

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—HUGH LATIMER, THE HOMILIST.

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IN a former paper in these columns we have called special attention to the Bible and the Homily in Old English times. This distinctively biblical and homiletic element may be said to have its final expression as Old English in the person and writings of Bishop Latimer, whose death, in 1555, brings us practically up to the opening of the Modern English era, in the coronation of Elizabeth in 1558.

As to Latimer's early life and history, it almost goes without saying, that he was one of England's yeomanry rather than of her nobility—a man of humble parentage, training and position, anxious, only, to be loyal in all relations to what he conceived to be his personal mission to the England of his day. As he tells us in one of his simple sermons, the first that he preached before Edward the Sixth, "My father was a yeoman and had no lands of his own, and my mother milked thirty kine. I can remember that I buckled the harness when my father went to Blackheath field." A boy of "prompt and ready wit," we find him at Cambridge at the age of fourteen, "where," as Foxe tells us, "he gave himself to the study of such divinity as the ignorance of that age did suffer." In his early life he was, in his own words, "as obstinate a papist as any in England," taking positive ground in his teachings, against Melancthon and the Reformers. Through the influence of his university friend, Bilney, called by Foxe "a trier out of Satan's subtleties," he was led, as he tells us, "to smell the Word of God," or as Foxe expresses it, "was prettily and godly caught in the blessed net of God's word." So prominently religious and anti-papal were these two divinity students that the place where they daily walked and talked was known by the name of "Heretics' Hill." He soon disowned his old beliefs; accepted with deep conviction the leading tenets of the Reformed theology and gave himself thereafter to their wide diffusion. Opposition was at once aroused at the university, and he was authoritatively excluded from teaching such doctrines within its precincts.

Continuing to preach elsewhere and with increasing fervor, the fact of his heresy was brought to the attention of the king and his cardinal. Being now in favor at the court of Henry the Eighth, largely by reason of his attitude as to the king's marriage with Catherine of Arragon, the charges preferred against him were lightly viewed and license given him to preach in certain quarters. Not only was he chaplain to Anne Boleyn, but by direct appointment of the Crown was given the curacy of West Kington, so that there, as well as in London, he combated what he regarded the essential errors of the papacy. Made Bishop of Worcester in 1535, his Protestant teachings became still more pronounced, and provoked renewed opposition on the part of such bigots as Bonner and Gardiner, resulting in his recall in 1539. Civil process against him now took decided form, leading to his arrest as a heretic and a disturber of the religious peace of the kingdom. Released, in due time, by the young and tolerant Edward, he was again imprisoned by the intolerant Mary, from which time we follow him on to the Tower of London and on to his trial at Oxford. Summoned before a partial court on the charge of heresy, he was condemned and sentenced to death and died at the stake, October 16, 1555, in front of Balliol College, Oxford. How suggestive the picture, as Cranmer, on the roof of the Oxford jail, witnessed the burning of Ridley and Latimer, praying, as he looked, that they might have grace to be brave. Before the fires were kindled, Latimer said to Ridley, "God is faithful which does not suffer us to be tempted above our strength," adding as the flames enveloped them, "Be of good comfort and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That candle has been burning brighter and brighter from that day to this—the candle of the Lord to the people of England to guide them into the knowledge of the truth. Thus stands good Bishop Latimer, with the Bible and the homily in hand, right on the border line between the old and the new in English speech and life. Thoroughly in sympathy with the Scriptural work of his illustrious forerunner, Wiclif; in fullest sympathy with Foxe and Tyndale, Sternhold and Hopkins in their work as Bible translators, he did much to open the way for the wider diffusion of the saving truths they translated and taught. It is thus that Principal Tulloch speaks of him in his treatise on the "Leaders of the Reformations." It is thus that all students of the English Bible and the English language are quite content to be at a loss to know for which of these he did the greater service and to think of him as devoted to the one just because he was devoted to the other. Outside of the sphere of divinity, in which he was called "one of the best learned men in the university," Latimer cannot be said to have been a learned man, as Tyndale and Archbishop Cranmer were such men. Despite the scholarly knowledge of the classics traditionally accorded him, he had, in all probability, less than a Shakespearian

acquaintance with them and was quite satisfied, as we shall see, to do what he did through the medium of ordinary agencies. This conceded, however, it is not to be forgotten that Latimer had more than the average share of English mother wit. From a plain parentage he had inherited a plain habit of life and thinking; had been taught to see things as they were; thought more of common sense than of educated sense and was never better pleased than when he confounded the logic of the "school-doctors" by a kind of intuitive perception of the nature and relations of things. In common with many of the noblest of his day and in full accord with that type of English life that then prevailed among the yeomanry, he saw what he saw at first sight or did not see it at all; knew what he knew beyond all questioning or did not know it at all; spoke when he spoke from the heart out and often thus accomplished, even among the great, what mere scholarship could never have achieved. "The honestest man among the English Reformers," as he has been called; earnest in his work up to the point of possible intensity; fearless in his spirit in the presence of popes, prelates, kings, cardinals, councils and papists, he had a message to proclaim and he proclaimed it, and when the time came to die at the stake, in attestation of his faith, did just what he exhorted his fellow martyr, Ridley, to do—played the man.

As to Latimer's writings, we may say with Saintsbury, "that his only literary work was his sermons." What are called his epistles, dissertations, disputations, and letters, as cited in Bishop Tanner's list of his works, would form no substantial exception to this statement. His sermons, as edited by Corrie of London (1844-5), give us a sufficiently accurate basis for the study of his thought and manner. Latimer is for us to-day Latimer the homilist—a student of theology at Cambridge, preacher at the university and at court, curate at West Kingston, Bishop of Worcester, student of divinity with Cranmer at Lambeth, and a martyr to the truth at Oxford. Some of the salient features of his sermons may profitably be noted.

Their thoroughly English character is at once apparent. They are, out and out, home-spun; the writings of a man out and out home-bred; a true son of the soil; proud of his birth-right and birth-tongue; proud that, with Tyndale's Bible in hand, he was able to speak to his fellows in the very tongue in which they were born, and thus appeal more directly to their hearts and minds. A living critic of repute goes so far as to say "that Latimer was one of the first writers of vigorous modern English." So he was. Though he spoke at times to the clergy in Latin, and often in his preaching gave the biblical references in Latin, this was mainly in deference to the homiletic habit of the day. In his famous Sermon of the Plow, he thus ironically writes by way of rebuking the papists: "Let all things be done in Latin. God's Word may in nowise be translated into English. This is the

devilish plowing, the which worketh to have things in Latin and letteth (hindereth) fruitful edification." Latimer clearly saw that, quite apart from his own likes or dislikes, the preaching of the Reformation era must be, in the true sense, popular, and hence English; that the meaning of the hour, morally viewed, was in the line of the native speech as the speech of Protestantism and the Rights of Man. He saw as a preacher what Tyndale saw as a translator, and what Spencer and Shakespeare saw as poets, that those who wished to reach the public ear and heart must come down from the lofty level of the schoolmen and talk to the people in every-day phrase, speaking "right on," with but one purpose—to be understood, and understood at once.

Hence his righteous wrath against the council "abolishing and inhibiting the Scripture to be read in English," and hence his earnest appeal to Henry the Eighth to use his kingly authority in behalf of the vernacular, to the intent, as he quaintly says, "that things well said to a few may be understood by many." We note an additional feature of these sermons in their scriptural and pastoral character. The very name Latimer—the interpreter—is here suggestive. He was a great Bible expounder, giving his days and nights to the unfolding and application of truth. The specifically biblical type of his teaching was all important at the time as a protest against Romish error, which error, in his view, was the very work of Satan. Thus he writes: "Where the devil hath his plow going, away with Bibles and up with beads up with all superstition and idolatry, and down with God's most holy Word." Never was there a more protesting Protestant than he, a dissenter of the Lutheran order, and rightfully belonging to the heroic period of English church history. He was, as he was called, "a shrewd shaker of Satan's kingdom," ever at work in undermining the deeply-rooted errors of Romanism. Nor was this all. As his Saviour before him, "he went about doing good." "Thus," as it is said of him, "did the good preacher exercise himself to instruct his flock. He heeded his Master's voice, and fed the flock over which he had been placed. As a good shepherd, he guided and protected his sheep. Nothing so displeased him as to see what he so often saw—indifferent and time-serving curates, careful for nothing save their own interests and ambitions. He calls them "mock gospellers," "unpreaching preachers," "newfangled men," wresting the truth to suit themselves.

Too much stress cannot be laid upon this union of the preacher and pastor in this Old English gospeler. It is difficult to say where he was the stronger—in the pulpit or by the roadside and in the homes of the yeomanry. From his earliest university life he had been a minister to the sick and needy. "He had especially to do," says Morley, "with the spiritual life of the work-a-day Englishman," in season and out of season devoted to his teaching, visiting, and praying.

All his sermons have this parochial cast. Even when he is preaching

to the king or before the clergy this pastoral feature in the good man's heart evinces itself, and, as he talks, royalty and learning become secondary to the deepest needs of the poorest of his parish. He was a pastoral preacher, as he was a preaching pastor. We are now brought to the most suggestive feature of Latimer's homilies—their practical and timely character.

It was with this thought in mind that Prof. Craik wrote: "After the lapse of three centuries, these sermons are still in the highest degree interesting." They give us, in homely form, a true picture of the common life of the time; all available topics are in turn presented, while the faithful preacher is never at a loss to apply his teaching to some current condition or event. It is thus that Bacon, writing of his university sermons, says: "None except the stiff-necked ever went away from his preaching without high detestation of sin, and without being moved to all goodness."

Much of the apparent bluntness of Latimer's language is explained in the light of this principle. When he wished to speak of the devil he did it, as Knox and Luther did it, in terms clear and straight, so that the devil and his allies knew at whom he was aiming. Even when he speaks of him "as the most diligentest bishop in all England" the double superlative is well understood, and is as good gospel as it was then good English. No more favorable view can be gotten of the character of Henry the Eighth than we get from our study of him, as he sits in a teachable spirit under the pungent sentences of Latimer. Three Lental sermons that can induce a man to restore to the state hundreds of pounds unlawfully his, are well worth the study of the American preacher. What an increase of the national surplus such an order of homily would secure!

Latimer has been hastily blamed by some one-eyed critics for having exhibited so little of the literary element in his discourses. We could only wish that he were living to answer in person those who would have the courage to make it. We have insisted, in these columns, upon the desirability of literary culture in the preacher, but there are times and conditions when it must needs go by default. Latimer's training, tastes and conscience were against the average presence of the æsthetic. Style, in his eye, was scarcely less than a device of the devil with which to gloss over the plain truth of Scripture, and, had he made it an object of acquirement, the English Church and, we may add, the English tongue would have been the losers. The best thing about him is his unique personality, and we can spare anything else more readily.

Hence, the crudeness and drollery of many of his sentences must not surprise us. A few examples may be cited.

"When the devil had brought Christ to the cross he thought all cocksure.

"God shaketh us by the noses and pulleth us by the ears.

"Christ limiteth us unto one wife only, and it is a great thing for a man to rule one wife rightly.

"If thy revenues be not enough, borrow of thy two next neighbors—thy back and thy belly.

"What the devil mean I to go about to describe the devil's nature, when no reason can comprehend it?

"Jonas preached but one sermon and a short sermon, but it was a nipping, pricking, biting sermon. It had a full bite, and, I pray you, where should Jonas have preached had the Ninevites appointed him his time?"

Such ringing words as these to the Englishmen of Latimer's day had no uncertain sound. All knew just what they meant and, because of this, the English Reformation was already under way. Literary style has its place and Latimer had his, and when they collided the old-fashioned homilist always won the day.

How much advance have we made in the modern ministry, on those Old English times and Old English homilists? Have we made any? Gaining in a wider outlook upon the world and truth, and in a more scholarly habit of address, have we, perchance, lost in other essentials? Are we as scriptural and spiritual? Do we preach as the old herald did, "with great plainness of speech?" Is the pulpit as *pastoral* as it was, or does the "bondage of the pulpit" bind us hand and foot and mouth? Latimer had his faults and errors—partly his, partly the property of his age, but there are some things he did not have—the fear of man in the house of God, or a slavish deference to human opinion in the presence of the Sacred Word. With all his shortcomings, he was, out and out, what good John Foxe declared him to be, "an old practiced soldier of Christ, the famous preacher and worthy martyr of Christ and His Gospel."

## II.—CHURCH-TALENT.

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

MUCH of the best thought of our day is bent upon making the pulpit more attractive and effective. Men, whose big brain and great heart give to their pen life and power, have been sketching the profile of an ideal ministry, and lifting a high standard of fitness for the sacred office. Horace Bushnell's essay on "Pulpit Talent" showed how much hangs on the minister's scholarship and spirituality, talent for growth, greatness of soul and conscience, large faith and sound common sense, ability for administration and capacity for influence.

Might it not be well to turn the tables, and ask what are the features of an *ideal people*? Manifestly a weak, sluggish, indolent and inefficient church must be like a dead carcass chained to a living man, a constant drag upon all onward movement, and a devitalizing influence, diminishing if not destroying all real ministerial efficiency. We therefore venture to ask,—speaking of the lay element as a whole—what "church talents" on the part of the people serve to make the pastor a power.

1. First we mention, *a talent for administration*. Man has a body

as well as a soul; and the church, in its corporate capacity, has material and temporal interests. Bills must be met or debts will be incurred; and so money is in constant demand. Pastors can not yet live upon angels' food. A house of worship must be built, paid for and kept in repair. Such matters, belonging to the church as a civil and social institution, demand for their management financial ability, practical sagacity, energy and prudence; but most of all, common sense. Nor must we underrate the importance of administrative ability. Whatever other elements of prosperity a church may have, without this it is but as a strong mind in a weak frame. That lack of individualism, which leaves the church to "run itself," hazards not only its success but its being. It *will* "run itself"—into risk, perhaps into ruin. The best business talent should administer its finances, and every member should cultivate a sense of personal responsibility for its temporalities and put his hand into his pocket, and his shoulder to the wheel, when help is needed. To leave burdens to be borne by a few is unjust to them, and injurious to one's self; each should be too zealous for the progress of the church, and too jealous of his own privilege in sharing in its support, to shirk his duty.

2. Secondly, *a talent for enterprise*. This covers every progressive or aggressive movement. The children of light may learn from the children of this world. If a man's business grows, he gives it more room; he enlarges his mercantile machinery; he runs small risks for the sake of large profits; he anticipates others in occupying a new opening. Why is not the church bold enough and strong enough to shake off the fetters of conservatism and cultivate a spirit of enterprise? If an edifice be out of date, inconvenient and contracted, why wait for it to fall or burn, before we arise and build! Why stand stock still, or run in ruts, instead of keeping pace with human progress! Why hug fast methods and measures of an obsolete past, in face of better plans! Why leave the devil to till a field, inviting Christian husbandry and promising a rich yield! An enterprising church will study progress, drop dead forms and effete usages; dare what is new if it be better, and hold to what is old only as it proves still vital and vitalizing; will risk loss in moving forward, rather than accept certain loss in standing still! In the church of Christ exist all the needful elements of steady and rapid advance. It should lead on, where it often lags behind; and teach the world where too often it refuses even to learn from the world.

There is also an *aggressive side* to Christian enterprise. The church grows not only by inward development, but by outward increment. Even Christian culture is not all; the work of the church is to "*make disciples*." The war is not only one of defense, but one of attack. By every right means new souls are to be brought and kept within reach of the means of grace. And God wisely ordains that the

most self-forgetting Christians shall be the most self-advancing. The great value of Sabbath-schools, mission work, and kindred spheres for lay effort, lies in this double result: the growth of disciples and the ingathering of converts. Hence a church that ceases to be aggressive suffers a paralysis. Those only who work, live and grow. Progressiveness depends on aggressiveness.

3. Thirdly, *a talent for generosity*. Some maintain that the ministry should be as lucrative as the fellow professions of law and medicine. The literary culture and ripe scholarship demanded for the pulpit are costly products, and the course of preparatory studies required is longer than that which opens the door to legal or medical practice. It is time that the church were done with dealing out a pittance to her clergy; that she acknowledged the price at which they purchase their education; that she held out to them something better than to live on nothing and die in debt. A clergyman of great note recently died in New York, who, though a metropolitan pastor, left on record that he had been compelled in some way to earn a thousand dollars a year beyond his salary in order to serve his people! But generosity demands not only giving enough, but *not asking too much*. Pastors are vexed with unreasonable demands upon time and strength. If a people cordially like their minister they are apt to fret at his every absence from his pulpit. He can never make social calls enough, though for some complainants one old-fashioned religious visit might quite suffice; but, most unreasonable of all, he is expected, as though he were omniscient, to know who is sick or suffering, without being told. People send for the doctor, but leave the pastor to find out for himself, and when he does come, chafe at him for not coming sooner. That is a model people that cherish their minister with a generous tenderness and a magnanimous sympathy, amply supplying his material wants, with occasionally something "not nominated in the bond"; but, best of all, who, with appreciation of the countless calls upon him, do not taint his welcome when he comes with hints that he has been a long time coming; and who presume enough upon his honest care for their well-being to send for him or go to him in time of special need. To a true man this sort of consideration is more precious than a legacy of wealth. A kindly thought, a sympathetic word, costs nothing, and enriches both the giver and the receiver. But there are few men so saintly as to be above the influence of unjust criticism and complaint.

4. Fourthly, *a talent for sociability*. The church is a society. God instituted it, and believers belong to it, largely for social reasons, such as mutual dependence, the magic of sympathy, and the might of combination; and upon the strength and delicacy of the social ties largely depend the vitality, unity, and efficiency of the organization.



Toward a pastor, first of all, should each member cultivate the social bond. There is a familiarity that shows a lack of respect and breeds contempt; there is a coldness which repels and offends; the golden mean is the friendliness which is born of mutual sympathy and begets mutual confidence. The pastoral and nuptial ties are not unlike, and if a church will add to the wifely obedience which she owes her pastor, in the Lord, the wifely grace of making him feel at home, she will do much to keep him from seeking any other love in the ministry.

Among themselves, also, church members should cultivate social bonds, showing special attention to the sick and sorrowing, the poor and the stranger, seeking to strengthen the grasp of every soul on every other. Compactness depends on cohesion, and cohesion on contact that is attractive. The association which is simply endured under a sense of compulsion breeds repulsion. Great is the power of a touch that carries with it the thrill of sympathy and love; it is an inspiration to the most hopeless.

5. Fifthly, *a talent for attendance*. This includes regularity and punctuality. Some people are irregular; now in their place at the Sabbath service or weekly meeting, and now at home, or drawn elsewhere by some ephemeral excitement. It is amazing for what trifles absence from one's own church is justified, and more surprising what a passion possesses even some clergymen to feed the appetite for novelty, crowding the newspapers with sensational notices which can answer no better end than to draw people from their own place of meeting. There is needed in church members a sort of ecclesiastical conscience that accounts a regular attendance where one belongs, a foremost duty. Some, who do not lack in regularity, lack in punctuality, and not a few are regularly late; never in time, they straggle along, interrupting the exercises, diverting attention, and trying the patience of all. What a model people they who, always in their place and in time, fear neither a few drops of rain nor a few flakes of snow, a little cloud in the sky nor a little mud in the street, a cold wind or a sultry sun! One would suppose that the thermometer and barometer, rather than the chronometer, were the guide as to church-going, and that the duty of worship depended on the state of the weather. Hindrances which would keep us from no social party or evening entertainment become insuperable obstacles to church-going.

6. Sixthly, *a talent for prayer-meetings*. The spiritual temperature of the church, as hot, cold or lukewarm, is indexed by the mid-week service. There are just two sorts of prayer-meetings: one works like a pump, the other flows like a spring. The one brings exhaustion to the pastor, and weariness to all; the other is a fountain of refreshment and blessing. The hinges upon which the issue turns are the willingness and resoluteness with which each takes his part. What would be an intolerable load when a few shoulder it, becomes no burden at all when

many help to lift. Every one should therefore go with a word of comfort or counsel ; to open the book of his Christian life and give his brethren a new page ; if he has a good thought, a clearer view of any word of God, a better insight into doctrine or duty, he owes it to the prayer-meeting. But above all should he go in a fit frame to pray ; go from the closet, that an atmosphere of devotion may float in with him. He should be ready to fill the first gap, or rather there should be no gap ; these awful pauses, when the heart of the meeting stops throbbing, are to the church a suspension of animation, a spiritual asphyxia. In no direction does more attention need to be given to our church life than in maintaining and increasing the interest and power of the mid-week service ; yet nothing is easier, where each member is ready to do his duty.

7. *Seventhly, a talent for faithful hearing.* A preacher wants of his congregation, first, their ears, which is not easy to get. If eyes wander, ears wander more. Should he say anything he regrets, everybody hears that ; yet what he would have them hear they do not. But he wants also attentive hearing. The power of *concentration*, of holding the mind to a subject for a set time, is as valuable as it is rare. It is not, however, so much the gift of nature as the fruit of culture ; and every hearer may and should train himself to the habit of attention. Next comes reflective hearing, the habit of thinking upon what we hear, without which it can prove of little use ; and if necessary to insure this result, the hearer should accustom himself to note, after each discourse, its main heads, that he may cultivate the power of reflective, reflective hearing. But the greatest need is that of an *intrepid* hearing ; humility enough to bear rebuke, and individuality enough to take truth home ; courage to face a disagreeable duty, own its hold upon us, and seek to put into practical form what we hear. The excellence of a sermon often lies in the mood of the hearer, and the same discourse may make wholly opposite impressions and work opposite results on two different minds.

Words cannot tell how much right hearing encourages a pastor. Every hearer, who is honest enough to apply the truth to himself and yet not mean enough to charge the preacher with personality, is a positive promoter of faithful preaching. However close the fit, it does not follow that the speaker cut the garment for you ; while *he* may not mean you, the Holy Ghost *may*. Let him be encouraged to say what he believes to be the truth, and let the hearer show him that he means to be as honest in hearing as the preacher is expected to be in speaking. There is no good hearing which does not end by incorporating the truth in the believer's life. The habit of practically giving God, and not man, the precedence ; of conforming to Christ rather than to the world in social usages ; of exalting eternity above time—what words can adequately set forth its worth ! What beauty gathers about a gospel

thus adorned, illustrated and confirmed, by the living epistle known and read of all men! That is indeed good hearing which, with simplicity of purpose, true consecration and cheerful self-denial, becomes Bible-living!

We need, from some grand pen, a monograph on the *contribution of the hearer to the eloquence of the preacher*. The pew, in effect, sets the key to the pulpit. There is no man that, however he may hearken to *vox dei*, is wholly deaf to *vox populi*. John the Baptist had to flee to the desert and be alone with God, in order to get courage to face Herod and tell him the truth. The candid hearer helps to make honest preaching.

8. Eighthly, and last, *a talent for faithful service*, which means both individualism and co-operation. The great end of a church organization is to make minister and members "fellow helpers to the truth;" and the great use of sympathy of feeling is to secure unity of aim and harmony of action.

There is a necessity for individualism, that one may not lose sight of himself in the mass. Each must interest himself in every measure promising real advance, and accept his share in its prosecution. He must ask how he may do most good. Many, like Diotrophes, love the pre-eminence, but few cultivate the humility which cares not so much for the sphere they fill as for the usefulness they attain. To every converted soul there is some special place in the divine plan; he must seek to find it, and then to fill it. The watchword of the Christian must be, serviceableness, for the highest beauty of life is to be of use; its noblest end is to win souls.

The secret of serviceableness is a *winning* way: men are not driven, but-drawn to Christ. To create about us a genuinely Christian atmosphere makes our approaches seem natural and unconstrained; others feel at home in religious conversation with us only when we are at home in it. When piety seems not foreign to us, but our native air—the element in which and on which we live, then we are fitted to win souls. We have then a baited hook with which to "catch men." This is a work in which even high spirituality is not sufficient, unless guided by common sense. When, where and how to reach the heart most surely, is a matter for devout study. Influence obeys law; well-meant efforts sometimes repel those whom we wish to attract, and hence he that would win souls must be wise. God crowns with success, in such a high sphere as this, only patient, persevering effort. We must study human nature, the laws of influence, the means of adapting ourselves to different temperaments, the proprieties of time, place and occasion, —all that is related to the attraction of soul by soul.

