., on the expenditure of 1892.

As the population of the United Kingdom was estimated for the middle of 1893 at 38,429,992, the expenditure per head on intoxicating liquors was £3 12s. 3d., or £18 1s. 3d. for each family of five persons. But as many millions of persons, including children, take no intoxicating liquors, the average expenditure of consumers of such drinks was very much higher than £3 12s. 3d. The average expenditure per head was £3 13s. 11d. in 1892, £3 15s. in 1891, and £3 14s. 4d. in 1890.

## EDITORIAL NOTES.

### Empty Pews.

WHY are so many of our churches but half filled from Sunday to Sunday? The question is one that has been asked over and over. The answers that have been given have been almost as numerous as the repetitions of the question. One answer, however, has much impressed us, and ought to have the serious consideration of pastors and people: It is parental indifference to the attendance of children. Were Christian parents considerate of the best interests of their children; were they to set these above the whims of their children; were they not apparently of the opinion that when they have sent their children to Sunday-School they have done their full duty by them, the cry of "empty pews" would not be raised so frequently as is now the case. We believe it to

be true that "most churches have sufficient material to occupy almost every seat in the sanctuary." When parents appreciate the fact that the formation of the habit of attendance upon the services of the Church in childhood means in very many instances the continuance of that habit in later years, they will probably realize that a large part of the responsibility for the filling of the pews in the future rests upon them in the present. The "masses" include in large proportions the offspring of Christian parents. The indifference exhibited by them is in no small measure due to the indifference shown to them in earlier life. Let this evil be rectified. Let pastors bring the matter before their people, indicating how much depends upon their co-operation, and we believe that there will be a general assent to the statement

that one of the most effective solutions of the problem as to how to reach the masses has been found.

#### Decision for the Award of Prizes.

WE remind our readers that in offering prizes last year for the three best series of contributions on "Light on Scriptural Truths from Recent Science and History," we requested that our subscribers act as judges in the competition. We therefore ask that they give us their judgment at as early a date as convenient. The competitors were those who furnished the articles signed by the pseudonyms "Benignitas," "Jabok," and "Bernard," together with the writer of the unsigned contribution in the September number. We shall await the decision during the coming month, and make the award as soon thereafter as possible.

#### Pulpit Attractions.

IN a certain New England town, we are told, there are, out of a population of nearly 7,000 people, only some 2,300 who attend a place of worship, while the rest of the population are said to "have no affiliation of any sort with any religious body," a condition of things not found in the wilds of Central Asia nor in the desert regions of Central Africa, for in both of these ill-favored communities people find their "religious affiliations" somewhere.

The ministers of religion in this benighted town of New England, we are assured, are fully alive to the necessity of "attracting" the people, and everything has been done that ingenuity could devise to "attract." One church has given up a Sunday evening each month to the drill of the boys' brigade. This, of course, draws the mothers. Another church has organized its membership into a dramatic society, which gives such improving comedies as "The Fisherman's Luck" at the town hall. This attracts the pleasure-seeker. In another church the newly installed

pastor has delivered a course of sermons on such living subjects as "Health," "The Choosing of a Wife," and "The Burial of an Ass." This is intended to attract the masses. One minister zealously endeavors to "catch men" by lecturing on Sunday evenings at the Commercial Club and to the town firemen, and occasionally he discusses political issues. But in the midst of this competition among the denominations, we are told the reverence of the people for sacred things has become lessened, and the idea of worship has been almost lost.

The Apostle Paul exercised his ministry in towns and cities in which the religious affiliations were decidedly anti-Christian, and he presented but *one* attraction. He determined not to know anything among them save Jesus Christ, and Him crucified. How would this method do for a New England town with some seventy-five per cent. of its population without any church affiliation? The method is an old one, we admit. Its simplicity is undoubted. It is certainly worth trying. It is the Christless preaching which is emptying our churches. Tell us the old, old story.