And where individual members are moved by motives and inspired by aims such as these, what may not be expected from a cordial co-operation! What high and honorable service may be rendered by a

united people whose hearts are thrilled with an engrossing and passionate love for souls! The potencies and potentialities latent in church life yet await development. Here is a *lever* mightier than that of which Archimedes dreamed, and even the *fulcrum* is supplied; all that is lacking is the *application of the power*. One church of living, active members, faithfully and economically administering its temporalities, having a spirit of enterprise, generous, social, regular and punctual, faithful to the prayer-meetings, candid in hearing, and united in serving, might to-day turn the world upside down!

### III.—“THEREFORE;”

OR,

#### THE RELATION OF DOCTRINE AND DUTY.

BY PROF. R. B. WELCH, D.D., LL.D., AUBURN, N. Y.

ONE great practical purpose of Paul in his Epistle to the Romans is to arouse the church to loyal obedience to Christ and aggressive work in the world, to stimulate every Christian believer to personal consecration and activity. This is evident from the twelfth chapter and onward to the close of the epistle.

Yet, with this purpose steadily in view, he devotes two-thirds of this epistle (eleven chapters) to the presentation of Christian doctrines. Upon these he bases his appeal: “I beseech you, *therefore*.”

It will hardly be presumed that the apostle has erred in this. He is a wise logician, choosing the means best adapted to secure his purpose, and is guided by the Holy Ghost.

As this method, according to the teaching of Paul, is scriptural and inspired, and according to the practical example of Paul is the sure and successful method, it may well challenge our careful attention, and especially since in our day we are exposed to two extremes; on the one hand, to be orthodox and dogmatic for the sake of orthodoxy—ever urging Christian doctrine and neglecting Christian duty; on the other hand, to magnify doing, and minimize believing, to demand fruit and disregard faith—ever urging duty and neglecting doctrine.

In this direction, the tendency is to become sentimental and superficial; in that direction, to become critical and captious. In the one case dis severing duty from doctrine. In the other case dis severing doctrine from duty. In both cases divorcing faith and practice.

At the close of the eleventh chapter of this epistle, the apostle reaches the climax of his doctrinal teaching, and concludes his inspired argumentation. At the beginning of the twelfth chapter he turns to the practical application, and under the pressure of his inspired reasoning urges his inspiring exhortation. This transition is marked by the word *therefore*, which, with firm logic, links the appeal to the prolonged argument, the exhortation to the obligation, the Christian duties to the Christian doctrines.

This argumentation, this obligation, these doctrines, are summed up in the comprehensive phrase, "by the mercies of God." These mercies are manifest in the works of creation and providence and redemption, and especially as revealed in the gospel of our Lord and Saviour, Jesus Christ. This inspired argumentation I can only indicate by examples drawn from one or two chapters at the beginning of the epistle. First of all, Paul confesses himself a servant of Jesus Christ and affirms his supreme loyalty. Graciously called has he been and consecrated to this Christian service. At once he exalts the gospel as divine, as "the gospel of God." In the next verse, he acknowledges and asserts the authority of the Scriptures, even the Old Testament, as holy, inspired, prophetic, holding in itself the gospel as promised of God by His prophets. In the third verse, he speaks of the gospel as centered in Christ, and declares the central doctrine of Christianity that Christ has come into the world as incarnate—divine and human—"born of the seed of David according to the flesh, but declared to be the Son of God with power, . . . by the *resurrection from the dead.*" This is another Christian doctrine as a fact accomplished, and assured "by many infallible proofs." Another doctrine (v. 5): Through Christ as risen from the dead grace is received and apostleship, and for this purpose: "Obedience to the faith among all the nations, for his name's sake."

Another doctrine (v. 6) is, that this gracious call extends to the Gentiles as well as to the Jews. With such matchless greeting (doctrinal and gracious, and gracious because of these divine doctrines), the apostle writes "to all that be in Rome"—Rome, the capital of the world, the imperial representative of heathendom, already visited by the grace of God in Christ Jesus—"to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ."

Never before did human letter come with such a greeting or bring such a message of life-giving truths as this conveyed—inspired truths which came to them as life from the dead.

These the apostle proceeds clearly, logically, convincingly, to present (v. 16.): "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also the Greek." Right royally does he speak in the presence of governors and kings and emperors, for he is an ambassador of the King of kings. And more, because of what he is and what he has received, he declares: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome."

And now he presents to them the very heart of the gospel (v. 17): "Therein is revealed a righteousness of God by faith unto faith; as it is written. But the righteous shall live by faith."

This is a doctrine not of works (as if they could save a sinner), but of faith in a Saviour. This vital doctrine of the gospel the apostle unfolds in a two-fold demonstration : *First*, in the sinner's desperate need ; *secondly*, in Jesus Christ who is able to save to the uttermost need that come unto God by him.

The first is shown in the doctrine concerning sin, which the apostle emphasizes : " For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness " (v. 18). Is this sin, or only ignorance, as some report, in our day ? The answer of the apostle is ready : " Because that which may be known of God is manifest in them ; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity ; that they may be without excuse." The condemnation Paul declares entire, unquestionable, because that, " knowing God, they glorified Him not as God, neither gave thanks."

And more, " They changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." And still more, " They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever."

Separated *thus* from God, " they were given up unto vile passions " (vv. 18-26). These the apostle places in truthful, dreadful array (vv. 26-32), showing that the Gentiles—the heathen—are exposed to their own self-condemnation and to the condemnation of God. " And," he declares, " we know that the judgment of God is according to truth." This great doctrine concerning sin and sinners traverses the whole field of heathendom and Christendom, then and now.

In the same chapter (2d) the apostle states the rule of the righteous judgment of God, viz. : " God will render to every man according to his works. . . . For there is no respect of persons."

That this divine rule is righteous is inherent in the very terms of the statement, is self-evident. This righteous rule of the divine judgment applies to all lands, Christian and pagan ; to all times, then and now and evermore. " For there is no respect of persons with God. For as many as have sinned without law shall also perish without law ; and as many as have sinned under law shall be judged by law," says Paul, " in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ."

The apostle has already shown that the heathen are without excuse (i : 20). And now he declares (ii : 14-15) : " They are a law unto themselves, in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another, accusing or else excusing them."

After a truthful and fatal indictment under this righteous rule of the divine judgment, the unerring condemnation of the Divine Judge is declared according to the law, "that every mouth may be stopped, and all the world may be brought under the judgment of God"—a condemnation then and now and ever.

With this issue, which is solemnly set forth in the third chapter, our case were lost irretrievably but for the mercy of God.

At this point a new premise is revealed in the plan of redemption, and our case is reopened, by the grace of God, and the inspired argument of the apostle proceeds on this wise (vv. 21-26): "But now, apart from the law, the righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of His righteousness at this present season, that He might himself be just, and the justifier of him that hath faith in Jesus."

These are essential principles in the gracious plan of redemption. These the apostle proceeds through eight chapters, from the close of the third to the close of the eleventh chapters, to unfold, until they develop into all the doctrines of grace unto salvation. Thus the two-fold demonstration so carefully undertaken in the first chapter and so wisely carried forward to the twelfth chapter is complete. These doctrines of grace he declares, expounds, illustrates, magnifies. Upon these he bases his appeal: "I beseech you, *therefore*" (Ro. xii: 1). Here he turns to apply these mighty motives to his exhortation. Thus it comes with convincing power and quickening efficacy. The inspired indoctrination illuminates like the light. It burns along the exhortation like a fire. It melts the heart. It moves the will. It stirs the quickened soul to gratitude, love, consecration—to issue (if the will of God may be) in living Christian service. "I beseech you, therefore, by the mercies of God," says the apostle. This word—therefore—effectually binds together what is so apt to be dissevered, viz.: faith and practice, logic and life, theological truth and Christian service—in a word, doctrine and duty. So, with inspired authority, Paul shows us not only how to frame our appeal, but upon what to base it; not only how to make our exhortations urgent, but upon what divine principle to press it upon the conscience of every Christian. His exhortation is not diluted into sickly sentimentalism. His appeal is not emasculated of obligation. His exhortation is persuasive, because it is interpenetrated with divine truth. His appeal is mighty, because it is authorized and enforced by supreme obligation.

The remaining five chapters are devoted to this practical purpose. It is one continued exhortation. It is addressed to the Christian conscience. It is pervaded by motives the most impressive possible—"the mercies of God." It is an appeal to Christian gratitude and love.

It is an inspired call to Christian duty, to renewed devotion, to supreme consecration : "That ye present your bodies" (that is, yourselves—your whole persons, as Calvin justly says) "a living sacrifice, holy, acceptable unto God, which is your reasonable service"—a consecration voluntary, joyous, unreserved, living. In this exhortation, the apostle traces our entire Christian relation. He ranges the whole field of Christian activity. By divine authority he urges upon every soul as reasonable service, personal consecration to God as first in order, first in obligation, first in importance, in motive, in reward. This recalls to mind the first, great commandment in the law of God proclaimed on Sinai, and the answer of Jesus to the question : "Master, which is the great commandment in the law?"

This supreme consecration to which Paul exhorts is the loftiest and holiest and loveliest ideal that can possess the human soul. This the apostle emphasizes and environs by a twofold statement, positive and negative : "And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Most tenderly does he exhort them to grow in grace and in knowledge, and thus grow in spiritual life and spiritual influence which should increasingly bless not only the soul itself, but the home circle and the neighborhood, the state and the church at home and abroad ; and help to extend the kingdom of Christ on the earth—and this, to the glory of His dear name as the supreme motive comprehending, interpenetrating, inspiring, sanctifying all Christian service. "If ye love me," saith Jesus, "keep my commandments." Thus, love becomes the fulfilling of the law. The grateful response of Paul is : "The love of Christ constraineth us ;" this, too, is the spirit of his inspired exhortation. While the obligation thus enforced by "the mercies of God" is so high and holy, the opportunity is no less ample and gracious, and the service is no less ennobling and exalted. It is to be a co-worker with God. Whether it be well to say that opportunity is the measure of obligation, and thus beseech men ; or better to say that the grace of God in Jesus Christ is the measure of Christian obligation, and thus beseech men "by the mercies of God" to present themselves to Him in supreme consecration, we need not undertake to decide. It is enough to say that Paul employs the latter form of appeal.

This apostolic method of argumentation and exhortation so fully placed on record by inspiration (which we have only sketched in this article) is not only authorized as divine but is obligatory ; it is not only exemplified in the practice of the apostle as eminently successful, but



as thus exemplified and authorized it is the safe and sure and successful method. It is well for us in these days of Christian loyalty and Christian laxity, of heroic faith and heedless folly, of marching and counter-marching, of useful and useless church work, of worthy and of worthless schemes—it is well for us, in these days of great opportunity and great obligation, to carefully recall the primitive, scriptural, inspired method and take our bearings with single eye, that the individual Christian and the entire church of Christ may be filled with light and life from Him who is now, as then, and shall be forever more the light and life of the world.

Science, if it err from the way, philosophy, if it err from the truth, theology, if it err from the life, but “leads to bewilder and dazzles to blind.” He is “the way, and the truth, and the life.” In the light of revelation, the old pagan proverb, “*Omnia exeunt philosophiam*” (all things issue in philosophy) is changed into the Christian maxim, “*Omnia exeunt in theologiam.*”

Of Christianity, Christ is and remains forever the center and the circumference—the alpha and the omega :

“The new is old, the old is new ;  
The cycle of a change sublime  
Still sweeping through.  
For life shall on and upward go :  
The eternal step of progress beats  
To that great anthem, calm and slow,  
Which God repeats.”

#### IV.—BODY AND MIND IN CHRISTIAN LIFE.

By GEORGE M. STONE, D.D., HARTFORD, CONN.

NO. II.

##### THE NERVOUS SYSTEM AND SIN.

THE human spirit manifests itself through the complicated apparatus for receiving and giving forth impressions, which is furnished by the nervous system. The rank of creatures in the animal kingdom is largely determined by the degree in which this system is developed. In man with his cerebro-spinal system we have the highest elaboration of nerve functions and connections known, which is in effect to say that his intelligence is greater, and his range of relations more extensive than those of any other creature known to us. The total spiritual activity of life, dealing as it does with these manifold relations, deeply implicates that special apparatus which telegraphs impressions to the brain, and in turn carries back the responses of the will. Especially is the power of temptation modified by the condition of the sensibilities, since these sensibilities may be cultivated or repressed in considerable measure. Certain objects may come to have a powerful leverage for making impressions, because they have been voluntarily permitted to act upon the sensibilities. Our power over the kind of suggestions

made by the things we see, is not by any means insignificant. When the apostle Peter speaks of those "having eyes full of adultery, and that cannot cease from sin" he has in mind the deadlock put upon certain souls, who have so long from inclination and habit admitted impure thoughts that the sensibilities carry only these to the mind, and finally to the will, to evoke its executive capacity. On the other hand the sensibilities may be subjected to a discipline so vigorous that they will challenge every unrighteous thought, and give hospitality only to the things which are honorable and just.

Pathologists tell us that defect of power and excess of sensibility are frequently associated in certain physical conditions. Such excess becomes the fuel upon which passion is fed, until it overcomes the natural safeguards which reason throws about the responsible spirit, and finally introduces that state of anarchy into it whose appalling sequel was in New Testament times, and possibly is in our own, the possession of demons. Christian preachers and teachers should be on the alert to warn those whom they would lead to Christ of the perils in vesting the antecedent stages of temptation, and which get their advantage through unlawful uses of the nervous organism.

1. The Evil Kingdom secures the advantage indicated by *storing up in the brain* evil impressions. The brain, considered as a physical organism, adjusts itself to these impressions. They make their beaten track through its delicately wrought structure, and by repetition of action wear these grooves so deeply that after regeneration the difficulties in recovering the spirit to right activities are vastly increased. We find clear intimations of this in those disclosures of interior conflict, which the apostle Paul describes in several of his epistles. Regeneration though a supernatural deed is not a miracle. It is the letting into the darkened soul divine light and power, but the light and power are thereafter to work in the subjugation of evil tendencies and the conquest of evil habits. The apostle Paul speaks of this work "as the casting down of strongholds," that every thought may be finally brought into captivity to the obedience of Christ. Now modern mental physiology comes along to show us the physical basis of these "strongholds," by revealing the necessity of structural changes in the brain itself, in the victorious processes of conquest by the Holy Spirit of renewed hearts. The daily heroism of Christian life consists in our voluntary co-operation with these redemptive processes. What sieges of the sensibilities did this man Paul endure! Hear him saying "I die daily," and with his end in prospect, only claiming that he had fought a good fight, never yielding one inch, but with stout-hearted valor maintaining the battle to the last. Fourteen years after his vision of things not lawful to utter, the "stake" in his quivering flesh keeps him company, though even for this the grace of God was sufficient, and more.

The value of the spiritual autobiography of such a man as a warning in our service for men can hardly be overestimated. The preoccupation of the whole nervous organism, with its manifold relations and capacity of "growing into the mode in which it is habitually called into play" by evil, is a possibility which needs only to be apprehended to make the most indifferent transgressor pause. It is Dean Trench who says: "This world of ours stands not isolated, not rounded and complete in itself, but in living relation with two worlds; a higher from which all good in it proceeds, and a lower from which all evil." The man who gives hospitality chiefly to influences from below will in time find them pre-empting the whole sensitive organism, and, by repetition of impressions, rendering it unfit for other and better uses. The facts of mental physiology, no longer tentative, make it clear that there are physical factors in the case which fall in significantly with the warnings of the New Testament. Not only does the brain store up impressions, but it is claimed that the brain cells so localize mental operations that right thought may be displaced, and these cell structures themselves pass over into the service of the Kingdom of Evil. Are there folded up here, possibly, hints of grave reasons why the body thoroughly brought into the power of evil cannot be raised incorruptible? As under the Jewish dispensation the leprosy in some cases infected the very walls of a house, so may the leprosy which "lies deep within" occupy and penetrate and finally monopolize the physical basis of our present being.

Morbid states of the nervous organism furnish an explanation of some phases of spiritual depression. They may even shed light upon the aberrations of certain schemes of theological thought. The landscape seen through blue glass will be colored by the medium interposed, though, as a matter of fact, what is seen wears its proper aspect. An excess of the emotional over the intellectual part of our nature will frequently lead to the mistaking of feeling for faith, and the imposition upon ourselves of unscriptural and impossible standards, as to our spiritual states. The rational capacity and the forceful activity of the will are relegated to a subordinate place, while the spirit is ever in the quest of moods and frames to which it attributes an undue importance. This tendency comes into notice in that peculiar type of Christian life which prevailed in New England a century ago, and which is spread out with such painful detail in the diaries of devoted men.

Good men have not made a mistake in recognizing feeling as important. They have rather overlooked body, mind and will as factors in the case, and hence have missed the only mode of generating right feeling, and rectifying false sensibility.

The emotions, not being under the direct control of the will, cannot be wooed or won lawfully but by right thinking. While we are musing (in earnest meditation) the fire burns. To make our Christian life

dependent upon the senses, the sport of the changing humors brought by times and seasons, is to lower the whole tone of it to a semi-physical plane.

2. Emotional excesses in religion are hazardous to the ethical claims which Christ asserts over our lives. Not ecstasy or the "pensive trance" are to be sought, but the sober obedience of servanthip.

"Not enjoyment and not sorrow  
Is our destined end or way."

We shall indeed in the path of genuine obedience share in both the joys and sorrows of our Divine Master. But they will come to us as the natural results of fellowship with Him in service. We shall not covet emotional fervors for the luxury of enjoying them; we shall not desire to build tabernacles on the Mount of Transfiguration, though we may be powerfully aided by beholding the sun-like radiance of the face of our lowly-hearted Lord. The question, "Lord, what wilt thou have me to do?" must precede that other question, "Lord, how wilt thou have me to feel?" Indeed, the proper answer to the first secures the answer to the second. We may not safely invert the Divine order, that faith and obedience precede joy and peace. Such inversion, which makes the last first, is a sin against the settled order of our mental and moral constitution, and is sure in the sequel to weaken the will and obscure the sacred duties of obedience.

The corrective to excess in the direction indicated is to be found in proportionate and harmonious exercise of our diverse capacities. Of a great German scholar it has been said: "The Moravian brotherhood was his mother, Greece was his nurse. He throve equally well upon the dialogues of Plato and the hymns of Zinzendorf, upon the Monadologie of Leibnitz and Spenser's Faith, which makes happy."

The wise religious teacher will not unfrequently take refuge from the strain imposed by the gravity of the interests which engage his mind in treatises which lead him into the dry light of pure reason.

Jehovah summons Job from his physical sufferings and sore wrestling with doubts to the great problems of the material universe. In that wonderful thirty-eighth chapter of the great epic of human sorrow, Job is led to look at the mystery of the origin of matter and its ordinances, and it would seem as if the sheer force of diversion from the tumult of spirit within was the first step homeward, while the humility which followed the taxing of his rational capacity to solve the problems set before him, was the condition of his final, near and restful vision.

A distinguished living physician has given these practical considerations respecting the emotions and intellectual work: "It is the emotions that wear away the brain, and not honest intellectual work. Very few people suffer from intellectual work, and if my memory serves me I do not recollect ever having a mathematician for a patient.

It is not intellectual work that causes nervous dyspepsia, but the emotions, such as anxiety, fear, sorrow and love. I consider that eight hours are sufficient for a man to use his brain, because if he exceeds that time he becomes nervous and fretful, and an exhausted brain is an irritable brain. You may not feel the evil effects of the stress of brain work at the time, but you will sooner or later, when it will be too late. The men who work at night with their brains are the ones who expose themselves to danger and death, which will surely come unless the great strain on the mind is lightened."

3. There are specific vices which permanently enslave the moral and spiritual nature, by an appropriation of the nervous organism to their evil uses. Alcohol habitually used, affects powerfully the nervous centers, and while inebriety, which was formerly regarded as a crime, is now pronounced by scientific men a disease, and curable, even under this definition it is admitted that "there are those who seem totally depraved in all their instincts, and exhibit no desire for restoration to health." Repentance may thus be forestalled, and the path of return to righteousness apparently closed up. Here indeed we are to be guarded in statement, lest we should seem to limit the royal grace of God. We are, however, reminded that an apostle, who has been designated by pre-eminence "the beloved," has said: "There is a sin unto death: not concerning this do I say that a man should make request." Dare we say that the old word of truth and the new science of man meet and confirm one another in every bond-slave of human vice? Yea, more, may it not be added that the latter, by its searching analysis, furnishes the *rationale* of the former, and by this very fact puts new and appalling sanctions about it? A French scientist has written upon "Diseases of the Will," in which he treats of the impairment of voluntary attention, and of extinction of the will.

It is the latter faculty to which appeal is always made in the Word of God. Upon its responsive capacity, so far as we can see, the great affair of salvation hinges. Out of great depths it may indeed cry and be heard, even as the Psalmist prays:

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

It is the capacity to cry which is the matter in question, and not the disposition of the Great Giver. No chill has come over His fatherly heart.

"Forever round the mercy seat  
The guiding lights of love shall burn;  
But what if habit-bound thy feet  
Shall lack the will to turn?"

What keen-sighted jealousy should then be exercised respecting all uses of the body which tend to impose checks and limitations upon the healthy action of the will! Modern science furnishes its most impressive disclosures to intensify the necessity for vigilance. It warns

us against the use of whatever tends "to exalt the automatic activity of the mind, while diminishing the power of volitional control," and adds its confirmation to the Biblical statements that these are return-less paths of sin, into which unwary feet may enter.

## V.—SYMPOSIUM ON PREACHING.

### NO. I.

#### WHAT IS THE MINISTRY? WHAT IS ITS WORK?

BY JOHN HALL, D.D., LL. D., NEW YORK.

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you?" So the apostle Paul prefaced a statement of his position and that of his fellow-laborers, to the church of Corinth, a city of exceptional vice, and where, therefore, lies against ministers would circulate freely. The reader can see the state of the case by keeping his eye, as he reads these paragraphs, on the third and fourth chapters of the second of Paul's letters to the Corinthians, and especially in the "revised" version.

Here is his account of their qualification (ch. iii : 5, 6.): "Our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit." Ministers made only by colleges and seminaries are insufficient. God makes them, using these and other means, indeed, when He pleases. They are to do spiritual work and they need fitness on the spiritual plane.

Having taken this much on the authority of an inspired apostle, can we do better than follow him out in his account of the ministry of which he and his associates are specimens?

According to a following statement (v. 8), the ministration is "of the spirit." It is not intellect, culture, ingenuity or eloquence that secures its efficiency, but such a power as came down on the day of Pentecost. Whoever has read Arthur's *Tongue of Fire* (and this work of a Methodist minister, of whom my native land has cause to be proud, ought to be read by young preachers) understands this feature. We have to honor the Spirit who inspired the word, magnify His work, and labor in reliance on His working through us. This is the true defense against pride and self-complacency when any success is given. It is not by our might or power but by God's Spirit.

It is, according to v. 9, a "ministration of righteousness." It proclaims the righteousness of God, and in the belief of the announcement, that is, by faith, the sinner is made righteous. To effect this, is the object of sending the messengers with the message. So "we preach Christ." He is the righteousness that God required, that God promised, that God provided, that God accepted, and that God proclaims by His ministers. The souls to whom our ministry is blessed are righteous in Christ on the ground of law, and they become righteous in themselves by the working of the Spirit, on the basis of fact. "Be-

ing made free from sin and become the servants of God, they have their fruit unto holiness" (Rom. vi : 22). A successful ministry, among other things, turns "many to righteousness" (Dan. xii : 1). The future of such, however obscure they may be here, will be brilliant ; "They shall shine as the stars for ever and ever." The deepest and the oldest question of the human race is : "How shall man be just with God?" Not from the scientist, nor the philosopher, nor the humanitarian can the answer come.

This ministry being for all, rich and poor, high and low, is to be intelligible to all. Men are to hear the gospel in their own tongue wherein they were born. So says the apostle : "We use great plainness" (boldness) "of speech." Was it not Tillotson who boasted that the highest compliment ever paid him was by the working man who said : "And that's one of your great bishops! Why, I understood every word that he said." Yes, it is plain, but it is more. Lord Dufferin is a man of modesty and gentleness, but when representing the British Empire in India, he had to speak with the firmness and authority of a British viceroy. "We are ambassadors therefore on behalf of Christ." If we flatter the rich, or, what is more common in the United States, flatter the poor with our sentimental pity, where blame should be laid on their consciences, and they should be taught self-respect and, under God, self-reliance ; or if we dramatize to amuse, if we put anything in the room of God's authoritative, gracious, holy gospel, we ignore our commission ; we dishonor our Master.

The gospel we preach according to the same authority is instrumentally transforming (v. 18). We who believe it, preacher and people, are "transformed into the same image from glory to glory." What school of philosophy, what college, what speculation, can do this! Men parade their study of comparative religion. They find in Buddhism, Confucianism, and their older sisters, fragments of that natural religion which is common to the race, and is recognized in the Bible ; and they suggest, if they do not say in so many words : All these religions, including Christianity, rest on the same basis and are identical in kind, varying indeed in degrees of light and sweetness. But where does any of these transform in this way? Where do they show anything like the face of Jesus? For in it men see the light of the knowledge of the glory of God (ch. iv : 6). The souls that with opened eyes see this glory are not forced to veil their faces, but suffered to reflect it. They become pure, good, merciful, holy as God is holy. It is amazing, overwhelming ; but it is true.

But is there no fear of men intrusted with such duties becoming proud and vain? Certainly ; if they build their claims to regard on their office, or their qualities, or their attainments, or their social position. They may become sacerdotalists, or members of a high branch of the civil service. But if they be of Paul's mind they will be lowly

and humble. "As we have received mercy." They did not climb to this elevation. They were put where they stand by Him who saved them; and hence they are not discouraged. Let science pity us; let philosophy patronize us; let Corinthian skeptics scoff at us; let infidels lie about us: "We faint not." It is as if the apostle said: We have, in taking the ministry, renounced all tricks and devices to fascinate and get patronage. We make our appeal not to men's curiosity, or culture, or carnal appetites, but to their consciences, and "by the manifestation of the truth commend ourselves to every man's conscience in the sight of God" (ch. 4: 2). On the line of "wiles" we cannot compete, single-handed, with the devil, and the Lord will not help us in them. "Ah! but," says some one, "did not the apostle catch men 'with guile'?" No, my friend. The verse you quote (ch. xii: 16), if you study it a little carefully, you will see is not a confession of the apostle, but a statement of possible cavilers, which he repeats and repudiates in the next verse. No: "craftiness"—the faculty in a man who can do anything, and is willing to do anything to gain his ends (*πανουργια*)—is not an apostolic equipment.

What then is the minister to hold forth? In one phrase the answer can be put—the Word of God. But as good wine can be adulterated, so can the Word of God, and curiously enough the Greek word for "handling deceitfully" is (*δολωδνιςα*) the word that describes wine—adulterating. We are not to mix anything with the Word that changes its nature. Our views from philosophy, speculation, "Christian consciousness," or anything else may be interesting to us and to our friends; but it is the word that our Lord has provided, put into our hands, and promised to bless. We should know it well, be able to quote it readily, and believe it firmly. We are not to read into it, nor to keep any of it out of view. But men may not like it. They would like something adapted to our times, or to their favorite theories. The Sadducees of our Lord's time were intelligent, scholarly, critical, "broad," and in a way, liberal. They held that the Scriptures "contained" the word of God, mainly in the Pentateuch. They saw reasons satisfactory to themselves for giving a lower place to the rest of the book. The Pharisees, on the other hand, read it with a literalness that suited them and their outward and formal ritualism. They fasted twice a week, paid tithes of all they possessed, and could challenge investigation as to the letter of the law. We know how the Lord dealt with both, magnifying the penetrating spirit of the Word and recognizing "the law, the prophets and the Psalms"—the whole of it—in his closing interview with the disciples.

So are we to do with the Word of God. "But the tastes, the preferences of men must be consulted: they have their ideas of eloquence, of sympathies, of reasoning even. We ought to present ourselves to them on these lines." Well; we are not to outrage good taste, nor to



degrade reason, nor to disregard fancy and sympathy : but it is to *the conscience* (v. 2) that Paul says we are to make our main appeal. Man's vanity, self-love, esthetic taste, and the like are secondary to his conscience, when we minister to him. We are to reach his understanding as it can deal with things right and wrong. It may have been treated with moral narcotics. We are to awaken it. It may have been darkened or stupefied by sin. We are to enlighten it. It may have been blunted. We are to bring to it the light of life. It is the one thing in man that is made, and meant to respond to divine truth, and "by the manifestation of that truth we are to commend ourselves to every man's conscience." If we tell the truth and the conscience continues dead, we at least have done our part.

"But," it may be said, "there are differences among men. Some are speculative, some philosophical, some cultivated, some plain and practical." Even so ; they all have a conscience, and we are to make our appeal to "every man's conscience." The day will come to every hearer when, if we have manifested the truth, his conscience will approve our course. The saved will give thanks to God for our message, and the lost will feel it their condemnation that the light came to them, but they then loved something else better, and rejected it.

"But," it may be said, "the truth is a general word ; just what does it mean?" We reply : Study the other writings of the man who used this language and you can be at no loss to know what he meant by "the truth." Read his letters to the Romans, to the Ephesians, to the Philippians. You will see how human guilt and corruption, God's sovereignty and man's freedom, God's electing love and saving grace, Christ's sacrificial mission, the Spirit's regenerating and renewing power, the acceptance and glorification of the believer, all came into his teaching and are all included in his presentation of a salvation worthy of Jehovah and adapted to man. "Ah ! yes ;" says some one, "but I am not in favor of this Pauline or Petrine theology. I go by the words of Christ." Well, if you do you will proceed to accept the apostle's teaching. He taught them as they were able to bear it, and He told them that He would send to them the Holy Ghost, who would lead them into all truth. And as He said so He did. Christ made out no system of doctrine, nor of church-life. There were good reasons for His doing that through His servants enlightened and inspired by the Holy Spirit. To part apostolic doctrine from Christ's doctrine is to misread the Gospels and to dishonor the Holy Ghost.

"But," some one may say, and truly, "the ministry should aim at standing well with the people. They will not hear us unless they like us." True ; and this is not ruled out by the inspired Word. "Commending *ourselves* to every man's conscience." This is popularity, as much of it as we can legitimately seek, and it is to be "in the sight of God." Let us manifest "the truth," and in their sober moments

men will think us worth hearing; they will count us such men as they would like to have by them in their extremity. Do we wish men interested in Divine things? To what is our appeal to be made but to their consciences? What are we to bring to their consciences? Why, the facts of the world with which the Bible deals—sin, death, judgment, atonement, pardon, life, glory. Do we want “believers” made “good”? Why, here is the way of the Unerring Teacher: “Sanctify them through thy truth: thy word is truth.” Do we faint because we cannot get the rich, the scientists, the philosophers, to sit at Christ’s feet? Why, not many noble nor wise of this world are called. Let us preach the Word, and the poor of this world will come to faith and life, and be rich and wise with us forever. Where is the land in Christendom, even in Protestant Christendom, in which “nobles” are, or have ever been, the living epistles of Christ? How many might say, like the good English countess whose godliness made her exceptional: “Thank God for that letter ‘m!’ It does not say, ‘not any are called,’ but not many.” What do the ministers or the evangelists, who without the adventitious aids of endowment, architecture, fashion or music hold the attention of congregations, preach? Why, the Word. Where are the men who have struck out on humanitarian, “broad,” popular lines who have kept their places for a generation?

But it is needless to descant on this point. “I am telling truth,” says some self-appointed reformer of the nineteenth century. “I am telling historical, biographical, political, literary, critical, moral, ethically-cultivating truth; I am displaying the oneness of the One and the wholeness of the Whole; what more can I do?” My friend, you could do better on Paul’s lines. Human nature in all essentials is just as in his day, and God, and good, and evil have not changed. Go on upon your lines. You will have your day like your predecessors. But if you would have eternal day, it is better to hold up “the light of the knowledge of the glory of God in the face of Jesus Christ.”

## VI.—THE PREACHERS OF THE OLD TESTAMENT.

BY REV. LORING W. BATTEN, PHILADELPHIA.

THE distinctive preachers of the Old Testament were the *prophets*. Those prophets were many-sided men, carrying their activity into many fields of labor. Unfortunately the simple change of meaning of our English word *prophet*\* had, until quite recently, obscured the significance of the prophetic office. No one could hope fully to understand the prophets who approached them with the idea that prophecy and prediction were synonymous. This idea led to a study of the prophets without any relation to their times. The fulfillment in the New Testament was read back into the predictions of the Old until it seemed as if the only mission of the prophet was to foretell events of the distant future. No wonder that such undue emphasis on the predictive element gave occasion to a keener laboring to prove that the predictions of the Hebrew prophets have never been fulfilled.

\* For a full discussion of the word see “Stanley’s Hist. of Jewish Ch.” Lecture 19.

Decrying the errors of the past is not our purpose. The great advance in historical criticism, beginning with secular literature and extending to our Bible, has "depolarized"—to use an apt expression from Holmes\*—our ideas, so that we can now read the prophets as men who had a work to do in their own age.

The great business of the prophets was preaching. No other term comprehends their work so well. Their burning words were directed to the men of their times—the men whose virtues and vices and needs they knew. This conception of their work concerns us peculiarly who are preachers, engaged in a like work with them. No better model sermons can be found. Smith, the Cambridge Platonist, said in the seventeenth century: "One main end and scope of the prophetic spirit seems to be the quickening up of our minds to a more lively converse with those eternal truths of reason which commonly lie buried in so much fleshly obscurity within us that we discern them not."† That is the spirit the preacher needs.

We have only fragments of the prophetic sermons. Ewald has given ample evidence of the lost writings.‡ We can scarcely suppose that in an age when writing was a slow and difficult process, and when comparatively few people could read, an active preacher would write down everything that he said in public. Most of the prophetic discourse was oral and has passed away with the breath which gave it utterance, except as we may read it in its effects upon the lives of the people. Some of the more important addresses were written down either by themselves, as most of the prophets; by a private secretary, as Baruch; or by historians—or, at least, preserved by them from the writings of others. Thus are extant the prophecies of Elijah, whose character alone makes it unlikely that he wrote anything himself.

The prophetic writings which we have are probably not complete discourses. Most of them are so condensed as to appear like carefully finished abstracts of more elaborate oral discourses. Others, like the latter part of Ezekiel, were written originally and published as we do books.

The sermons of the prophets were occasional; called out by some stirring event in the life of the prophet or of the people. They are like St. Paul's epistles. The great apostle to the Gentiles spent many years as an earnest preacher. His ordinary sermons are known to us only through the precious fragments preserved by his historians. The letters, only written in response to some special crying need, and which doubtless served only to apply to the occasion which called them out, are largely preserved to us.

The Hebrew prophet was not compelled to preach twice on Sunday, and once or twice during the week; he only spoke when the divine voice within summoned him to declare a message to the people. He did not stand in the temple or synagogue and wait for listeners to throng to hear him. But by the city gate, on the street, wherever he met the people, he would rebuke or encourage; there he delivered his message.

It is difficult to choose in so rich a field. Space permits us to open the sermons of but three of these great preachers of the past.

Toward the close of the ninth century, B. C.,—if we are right in distrusting those critics like Graff, who would put us some four centuries later—the land of Judah was plagued with locusts and drought. One swarm after another passed over the land until there was nothing green left. The vines were destroyed, and even the bark of the fig-trees was devoured. To make things

\*"Professor at the Breakfast-Table," p. 146 seq.

†John Smith's "Select Discourses," p. 183.

‡"Prophets of the Old Testament." I. 85 seq.

worse the drought had been so severe that the springs were dried up, and the land was as desolate as if a fire had passed over it. The people were paralyzed and despondent. Ruin was staring them in the face. The panting, famished cattle, the bare, scorched fields, made a gloomy enough prospect for the future. How were the people going to live? What could be done to turn away the dreadful scourge?

This was the preacher's occasion. Such a calamity called out a prophet for its interpretation. At the crisis Joel stepped before a crowd of the people. Who he was and what he did, apart from the slender book he has left us, we know not. If we wish for more from such a source, it is not because we are not profoundly grateful for what we have.

We will see how this great preacher dealt with the calamity. He did not try to underestimate the blow. He did not encourage the people to bear their sufferings by trying to make them seem insignificant. On the contrary, he depicts the terrors of the plague with wonderful force. It would not be easy to find a stronger description. It is in highly poetical figures. First he appealed to the oldest men, and asked them if they had ever seen anything like this in their long lifetime, or had ever heard their fathers tell of anything like it. He turns from the past to the future, and bids the people talk about it to their children, grandchildren and great-grandchildren as the greatest calamity within the memory of man. Then he pictures at length the desolation. The drinking men may weep and howl, for there can be no more wine in that devastated land. The husbandman and the vinedressers may be ashamed and howl, for there is no plant to cultivate and no vine to trim. The priests may lament and howl, too, for the destruction was so complete that not even an offering could be had to lay on Jehovah's altar.

The end is not yet. Let the alarm be sounded and the trumpet blown, for another army of locusts is advancing. The people are in anguish; their faces are pale; they have rent their garments, and are helpless and hopeless.

Then comes the practical advice. Eloquent descriptions would not turn back the approaching swarms, nor inspire hope in the troubled people. The preacher's word rings out strong and clear: "Turn to Jehovah with all your heart, and with fasting, and with weeping; and rend your heart and not your garments; Jehovah is gracious and full of compassion: who knoweth whether he will not turn and repent, and leave a blessing behind him?" He calls everybody to a great fast; old men and nursing babes, the bride and the bridegroom, priests and laymen; without exception all were to fast and pray, saying: "Spare thy people, O Jehovah!"

This was Joel's first sermon. We have no description of the solemn convocation which met at his call. The imagination can picture one of the most remarkable religious services ever held in the world. Perhaps there was never another time when the people so universally threw themselves at Jehovah's feet as suppliants for His mercy.

This assembly met and poured forth its cry in anguish. Before it adjourned Joel delivered his second sermon (ch. ii: 19 seq.) and sent the people home hopeful, for the great fast had been successful—Jehovah had accepted the tears of penitence. The sermon opens with God's answer to the people's prayer. "Behold, I will send you corn, and wine, and oil. I will drive back the destructive hosts; the abundant rains shall restore the parched land. The large harvests of the future will make up the losses of the past. There will be ample material evidence that there is a God in Judah."

But it will be more than material. "I will pour out the refreshing rains from the heavens, and I will also pour out in large measure the quickening

Spirit. Not only upon the prophets or priests or kings, but upon the young and old, upon the servants and handmaids shall the life-giving Spirit come. This Spirit shall preserve life in the general judgment for which the nations of the world are rife." This noble flight carried Joel onward to the realms of Messianic thought. That his eloquence did not lead him beyond the bounds of truth and reason, the subsequent history shows abundantly.

Joel's classic style suggests that he was a scholar as well as a poet. We turn now to a nearly contemporaneous prophet of different training.

The times of Jeroboam I. were the most flourishing in the history of the northern kingdom. The enemies of Israel were conquered or held at bay. There was great material prosperity. As so often has happened, vice and luxury kept pace with this great progress. The priests and nobles of Samaria were gratifying themselves in debasing indulgences. For a long time, so far as we know, their sins were unrebuked. But one day a countryman from the southern hills of Judah appeared in the streets of Samaria. Amos would have preferred to remain with his flocks in Tekoa, but the licentious city must be rebuked and warned, and he was the chosen messenger.

He takes his text from Joel, whose prophecy may have been widely known by this time. He must gain the sympathy of his hearers if he hopes to gain an influence over them. He declares first the sins and punishment of the powers hostile to Israel: the Syrians, Philistines, Phœnicians, Moabites, Edomites, Ammonites, and the hated sister kingdom. Then he turns to his audience, who may have seen great promise in a preacher who pronounced the doom of their inveterate enemies. "Punishment is coming upon you, too who have sold the righteous for silver, and the needy for a pair of shoes; who pant after the very dust of earth on a poor man's head. You lie down at the altar upon clothes pawned to you by necessity; you drink wine exacted as a fine. You have made the Nazarites break their vows of abstinence, and have stopped the mouths of the preachers who would have rebuked you. God's punishment will overtake the swift and overthrow the strong. The lion has roared because his prey is within his reach; Jehovah has spoken, and I could not help preaching; Jehovah has given you every warning: drought in one place and rain in another close beside it; blasting and mildew; insects, and pestilences, and slaughter; yet you were so blinded by your vices that you have not taken to heart those signs of divine wrath."

The second sermon (chs. v-vi) is a dirge over the doomed Israel. Yet hope is held out to those who will seek Jehovah and do what is pleasing to Him. But for those who rely on sacrifices—external forms, instead of the eternal Spirit—the prophet's words are severe. To those who presume to ask him to accept the offerings of a corrupt heart, Jehovah says: "I hate, I despise your feasts. Though ye offer me your burnt offerings and your meat offerings, I will not accept them. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols."

There were many other things which Amos said. Perhaps he preached several days in the northern capital. He certainly produced a profound sensation by his fearless censure. So bitter was his denunciation against the nobles that the priest Amaziah, doubtless backed by King Jeroboam's authority, commanded him to leave Israel and preach there no more. His reply was the model for the apostles under similar circumstances.\* "I am not a professional prophet, but I shall obey Jehovah's command to preach against Israel." As usual, this attempt at repression calls out a more emphatic and pointed declaration of the impending punishment.

\* Acts iv : 19, 20 ; v : 29.

Thus we must leave one of the sternest preachers of any time. Amos' thankless task was to condemn the sins of a godless and haughty people. That is always a difficult and dangerous mission. The hardy shepherd found his safety in his courage and in his devotion to God's commands.

The third party we shall study is of a much later time and had a very different work. The exiles who returned from Babylon began at once the rebuilding of the temple. It was interrupted, however, for fifteen years by the zealous misrepresentations of the Samaritans. In the reign of Darius all obstacles were removed. But the long delay had chilled the enthusiasm of the people. At this point Haggai came forward to inspire the dormant people with fresh zeal. The preacher takes for his text the excuse of the people that "it was not the time to rebuild the house of Jehovah." "Is it the time," cries the prophet indignantly, "for you to live in ceiled houses, when Jehovah's house is in ruins? You are constantly disappointed; sowing much and reaping little; eating, but not being filled; clothing yourselves and not being warmed; putting wages into a bag with holes in it; all because you adorn your own dwellings and disregard the ruin of Jehovah's temple."

The plea was effective. The building was recommenced with vigor. But old people who could remember the splendor of Solomon's temple were disappointed because the new one was so inferior. The prophet delivered a discourse to neutralize the discouragement which such a comparison caused. He declared that however comparatively humble the new temple was in appearance, it was none the less the earthly seat of Jehovah's glory. In this respect it would even surpass its magnificent predecessor. A preacher, whose sermons aimed to arouse the people to contribute toward the building of a church, and to teach that God's presence does not depend upon outward splendor, appeals to our interest and repays careful study.

Let us suggest some of the general characteristics of these preachers, at least so far as they bear upon modern preaching.

First of all we would note their independence and courage. Holmes defines a prophet as one who "tells the truth and is hated of men."\* They did not always command the sympathy of their times. They had to declare the naked truth. They never asked whether it was prudent, or what effect it would have upon their popularity, or whether it would make their audiences small to say things certain to stir up opposition and indignation; but only whether it was the true message of Jehovah. When Jeremiah received his commission for his ministry, he was warned to be brave. "Speak unto them all I command thee; be not dismayed at them, lest I dismay thee before them."† Likewise in Ezekiel's call was the command for courage. "Thou son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks."‡ The subsequent history of both prophets shows us how well they obeyed these injunctions; and as were these two, so were they all. They felt that they were speaking God's message; they lived in the spiritual atmosphere of His presence. How could they help being brave?

The prophets were progressive. They were not immovably anchored to the past, nor yet entirely cut away from it. They revered the treasures of the past ages and built upon them. They believed always that God had new light to give, new truths to reveal. To them a thing was not false

\* "Professor at the Breakfast Table," p. 226.

† Jer. i : 17. ‡ Ezek. ii : 2, 6.

because no one had ever said it before, nor unlawful because no one had ever done it before. They judged everything by the standard of high moral truth. They did not declare the past revelations false, but they showed that there were more to come. Consequently they were the leaders of thought, the reformers of their age.

The prophet knew his times. He did not expect the inspiring Spirit to teach him things within easy reach of his natural powers. He knew the life of his people. He was conversant with every great public question. His keen insight gave him ample materials for his stirring speech. When these were kindled by the Divine Spirit the prophetic ministry made itself felt as a great power.

With reference to the prophet as the model for ministers, we will quote a passage from Dean Stanley's wonderful chapter. "We [the Christian clergy] are not like the Jewish priests, we are not like the Jewish Levites, but we have, God be praised, some faint resemblance to the Jewish prophets. Like them we are chosen from no single family or caste; like them we are called to no merely ritual acts, but to teach and instruct; like them we are brought up in great institutions which pride themselves in fostering the spirit of the church in the persons of its ministers. We all know what a powerful motive in the human mind is the spirit of a profession. O, if the spirit of our profession were the spirit of the ancient prophets; or if with us, truth, charity, justice, fairness to opponents, were a passion, a doctrine, a point of honor, to be upheld through good report and evil, with the same energy as that with which we uphold our position, our opinions, our interpretations, or antipathies."\*

We could gain nothing by following the prophets slavishly; we gain infinitely as we understand and adopt their methods, and adopt their spirit. We will give a single example of the help they offer. The great unsolved problem to-day is how to reach the millions of men who never go to church, who are practically heathen though living in a Christian land. Some are trying to reach them by diluting or concealing religion. When the prophets wanted to arouse the lethargic masses, they used strong religion, plain declarations, unmistakable warnings. The glow of this prophetic fire stirred the hardest hearts. Like Joel, like John the Baptist—who was really in spirit and style an Old Testament prophet—we want to make the irreligious and careless ask with feverish anxiety that question which is always the first step toward a new life, "*What must we do?*"

Further we can only say that he who would exercise a successful ministry, who would deeply influence the people to whom he preaches, can find no sure guide, no more suggestive example, than these "holy men of God who spake as they were moved by the Holy Ghost."

### SERMONIC SECTION.

#### CONVERSION—ITS DEEPEST MEANING.

BY HENRY Y. SATTERLEE, D.D.  
[EPISCOPAL], NEW YORK.

*At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily, I say unto*

*you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. xviii: 1-4.*

LAST Sunday morning I endeavor-

\* "History of the Jewish Church," I, 401.

ed to show you that conversion is not the unreal thing that it is pictured by the world, or the mere conventionalism that it seems to the majority of Christians, but that it is a necessary consequence; it is a result flowing from changed relationship, and a relationship into which Christ introduces when He opens the door of the kingdom of heaven for us. "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven" is a truth that is so simple as to be almost an axiom to everyone who knows what "the kingdom of heaven" means.