#### The Editor's Letter-Box.

*Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.*

X. F., Princeton.—Where can I get reliable information regarding Confucianism?

A. There is an excellent treatise on Confucianism and Taoism by Professor Robert K. Douglass of the British Museum and King's College, London. There are also several works by the Rev. James Legge, especially his "Religions of China." "Religion in China," by Rev. J. Edkins, is also a good book.

F. B., Denver.—Do you recommend

Pearson on the Creed for a student of divinity?

A. Yes. Certainly. There are few, if any, works equal to it for scholarship and research. Metaphysics, logic, classical and theological erudition, are all brought to bear upon the exposition of the great church symbol. Westcott's "Historic Faith," or short lessons on the Apostles' Creed has passed through several editions and is a useful work.

M. A., Harvard.—How many Wes-

leys were there who were hymn writers?

A. There were four Wesleys who were the authors of hymns. Samuel Wesley, the rector of Epworth, and his three sons, Samuel, John and Charles. The daughter wrote some poetry, but there are no hymns extant from her pen. It is said that Charles Wesley wrote not fewer than 6,000 hymns. The hymn "O Thou, to whose all-searching sight" is from the pen of John Wesley, but is a translation from Zinzendorf, the Moravian.

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### SERMONIC CRITICISMS.

#### Puritan Preachers.

RICHARD BAXTER, the Puritan Vicar of Kidderminster, was esteemed a great preacher in his day. Even his theological opponents admitted this. He is said to have preached more sermons, engaged in more controversies, and written more books than any non-conformist ministers of the age. One of Baxter's sermons is before us. It is on one of those Gospel texts in which the Puritan preachers delighted—Romans v. 1-5: "Therefore, being justified by faith we have peace with God," etc. These words, says the preacher, are a golden chain of God's highest blessings. Observe: (1) faith in Christ removes condemnation; (2) faith in Christ brings us into communion; (3) faith in Christ gives us spiritual strength.

There is nothing very striking in the sequence of these divisions. They are as natural as they are simple; but it was this simplicity of unfolding the doctrines of the Bible that made Baxter such an acceptable preacher to people who studied the Scriptures. Taken as a whole, Baxter's sermons are too verbose for the present day; but his simple homiletic method of unfolding a doctrinal statement may be employed by modern preachers with advantage. The late Mr. Charles Spurgeon was an

imitator of the old Puritan preacher in this respect.

Richard Sibbes was a notable preacher at Grey's Inn about the year 1618, and attracted great crowds of educated listeners. But his discourses are characterized with that strange conceit which induced the Puritans to divide and subdivide their sermons into endless divisions. Nevertheless it was Sibbes' sermon on "The Bruised Reed" which converted Baxter. There is a characteristic sermon of the great preacher of Grey's Inn on Isa. xi. 6-9: "The wolf shall lie down with the lamb," in which he traces the marks and infallible signs of regeneration as (1) harmlessness; (2) sociableness; (3) constancy; (4) innocence; (5) tractableness; (6) simplicity.

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#### Sermons Without Divisions.

SOME of the most notable preachers in the English tongue have delivered their sermons to attentive and deeply interested audiences without leaving on the memories of their hearers any very definite recollection of the main steps in the argument or divisions of the discourse.

With some preachers the construction of a sermon is a process of building; with others it is the simple outgrowth of thought.

We have two sermons before us which seem to have been the result of the latter method. There is no attempt at systematic construction; there are no sectional divisions. In fact, these sermons were not built at all—they "grew."

The first sermon under consideration is by that great master thinker, John Foster, the essayist, preached at the Baptist Chapel, Bristol, England, about the year 1825. The second is by Dr. Boyd Carpenter, the eloquent Bishop of Ripon, preached in London about eighteen months ago.

John Foster was a singularly interesting preacher, and it was his avowed object to take if possible some uncommon view of a text. It was his custom to write his discourses and then to stop at certain parts and indulge in an extemporaneous meditation. The sermon before us is entitled "Practical Atheism," on Eph. ii. 12: "Without God in the world."

He does not stay to discuss the condition of savages who have little knowledge of God, but addresses himself to those who while believing in God are *without* Him. The following is the process of thought: (1) My very existence is from God; I think, wish, will and act simply because there is a God. (2) The hideous phenomena of men under such conditions of life acting as though there were no Almighty Being. (3) The text seems to describe those persons to be without God: (a) who pursue their scheme of life and happiness independently of Him; (b) who have but a slight sense of accountability to Him; (c) who have no communion with God, because He is extraneous to the soul; (d) who have no habitual anticipation of the great event of our existence—namely, going into the presence of God; (e) who have a feigned God of their own.

The very thoughtful and logical character of Mr. Foster's sermons is all the more remarkable because he had not the advantages of any systematic college preparation for the ministry.

Nearly all his published sermons grow and flow on in the manner indicated in the discourse before us.

Bishop Boyd Carpenter, of Ripon, is a well-known extempore preacher, and is often charged with volubility and diffusiveness. But the Bishop's published sermons show no indications of this. We select haphazard one of his printed sermons. It is on Mark vii. 34: "He sighed and saith unto him, Ephphatha." The sermon is entitled "Giving and Misgiving," and we find the main idea of the sermon, or rather its leading thoughts, toward the close of the discourse. They are these: "The Ephphatha of gift" and "the Ephphatha of new perceptions of God." Everything in the sermon is subordinate to these thoughts. Beginning with the startling inquiry as to why the Saviour sighed when He was about to open the ears and the lips of a suffering one, he "thinks out" his subjects, without any apparent divisions, in the following order: (a) In the sigh of the Saviour we discover that there are boons which are not always blessings; (b) the gifts of God to mankind have often proved their bane: *e.g.*, the pencil of the painter and the pen of the poet have often been prostituted to immoral ends. Civilization and science have bestowed their gifts, but the evil mingles with the good. The sigh of the Saviour indicated this. The Ephphatha of Christ was not spoken only in Decapolis (the dominant idea of the sermon). He has set the tongue and the ear of the world free: *e.g.*, the press has become the voice of nations; but when it was loosed, a sigh came from the pure heart of Christ, wounded by the misuse of a glorious opportunity. The world has its Ephphatha of perceptions and its Ephphatha of gifts, and the soul of Christ sighs when the "giving" is accompanied with "misgiving." The sermon closes with the appropriate classical illustration that if we use not Christ's gifts we shall be, "like the fabled Tithonus, dowered with immortal age, but lacking the eternal

youth to make our gifts of the highest service.

### Novelty in Theology.

WE are reading much in the literature of the day and hearing much from the preacher of the day as to some new gospel for society that is to supersede the old. Men, we are told, are waiting expectantly for the rising of some prophet who shall enounce the wonderful truth that is to produce amazing social transformations. Christianity as represented by the Christian Church is a failure. The spirit that recently found expression both at Chicago and in New York, when the mention of the Church was received with hisses, is increasingly active even within the Church. It is the spirit of an antagonism to institutional Christianity that is inspired by the conviction that while such Christianity magnifies the dogma above the life it minimizes the truth in the life. "Away with the Church!" is the cry. "Give us a new gospel."

It is refreshing to find amid the clamor of these would-be reformers or renovators an occasional voice raised in protest and appeal. A little book has recently appeared entitled "The Religion of a Literary Man," the author of which, Richard Le Gallienne, while in some measure sympathizing with the denunciations of the Church as the obscurant rather than the revealer of Christ and claiming that "the world has never tried the Gospel of Christ and in this nineteenth century of the so-called Christian Era it has yet to begin," nevertheless holds to it as the one gospel needed by the world. Here are some of his words, containing much truth eloquently stated:

"The censors of modern literature are continually crying aloud for a new message. Where is the new prophet who will give peace to our souls? A very short time ago Browning's was the new message, Whitman's, Emerson's, Carlyle's, Ruskin's, Tennyson's. Was ever age more rich in prophets and in

great messages? But what have we done with them? Have we realized them in our lives, quite used up every available particle of their wisdom? And yet here are we, hungry and clamoring again. The truth is that the men who cry out for new messages mean rather new sensations of doubt. It is not peace they want, but new perplexity. It seems so childish to our cultivated intelligence to say, Love God and love one another. The old prophets babbled that long ago. Yes, and the prophets to come will but repeat the same message in other forms. Truth always comes as Christ came, in the garb of absolute simplicity. He seems a mere child or pleasant person. The learned doctors will have none of him. Love God and love one another! Is that all? That have we known from our youth up. Yet is there nothing else to say."