I want to come back to the same text again to-day, because there is in it a deeper meaning, that we have not as yet touched upon; and I want to call your attention to the fact, my friends, that conversion, as here mentioned by Christ, is a transitional state. He is not speaking of conversion alone and by itself. He is speaking of it in connection with something else. The disciples came to Him, asking, as we would have asked in their place, that natural, human question, that question which would be prompted by natural human curiosity or interest, "Who is the greatest in the kingdom of heaven?" And Christ's very unexpected answer was this setting forth of conversion; and then He added those words, "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

I say the reply was an unexpected reply, because it ran counter to the disciples' thought at that time, and it runs counter to our thought also. Our prevalent ideas of greatness are mainly founded upon human opinion. If a man succeeds in the world in any station of this life, and rises to a high place among men, then he is called great by his fellow men. But the question arises, Is he great? Dear friends, look for yourselves. Is

it true that all who rise to these high and prominent positions in the world and in society have gravitated to those places by their natural worth? or have not adventitious circumstances, such as accidents of birth, shrewdness in knowledge of human character, and a capacity to deal with men, in some cases successful wire-pulling, and in other cases a successful series of business speculations, had just as much to do with this kind of greatness as anything else?

Sometimes a man does gravitate to the highest place by his worth. More times, men do not. At all events, as you yourselves know, the verdict of popular opinion is an exceedingly uncertain one; and when we come to bring that verdict up to the standard of truth and morality, what is it worth? This idea of greatness may do very well for human society, and may pass current in the kingdoms of this earth; but how will it be when it is brought face to face with the realities of the kingdom of heaven? There is a truth that Christ implies here, and teaches elsewhere, when He tells us that these human ideas of greatness are barbaric, Gentile ideas, that the world without holds.

So far we have been dwelling upon the negative side. But Christ never leaves us to mere negations. He is the one Teacher, I think the only Teacher, of this world, who, when He speaks of these things, turns afterward to the positive side. And so He gave to that question of the disciples a clear-cut explanation and definite answer. See Him as he takes that little child by the hand and places him there in the midst of those bearded men, with their earth-born thoughts of human greatness and their selfish dreams of exaltation. See the contrast that there is between that little child, as he looks round with his wondering eyes, in bewilderment, as he stands there all unconscious of the whirl of their



thoughts; as then he looks up to Christ with that earnest, trustful gaze and that knowledge of love which only a child has. See the contrast between that child's nobility, greatness, and those apostles' littleness.

Now think of what that contrast must have meant to Christ. It is something more than a picture: it is a poem, that scene. Think of its profound depths of meaning in the eyes of Him who sees not as man sees, who had come straight down from the sunlight of heaven itself into this lower world, and who said, "Of such is the kingdom of heaven."

My dear friends, we worldlings pass over Christ's words, because we are too blind to see their meaning. We regard them as mere commonplace, when he is telling us the very highest truths of heaven. We see not their Divine worth and their beauty, because we ourselves are so crude. None but the pure in heart can understand what Christ means; and therefore, to understand, don't you see that we must be converted from all impure thoughts to pure thoughts, from all earthly ideas to heavenly ideas, from human greatness and its contemplation to that of Divine greatness?

Now if you can follow me—I dare say, while I am speaking this, there are some here to-day who pass over all this and call it transcendental. I expect that—but for those who can follow this thought, follow Christ's teachings, I would present again those characteristics of childhood that we dwelt upon last Sunday, first, the directness and simplicity of childhood; and then, the humility of childhood, in its absence of self-confidence.

First, take, again, that direction, straightforwardness of a little child. He knows not what indirection means; he cannot stoop to understand those worldly maxims which to us mean so much. Don't you see

that that child is protected from its worldly parents just by its incapacity to understand their wordly knowledge? Now that is a most significant fact. The child cannot comprehend the things of this earth, but it can comprehend the things of heaven. There we recognize the fact that it comes into this world, and the proof that it comes into this world fresh from the hand of God. See there its Divine likeness. It comes to us with an undeveloped intellect, but with a fully developed conscience. It believes in goodness as none of you, perhaps, who are here to-day, believe in it. That little child identifies goodness with God, and right with righteousness, and believes in Jesus Christ as the way, and the truth, and the life; sees what you and I cannot see. By and by the vision of conscience grows dim, as the child grows old. And why is it? My dear friends, it is from two causes, and both of them are very simple: first, on account of the intellectual growth, and next, on account of the growth of the social instincts.

As reason develops, the child begins to understand the things of this world. Side by side with that power of goodness, it beholds everywhere, living and working, another power, and that is the power to which Satan pointed when he took our Lord up on the mountain and showed Him all the kingdoms of the world and the glory of them, and said, "All these things will I give thee if thou wilt fall down and worship me." We outgrow our belief in goodness, just because another belief grows up beside it. We outgrow our belief in the power of goodness, because we grow into the belief of the power of evil.

Now observe, the intellect is the eye of the mind. It sees clearly, it sees accurately, it sees as nothing else can see, the things of this world. The intellectual man has a vision regarding the things of this world that

no other man has. But observe, also, that it has its limitations. The intellect cannot see beyond this world. It is a part of the mortal life, and not a part of the immortal life; that is, alone and by itself, unless it grows up into something higher. It cannot see beyond questions of expediency. It beholds and sees virtue from the outside, but it does not feel virtue. It distinguishes very clearly that honesty is the best policy, but it cannot go beyond that. A young man once said to me, when I told him that Christ said, "By this shall all men know that ye are my disciples, if ye love one another as I have loved you"—that young man replied: "Yes, sir, that is what the wisest men of the world have told me: 'Make yourself as useful as possible to the world about you, and then you will rise in the world.'" Thus it is that the intellect tortures and twists the things of Christ; and thus it is that, when a time of trial comes, it explains away the deepest convictions of the heart. I have, my dear friends, a deep sympathy with those three shades of thought represented by the terms High Church and Low Church and Broad Church. They are helpful. Each one is necessary, and yet each one of them has its limitations. And while I see how we yield to the intellectual or "Broad Church" line of thought, I find that my convictions grow dim, that they are not definite and clear-cut. And so it is with all those who yield simply and principally to the intellectual light. Where would be the martyrs of this city at this day, if the time should come that should try men's souls? What would we do, who are here in this church, who have been cultivating our intellects from the very beginning? Don't you know what we would do if we had to face the issue? We would explain everything away. No, the martyrs would not be found among us. They would be found down there in First avenue,

among the people who know what depth of conviction means.

Now turn to the other thought; that is, the social life. As we grow older, we grow into these social feelings and instincts. They are developed in our hearts, and we come in contact with the great social life that is about us, and we find that men and women are everywhere believing this power of evil, and we cannot stand up and hold our own against those tremendous influences; and therefore here, again, there is a power that comes in and warps our simple faith and trustfulness in Christ. But the social life, also, is a thing that belongs to this world, and not the world above. The *vox populi* is not at all the *vox dei*. If it were, there would be no possibility of advance in the world. Do you not see that? If men could learn nothing from any higher source than society, if they drew all their highest, noblest inspirations from the society that is around them, the world would go round age after age in the same well-worn groove and circle, and there would be no reformation, no advance, no Divine life in this world. And therefore it is that Jesus Christ tells us that we are to trust not the eye of the intellect alone, and not the social instincts alone, but the eye of the conscience, which sees deeper and which sees further into the mystery of life than any other organ of human nature.

Are we, then, to leave our intellects in an uncultivated state? Are we to shut ourselves up from learning those lessons which the world about us can teach all of us? No, dear friends, that is a distortion of Christ's words altogether. But we are to have the brain of a man and the heart of a little child. That is what Christ our Lord means. We are not to lose the relationship of things, not to set the intellect, or the opinion of the world, above the conscience, but we are always to "seek first the kingdom of

God and His righteousness." The man who does this is the man who will live a life of perfect simplicity. He is the childlike man; he is the inflexible man of principle, who has but two or three principles always before him, and who refers everything that comes up, in all the issues of his life, to these principles. He is the man who grows stronger and stronger, braver and braver; for, however he may be conditioned by the cowardice of his own nature or by the sins of his ancestors, handed down to him through the law of heredity, yet still there is here a power that is greater than himself, that is always drawing him out of himself—the power of conviction, that keeps growing stronger and stronger as he grows older and older, until at last the poor, timid man comes out stronger than the strongest. And yet, through all, it is the life of perfect simplicity—an unknown life to the outer world; and it is unknown just because it draws all its powers, not from the atmosphere of this world, but from the atmosphere of heaven.

And this brings us to our last point—the self-forgetfulness and the humility of the child. As one grows up thus, in the way that I have been speaking of, out of himself, he finds that there is a power which comes to him that is not of self; that where there were, in days gone by, five talents, or two talents, now there are ten; he has become more of a man, with more talents. He has cultivated, perhaps, his intellect up to a definite limit, but he can make no more of that than nature allots. He has cultivated the powers in his body up to a certain limit, but they also have their limitations. He has thrown his heart open to God, to find that here, in character, there is a possibility of limitless growth, a power of endless life. And so it is that he cares not, by and by, to think of himself, because the moment that he does so he becomes paralyzed, and

falls. The thought of himself is torture. His only refuge is to keep looking beyond himself and above himself to the things of God. He dares not even trust himself. He has to go to his Father and depend upon Him, not only for protection from the outer world, but for protection from self.

And, dear friends, this is the experience of all those who come to Christ. It is the common experience of all believers. Each one is living a life that is the counterpart, inwardly, of each other one's life. These men rise up out of and beyond the thought of self. They find that they are constantly absorbing fresh impulses, fresh inspiration, newer and grander powers of life, from the things of heaven. Surrounded by these eternal realities and these mighty things of the kingdom of heaven, they feel as Solomon felt when he cried, "O God, I am a child!" They dare not think of those about them, with Christ's words ever ringing in their ears, "How can ye believe, which receive honor from one another, and not the honor that comes from God?" They dare not think of anything, as they go onward, but the love of God, the power of God. They hide themselves under the shadow of the Rock of Ages, and only find peace in the consciousness of their obscurity.

That is, I said, the experience of all Christians. Their life is hidden from the world. Their life is hidden even from themselves, with its endless possibilities of action and of being, is "hid with Christ in God"; and the life that they live in the flesh they live by the faith of the Son of God, who loved them and gave Himself for them. And from the innermost recesses of their hearts there comes the irresistible, corroborative conviction of the eternal truth of Christ's words, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven."

**CHRIST AND THE PHARISEES.**

BY HENRY J. VAN DYKE, D. D.  
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*But the Pharisees murmured, saying, This man receiveth sinners and eateth with them.*—Luke xv: 2.

WHAT the Pharisees said concerning Jesus was true. He did receive sinners—men and women of the worst character and reputation—and He ate with them in token of His sympathy and kindness. Moreover, the Pharisees were perfectly sincere in their murmuring against Jesus on this account. They were shocked at His conduct. They would not associate with such people under any circumstances or for any purpose. They would not compromise their dignity nor defile their purity by going as a guest into the house of such as Zaccheus the publican, or permitting a woman who was a sinner of the city to kiss their feet; and they cannot believe that one who falls so far below their standard of propriety, and openly invites such vulgar and vile people to come to Him, can be the Son of God and the promised Messiah.

Yes! they are entirely sincere in their murmurings. But do we justify them when we recognize their sincerity? By no means. Sincerity is not the test of truth nor of righteousness. The censoriousness of these men was the fruit of their own pride and self-righteousness; and their pride was rooted in their willful ignorance of themselves and of the Saviour's true character and design. If they had understood what that meaneth, "I will have mercy and not sacrifice," they would not have condemned the innocent; if they had known the Scriptures, they would have recognized in this man who preached the gospel to the poor and gathered the outcasts into His fold the prophetic marks of the Shepherd of Israel; and if they had understood their own true character and needs in God's

sight, they would have been glad to take their place among the publicans and sinners at Christ's table.

Wherever Christianity is known and understood, men have reversed their cruel judgment against the Son of Man. What they uttered as a reproach has become His glory; their murmurs have been transmuted into songs that make melody in all believing hearts; and there is no more precious record in the gospel than "This man receiveth sinners and eateth with them." It comes home to-day to the preacher's heart as the ground of all his hope of salvation, and it touches his lips as with the fire of God's altar while he attempts to impart the same hope to others. It is still true that this man receiveth sinners and eateth with them. Come and let us meditate on this blessed fact. Come, Pharisees! cease your murmuring! Get down from the judgment seat! Lay aside your boast of being better than many professed Christians, although you have never acknowledged Jesus of Nazareth as your Saviour. See if there is not something in the text suitable and full of everlasting comfort and peace even for you. And if there be here one troubled and trembling soul, one weary and heavy laden with the burden of life, one shadowed and depressed by the forebodings of eternity, one convinced of sin and longing for salvation, come near and look at this wonderful sight—so good for eyes that are sore with weeping, and for hearts that are wounded with sin and sorrow. This man, who claims to be the Son of God, and says, "He that hath seen Me hath seen the Father"—this man, who opens the eyes of the blind and calls the dead from the grave—this man, who is Himself holy and harmless and separate from sinners, "receiveth sinners and eateth with them." He has received Matthew, and Zaccheus, and Mary Magdalen, and the thief on the cross, and Saul

of Tarsus, and hundreds of thousands like them; and if you will only come to him as a sinner, and take your place among those He came to seek and to save, He will just as surely and as freely receive you.

Assuming the fact stated in the text, let us inquire first,

I. HOW DOES CHRIST RECEIVE SINNERS? It is a matter of vital importance for us to understand in what character He will acknowledge and save us. Must we become righteous before we can hope to be accepted of Him? or does He propose to receive us just as we are, in order to *make* us righteous? Must we reform our own heart and life, and then come to Him for His sanction and blessing on what we have done for ourselves? or must we come to Him *in our sins* in order that He may save us *from* them? We insist that the latter is the only practicable way. We must come to Him as sinners. If we are not sinners, the gospel has no invitation, no promise, no suitability whatever for us. If it were possible for us to make ourselves really better in God's sight—to do or feel anything which would render us worthy of the Divine favor—then there would be no need of our applying to Christ, for we should be our own savior. It is true, indeed, that we are to break off sin by righteousness—cease to do evil and learn to do well; but the very design of the grace of Christ is to enable us to do all this. Just because we cannot atone for past sin, nor deliver ourselves from its present dominion, He graciously offers us pardon and deliverance, upon the single condition that we come to Him and accept His mercy as a free and unmerited gift. "All the fitness He requireth is to feel your need of Him." The truth of this is demonstrated in three simple facts that lie on the very surface of the gospel.

1. *The Saviour's mission was only to sinners.* He came to seek and to save that which was lost. If there

is a perfectly righteous man on the face of the earth; if there is one in this congregation who has no sin, the Saviour's mission has no more relation to him than it has to the archangel Gabriel.

2. *All the Saviour's invitations and promises are addressed to sinners.*

He came "not to call the righteous, but sinners to repentance." He says to the weary and heavy laden, "Come unto me, and I will give you rest." He does not say, neither does he mean, "Throw off your own burdens, relieve your own weariness, and then come to me;" but come to me *with your burden*, and I will relieve you. The true reason why so many reject these invitations and promises, and perish in their sins, is because they are not willing to acknowledge that they are guilty and lost and condemned already. Hence it came to pass in the Saviour's day that publicans and harlots pressed into the kingdom of heaven, while multitudes, whose outward life was amiable and upright, stood aloof and died in their sins, and can never come where Christ is. Hence also in our day, in all our Christian congregations—and this congregation is no exception—men who have what is called a good moral character are often the most insensible under the preaching of the gospel; not that there is anything wrong in their morality so far as it goes, but because they "trust in themselves that they are righteous," and pride themselves upon what is utterly imperfect in God's sight, and so blind their own eyes to their sins, and harden their own hearts against the Saviour's grace. Like the Pharisee in the parable, they thank God that they are not as other men are, and thus refusing to acknowledge that they are sinners as well as the publicans, they make the grace of God of no effect, and all the invitations and promises of the gospel pass by them as the idle wind.

3. The third fact is that Christ's promises and invitations *offer to all sinners the very things which we all need*. We all need to be saved, and salvation always and everywhere includes two things: pardon and sanctification; a *title* and a *fitness* for the fellowship of God and the glory of heaven. Christ has power on earth to forgive sins, and an infinite willingness to exercise that power, irrespective of the precise form or degree of sin for which we need forgiveness. The smallest sin is enough to condemn us, the greatest is not enough to exclude us from His forgiving power and mercy. When Mary of Bethany, in her womanly grace and beauty, sat at His feet, every word and look of the Master pervaded her soul with the sweet sense of His pardoning love, and so also when that woman, who was a sinner of the city, had pressed her way into His presence to anoint and kiss His feet, she went out of the house of that scornful Pharisee *into* peace, knowing that the holy Saviour had received and forgiven her. His ministry on earth was but the beginning and the pattern of His everlasting ministry in heaven. He is exalted a Prince and a Saviour to give remission of sins. He has an infinite power and willingness not only to forgive sins, but to cleanse from all unrighteousness. He saves His people *from* their sins. He is made of God unto us wisdom and righteousness, and sanctification, and that not by a mere sovereign act of power, but by the faith which works by love and purifies the heart, and overcomes the world. Now when we consider these three facts—that Christ's mission is only to sinners, that His invitations and promises are addressed only to sinners, that He offers the very things which, as sinners, they need—it is easy to see that He receives them only *as sinners*; not because they are worthy, but simply because He is infinitely gracious.

II. And this brings us to a second question: WHY DOES CHRIST THUS RECEIVE SINNERS? 1. We answer that it is His sovereign will and pleasure to do so, and even if we knew no more than this it would be enough. Shall we murmur because He does as he pleases with His own? Is our eye evil because He is good? Stand out of my sunlight, thou proud Pharisee, and let not the shadow of thy broad phylacteries and sanctimonious face come between my soul and the clear shining of God's infinite, forgiving love! I would rather take my chance with the publicans and harlots than with thee! Christ's answer to the murmurings of the Pharisees, and the vindication of His own conduct is contained in the three parables which He spake *unto them*. The pearl and crown of all parables is the story of the Prodigal Son. Jesus vindicates Himself in receiving and eating with sinners by that exquisite picture of the way in which even a kind earthly father would treat a repentant son; and at the same time He draws the vivid portrait of the murmuring Pharisee in the words and conduct of the elder brother. The force of the answer is all the more overwhelming because He concedes to the objector all that he claims. He represents the sinner's conduct and condition as very bad and wretched, and allows the young man who thinks himself good to speak in his own behalf, and upon this extreme presentation of the case He shows that the father did right in receiving the prodigal with demonstrations of joy. The man who does not perceive and feel this at a glance has not the insight necessary for an expositor of the Scripture.

And yet, strange to say, I have heard of ministers expressing their sympathy with the elder brother, and attempting to justify his complaints and his angry refusal to go into the feast.

Out upon such presumptuous flying

in the face of Christ and the plain meaning of His words. That elder brother, and the whole tribe of self-righteous boasters of whom he is the type, are utterly indefensible upon their own grounds. Even if it were true, and not a bare-faced lie, that he had never at any time transgressed his father's commandments, his dogged gloominess amid the universal joy, his jealousy and railery against the poor boy who had come back in his rags and penitence to the embrace of his father's arms, was neither Godlike nor human. It was simply *devilish*. Why, he ought to have fallen down and kissed his father's feet for that exhibition of parental affection and forgiveness.

Even though we cannot understand why Christ receives sinners and eats with them, and even though we did not need His grace for ourselves, our whole souls ought to go out to Him in admiration for His infinite condescension. "Even so, Saviour, for so it seems good in Thy sight." We cannot fathom the height and depth of Thy redeeming love, but as we stand gazing into the profound abyss deeper than hell, and look up into the infinite expanse higher than heaven, and see it all gilded with the brightness of Thy purpose to save to the uttermost all them that come to Thee, our hearts swell with adoration and praise, and our poor speech falters and breaks down under the ecstatic burden.

2. But it is not altogether true that we do not know why Christ receives sinners. While we cannot *comprehend* the love that passeth knowledge, we can *apprehend* it for ourselves and others. Even with our dim eyes we can see as through a glass darkly that it is the *glory of Christ to receive sinners and eat with them*. He never appears so far above the sons of men as when the grace of which He is full flows out in His looks and words to some sinful

and perishing soul. He is more sublime on Calvary pardoning and comforting the penitent thief than on Tabor transfigured and talking with Moses and Elias. Here all the attributes of the divine nature center in and radiate from Him; His visage marred above the sons of men, and his hands and feet pierced and nailed to the accursed tree, are ready to break out with the glory of the divine love that sustained Him in His sufferings and imparted to them an infinite value. When the darkness passes away from the cross and the peace of God is reflected again on that marred visage, we are constrained to exclaim with the centurion, "Surely this man is the Son of God." When He went back to His glory with the scars and spoils of His victory, with the penitent thief at His side and a multitude of redeemed captives in His train, and all His tenderness to heart-broken women and little children characterized in His face, the angels saw His glory as they had never seen it before, and the new song that welcomed His return rose higher and sweeter than the song of Creation in which the morning stars sang together, and all the sons of God shouted for joy.

3. Moreover, we not only see that it is Christ's glory to receive sinners, but we know it is His *delight* to do so. This delight gleams out in the record of His humiliation on earth. It has been affirmed that while He wept He never laughed. However this may be, we are sure that as He had a sorrow too deep for tears, so also He had a joy too deep for laughter. When He said to the woman of Sychar, "Give me to drink," He thirsted for her soul more than for the water of Jacob's well, and when He had won her, He had meat and drink which the world knows not of. When the seventy returned with joy, saying, "Lord, even the devils are subject unto us through Thy name,"

Jesus rejoiced in spirit, and said, "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" (Luke x : 21). These babes were the travail of His soul, which He saw and was satisfied. All the joys of salvation which sinners have ever known are but drops from the ocean and rays from the ineffable light of redeeming love in the Saviour's heart. As on a dark day there is unfading sunshine on all the blue heavens beyond the clouds, so above all the sorrows and tears of this evil world there is continual joy over sinners in the presence of the angels of God, joy welling up from the infinite depths of the Good Shepherd's heart, and overflowing in a flood of rapture upon all His friends and neighbors.

III. There is a third question which goes still deeper into the exposition and application of the text: "WHAT IS THE SPIRITUAL IMPORT OF THE FACT THAT JESUS NOT ONLY RECEIVED SINNERS, BUT ATE WITH THEM?"

1. He eateth with them in token of his sympathy and fellowship. He is not ashamed to call them brethren. Their wounds and bruises and putrefying sores, the filthy rags of their own righteousness do not repel Him. Bringing them near to Himself, touching the leper, and permitting the sinful woman to kiss his feet—He receives no taint from the contact, but they are unspeakably exalted by it. There was no profane or indecent talk, no intemperate indulgence of appetite at the table where the Friend of publicans and sinners presided. In that sacred presence sin was abashed and mortified, and under the light of that Divine countenance every spiritual grace was quickened into life. It was not a common feast—as the shallow-minded Pharisees supposed.

2. The Saviour eateth with sin-

ners that He may feed them with angels' food and show them by experience that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. One of the most delightful departments of human literature is the *table talk* of the great and good. The unstudied words of the wise, when heart answereth to heart, are sweeter than honey and more precious than gold. But how they all fade in comparison with the *table talk* of Him who spake as never man spake. That conversation as he sat at meat with Simon the Pharisee—or in the house of the sisters of Bethany—and that farewell talk, crowned with the intercessory prayer, in the upper chamber, are more precious than the unspeakable words Paul heard when he was caught up into Paradise.

And does Christ thus eat with sinners now? True He does not sit in His bodily presence at our table. It is expedient for us that He has gone away. But does He not say, "Behold I stand at the door and knock. If any man open unto me I will come in and sup with him and he with me"? Has He not prepared a table before us in the presence of our enemies, and sent forth His servants at supper time to say to them that are bidden, "Come, for all things are now ready"? Behold what costly viands are spread on that table. Here are pardon for sin, peace of conscience, assurance of God's love, grace to help in every time of need. Here are all the doctrines of the gospel, all the promises of the covenant, all the fullness of the incarnate Word, all the sympathy of the Son of Man, all the saving power of the Son of God. Let the hungry soul come and eat that which is good and delights itself in fatness: for it is all ready and freely offered without money and without price.

There is one time and place where this fellowship and feasting with



Christ is especially to be expected and enjoyed, and that is the Holy Communion, which is beautifully called "the *Lord's Supper*." The simplicity of the ordinance is one chief element of its significance and power. So simple, so homelike, so familiar, it brings Christ and all His benefits down to our apprehension and experience in a form as plain as the table where God gives us our daily bread. And yet it is by divine appointment an effectual means of grace and salvation. If it were only a human invention we might regard its observance with indifference. But since the same Saviour who on earth received sinners and ate with them, said on the eve of His departure, "Do this in remembrance of me"—and since in this as in all other precepts of Christ there is an implied promise of special blessings upon a loving obedience—those of us who are afraid to come to the Lord's table might better be afraid to stay away. Let us understand: (1) How it becomes an effectual means of salvation. Not by any physical influence of the bread and wine; not by any grace connected with the mere outward act of eating and drinking; not by any virtue in the consecrated elements, nor by any priestly power in him who administers them; but simply by the blessing of Christ and the working of His spirit in them who by faith observe His ordinance. (2) Let us understand, too, in what attitude and in what character we are to come to the Lord's table expecting to receive His blessing and to commune with Him. We are to come as we are invited, simply as sinners. Let us beware on this subject of the leaven of the Pharisees which is pride and hypocrisy. This Pharisaic spirit assumes various forms. It does not always stand aloof refusing to come in, boastful of its own goodness, passing harsh judgment upon others, and asking scornfully does Christ receive and eat with *such* sin-

ners as these; but it often assumes the part of a false humility. When those who are invited to the Lord's table excuse themselves by the plea that they are *not good enough* to come, we feel bound to say that they either trifle with the whole question by words which have no meaning, or else they unconsciously deceive themselves by pleading a humility which they do not feel. If they realized their lack of goodness and their perishing need of saving grace, their sense of sin would be the very motive which would constrain them to accept the Saviour's invitation, and come to the feast of redeeming love. For the Lord's supper is not a badge of perfectness, but a means of grace. It is intended not to mark the completion of a Christian life and character, but to help us in the desire and effort to attain that completeness. In this sacred feast, as in the common meals at which He was present on earth, this man "receiveth *sinners* and eateth with them." The only condition on which He will receive us is a penitent trust in Him; and therefore they who excuse themselves from accepting His invitation would be more candid and consistent with themselves if they would say, "We esteem ourselves *too good* to come—we do not believe what we are told about our perishing need of Christ, and feel safe enough in our neglect of the means of grace He has appointed."

And yet we would not even appear to deal harshly with the reluctance and doubts of hesitating souls. We would far rather *persuade* them, than point out their inconsistency, or hold them to the stern requirements of an argument. But how *can* we persuade them? What more can we do than to remind them that they are sinners—and to hold up before them the blessed fact that Jesus Christ, in all the fullness of His grace and truth, in all the freeness of his

ability and willingness to save, "receiveth sinners and eateth with them"? If this does not move them what will? If they see in Christ no beauty to be desired, no condescension to be accepted, no constraining love to be embraced, no self-sacrificing devotion to be acknowledged and confessed, no redeeming power to be trusted in, what can open their eyes or move their hearts?

"Dear Saviour, draw reluctant hearts;  
To Thee let sinners fly,  
And take the bliss thy love imparts,  
And drink and never die."

#### THE CENTRAL FACT OF THE GOSPEL.

By R. W. DALE, D. D. [CONGREGATIONALIST], BIRMINGHAM, ENGLAND.

*I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures.—1 Cor. xv:3.*

In this chapter we find the substance of the gospel that Paul preached to the Corinthians, by which, if they held it fast, they were saved. The account is from Paul's own hand, and an absolutely trustworthy statement of his conception of the gospel as "the power of God unto salvation." Only first-rank truths are stated, and first of these is this: "Christ died for our sins." Christ, yet not merely Christ, but Christ *crucified*, is "the power of God and the wisdom of God." Notice the great space given to the account of the last supper, the keynote of which, found in the repeated expression of His sacrifice, touches the chord of that awful mystery that surrounds the agony of Gethsemane, the betrayal, arrest, and crucifixion.

The facts contained in the four Gospels are the root of the doctrine more explicitly set forth in the Epistles: "He died for us"; "He suffered for our sins"; "He died for our sins." Fact and doctrine are inseparably interlocked. Those parts of our Lord's history which are given in the minutest detail in the four

Gospels contain the great truth that He was the sacrifice for the sin of the world. To this Paul gave the first place. Here there is a test of Christian preaching in all churches and in all ages. It is not enough to acknowledge it; it must be the central, supreme fact, the energizing force. Those who give it secondary rank will somehow miss their way, be wanting in vigor and depth, in joy and peace.

Of this the experience of nineteen hundred years is a decisive proof. Place first, for example, the ethical perfection to which Christ calls us; the great truth of the divine fatherhood; the great discovery of immortal righteousness; the great gift of inspiration; and though there may be dazzling experiences, surprising intuitions of divine glory, life and character will not be transfigured by the indwelling of the Holy Ghost. No matter how noble the truth may be, it will after all be what Paul would call "another gospel," not the one received direct from Christ.

This subject might be treated speculatively. I propose to treat it to-day under some of its practical aspects.

First of all, Christ died for our sins. Any conception of the death of Christ that makes this remarkable form of expression unnatural, any explanation that practically explains it away, impairs the whole structure and weakens the central forces of Christian faith and life. It is true, no doubt, that the gospel may be partially received, that Christ may be known in a vague way as Saviour, that there may be genuine faith in Him for salvation, while the intellect or heart resents, misconceives, or evades the truth that He died for our sins. But sooner or later we must come to it, if we are to know the gospel that conquered Rome and subdued the races that founded modern Europe; that must still be the power of God unto salvation for our own people, and

the countless millions of heathen abroad; if we ourselves are to enter into the conscious possession of the fullness of the Christian redemption.

But it is mysterious, the insoluble problem of theology. The theory of it is inaccessible to human thought! I am speaking, not of theology, but the gospel; not of the explanation of the Atonement, but of the fact. Christ died for our sins. That is very mysterious, no doubt, but is that any reason why we should not insist upon it? Heathen men at Corinth, with no nineteenth century education, no traditions of sixty generations of belief, received it. If it was within their grasp, it ought not to be beyond yours.

Christ died for our sins; that places Christ apart from every other religious teacher that ever lived, and His death apart from every other death in the history of the world, and brings both into closest relation to that which should humble us the most. If we would deal fairly with the Christian gospel as Paul preached it, we must begin with this fact. There are many other things that men prefer to think of first; God's being; eternal destiny. On dismissing their sins, they turn to the gospel for comfort and strength; all right, but *secondary*. Our sins. Not crimes, vices, moral faults merely. These may depend in part and largely upon education, environments, physical constitution, temperament, but not entirely. Men are saved from some vices by their temperament, but it is for each to choose whether he will be guilty of the vices to which his temperament makes him liable. At the very center of the life of every man, surrounded by those provinces of his nature over which influences that he can resist but cannot command exert a powerful control, there is the man's inner self, his own free will. Fate and freedom, not fate alone, never freedom alone, but fate and freedom together determine conduct, and

determine destiny. And the supreme question for each one of us is that relation of that inner self, the center of our life, to the living God. Attribute as much influence as you please to natural characteristics or external experience, the vital question is the relation of your true, real self to God. That lies in your own hands. What is it?

The Christian gospel, which begins with the declaration that Christ died for our sins, assumes that this inner self of ours, this true self, is impatient of Divine control; it assumes that whatever our moral character may be, we resist or forget the Divine authority, and that is sin; it assumes that the august sovereignty of the living personal God is refused in that central organ of life that determines what a man really is, and what his destiny must be. Recognizing the claims of duty we resist the personal authority of God; and that is what is meant by sin. The assumption is not merely that there are faults of character and conduct for which a man may be more or less responsible, but that in the man's real self there is an indisposition, a settled refusal to place that perfectly righteous will of God above his own will. Is not that assumption true? Each man can answer for himself. Consider it seriously, and soon. Do not be satisfied with impatient denial, evasion, or half-hearted acknowledgment of its truth. Descend into the depths of your personal life—find yourself; searching with God for your real self; not the impulse of emotion, awe, gratitude, but the ruling purpose, the fundamental relation between yourself and God. Then you may pass to personal habits, and ask what difference it would make in them, if in your inner and true self you had been always loyal to God. Single out perhaps some single unaccustomed fault, and then think, as I once heard it suggested, suppose that Christ had

had this fault, only once, would it not have quenched the glory of the world? The way to judge of a fault is to attribute it to one who had no other. Then add to the life of the Lord the faults one after another of which you are conscious, and which you deplore, and then tell me whether they are not appalling.

Christ died for our sins, for those sins which, according to the Christian gospel, we have all committed. Yes, you believe it, and try to explain it by adding that He died to reveal the love of God to us, and to touch our hearts and draw us to a better life. No doubt this is true, and Paul could have said it, had he meant it, but what he says here is something else; he says that Christ died for our sins, died because of our want of trust in God, and our want of love for Him, died because of our unrighteousness. Try to meet that declaration, not to evade it. It is humiliating, it is awful. Christ, the eternal Son of God, became man, and died for the sins of men. This is the meaning of Gethsemane, the surrender, the physical suffering, the desolate cry, "My God, my God, why hast thou forsaken me?" Listen. The apostle speaks to us as he spoke to the Corinthians: "I delivered unto you first of all, that Christ died for our sins." Dwell on this wonderful fact, till it is rooted in your intellect and your heart forever. Take our Lord's account of it as well as Paul's. His blood was shed for the remission of sins. Hold firmly to the fact, put aside all explanations that conceal or deny it. Take the fact as Paul states it, as Christ states it. Neither Paul nor Christ says that this awful death was to touch the heart of God to mercy, and to move Him to pity us. God loves saint and sinner alike; He so loved the world that He gave His only begotten Son. The love was the origin and the cause of the coming and death of Christ, not the effect of it. But the awful thing

about our sin is that, though God loves us, the remission of our sins, the forgiveness which we regard as a matter of course, is declared to be the result of the death of Christ, and I suppose, apart from that death, it would have been impossible.

I have not attempted to offer any explanation of this great central fact of the Christian gospel, not because I suppose that here and there we may not discover light in the darkness of this great mystery, but it is possible for men to be embarrassed when they attempt to receive the fact because at the same time they attempt to receive some inadequate explanations of it, and so the fact may be rejected because the explanation may be intolerable. But in all other departments of thought we begin with the fact and stand fast to the fact, though one theory after another that is offered in illustration of it is apparently unsatisfactory. And this fact that Christ died for our sins is part of the Christian gospel, is wrought into the substance of apostolic life and teaching, is wrought into the substance of the very story of Christ's life and death. It holds its place among the primary, the regal truths of the Christian revelation. It is part of the strong foundations of our faith in God; it is the root of our immortal hope. In all the great days of the church its greatness has been acknowledged with a passionate devotion. It is not a speculation, it is necessary to the perfection of Christian life and strength, to the joy of worship, to the blessedness of communion with the Father. It is the last and supremest guarantee of our kinship with the Eternal Son of God. He is so intimately one with us, that on Him the burden of the world's sin could rest, and because of His confession of it, and His endurance of death for it, the sin could be forgiven. It is the glorious assurance of the Divine Fatherhood. It kindles the fire of an

infinite love for Christ. It fills the heart at once with compassion and with hope in presence of the sins of mankind. And those who have received most deeply into their very life the discovery of God's relationship to them in the death of Christ have had their hearts filled with the most passionate joy in the Divine love, with the deepest and intensest faith in the compassions which fail not, and the mercy which endureth forever.

#### THE FILLING OF EMPTY VESSELS.

BY REV. C. H. SPURGEON, LONDON.

*Even empty vessels : borrow not a few.*—2 Kings iv : 3.

THE best of men may die in poverty. *Here is the widow of a prophet left in destitution.* We must not hastily censure those who leave their families unprovided for. Circumstances may render it impossible to do more than supply the pressing wants of the hour. Yet it is sad to see a widow and the widow of a prophet in such straits. Her husband had been by oppression deprived of all that he had : from which I gather that holy men may be in the worst of circumstances, and yet it will be no proof that God has forsaken them. He can lift you up, and would do so if it were really for your good. However poor you are, your Master was poorer, and whatever else you have not, you have His love.

This sorrowing widow went to God in her trouble, but through the mediation of the prophet. So we should go to Christ. It is well to tell friends, but never fail to tell Him who is the best friend.

God was pleased to ordain by His servant a way of escape for the poor woman. It is the rule of God's providence that His children should cry to Him in the day of trouble, and that He should be gracious to them and deliver them. Other friends may fail you ; but the Lord God never can. You shall dwell in the land,

and verily you shall be fed. How happy might we be, if we really and practically believed this, and acted upon it.

Yet the Lord allowed His handmaid to be very sorely pressed. Beloved, it has been the same with many of the Lord's tried ones, and it may be the same with you. The Lord does not promise to rescue us in our time, or to save us from waiting ; wherefore I say to you whose turn seems to come last, be strong to wait. Waiting in faith is a high form of worship, which in some respects excels the adoration of the shining ones above.

But the way in which this woman was delivered was one which proved and exercised her faith. She did what she was commanded to do ; she did it in faith, and the result answered the end. Be not laying tracks for God ; He plants His footsteps in the sea.

Note now special lessons :

1st. *In reference to the grace that is in Christ Jesus.* All the miracle required was *empty vessels*. Full vessels were of no use. Righteous self is a greater hindrance than sinful self. All our Saviour wants of us is our *need* of being saved, and our acceptance of His salvation. Now observe what *followed*. As soon as the empty vessels were brought the oil began to flow, and flowed until they were full, no matter what their size, whether large or small.

What was the space in which the miracle endured? The oil flowed as long as any empty vessel could be brought. How many empty souls are there here? Christ will continue to save sinners just as long as there are needy sinners to save.

Yet simple as this gospel is there are a great many who will not understand it. Oh, that I could lead your hearts into the truth, that we are saved through faith, and that not of ourselves ; it is the gift of God.

2nd. *In reference to answers to prayer.* My conviction is, brethren,

that we do not pray enough; that is, do not ask enough of God. "Borrow empty vessels"—note the next word, "borrow not a few." It was needful to urge her to large things. This godly widow now had the blessing at her own disposal, to increase or diminish. If she borrowed few vessels she would have but little oil; if she borrowed many, they would all be filled, and she would have much. You and I have more to do with the measurement of our mercies than we think. I will take two points, Prayer about ourselves and about others.

*Concerning ourselves.* Brethren, some have never brought their sins and prevalent temptations to God. We have a quick temper, which we cannot overcome. Bring it as an empty vessel to Christ, then it will be overcome. You may feel keenly your lack of spiritual attainment. Set your empty vessel beneath the dropping of the divine oil, and you shall have these boons granted you. But you must bring your empty vessels. Suppose the widow had had the vessels but refused to bring them; she never would have got the oil. We have a great many cares, some large, some small, cares about our girls and boys, our household concerns, our business; but we do not bring them to God. Why be so foolishly wicked? When the Lord bids you cast your care upon Him for He careth for you, why not cast it there? Why carry your sin, your need, your care? These cares are all different sets of empty vessels for the grace of God to fill. The angel of mercy sometimes flies around the tents of God's people, and he bears with him a cornucopia full of the precious blessing that maketh rich. Oftentimes he stays at a tent, hovering on soft wings while the sleeper rests: he looks around the tent, but sees not a single empty vessel into which to pour the benediction, and he goes on his way. By and by he lights on another tent, where, before the

dwellers went to sleep, they set out, in their evening prayer, a number of empty vessels. He takes his horn of plenteous mercy, and fills one vessel, then another, and when they wake they are surprised with the rich grace that has abounded toward them.

The same is true with regard to prayers for others. We ought to treat others as if they were empty vessels for us to use, so as to glorify God in their salvation. I wish you would take me, and treat me as an empty vessel, and pray that I may be filled with heaven's own oil. As a rule, I believe that congregations get out of a minister what they put into him by prayer for him. So with our children and relatives. If they are unconverted, is it not in part because we have not prayed for them as we ought? Do not cease to pray so long as there is an empty soul, in family or neighborhood, to be filled. The power of Edward's famous sermon upon "Sinners in the hands of an angry God," has been traced to the prayers of a little company preceding the services. God gives us *carte blanche* to ask what we will. What, will you not fill up those checks which God has signed and left blank for you? Bring in the empty vessels, and bring in not a few.

3d. In reference to the work of the Holy Spirit. There was a time when, if two or three were converted in a year, it was attributed to the work of the Spirit. If the number of converts rose to twenty or thirty, or three hundred, it was ascribed to excitement. Such people say, "Bring few vessels, very few. Suppose some should not be filled! Do not bring too many, lest the supply of oil fail, or be weakened in virtue by being divided among so many." If we really believed the Holy Spirit to be God, we should expect Him to do great things. When He comes in power, I hope to hear of places crowded first with one congregation, then with an-

other that had been waiting to come in. I hope that thousands will be in hot haste to find the Saviour. This is indeed a wonderful congregation, but I trust the day will come when there will be hundreds of such congregations, and tens of thousands crying, "Come over and help us." Then, not England only, but America, China, France, Russia, Turkey, Africa, shall all be filled to the brim with the outpouring of God's eternal Spirit, and myriads shall be saved by the precious blood of Jesus.

Alas, we fail because we do not believe! May God bless you, and may this be the last thought of my sermon. If you are empty vessels come to Christ and be filled. May He fill you with His grace to-night for His mercy's sake. Amen and amen.

#### MEMORIAL DAYS.

BY RICHARD S. STORRS, D.D. (CONGREGATIONAL), BROOKLYN, N. Y.

*Thou shalt eat it before the Lord thy God year by year.*—Deut. 15:20.

YEAR by year. It might seem at first sight, antecedent to experience, a surprising thing that the mere mechanical movement of the earth through the heavens should have any special relationship to man's mind and spirit. Yet we know that it has. Our memory associates special experiences with certain seasons and days. As the season or day returns, the event is recalled, and sometimes the impressions awakened by it have, apparently, all their original sharpness. So, in this regard, the course of the heavens comes to be, as it were, a colossal memorandum book. As Israel recalled at the Passover the destruction of Egypt's first born and the marvelous deliverance of its people, so we as a nation have our memorial days, our historic landmarks, such as the day when our Pilgrim Fathers landed at Plymouth, the Declaration of Independence, or the Evacuation of New York city.

We also have our centennials, as the anniversary of the Inauguration of Washington, which, though they may not appeal so sharply to our thought, illustrate an instinct in national life, as in that of the individual, to observe times and seasons.

Domestic life is diversified in the same way. The birth, the baptism, the bridal and the burial are notable events, and they are remembered with a tender thoughtfulness measured by the moral culture of the family. To hear one say, "I do not know, I cannot remember," when questioned as to the fact or features of such occasions, leads one to infer a lack of those sensitive elements that go to make up the real beauty of life. Now there are lessons for us to learn from this habit of family and national life of keeping in memory notable events by appropriate anniversaries.

1. There is a sure evidence of the event seen in the fact of its commemoration. How absurd it would be to celebrate what never took place, to attempt to materialize a dream. It would be no wiser than to build upon a cloud. No legal enactment, proclamation or military authority could enforce such a scheme. The celebration of the Passover through the centuries is an unquestionable memorial, a witness clear and demonstrable as can be demanded, even more convincing than any carved or written record, that the Exodus is a historic event. So with Easter. Had there been no resurrection there would have been no festival. Now has Christ risen from the dead. The joy, the beauty and hope of the occasion rest not on a myth or misty recollection, but on the magnificent fact of which the anniversary is a grand proof.

2. We are taught how comparatively rare are these conspicuous and startling events which punctuate our public and private life. We celebrate the Advent at Christmas—though it

is not certain, or even probable, that that is the exact date—and the death and resurrection of our Lord and the coming of the Holy Spirit at Pentecost. We note these few points, but for the many words and acts and experiences that made up the life of Christ we have no set day, although they all contribute to and share in the shining luster of these mentioned epochs.

We remember initial and terminal points in our domestic history, but the sunny days and sad that interspace them gradually fade away from memory. The mother forgets not the first cry of her babe that woke her languor, nor the last breath of that dear child when it died in her arms, but she does not recall all the intermediate events, though they are really stored away in thought. We recall the blizzard of last year but forget the many serene days since. We shall not forget the arrested train in which we may have been imprisoned, but we do not recall the many undisturbed journeys which we have since made.

It is well for the sanity of the human mind that life is not filled with startling events. It would be like substituting pyrotechnics for the moonlight or the stars for the silent skies. Our powers of comprehension are limited and the measure of our sensibility as well. It is in the ordinary quiet on-going of life that we find healthfulness of heart. The material for these anniversaries is wisely limited. Yet another fact waits notice.

3. Life is always serious. For we are ever treading on the edge of something unexpected, it may be something terrible. Let us walk circumspectly and realize that we may always dwell under the shield of God's providence and under the light of His promises. Otherwise life would be too tragic for us to endure.

4. We see the innate superiority of mind to all temporary events. You

recall perhaps your wedding day, the hour, the place, the guests, the joy, though a score of years, a half century ago. Intervals of time fade from view in presence of this supreme experience, just as you look from one lofty peak to another and think not of field, valley and river between. You see those shining points of life when you were at twenty, forty or sixty years of age, and lesser experiences are hidden. The mind itself is superior to mere measurements of time and so is constituted for immortality; is akin to Him to whom a thousand years are but as yesterday. We here get a glimpse of eternity where our inward life will be more than any series of successive events, than any limitations of these rolling years.

5. How deep in us is the element of affection which has its expression in the anniversary or festival. The emotion is more widely distributed by the commemoration. We are reminded of it to-day, March 17, in the festival of Saint Patrick, Patricius, a father and missionary to those in darkness and savagery. His was a noble work. He is a living force in the affection of the people of Ireland. Though legends are associated with his name, that work has properly awakened love and gratitude. So with our recollection of Washington or other men of renown. Behind the work is the character which gave it worth. Both evoke our affection. The commemoration intensifies our regard.

So in the family. As we review the past, our memory clings to those experiences in which the heart has a part, those which have touched its springs of joy and grief. It is not the establishment of a business firm, or the erection of a new place of business, but the events that are linked with our heart life, and show the power of affection in the soul. We properly cultivate intellectual strength, power of will and en-



duration, but, after all, it is love that is supreme. Love brings us nearer Him who is perfect love. We do not say God is Power or Wisdom, but "GOD IS LOVE!" Let us give more assiduous attention to the cultivation not merely of mind and thought, but of the element of love. It is affection that endears to us all these successive anniversaries of life.

6. A sweet illustration of the grace of God in the gospel is furnished in the fact, with which every believer is familiar, that in these remembered events sorrow loses its sting and joy comes to be even more full in reminiscence than it was at first. The day which took that child or friend from your side was full of gloom. There seemed nothing else but gloom. God's grace has since enabled you to recall the happy years before your loss, the sweetness of the face and the voice, as well as the spirit behind both. You have thought, too, that the charm and blessing of that love are still yours, and will brighten the life celestial. As we think of the little one called away, we are made to recall Him who took such in His arms; of angels, to whose custody they are specially committed; of Paradise itself, the light of which comes into our shadowed home.

Did you ever reflect how striking is the image, or the series of images, used by Paul in extolling the power of the gospel? It is, he says, a sword, victorious, conquering and triumphant in all the earth over every foe. It is also a perfume, a savor of life unto life, a sweetness and consolation for every bitter experience to which we are exposed. Our sorrow only makes more glorious the preciousness and amplitude of divine grace and sympathy, just as the glory of the sun, shot through a dark cloud, illumines and transfigures it by its splendor and its peace. What we know not now we shall know hereafter. A hint is here had of the future relief we shall enjoy. We

now review one, two, five or ten years since some great sorrow. Every year has softened and sweetened our grief. Even a beauty is imparted to the experience. All sorrow shall pass away in our celestial reminiscences.