### Bread-and-Butter Ministers.

HUMAN nature is the same from age to age and the world over. Men will ever and everywhere be found who will act from unworthy motive. To them existence is the supreme interest; the mode of existence a secondary consideration. Centuries ago it was announced to the aged priest Eli that the time should come when his descendants would be brought into such straits that they would each one of them say: "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." Perfectly legitimate was it that those who served the altar should live of the altar; but somewhat questionable was the motive that led to the service of the altar in order to the living of the altar.

Yet this motive is not altogether dead in the hearts of "ministers of the sanctuary" to-day. It is to be seen in the avidity with which even settled pastors pursue vacancies in "desirable" churches and pester committees on supply with their appeals for a hearing. It is to be seen in the tardiness with which certain pastors take up the discussion of great moral issues for

fear of offending some of the brethren who supply them with their loaves and fishes and who might be tempted to withdraw their contribution to the parsonage larder. It is to be seen in the humiliating positions in which certain preachers are content to remain, virtually licking the hand that smites them, because "their bread is in it." Some of our pulpits with their occupants need a baptism of the spirit of manliness as well as of godliness. Indeed the highest manliness is godliness. Who can conceive of the Master, in whom godliness and manliness were combined in their perfectness, adopting as His motive in action such a one as this? Who can imagine Him holding His peace in the presence of evil for fear of going hungry awhile, or courting the rich for the sake of their dainties, or suffering wrongfully—that He might not

lose a meal? Yet He is the preacher's model in life as in teaching. May His Spirit possess all to whom is intrusted the proclamation of His Word!

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A POPULAR American divine is reported to have said recently that Jesus of Nazareth did not systematically attack the vices and corruptions of the age in which he lived, nor did he organize any method for the overthrowing of evil. He legislated in spirit and not in the letter. He laid down principles of action for the guidance of the sons of men, but took no active part in the suppression of evil. This may be so. But He drove away with anger the money-changers and those who desecrated the House of Prayer. And He enunciated very distinct "woes" against certain classes of evil-doers.

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### BLUE MONDAY.

#### Re-tailed.

ARCHBISHOP WHATELY once started his listener by asking: "If the devil lost his tail, where would he go to find another?" and then after a pause he replied, "Why to a gin-palace, of course; for there it is that you find bad spirits are re-tailed."

#### Nothing in Him.

A LADY once asked Rowland Hill, when he was minister of Surrey Chapel, if he would kindly interview her son and examine him, for she felt sure he had special talents for the ministry, although they were hidden. The preacher examined the youth, and then wrote to the mother: "Madam, I have shaken the napkin, but I cannot find the talent."

#### "Oanyboaddy" Rather than Mr. S.

A. K. H. B. says he had a friend who was a singularly helpful preacher and marvelously free from self-conceit.

But on one occasion he felt flattered some little. The good parson went to abide for a space at a little town by the seaside where the resident parson is good, but beyond words wooden. A homely elder approached the visiting preacher on an early day and said very earnestly, "Ye maun preach to us some Sabbath while ye're here." The humble-minded preacher was pleased beyond expression. He said to himself, "Here in this remote region my reputation has reached before me, and there seems to be a general desire among the people for my useful ministrations." But in that very moment he got a cold splash in the face. For the devout old elder, holding up both hands, said with an earnest sincerity not to be misinterpreted, "Oh, oanyboaddy, oanyboaddy, rather than Mr. Snooks." As though he would have said, "You're a very poor hand, but the very poorest is better than the awful orator we hear weekly." The incident was somewhat mortifying.