7. What a rest it is to the aged to recall the past when they are released from life's active and strenuous struggles! They who are out of the swirl of swift-moving events, no longer vexed with life's anxieties and cares, have the privilege of reflection and the anniversaries of life may bring a joy as sweet as the event itself which each commemorates; even those of severest conflict, in which their hopes were for a time baffled and their faith tried. They are like ships home from long voyages, moored in a quiet harbor, where the memory of storms that are past only enhances the serenity and peace enjoyed. So may we all lay up stores of refreshment to be enjoyed in the exalted memories of heaven.

Finally. Whatever measurements may hereafter be had as to time and eternity in our immortal life—we know nothing definite as to weeks, years or centuries there, all will be wisely made—one thing is certain: we will keep one point in vivid remembrance, that of our entrance into life when we first knew the joys eternal. Nor can we forget the memorable hour, when on earth, under the impulse of God's providence and grace, we chose God as our God, and confessed the fact of our commitment of ourselves to Him at the supper of our Lord. That will forever be kept sacred by us as the marriage day of our souls to the Saviour, first and foremost of our earthly anniversaries, remembered above when rolling years have ceased to move.

"With rapture shall I then survey  
Thy providence and grace;  
And spend an everlasting day  
In wonder, love and praise."

## GOD'S THOUGHTS OF ME.

BY REV. CAMDEN M. COBERN, PH. D.  
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*The Lord thinketh upon me.*—Ps. xl: 17.

GOD's thoughts differ from ours in method, for He is pure in spirit; in kind, for He is infinite; in expression, for He only can give a perfect exhibition of His thought.

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your whims." (lxx.)

I. God's thoughts are revealed through His works. (Ps. viii, xix.) The heavens declare the thoughts of God; the firmament showeth His mind-work. These thoughts fill all the material and mental and moral universe—and they are for me. No other creature in all the world can "think God's thoughts after Him."

"Many, O Lord my God, are the wonderful works which Thou hast done, and Thy thoughts which are to usward."

II. God's thoughts are revealed in the Scriptures even more clearly than in nature. (Ps. cxix.) Heaven and earth shall pass away, but these constellations and galaxies shall endure forever.

"Open Thou mine eyes that I may behold wondrous things out of Thy law."

III. Better than in the heavens, better even than in Moses and the Prophets, God has spoken His thoughts in Jesus, *the Word of God*. (1 John i; Rev. xix.)

"His glory is above the earth and heaven." He reveals God's best thought for me, here and hereafter.

"The Word became flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten from the Father), full of grace and truth."

In conclusion, let us consider the prophecy of hope wrapped up in the text and the argument. Looking at the glory that beams upon us in the heavens, in the Scriptures, and in the face of Jesus, what, say you, awaits those of whom the Lord thinks and for whom He plans?

Let Job answer:

"Lo, these are but the outskirts of His ways; and how small a whisper do we hear of Him!"

Now are we the sons of God, and it doth not yet appear all that we shall be. John, the beloved, had the secrets of the future world unlocked for him by one so God-like that he fell down to worship him, but was checked by the words "I am thy fellow servant."

Let that transfused saint, whose face was so full of majesty and power that even one who had been on the Mount of Transfiguration mistook it for the face of Divinity, teach us what we shall be.

Watchman, what of the night? Let the agnostic answer as his eye dims in death:

"The night thickens. I see a coffin and a tomb and an abyss of nothingness. That is all I see."

Watchman, what of the night? Let the dying Christian answer:

"What of the night? There is no night. I see a shining like the splendor of the Sun of Righteousness—I see a palace, and it looks like home!—I see a throne, and on it One crowned with many crowns and—soul of mine rejoice!—He thinketh of me."

## WHAT IS NOT FOUND IN HEAVEN.

BY REV. P. C. CROLL [LUTHERAN],  
SCHUYLKILL HAVEN, PA.

*And there shall in no wise enter into it anything that defileth.*—Rev. xxi: 27.

WELL to prospect as to future homes, earthly and heavenly. Note especially the things conspicuous by their *absence*.

I. *No sun or moon*. 1. Their created earthly purpose subserved (Gen. i: 14-18). 2. Superseded by a greater. God's glory and the Lamb's (Ex. xxiv: 17; xxxiii: 20; xxxiv: 29; Luke ii: 9; Mark ix: 23; Acts xxii: 6).

II. *No night*. 1. No need to rest and restore exhausted nature. 2. No mystery of darkness; no ignorance

or doubt; no whys, wherefores, or whats there (1 Cor. xiii: 9-12; 1 John iii: 2).

III. *No temple.* 1. No more use for it. Forever with the Lord. 2. Temples only helps to God—like scaffolding, charts, photographs, to be dispensed with when building complete; the joining finished, the original appears.

IV. *No sea.* Sea restless, unstable, tempestuous. Then rest; no more drifting; peace.

V. *No death, or sorrow, or pain.* The common lot here. Blessed change there.

VI. *No sin.* Its every form and vestige banished forever. Be thankful, hopeful, patient.

#### THE SOLD BIRTHRIGHT.

BY GEO. M. STONE, D.D. [BAPTIST],  
HARTFORD, CONN.

And Jacob said, *Sell me this day thy birthright.*—Gen. xxv: 31, 32.

I. *Duplicity and meanness of Jacob,* teach that grace begins its work while there are large remainders of infirmity. Little to attract in his early life, but he grew toward better things, until, with Bethel, Laban and Jabbok behind, he appears in old age meet for the inheritance of the saints in light.

II. *The sale by Esau,* teaches that generous qualities may co-exist with fixed preference for the present world. Early life pleasanter than Jacob's, but nature, left to itself, deteriorates. Falls under the inevitable conquest of the lower nature. No noble wrestlings, no moral victories recorded; the very silences concerning him significant.

III. *Christian birthright leads to privilege, immunity, glory.* A cross, yet conducts to victory.

IV. Life out of Christ means (a) deprivation of spiritual good. (b) Poverty of spirit and a hopeless future. (c) Loss of the birthright privileges of sonship and of share in the heavenly inheritance.

#### THEMES AND TEXTS OF RECENT SERMONS.

1. The Adjustment of Faith to Knowledge. "And they set the ark of God upon a new cart."—2 Sam. vi:3. Rev. Newman Smyth, New Haven, Conn.
2. True Religion the State's Bulwark and the Citizen's Safeguard. "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries."—2 Chron. xv:3, 5. Rev. J. R. MacLeod, Kingsbury, Canada.
3. The Harmonies of Revelation, Human Life, Science, Christian Experience, etc. "Deep calleth unto deep."—Ps. xlii: 7. Wm. Elliot Griffith, D.D., Boston, Mass.
4. Ineffectual Prayer. "If I regard iniquity in my heart the Lord will not hear me."—Ps. lxxvi: 18. Howard Crosby, D.D., New York.
5. Queer Constancy. "Unite my heart to fear thy name."—Ps. lxxxvi: 11. J. L. Withrow, D.D., Chicago, Ill.
6. The Divine Compensation of Affliction. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."—Ps. xc: 15. A. T. Pierson, D.D., Philadelphia.
7. Have I a right to be rich? Have I a right to be poor? "Give me neither poverty nor riches."—Prov. xxx: 8. Dennis Wortman, D.D., Saugerties, N. Y.
8. My Own Personal Holdfast. "My God will hear me."—Micah vii: 7. Rev. C. H. Spurgeon, London, Eng.
9. A Loss that Saves. "He that loseth his life for my sake shall find it."—Matt. x: 39. Rev. Wm. C. Davidson, Verona, N. Y.
10. Thorns in the Field of Man's Soul. "And the thorns grew up and choked it, and it yielded no fruit."—Mark iv: 7. Rev. P. H. Swift, Ph. D., Rockford, Ill.
11. Eternal Life. "Master, what shall I do to inherit eternal life?"—Luke x: 25. By Principal Caird, D.D., Glasgow, Scotland.
12. Alone—and yet Not Alone. "Behold, the hour cometh . . . that ye shall be scattered, every man to his own, and shall leave me alone: And yet I am not alone, because the Father is with me."—John xvi: 32. A. J. F. Behrends, D.D., Brooklyn, N. Y.
13. Righteousness through Faith. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."—Rom. iii: 22. D. Parker Morgan, D.D., New York.
14. A Present Experience is an Eternal Assurance. "Sealed with the Holy Spirit of Promise, which is an earnest of our inheritance."—Eph. i: 14. J. M. Ludlow, D.D., East Orange, N. J.
15. True Christian Unity. "Endeavoring to keep the unity of the spirit in the bond of peace."—Eph. iv: 3. T. D. Witherspoon, D.D., Louisville, Ky.
16. The Contrasted Lives. "Therefore I hated life; . . . for all is vanity and vexation of spirit."—Eccles. ii: 17. "Lay hold on the life which is life indeed."—1 Tim. vi: 19. (R. V.) Rev. G. S. Barrett, B. A., Norwich, Eng.
17. The High Quality of God's Love. "Behold what manner of love the Father hath bestowed upon us."—1 John iii: 1. C. F. Deems, D.D., New York.
18. Penitent Believers Alone are Safe. "For the great day of his wrath is come; and who shall be able to stand?"—Rev. vi: 17. T. W. Chambers, D.D., New York.

### SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. No Evasion of Brotherly Responsibility. ("Am I my brother's keeper?"—Gen. iv : 9.)
2. Lingering beneath the Impending Doom. ("And while he lingered the men laid hold upon his hand, etc."—Gen. xix : 16, 17.)
3. A Gloomy Religion a false Religion. ("And they brought up an evil report of the land which they had searched."—Num. xiii : 32.)
4. The Witnessing Song. ("Write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me, against the children of Israel."—Deut. xxxi : 19.)
5. At the Parting of the Ways. ("And Orpah kissed her mother-in-law, but Ruth clave unto her," etc.—Ruth. i : 14, 16.)
6. The Supernatural Work of God Resting on the Foundation of Man's Natural Work. ("And Elisha said unto her, What shall I do for thee? what hast thou in the house!"—2 Kings iv : 2.)
7. A Double Peril and a Last Hope. ("Now therefore come and let us fall unto the host of the Syrians."—2 Kings vii : 3, 4.)
8. A Glorious Sunrise. ("But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."—Mal. iv : 2.)
9. The Error of Ignorance. ("Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God."—Matt. xxii : 29.)
10. Prophetic Signs of Perdition. ("So likewise when ye shall see all these things, know that it is near even at the doors."—Matt. xxiv : 33.)
11. Making Merchandise of Christ. ("Then Judas Iscariot went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?"—Matt. xxvi : 14, 15.)
12. Christ's Call to Souls in the Dark. ("And they call the blind man saying unto him, Be of good comfort, rise: he calleth thee."—Mark x : 49.)
13. Cast Down while Coming to Christ. ("And as he was yet a coming, the devil threw him down and tore him."—Luke ix : 42.)
14. Spiritual Paralysis. ("Being past feeling." Eph. iv : 19.—"Having their conscience seared, as with a hot iron."—1 Tim. iv : 2.)
15. The Deserter. ("For Demas hath forsaken me, having loved this present world."—2 Tim. iv : 10.)
16. The Criterion of the New Birth. ("Who-soever is born of God doth not commit sin," etc.—1 John iv : 9.)
17. Character is not changed by Punishment. ("Men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not, to give him glory."—Rev. xvi : 9.)

### PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 29 TO MAY 4.—*Some of the possessions of the Christian.*—Rom. v : 1-3.

IN Bunyan's dream he saw that Christian had now reached the hill called Difficulty—a rocky, frowning hill it was. You and I have seen it, I am sure, directly in our way, with no chance to go round it, but with the path of the Christian life pushing right over it.

Here had Christian come. First, he ran; then he fell from running to going; then from going to clambering upon his hands and knees because of the steepness of the place. Back in the beginning of his journey Christian had been given a parchment roll, in which were written the assurance of his new life and the certainty of his acceptance at the gate of the Celestial City.

Midway up the difficult hill there was a pleasant arbor framed for the refreshment of weary travelers. There Christian sat down to rest him, and with the sweat and breathlessness of the tug and struggle on

him, pulled the roll out of his bosom and read the glorious words written in it for his comfort. But, in his weariness, he slept; and while he slept his scroll fell from his grasp and rolled away.

It is always dangerous to sleep amid the strain of difficult duty. It is better to finish the duty, get over the hill, and sleep afterward. So he slept on until the night fell. Then, suddenly awaking, and frightened at his tardiness, he sped him on his way, and went apace till he came to the top of the hill. There, two men, mightily running, and with their faces turned from the Celestial City, met him. The name of the one was Timorous; of the other Mistrust.

"Sirs, what is the matter? You run the wrong way," said Christian. "We were going to the city of Zion; we had gotten to this difficult place, but the further we go the more danger we meet with; wherefore we turned and are going back," said Timorous. "Just before us lie a couple of lions in the way, whether

sleeping or waking we know not; and we could not but think, if we came within their reach they would possibly pull us in pieces," answered Mistrust.

Christian is in trouble. What with Timorous and Mistrust about him and the difficulty of the way, he hardly knows what to do. But he bethinks him—destruction is behind; there is only safety in the Celestial City. I will go forward, he answers to himself. So Mistrust and Timorous ran down the hill, but Christian went on his way.

Now there is no such sure method of getting rid of faithlessness and fear, as to let *them* run down the hill behind you, while you *hold straight on your way*. But in this perplexity and distress Christian needs encouragement and guidance. Now his *roll* will help him. He put his hand in his bosom for it that he might read therein and be comforted. But he felt and—found it not. He could not get on without it. It was at once his comfort and his guide. Back all the weary way to the arbor of his unwise sleep must he go to find his roll.

Too often we are in the plight of Christian—*without his roll*. That is to say, we do not make use of our religion as we should. We are not enough in the present and constant possession of the peace and power of our religion. We struggle on perplexed, despondent, unbuoyant. According to the old phrase we live below our privileges. We are heirs without the consciousness of heirship; sons of light but hesitant in darkness; children of a King but cowering in a needless slavery. We *have lost our rolls*.

Our Scripture is the Christian's roll. It is written all over with the great things God gives for the heartening and guidance of His children. Let us take to ourselves our roll, that we may be brave and glad.

First. *The title to the roll of our acceptance.*

Second. *Some of the things written in the roll.*

First. *The title.* Therefore, being *justified by faith*. The title to our roll of acceptance is *justification by faith*. Justification by the self is impossible, for the self is sinful before God. Justification by faith in Jesus Christ is possible, for Christ is sinless before the Father. Christ has entered into the human nature; Christ in human nature has rendered in every way an exact obedience; in Him the demand of the law and the act of the life meet and kiss each other. Faith is that which makes our own the justifying righteousness of Christ. Justification by faith is our title to the roll of a Divine acceptance.

Second. *Some of the great things written in the roll.*

(a) *Peace.* Since we trust Christ, and He has done all for us, we may *claim* the consciousness of peace with God.

(b) *Access.* What has separated the soul and God has gone. Concerning *every thing* we may come to God.

(c) *Hope of the better glory.* That was a most true thing which Sir Walter Raleigh—one of the best and bravest men of English history—said upon the scaffold, where James the First foully flung him. The executioner asked him which way he would lay his head upon the fatal block. "Ah," answered Sir Walter, "it makes little difference where the head lies, so long as the heart be right." True, Sir Walter, that which is within is always lordlier than that which is without. Mob Paul; imprison him; stonem him; shipwreck him; slay him; you cannot take away his sublime jubilation of hope in the better glory. He trusts in Christ, he is justified by faith; whatever may betide, Heaven is sure.

(d) *Transfigured tribulation.* We glory in tribulation also *knowing* that tribulation worketh all beautiful and strong graces. Do not lose your

roll. Dare to claim what God has for you. The possessions of the Christian are great and radiant.

MAY 6-11.—THE SERVICE OF SHINING.—Matt. v: 14-16.

In this section of the Sermon on the Mount our Lord tells what His disciples are to be *toward others*. They are to be toward others *lights*—of a better way and of a better mind. So, toward others, disciples are constantly to do the duty of a light—*they are to shine*.

*First.* In order that we may do this service of shining it is needful that *we be set a-flame of heaven*. In ourselves and of ourselves we cannot stream forth the radiance. The shining does not belong to us internally. The light must be given us externally. Neither do men *light* a candle. Before the candle can serve in shining it must *be* lighted; untouched of flame the candle, of itself, is helpless.

*Second.* In order that we may do this service of shining it is needful that the light be placed *where* it can shine. Neither do men light a candle and put it under a bushel, but *on a candlestick*, or more literally, lamp-stand.

(a) Our Lord has not lighted us that we should *put ourselves* under a bushel. Not in this sense, of covering ourselves up, would our Lord have any hidden ones. There is one lamp-stand on which, having been lighted of the Lord, we are always to set ourselves—the lamp-stand of *confession*. Constantly does this duty of placing the light on the lamp-stand of confession keep sounding through the Scriptures. Romans x: 10; Matt. x: 32; 2 Tim. ii: 12. A profession of religion is the immediate duty after the reception of religion.

(b) A *keeping* of the light on the lamp-stand of confession is the constant Christian duty. There are many who, having been lighted of the Lord, and having set themselves

on the lamp-stand of a public confession of Him, *take themselves down* and put themselves under bushels. They are people who keep church letters in their pockets until they are out of date and worn out, never presenting them; or they are people who, changing their residence, do not ask for their letters, but who, in the place of their new residence, go wandering round from church to church, losing interest in all because they identify themselves with none; or they are people who, having once set themselves on the pedestal of a public confession, stop *there* and never back that initial confession up by a steady, presence-giving, serviceful identification of themselves with the special church of which they are members.

(c) The Lord has not lighted us that *He* might put us under a bushel. We sometimes think He has. We complain that we have no *chance* for shining. But let us notice our Scripture—"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light *unto all them that are in the house*." You live somewhere; you dwell in some house. Do not talk of hindering bushel as long as the Lord has given you *that place* to shine in. Also, Let your light so shine *before men*. You meet people in social circles, in business relations; every one of us gets into relation with others—*is before men*. What a large place to stand on that you may shine—*before men*.

A certain merchant went once to his pastor to tell him of his earnest desire to engage in work more distinctively religious. The merchant said: "My heart is so full of love to God and to man; I want to spend all my time in talking with men about religious things." "No," said the pastor; "go back to your store and be a Christian over your counter; sell goods for Christ and let it be seen that a man can be a Christian

in trade." Wise pastor. Wise merchant who could take the pastor's wise advice. I have no doubt the merchant thought the Lord had put him under a very thick and hindering bushel. But what a mistake!

Be sure that the Lord, having graciously lighted you, has put you under no bushel where you may not shine. He has given you at least this lamp-stand—*in the house; before men.*

*Third.* We are to do this service of shining by—*shining.*

(a) Not intermittently; we are not to be flash-lights.

(b) Not dimly; we are not to be content with a feeble flicker of Christian example; we are not to merely hide our light in a mist of worldliness.

*Fourth.* In order that we may do this service of shining, the lamp of our Christian experience must *be fed.*

The lamps of the foolish virgins in the parable were smoldering out because they had no oil. We must constantly feed our lamps with oil.

(a) The oil of prayer.

(b) The oil of Scripture.

(c) The oil of self-surrender to the Holy Spirit.

(d) The oil of duty.

(e) The oil of public worship, etc., etc.

This service of shining is what the world most needs from Christians. They said a steamship never could cross the Atlantic. The best proof that one could was when an American steamship went "puffing up the Mersey."

They say a Christian life cannot be lived. The best proof that it can be is by living it—by shining.

Here is service we can all render—we can shine.

MAY 13-18.—THE DIVINE MEMORY OF US.—Gen. viii: 1.

Noah had been shut up in the ark for something like five months. For one hundred and fifty days the waters

had been increasing, but as yet the flood had given no intimation of abatement. As far as Noah could see the object of it had been accomplished, for mankind had perished. Still the deluge had been growing daily deeper. It must have been a fearful sight to Noah—that vast waste and sweep of tumultuous waters. In all nature there is nothing so terrible as the spectacle of waters, breaking out of their accustomed place, gathering force and volume with sudden acceleration, overwhelming everything. You are more powerless in such a presence than before almost any other natural phenomenon. And as Noah looked out of the ark, and saw the wide angry heavens shutting down upon the wide, angry waters, and heard the greedy swash of the waves against the sides of the ark, and remembered how, though the Divine purpose in man's destruction had been long ago accomplished and yet for so many weary days the flood had gone on rising steadily, it had been no strange thing if even his faith had wavered, and he had begun to question whether, after all, the flood would not be perpetual and he had not seen the last of the firm earth.

But now, after a hundred and fifty days, there comes a change. God sends a strong wind across the waters which begins to gather them upon its wings. The windows of heaven, so long open, are closed. Some great geologic change, dimly described in Scripture as the broken fountains of the great deep, which, more than any other thing had been the cause of the deluge, begins to approach completion, and the waters returned from off the earth continually. And soon came the sweet prophecy of the olive leaf. And, at last, the green earth itself stood ready for the occupation of the patriarch.

Our Scripture gives us a reason for the change—"And God remembered Noah." The lonely ark, surged hither

and thither upon the watery expanse, had not floated beyond the circle of the Divine thought. Though, from the time when God had shut him in, Noah had received no Divine communications. God had in no way become forgetful of His servant. Present had He been, though invisible; His hand upon the helm; His power baffling danger; His voice calling the purified earth into resurrection. And God remembered Noah.

A Doctrine.

A Method.

A Question.

A *Doctrine*—the Divine memory of every one of us. We are all badly liable to mechanical views of God. Because God is so great we are apt to think that God can only be concerned in, what looks to us, like great things; about the continent, though not about the sand-grain; about the nation, though not about the man separate and singular; about the huge earth and the widely raging flood, though not about Noah.

But, a *mindfulness of effects necessarily presupposes a mindfulness of causes*. And while the river of effect may be broad and deep as the Amazon, the cause whence it springs may be a rill way back in the mountains, less than the bigness of your least finger. And so, if God remember the river, He *must* remember the rill. And since every man in the world conduces to some result, and since the general result of the world is only the innumerable results of all the men and women in the world braided together, it must follow that, if God be mindful of the grand result, which nobody doubts, He must be mindful of each singular item which helps to form it. There *is* a Divine memory of every man.

But behold the doctrine shining from the *face of the Lord Jesus*. A marked peculiarity of the Lord Jesus is an intensely personal attention to the personal wants and sorrows of the men and women round Him, *e. g.*,

the woman touching the hem of His garment; the blessing of the children in answer to their mothers' unspoken prayers; the sympathizing tears at the grave of Lazarus, etc., etc., etc. We have right to generalize toward ourselves. Christ is the revelation *for us* of God. This particularizing attention on the part of Christ is proof of such personal and special Divine mindfulness toward each one of us.

A *method*. Of course, since there can be no such thing as *succession* in the Divine thought; since in order to think one thing, God need not, as we must, stop thinking another, but can hold all things together, and every separate thing at the same moment, within His infiniteness, God's memory of us must be *continual*. It is not intermittent, as is our memory, sometimes holding, sometimes losing; it is *constant* and *unvariable*. The preciousness of this, etc.

A *question*—What then?

(a) If God remember me I can *trust* and *wait*.

(b) If God remember me I can *work*.

(c) If God remember me I can *rejoice*.

(d) If God remember me I can *die fearlessly*.

The last darkness will not come too soon or too densely, for He appoints it; and in that unknown and difficult darkness the mindful Jehovah will not forget to cheer me with His presence.

MAY 20-25.—GREAT FAITH.—Luke 7-10.

*First. The circumstances. Place*—Capernaum, where so many of our Lord's benignant works were done. We are favored as was that ancient city. Everywhere about ourselves are evidences of the presence and power of the risen Christ. Let not our privilege in this Christian land turn to doom instead of blessing, as was the case with Capernaum, shutting heart and eye to the Lord's



ministry. *Trouble.* A centurion whose servant, much loved, was disastrously sick. That is a good comment of another, "This centurion did not act as many masters do when their servants are afflicted—have them immediately removed to an infirmary or a work-house." From the example of this centurion let employers learn brotherly tenderness toward their employees. Here, too, is an instance of the so common *failure of a human ability.* This centurion had absolute authority over a hundred men, but he could not command away this dangerous sickness from his servant, dear to him. Every life offers precise parallel; we come to places frequently where our strongest strength is naught. If there be no Divine aid for us, then we are weak indeed. The centurion *heard of Jesus.* If only our hearing of Him would prompt to like instant turning to Him! *The sure reward of helpful service* also comes out here. This Gentile centurion had built the Jews a synagogue. Now the Jew, notwithstanding his bitter prejudice against a Gentile, was willing to serve him. Nothing so disarms dislike as kindly service. We reap what we sow. Sow kindness and you will reap kindness. Sow hard hate or a contemptuous letting alone of others, and the harvest you must gather will be from that sort of seed. So these elders of the Jews were willing to carry a message from this centurion to Jesus.

*Second. The answer of Jesus*—and Jesus went with them. A sufficient answer to all doubts about the value and validity of prayer is that our Lord Jesus was always instantly replying to it. Jesus is the same. As He heard prayer then, He hears it now. If you ever doubt as to whether it is worth while to pray, remember how Jesus was always delicately sensitive to prayer, and, it does not seem to me, you can doubt longer.

*Third. The centurion's second thought.* He reasoned from his own power to the greater power of Jesus. He himself was not a man of limitless power; he was *under* authority. Yet though this were true, he was a man of *some* authority. A word from him would compel instant obedience from any one of his company of a hundred men. Surely the Great Teacher in His realm was at least as powerful. There were no need that He journey to the sick servant's bedside. A word from Him would be sufficient. So other messengers are dispatched to say to Jesus, "But speak the *word only*, and my servant shall be healed."

*Fourth.* Our Lord's definition of *Great Faith.* "I say unto you, I have not found so *great faith*, no, not in Israel." So with our Lord great faith is simply *great grip on His Word.* According to this, great faith is not a great strain and tug. Nor is it a shining ecstasy. Nor is it an experience aside from the common. Nor is it any other wonderful and difficult thing. It is simply assent of intellect and consent of heart to Christ's promises. We are not to look inward for it; we are to look outward for it, to what *Christ tells us.* Faith is great in just the proportion in which it puts grasp on the *promises.* I was asking Mr. Spurgeon once how he prayed. He said, "I always seize a promise and plead the promise." He is a man of great faith because he *greatly believes* what God has said. It is not so difficult, after all, to have great faith. And the way of *increase* of faith is not an increase of strain and noise and struggle. It is simply an increase of *knowledge* of what is promised us in the Word of God, and an increase of *determination* to believe and hazard on *those promises*; precisely as this centurion risked the life of this servant dear to him, on the *sheer and simple word* of Christ.

Such great faith did not come to

nothing in the case of the centurion. It will never come to nothing in the case of any one. Nothing is so rockily sure as the

Divine promise; nothing is so reasonable as to trust to it. Great faith is nothing but a *great trusting in the promises.*

## EXEGETICAL AND EXPOSITORY SECTION.

### STUDIES IN THE PSALTER.

BY TALBOT W. CHAMBERS, D.D.,  
NEW YORK.

NO. V. THE FORTY-FIFTH PSALM.  
*The Royal Bridegroom and his Bride.*

THIS Psalm is remarkable for its copious title, its simplicity and grace, its Messianic reference and its combination of Christ and His church. It is said to be "For the chief musician," *i. e.*, intended for public worship; "set to Shoshannim," probably a tune of that name; "of the sons of Korah," belonging to this family of Levitical precentors (1 Chron. iv : 19) either as authors or (more probably) as performers; "Maschil," of didactic import; and "a song of loves," either a very lovely song, or one respecting love, or one that treats of lovely and beloved women, the last being the most probable.

The poet, after a striking introduction, proceeds to describe the king, and then addresses the queen, returning in the last two verses to the king.

I. The Glory of the King (vv. 1-9).

My heart overfloweth with a goodly matter,

I address my work unto the King ;

Be my tongue the pen of a swift writer !

Thou art fairer far than the sons of men ;

Grace is poured upon thy lips ;

Therefore God hath blessed thee forever.

Gird thy sword upon thy thigh, O mighty One,

Thy honor and thy majesty.

And in thy majesty press on, ride forth,

In behalf of truth and humble righteousness ;

And thy right hand shall guide thee to terrible  
deeds.

Thine arrows are sharp—nations fall under thee—

In the heart of the King's enemies.

Thy throne, O God, is forever and ever ;

A scepter of equity is thy royal scepter.

Thou lovest righteousness and hatest iniquity ;

Therefore God, thy God, hath anointed thee

With oil of gladness above thy fellows.

Myrrh and aloes and cassia are all thy garments ;

Out of ivory palaces harp strains gladden thee.

Kings' daughters are among thy treasures ;

At thy right hand standeth the Queen in gold of  
Ophir.

The poet begins with the expression of his deep interest in his theme. Touching the king, thought and emotion crowd for utterance, and he prays for ability to give due expression to that which fills his heart, or, as the original means, makes it boil over. The first thing he celebrates is the king's personal excellence. He is beautiful beyond all human standard or comparison, and He is endued with the charm of graceful, captivating speech; for these reasons he receives an eternal blessing from the Most High. But besides his more than earthly beauty he is a conquering hero. This fact the poet states in the form of a summons to arm himself for battle and for conquest. The king is to gird on his sword and clothe himself with his royal majesty. Thus accoutered he is to ride forth with speed and persistence, not for ambition or any selfish aim, but for the vindication of truth and to deliver the righteous from the oppression of proud iniquity. Nor will this be an empty show, for his right hand, the organ of aggressive action, will guide him, that is, enable him to perform deeds that will strike terror into his foes. Then follows a condensed epigrammatic utterance as if the poet were an eye-witness of the field of battle. The King's arrows are sharpened (as the Hebrew literally means) and ready for immediate use. Before them not only individuals but whole nations fall; for these missiles strike to the heart, and their wound is mortal. A parallel sentiment is found in the Second Psalm, where a scepter of iron dashes in pieces whatever resists, and in the 110th, where heads are smitten through over the wide earth. But this king is far more than a martial

hero. He is divine and eternal. The former attribute, instead of being stated directly, is put in the form of an apostrophe, "Thy throne, O God." This, the natural construction of the Hebrew, is sustained by all the ancient versions, and adopted in the New Testament (Heb. i : 8). And as it conforms to the usage of the Psalter (xliii : 1 ; xlv : 5 ; xlviii : 2), there is no reason to depart from it. The singer sees in this king of heavenly beauty and irresistible might one who is divine, a visible manifestation of the Godhead, and therefore the occupant of a perpetual throne. Other monarchs and dynasties pass away, but this one is absolutely without end. And with reason, for He is the ideal of moral perfection. His scepter, so far from being an instrument of tyranny or oppression, is one of unbending rectitude. It never swerves to the right hand or to the left. Nor is this the dictate of policy or of circumstances, but of the very nature of him who wields it. He loves righteousness, and therefore by necessary consequence hates wickedness. All the temptations which beset a powerful monarch fail to warp his judgment. This fact meets with appropriate recognition from on high. God Himself anoints the king with oil of gladness. This does not refer to an official anction, but to that which was common on festal occasions as an expression of rejoicing. On the day of the king's marriage he is thus distinguished above his fellows, *i. e.*, all other kings. No mortal is made so happy as he in the favor of Heaven. The mention of oil suggests the idea of perfumes and aromatic scents which are so rich and abundant that his dress, when he is arrayed as a bridegroom, is said to be composed of these costly spices. At the same time there comes to him the music of stringed instruments out of the ivory palaces, *i. e.*, castles largely adorned with this precious material, as was

Ahab's (1 Kings xxii : 39) and that of Menelaus (Odys. iv : 90), whence came she that was to be his bride. Here follows a description of the marriage feast. Daughters of kings, persons of the highest rank and splendor, were among the jewels of the retinue, but these are mentioned only to set off her who has the chief honor, and therefore is stationed at the right hand of the king. She is arrayed in garments profusely decked with gold, the gold of Ophir, so called because that place, wherever it was, furnished the best and purest metal, being the *Eldorado* of the ancient world. Such is the content of the first half of this unique and spirited lyric. The royal bridegroom is described in all his dignity, power, and excellence, and finally brought to the day of his espousals when, amid music and perfumes, and all the glitter of a court, he is seen in company with his queen, to whom the poet now turns.

## II. The Duty of the Queen (vv. 10-15).

Hear, O daughter, and see ; yea, incline  
thine ear ;  
And forget thy people and thy father's  
house ;  
That the King may desire thy beauty ;  
For he is thy Lord, therefore bow down to  
him.  
And the daughter of Tyre shall come with a  
gift,  
The richest of peoples shall court thy fa-  
vor.  
All glorious [sits] the King's daughter in the  
inner palace ;  
Her clothing is inwrought with gold.  
In brodered apparel she is led to the King ;  
The virgins, her companions in her train,  
Are brought unto thee.  
They are led with gladness and rejoicing ;  
They enter into the King's palace.  
Instead of thy fathers shall be thy sons,  
Whom thou wilt make princes in all the  
earth.  
I will make thy name to be remembered in  
all generations ;  
Therefore shall nations praise thee for  
ever and ever.

The last clause of the ninth verse furnishes a convenient transition to the other portion of the poet's theme, the royal consort. To her is addressed a nuptial exhortation, to the

effect that she should accommodate herself to her new relations and be entirely devoted to her husband so as to secure his affection. In accordance with the Scripture law of the conjugal relation she is to bow down (1 Kings i : 16) to him. In return for this she shall receive abundant gifts the value of which is shown by the condition of those from whom they come. Among these Tyre is specified as a conspicuous type of wealth. (*Daughter of Tyre* denotes the population of the city personified as a woman.) Here the speech turns to the third person in which the royal maiden is described as she sits in her palace before the procession is formed. All glorious, *i. e.*, altogether splendid in her apparel. This is publicly seen when she is led out as Esther (Esth. ii : 12-16) to the king, her husband. As the procession goes forth she is noted for her embroidered variegated robes, and for the long train of maidens who follow, and along with her become the possession of her husband. She is the chief bride or queen, and these are not merely her attendants but her associates, to be in like manner united to the king in honorable marriage. Hence the joy and gladness with which the procession moves on until it arrives at the palace where all enter in, and the door is closed. But the poet turning to the king follows the ancient custom of the Orientals in wishing to a newly married pair (Ruth iv : 11, 12) a numerous and distinguished offspring. He predicts that the king's descendants shall be more illustrious than his progenitors; they shall be princes in all the earth. In consequence the king's praise shall never end. The poet conceives of himself as one of a long series of heralds who shall in succession take up the glowing theme, and so in every generation there will be whole peoples to laud this stately, heroic, divine king.

But who is this king? The Tar-

gums, the Talmud and the ancient church with one voice say it is the Messiah. But most modern critics dissent. Dr. Cheyne says, "It is a theory which few will maintain now," and even the judicious Perowne says that the Psalm cannot as a whole be regarded as prophetic of the Messiah. We maintain the contrary, for the following reasons :

1. The consensus of the early Jewish and Christian interpreters creates a very strong presumption.

2. If it is a mixture of panegyric and *epithalamium* for an earthly monarch, it stands alone in the Psalter. The Praise-book of Israel abounds with the praises of God, but never of man. Not a solitary lyric records the exploits of any ancient worthy. David's beautiful elegy on Saul and Jonathan is kept on historical record, but not among the Psalms. In this respect the Psalter stands alone in the literature of the world. It has frequent references to the nation and to its great leaders, but never in express laudation. That is reserved for God alone. Only the strongest evidence could suffice to show that this is an exception.

3. But so far from that, there is no agreement as to the supposed human subject. Some say it was Solomon, but he was eminent for wisdom, not for success in arms. Others say Ahab; he indeed had an ivory palace, but married the idolatrous Jezebel and was anything but a lover of righteousness. Delitzsch refers it to the marriage of Jehoram, Jehoshaphat's son, with Athalia, the daughter of Ahab. But Jehoram we are told "did that which was evil in the sight of the Lord," and instead of being a conqueror was himself defeated and afflicted during his short reign of eight years, and then "departed without being desired." (See 2 Chron. xxi : 5-20.) Ewald applies it to Jeroboam II., who was indeed an able and prosperous monarch but quite as wicked as any that preceded

him. And as for the suggestion of some Persian king as the subject, that is a mere dream. It may be boldly said that history furnishes no record of any ruler of whom could be truly said what the poet sings respecting his "king."

4. This applies especially to one particular, that in which the king is addressed as "God." This term in the plural is applied to judges and others as representatives of the deity, and bearers of his image on the earth (Ex. xxi : 6; Ps. lxxxii : 6), but never in the singular. It could not but be very misleading if a mere human earthly monarch were thus addressed in a marriage ode. But if the Messiah were intended all becomes plain and normal.

5. But it is remarkable how exactly the utterances of the Psalm correspond to what we know of the Lord Jesus. In every moral and spiritual attraction he was far beyond any of the sons of men, he was the chiefest among ten thousand and altogether lovely. And as to his speech we are told that "all bare witness and wondered at the words of grace that proceeded out of his mouth" (Luke iv : 22). The "mighty one" is a term applied to him in prophecy (Is. ix : 6); and in the Apocalypse (ii : 12) he is described as "he that hath the sharp two-edged sword." The resistless might of the Psalmist's king finds its counterpart in the majestic picture of the rider upon the white horse, upon whose head are many diadems, who smites the nations and rules them with a rod of iron (Rev. xix : 11, 12, 15). The king's equity and righteousness are realized in him who knew no sin, neither was guile found in his mouth, nor has the world ever seen any but him of whom it could be said without limit or qualification that he loved righteousness and hated iniquity.

6. Further, the distinguishing peculiarity of the Psalm, that it celebrates a king and queen, is vividly

presented in the New Testament account of Christ and His church. He is the bridegroom and His people are the bride (John iii : 29). The marriage relation is used again and again to denote the mystical union between the Saviour and His chosen (Rom. vii : 4; 2 Cor. xi : 2; Eph. vv. 25-32), and in the new heavens and new earth the body of the redeemed is said to be "made ready as a bride adorned for her husband" (Rev. xxi : 2). Nor is it at all strange that this should be seized and dwelt upon by any of the early singers of Israel, since the same conception pervades the Old Testament in which the national unfaithfulness is constantly described as a spiritual adultery, implying that a conjugal relation existed between God and His people (Exod. xxxiv : 15-16; Lev. xvii : 7). For them to worship any other God was to play the harlot toward their Maker. It was, therefore, no wild stretch of fancy, no indulgence of Oriental hyperbole, in the writer to take occasion from some royal marriage to celebrate in fitting strains that higher, spiritual and lasting union which from the beginning existed between Jehovah and His chosen people, and which was one day to be more distinctly represented in the work of the Messiah. He borrows freely from the circumstances of the case, the arms, the golden scepter, the rich oil, the precious odors, the stately procession, the bridal gifts, the costly fabrics, the rare music, and weaves the whole into an ideal picture of what would take place in the end of days. As has been well said, "The sacred poet sees the earthly king and the human marriage before his eyes, but whilst he strikes his harp to celebrate these a vision of a higher glory streams in upon him. Thus the earthly and the heavenly mingle." But the former is only the outside, the costume; the latter is the inner essence, the substantial aim of the entire representation.

7. If there were any doubt remaining, it would be removed by the New Testament. The author of the Epistle to the Hebrews quotes (ii : 8-9) the very words of the sixth and seventh verses as said of the Son of God, whom he identifies with Jesus, who did not obtain through favor nor reach by effort the name more excellent than any other name, but inherited it by indefeasible right, and therefore is enthroned God forever, all powers and principalities, human and angelic, holding sway under Him and His righteous and eternal scepter.

#### Faith At Our Lord's Coming.

BY HOWARD CROSBY, D.D., N. Y.  
*Nevertheless when the Son of Man cometh, shall he find faith on the earth?*—Luke, xviii : 8.

THIS is one of the favorite passages of our pre-millenarian brethren, teaching, as they say, that at our Lord's coming there will be very few found believing in Christ. Those of us who reject the pre-millenarian view believe that when our Lord comes again, it will be at the judgment, and that the world will then be full of His glory. We believe that the gospel will conquer the world, and that its preaching is not to be in vain. We find too many passages like Is. xi. 9 : "The earth shall be full of the knowledge of the Lord as the waters cover the sea," used in direct connection with Messiah's first coming, the stem of Jesse, the Branch out of his roots, that would have to be explained away, if we adopted the theory that the world is to grow worse and worse till Christ comes again to renew it.

Well, then, what are we to do with this text from Luke? We simply call attention to the context and to the Greek.

Our Lord was teaching His disciples that they ought always to pray and not to faint, and He shows how a

woman perseveres even with an unjust judge till she gets justice, and then by contrast He teaches that God's own chosen ones ought certainly to persevere in calling upon God, the *righteous* Judge, to avenge them of their wicked adversaries (compare Rev. vi. 10). It is not an unholy and selfish vengeance that is sought, but the release of the church from its enemies, the holy action of divine justice against the powers of evil that have ever assaulted the church and have wrought it such damage.

So much for the context. Now for the Greek. It reads thus : *πάλιν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς* : Note that *πίστιν* has the article. This shows that the faith mentioned is a faith somewhere described in the context. The definite article here, as so often, has the force of a demonstrative pronoun. If persons have been mentioned before as the main subject, then it often has the force of a possessive pronoun. Here the faith referred to is the faith in God's avenging the church's enemies. It is not saving faith in God as to personal salvation, and therefore synonymous with piety or godliness. Our Lord does not say, "When the Son of Man cometh, shall He find piety on the earth?" but He says : "When the Son of Man cometh, shall He find in His own chosen ones this confidence of a speedy vengeance on the Satanic forces?" The coming will be a delightful *surprise* to them, for they, though God's faithful ones, will be halting in this particular confidence.

This is certainly the only meaning that a sound exegesis can derive from the text. Our English rendering has led many astray. The revision has put the true rendering in the margin, although it would be still better to say "*this* faith" instead of "*the* faith." Our pre-millenarian brethren must give up this text.

## EUROPEAN DEPARTMENT,

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

### Jesus Christ in Modern Thought.

UNLESS the attention is especially directed to the subject, we are apt to overlook the prominence and power of Christ and His teaching in "Modern Thought." This thought is in fact usually regarded as hostile to religion and as claiming to furnish a substitute for Christianity. But what is the real state of the case? Unconsciously, perhaps, but nevertheless truly, Christ rules in the highest modern ideals of humanity. The emphasis of what is inner in distinction from the dominion of the externals; the exaltation of the individual into his rights and privileges instead of losing him in the multitude or in the state; the dignity of the personality as free and responsible; the spirit as the lord of matter; the glory of womanhood as paramount to the glory of manhood; the spirit of sacrifice in promoting the welfare of others; the actual fulfillment of all that lies buried as a mere prophecy in human nature: all find their source and their essence in Christ and His gospel. Many a soul not aware of the fact lives by the breath of Christianity.

The universal love sometimes proclaimed in the name of infidelity had its birth in the gospel. The person of Christ and His humane doctrines have found enthusiastic admirers in the ranks of atheistic socialism. It is unfortunately overlooked that the sublime love which Christ teaches becomes unmeaning if man is made brother to the brute instead of the child of God. Perhaps the testimony of socialists, swallowed up by materialism, is all the more significant when they affirm that socialism would be impossible if the gospel of Christ were lived. It is the involuntary tribute of an enemy.

Equally striking is the fact that Christ and His teachings respecting humanity are accepted by many who

reject dogmatic Christianity, and attack both miracles and the inspiration of Scripture. Thus liberal theologians vie with the orthodox in glorifying Christ, or at least their conception of Him. One of these theologians affirms that the principles of Protestantism, namely that the Scriptures alone are sufficient, and that faith alone is the condition of salvation, may be concentrated into the principle that Christ alone is our ground of faith and hope—Christ as testified to by Scripture, Christ as filling the heart with the power of grace and with the power of the truth of God. Christ is pronounced the basis of the Protestant Church, its bond of union, and the sole norm of its teaching. Faith in Christ and life in Christ constitute the essence of religion. But it is also declared that faith in Christ does not mean the confession of certain dogmas respecting Christ; it means, however, that the soul is to be influenced by the might of Christ's personality, by the mind in Him, as revealed in His word, His deeds, His sufferings, and His death; it means to be attached to Christ in heart, in conscience, in will, with the entire personality.

Another German writer rejects explicitly the inspiration of Scripture, yet affirms that Christ is the substance of Scripture, that He is the embodiment and mediator of righteousness and of life, and that the value of the contents of Scripture is determined by their relation to the person of Christ as the Saviour and Redeemer. So a French writer argues that the authority of Scripture does not rest on any doctrine of inspiration, but on Christ as the center of revelation. Christ as the supreme authority is the basis of all scriptural authority. I turn to still another writer, a German, not orthodox, who is fascinated by the sinless character of Jesus and accepts the doctrine of Christ's res

urrection. He regards Christ as the center of all Christian thought. "Christ's blessed deed, apprehended by faith in the Crucified One, are the means of transforming the world."

These are but specimens of multitudes of similar expressions in the writings of liberal theologians. They in fact claim that they want the living Christ to occupy the place of mere dogmas respecting Him. Christ preached as the substance of religion, the essence of Christian doctrine, the source of Christian ethics, and as Himself the exemplification of morality, is a great advance on the cold and formal rationalism of the past, and on the destructive criticism of Strauss. We see in this the fruit of the extensive exegetical studies of Germany.

When we come to the Ritsch school we find that its peculiarity consists largely in ignoring metaphysical speculations and philosophical constructions of dogmas, and in concentrating the thoughts on Christ, His word, and on the Christian personality created and developed by Christ. The school has suddenly become so popular because it has caught and embodied so much of the spirit of the age. It lays the stress on what is practical, and makes Christ Himself the source of the practical.

The trend in modern thought here considered has recently received a significant illustration in a pamphlet by Moritz Carriere on "Jesus Christ and the Science of the Present." The writer is a German; belongs to the more positive side of the Hegelian school, and has attained a reputation through his aesthetical and philosophical works. In this pamphlet he argues that as the church fathers aimed to harmonize Christianity with Greek science, so it is essential for the Christian religion now to be brought into harmony with the science and scholarship of the day. He thinks that Protestant theology is again turning to the original

source of Christian truth, namely, to Jesus Christ, to His life and His teachings. On these he concentrates attention, not on the historical or doctrinal development of Christianity. Especial stress is laid on the account given by Mark, whose gospel he regards as the first published record of Christ's life and doctrines. The author rejects miracles and attempts to give them a figurative or spiritual meaning. Nor does he accept the Pauline doctrine of the atonement. The discussion throughout shows that he comes to his conclusions not from the orthodox nor even from a theological standpoint, but from the domain of philosophy and science. Nevertheless he pleads earnestly for great truths of the gospel, such as the doctrine of God is our Father, that He is ready to forgive sin, that man needs a change of heart, and that the soul is immortal. He declares emphatically that the teachings of Christ are not in conflict with the results of scientific research. Materialism he rejects as not scientific at all, but as a mere hypothesis. For the person of Christ he manifests affection and enthusiasm; and he freely quotes the gospel as the source of the truths needed by the heart and for the life.

This pamphlet, as well as a recently published article of the author addressed to Renan, shows the power of Christ in modern thought. Like a leaven He works efficiently, even if silent and hid. There are many potent factors in intellectual life which have not the perfect stamp of the gospel, but which are schoolmasters unto Christ. Much, however, as we may prize the attempted reconciliation of Christianity with modern thought, it is well to consider that philosophical theories and conclusions from scientific data are constantly changing. Perhaps a Christian thinker will learn to-morrow that he yielded to-day a point which it was not necessary to yield.



**Russia.**

THE vastness of the empire; the variety of its peoples; the different tendencies in different parts; the various degrees of civilization; and the conflicting and contradictory reports from Russia itself, as well as from other sources, make it next to impossible to form a correct view of even the chief movements in this country. And yet such is the enormous power of this empire, both in Europe and Asia, that its character, its principles, its aspirations, and its tendencies are worthy of profoundest study. When the coming European war is discussed, the military strength, the financial ability, and the material resources of Russia are prominent factors in the discussion. Russia must be taken into account in all Oriental questions, particularly in those which affect the interests of Austria and England. But not less interesting and important than its external relations are the internal affairs of the empire. It wants a channel to bring its products most directly to the markets of the world, and hence it gravitates toward Constantinople as naturally as a glacier tends toward the valley; it demands an influence commensurate with its gigantic proportions, and hence it is so restive because checked in its European ambitions and Asiatic aspirations. Already its might inspires neighboring nations with dread; and all aggressive propensities are eagerly watched and resolutely opposed. The greatest fear excited by the abdication of Milan was caused by the suspicion that the Russian party might now gain the ascendancy in Servia. If Austria is intent on preventing the Russification of the Balkan provinces, England is determined not to permit any further encroachments on India and its neighbors; and Germany, while regarding France as its most volatile enemy, looks upon Russia as the power most to be watched and the

enemy most to be feared. Hence, in discussions of the probabilities of war, all eyes are concentrated on Russia.

But while these facts make a better acquaintance with this empire important, the agitations within the country are also calculated to arrest attention. Panslavism, Nihilism, and the Greek Church are the factors on which thought is chiefly concentrated. What is here said on these subjects is drawn from various sources, such as Russian officials, persons moving in the highest social circles, as well as complaints about oppression and from responses to these complaints. Both sides must be heard if an unprejudiced view is to be formed.

Nihilism is a product of historical development as well as of the present condition of things. It is despair, both respecting politics and religion; hence it does not aim at reform, but at revolution and destruction. That this despair has seized so many men of education and of social position is one of the saddest comments on the state of the empire. Men of high aspirations see no hope of real progress so long as one will is the supreme arbiter to determine the destiny of over one hundred millions of inhabitants. In their desperation they make annihilation their motto, thinking that the adoption of constructive principles can wait until the chaos has become complete.

If Nihilism is aspiration ending in despair, Panslavism is aspiration buoyant with hope. It is Russian nationalism intensified. The Slavs are awakening to self-consciousness. Comparing themselves with other European nations they find themselves behind in various departments of culture, so that their civilization is often termed Asiatic rather than European. There has been a lack of independence of thought. In education and literature foreign influence has been very potent, particularly

Germany. This is regarded as detrimental to the development of the national life. The awakening to self-consciousness convinced the Pan-slavists that they have peculiarities which are valuable; to preserve and develop these is, therefore, made an especial aim. It is claimed that amid the European civilizations one that is peculiarly Slavic, free from foreign admixture, and conserving whatever is significant in Slavic history, traditions, manners, customs, institutions, and religion, has a right to existence. All the elements of greatness in Russia help to foster this spirit. Pan-slavism as an intensified nationalism is, first of all, based on the peculiarity of race; on the supposed excellencies of the Slavs and on an affection for all that is Slavic. Hence the tendency to glorify all that is Slavic and to conserve it in its purity; hence the desire to embrace in the Russian empire all people of Slavic origin; hence the desire to make the Russian the official language in all parts of the empire and to suppress the German in the Baltic provinces; hence all the aspirations to check the growth of foreign influence in literature, in industries and in commerce, and to develop what to foreigners seems like a narrow nationalism. One need but consider this spirit in order to learn that from a patriotic point of view much may be said in justification of it; but on the other hand, the fact cannot be disguised that it is apt to lead to excesses, to be unjust to foreign influences, and to promote what is national and traditional without regard to inherent value. And then it is very questionable whether national exclusivism, by no means confined to Russia, is not a serious injury to the national life. Particularly in the case of Russia does it seem that a foreign intellectual and spiritual leaven might be helpful in promoting the development of the national life.

To the readers of this REVIEW the religious condition of Russia is of especial interest. More of this empire than of any other professedly Christian country can it be said that the state is the church and the church the state. Particular interest has been excited in the condition of the Protestants in the Baltic provinces; and their persecution has led to much discussion respecting the religious freedom granted by Russia.

The church is regarded as the essence of the "Holy Empire," and the Czar is the head of the church. The protection of the church is his most sacred duty. Just because the church is in so essential a sense the empire so much stress is laid on its unity and its dominion. The church, as a political institution, is naturally in danger of being permeated with political principles and worldly motives. The worst lessons taught by history respecting the secularizing influences exerted on state churches find emphatic illustrations in Russia. The enemies of the Russian Church charge it with intolerance, and even tyranny, and point to the persecutions in the Baltic provinces as proof; but the friends of the church claim that it is tolerant in that it grants religious liberty to Protestants, Catholics, and Mohammedans. It will not be difficult to determine exactly where the truth in the matter lies.

Religious tolerance in Russia means the free exercise of religion so long as it does not affect the state church. The members of that church are to be guarded against all influences which tend to alienate them. They are not permitted to withdraw from that church to join another; and severe punishment is inflicted on those who attempt to lead a Greek Christian to become a Protestant or Catholic. Nothing, of course, prevents persons of other creeds from entering the Greek Church; but once there they must, according to the Russian law, remain there, even if

brought into that church by false pretenses or by mistake, or if for any other reason regretting the step, they are not permitted to withdraw. The Lutheran pastors, whose members have been inveigled into the Greek Church, are not permitted to present to them what they regard the truth; and even if they deem their soul's salvation depending on a return to their former faith, this privilege is denied. Once there, always there, is the inexorable law, no matter how it may affect the heart.

This religious liberty in its application may become diabolical tyranny. And it has so become. The law that all are to be free unless their names are once enrolled among the members of the Greek Church has led to the most bitter persecutions for conscience's sake. And it is this glaring injustice in the very name of religious liberty which has aroused the indignation of Europe. Within its own pale the church is tyrannical; it allows no freedom of inquiry and action; it enforces adherence to the church by law and thus promotes the worst forms of mere legalism in religion; and the curse of its own action is withering the religious life of the nation. The political *must* takes the place of the inner moral *ought* and of the truly spiritual life. And so effective is the law to hedge the people into the Greek Church that some nine millions have withdrawn to sects of doubtful Christian character and to enter the ranks of Nihilism!

In 1885 a law was passed making the children of mixed marriages, if one party belongs to the state church, members of the Greek Church, no matter what the wishes of the parents may be. One year later a law was enacted making the concession of the Greek clergy necessary for the permission to build a Lutheran Church; a law was likewise passed in Livonia declaring

illegal mixed marriages performed by a Lutheran minister.

Let us now first listen to a defense of the attitude of the Russian Church. It is found in the *Contemporary Review* and is written by Madame Novikoff in reply to criticisms on that church by Mr. Stead in his recent book on Russia, a book revealing a strong affection for the Russians and their ruler. She says:

"Our church prays daily for the unity of all the churches. That unity of our church has always been the real power of Russia. . . . Certain facts are deeply rooted and permeate our very nature. We consider every schism a plague, whose infection has to be stamped out. . . . Schism may be a virtue in the eyes of a Non-conformist. As for us, we are content with one absolute truth, based on the Gospels and explained by the seven Ecumenical Councils."

The absolute truth, finally settled, petrified into a system, embodied in an organization and now forced upon the conscience—did ever pope or inquisition claim more? This truth has simply to be acknowledged, there is no other alternative. Inquiry, progress, proselyting are illegal.

"Nor is it only from a religious standpoint that we reject proselyting. Russia is primarily a church, not a state. The only constitution to which our emperors have to subscribe at their coronation is the Nicene Creed. 'Holy Russia' is a theocratic state, which exists, first of all, to defend the church—that soul of Russia. Before even the duty of defending the frontier from invasion of hostile armies is the duty of defending the orthodox faith from the assaults of sects and heresies. The Nihilists, who have much method in their madness, in order to destroy the unity of the state first endeavored to attack the unity of the church. . . . But we cannot allow the cement which binds together our mighty empire to be dissolved by a propaganda of iconoclasts, whether political or religious. Hence, while we permit every man to practice freely in Russia whatever creed he professes, we cannot permit attempts to convert others from the orthodox faith.

"In Russia you may be Protestant, Catholic or Mohammedan. You may practice your rites and worship God in your own way, and also bring up your children in your own creed; but in mixed marriages, with a Greek orthodox, the law of the country insists that the children shall belong to

the established faith. Besides, you must keep your hands off other people's creeds and other people's children. 'Hands off' is our motto in religious affairs as well as in Balkan politics. 'Hands off' all around. Leave us alone, and we leave you alone."

How these principles are applied is illustrated by the crimes committed against the Lutherans along the Baltic—crimes which cry to heaven for vengeance. The Evangelical Alliance of several states appealed to Pobedonostzeff in behalf of these Protestants, but their appeal had no effect. The reply of the Upper-procurator of the Holy Synod glorifies the religious liberty of Russia, and refuses to do anything to remove the oppressive measures. To this reply the Swiss Branch of the Evangelical Alliance has issued a clear and emphatic protest, directed against the claim that the subjects of the Czar are to be deprived by law of the right freely to determine and to express their religious convictions. It is shown in this protest that the boasted religious freedom of Russia consists in the principle that might makes right.

The tyranny exercised in case of mixed marriages recently came to my personal knowledge. The parents are of high rank, and their relation to the court makes their position peculiarly trying. Neither of them has faith in the Greek Church, and they are anxious to have their children reared in the Protestant faith. Their first child had been baptized by a Lutheran minister, and for this they were subjected to bitter persecution. They endeavored to have their second child baptized like the first, but the tyrannical law deprived them of complying with what they regarded their most sacred duty. In spite of the high rank and official position of the father, the rearing of the child in the faith of their choice was likely to result in banishment to Siberia. The mother was in a state as painful as helplessness; she felt as an unmitigated and crushing curse

what in Russia is vaunted as religious freedom. In their despair the parents took no measure for the baptism of the child, since Russian freedom gave them no alternative except either to consecrate their child to a faith in which they have no confidence or else to submit to banishment.

An Evangelical official devotedly attached to the political position of Russia writes that it is not on account of religious zeal, intolerance, or fanaticism that persecutions take place, but the fact that the church is an organic part of the state. To weaken the church is consequently regarded as decreasing the power of the empire and weakening the authority of the Czar, who is regarded as the head of the church and God's vicegerent.

The character of the Russian Church is described by this official as truly lamentable. The religious service is cold and formal, highly symbolical, and therefore not understood by the masses whose needs are not met. "The orthodox church has lost its spiritual content, its moral power; therefore if it wants to continue to exist it must retain its connection with the power of the state. . . . If the protective laws were abrogated, the state church would speedily lose its adherents; the church itself would fall to pieces, and with it the power of the Czar and the political organization." The religious attitude of the state is thus shown to be a political necessity; surely that does not exalt either the religion of the country or prove the political status perfect. This in fact is one of the strongest points in favor of Nihilism.

The same writer says:

"The Russian aristocracy and the educated classes are nearly all atheists; they realize their inner emptiness and are unhappy; they seek to crush their feelings amid the pressure of business, in the wildness of excessive pleasures, in luxury, by means of travel, or they live in sadness,

with broken hearts, inwardly restless, dissatisfied with themselves and with the world. How fearful the annual increase of suicides in Russia!"

Religious services are often put on a level with parades, or with state ceremonies. On special occasions the military officers and civil officials are ordered to appear at the services, and police officers are sent to them to notify them of the services. The officers appear in full uniform; and if the uniforms are not well represented, complaints are lodged against the officers in their respective regiments. Not more satisfactory is the religious education in the schools. The exercises are conducted in a perfunctory manner, leaving the heart untouched and perhaps even creating aversion to religion.

Those who apologize for this state of things as a political necessity ought to consider whether the change of government from a despotism to a constitutional monarchy is not the only hope of the country.

I close with a quotation from the *Preussische Jahrbuecher*:

"The Russian political condition, as it is now and is conditioned by the past development, must necessarily, impelled by inner forces, proceed toward revolution and destruction. For the welfare of the inhabitants of Russia and of civilized humanity the quickest way toward this result will be the best. Panslavism sees the catastrophe coming, and seeks to create a great war, either for the purpose of preventing it or at least making it as grand as possible."

That the catastrophe must come can hardly be questioned; and whether it be hastened by internal revolution or by war with foreign powers, it will likely terminate the absolute political and religious supremacy of one man over the consciences and the lives of the largest empire in Europe.

#### Overestimated Culture.

HISTORIANS like Ranke and Mommsen have questioned whether there is intellectual progress, that is, whether individuals in point of intellectual depth and vigor really surpass those of former times. No

one questions that intelligence is spread and that a certain degree of enlightenment has become more general than in the past. Schools are more numerous and the press has made information more accessible; out this does not touch the question whether there has been real progress in mental profundity and energy. Are Plato and Aristotle surpassed? Have modern poets, orators, and artists cast those of Greece in the shade? Perhaps there is good reason for the veneration of ancient names; perhaps we think intellect has been deepened, when in fact it has only been spread over a larger surface. We seem to forget that in intellect no one can inherit the attainments of the past as he can a farm, and then can add to it new depth, but that in thought, as in morals and in religion, each individual must begin at the beginning and elaborate everything for himself.

Perhaps modern culture puts breadth for depth, multitude for mass. The conditions of life in general are not favorable to concentration of attention, to energy of thought. The solitary thinker is buried and lost; he shuts himself from the world, and the world ignores him. All of intellect is for the world now, largely for the masses. Thought for its own sake, intellect for intellectual greatness, ideals for the sake of the ideals—who cares for these? Everything must be popularized. The blessing is unmistakable; but the aim to exalt the masses may lead to the leveling of what is sublimest, so that it becomes common and vulgar. The best for all; but not by degrading what is best, but by attempting to exalt all to the height of what is best.

Thought is not the supreme factor in modern life. News is this factor. Sensation has taken the place of thinking; the spectacular has usurped the throne of reason. Fiction banishes history; the novel is

preferred to biography. Quarterlies are taking the place of books; the quarterlies yield to monthlies; weeklies are more popular than the monthlies; and the daily paper is the most popular of all. The evanescent, not the eternal rules; what pleases, excites, is sought, not what instructs or edifies. The light touch, the striking figure, are preferred to profound thinking. Style is omnipotent; the dress is the fashion, what is dressed is secondary. We read to forget—Oh the blessing of the power to forget! We read light stuff and read it lightly, and thus form the habit of thoughtless reading, and unfit ourselves for profound inquiries. Morals and religion must be lightly settled, perhaps even be reduced to æsthetics. The church has a rival in the theater and the opera. The sermon has reached the level of an entertainment.

Germany, "the land of thought," furnishes interesting illustrations. Say what you will of the great universities and the magnificent libraries; they are, after all, for the few. The daily press is the daily food of the nation. Now Mackenzie is the sensation; then an empress: then Bismarck; Geffken comes to the front, disappears in prison, and Morier is the theme; the English ambassador is lost sight of when the tragedy of Crown-prince Rudolph and of Baroness Vetsera furnish an interesting and exciting sensation; then King Milan leaves his throne and becomes the hero of the press for a week. Then the interest centers around the divorced queen, and the papers wonder whether she will now return to Servia and influence her son and national affairs in favor of Russia. In the intervals, the pause, or between acts, Boulanger poses, or the French ministry dances before the public, or Parnell and Irish affairs are excitedly discussed. Prospects of war are also made interesting episodes. Crime and fraud and

filth are the pepper and salt and mustard always ready for proper seasoning.

Is that thought? Is that intellectual culture? Is that solid daily food? Every now and then some great interest swallows up the little, contemptible peccadilloes and a nation seems to rise to an unusual height of indignation or patriotism. But is it some great thought or some profound subject which becomes the inspiration of the hour? No, it is some piece of news, some political move, some material interest. Perhaps it is some false report or some selfish scheme which enlists the mighty energies of a mighty people.

We live at the close of the nineteenth century, as the heirs of the ages have been pushed to the highest summit of the world's enlightenment—and are content to rest in the glory which has been forced upon us. The profundity, the grandeur, the marvelous originality of intellectual life! Compared with the modern Hercules in thought, what a pigmy Aristotle!

Helvetius was right when he said: "There are, indeed, barren objects and those, such as dates, names of places, persons, and other like things, which occupy a large place in the memory without being able to produce either a new idea or one interesting to the world. . . . This is why one is seldom a great man who has not the courage to be ignorant of an infinite number of useless things." What would he have said of the "number of useless things" if he had lived a century later?

#### Theological Education.

ON the Continent, especially in the Germanic countries, the subject of education teems with burning questions. If this is evidence that imperfections still exist, it is likewise proof of the deep interest in pedagogy and of the high ideals cherished. There is an increasing demand for the

concrete instead of the abstract, and of real instead of merely formal knowledge. Among leading scholars the complaint has become common that instruction in the classics is devoted too exclusively to the form of words and grammatical structure, while the pupil fails to get the spirit and contents of the classical authors. He thus gets mere conditions of valuable knowledge, but the essence of the classics remains foreign to him. It is also claimed that students in other departments are occupied too much with the shell of learning and fail to get the kernel of wisdom.

The overwhelming demands made on the ministry have led to much discussion respecting the training of theological students and the studies of ministers. An address before a Swiss synod on theological study, by Rev. J. H. Michael, emphasizes a thorough knowledge of the Bible as the first intellectual requisite for the Protestant preacher. Yet it must be admitted that many candidates for the ministry lack Biblical knowledge. How is this to be explained? The answer is that the majority of the teachers of exegesis spend too much time in discussing historical-critical subjects, and pay too little attention to the actual contents of Scripture. Minute philological remarks abound; likewise chronological, geographical and historical hints; quotations, names and references form a burdensome ballast confusing the student; but he is not impelled enough to think for himself and to penetrate the meaning of Scripture. "This is the reason why the majority of our young theologians have an aversion to the study of exegesis; they find it difficult to thread their way through this critical labyrinth. Our young theologians need greater and more thorough Biblical knowledge." It is also stated that the teaching at the university is too exclusively by means of lectures. The student should himself

discuss subjects; more of the Socratic method of teaching ought to be introduced.

The study of Latin, Greek, Hebrew, the natural sciences, and mathematics, as preparatory to the study of theology, is regarded as so self-evident as to need no commendation. The speaker, however, thought that the student during his course at the university should have more practical training for the work of the ministry, and more discipline in oratory—two considerations as important in connection with German as with Swiss universities.

All study preparatory to entering the ministry is but the beginning of theological knowledge. Standing still in study means actual retrogression. All the theological studies begun at the university should be continued during the active work of the ministry. Particularly is the Bible to be a constant study. The preacher must not, however, limit his studies to theology. He must have general knowledge to avoid becoming narrow; but he should not be subject to distraction on account of the multitude of objects studied. For efficient work he must necessarily understand his age and be familiar with the condition of his congregation.

The following statement of Rev. Michael is significant. He affirms that many enter upon the study of theology without any inner impulse or inclination. Not the love of the cause or a sense of duty is the motive; but they are led to take the step because the parents wish it, especially a pious mother, or because the pastor urges it; often theology is studied because it affords the hope of securing a livelihood. How prevalent such motives are all over the Continent is notorious; and herein are found explanations of the conduct of many of the theological students. Their future work is evidently neither the inspiration of their

study nor of their lives. But the following statement is also worthy of notice: "Young men who have entered the ministry from no other motives than these have become efficient pastors. I am convinced that many of us, if to-day we inquire how we came to study theology, would have to say that it was not originally inner inclination, but, above all, external influence. And yet not for a moment do I doubt that those thus influenced become zealous theologians in the course of time, devote themselves with pleasure and affection to the study of theology, and to-day work with great blessing in their congregations."

However much truth this statement may contain, it does not make such motives the more worthy. Neither can it be questioned that with truly spiritual motives for entering the ministry the conduct of the students would be more exemplary and the work of the ministers more efficient. According to a German expression, theology is treated too much like a cow to be milked; what wonder, then, if its study is not permeated with a love for God and a love for souls.

#### The English Pulpit.

THE following extracts are taken from sermons preached by clergymen of the Church of England. The preachers, subjects and texts are as follows: Bishop of Chester: *True Heartedness*. Ps. xvii: 11. Bishop of Lincoln: *Keeping the Commandments*. Ex. xx: 6. Canon Liddon: *God's Eternal Knowledge*. Ps. cxxxix: 6. Canon Jayne: *The Church of England and Non-conformity*. Ps. lxxviii: 6. Canon Paget: *Knowing the Scriptures*. 2 Tim. iii: 15. Professor Momerie: *The Evolution of Reverence*. Without text. Dr. Warre: *The Signs of Christ's Presence*. John ii: 18-19. Rev. Geo. Huntington: *The Unity of the Church*. 1 Cor. xii: 7.

"LIFE is worth living; from the beginning to the end it is full of opportunities, full of interests, full of indications of duty; full of growing, expanding experiences of the love of God and of the happiness of serving Him. As we grow up we learn enough of the shame of hollowness; short experience proves the vanity of false friendships; a boy or man learns full early the value of self-reliance. If you want a thing done well, you must do it yourself; if you trust before you try, you may repent before you die. The very experience of unreality in other people teaches you to leave nothing to the chapter of accidents; readiness, patience, circumspection, introspection, retrospection and foresight; to know what you have to do, and do it; to know your own measure, and act up to it; to live believing in truth and in God's moral government, shirking nothing, blinking nothing, shamming nothing, pretending to nothing that is not your own."—*The Bishop of Chester*.

"WHEN we would rise above the law in our hearts to the Lawgiver himself, we need His special help. He has given it us in revelation. True, 'God did not leave himself altogether without witness.' . . . 'He made of one blood all nations of men for to dwell on the face of the earth, that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.' And yet the sequel of this seeking and feeling after God in the dimness, which men's own folly had brought over this once brighter and diviner world, was failure, and the verdict of all was this: 'Man by wisdom knew not God.' The words from the lips of the Roman governor, 'What is truth?' and the inscription on the altar at Athens, 'To the unknown God,' seem to speak with sad truthfulness for the West, and in the greatest systems of the East man must be said rather to have lost himself than to have found God. Absorption, annihilation, a beautiful erection of moral sentiment—but there it ends; the hugest, fairest nothing that ever was passed upon mankind; a wild, eccentric, one-sided energy of the erratic will allied to frenzy rather than to morals; gigantic feats of self-torture and self-stupefaction, but not action on the scale of our whole moral nature, or worthy of that nature as we know it—in short, Pantheism and Atheism are the outcome of the religious systems of the East. For the rest, their gods were either many, and therefore limited, or one supreme being without action, and without will, the substratum of everything, himself a nothing. I do not, of course, forget the borrowed Theism of the Mohammedan; but, unless perhaps with a partial limitation in favor of China, we may adopt the somewhat humiliating and sad conclusion that one



small nation alone out of all antiquity worshiped God—believed the universal being to be a personal being—and this nation received help from above, the gift of revelation.”—*The Bishop of Lincoln.*

“YES, in thinking of the judgment we have to think not only of the power, not only of the goodness of the Judge, but of His limitless knowledge, that awful attribute of a knowledge which searches us out in the depths of our being, which plays upon us, around us, within us, every moment of our lives with a penetrating scrutiny that nothing can elude; that knowledge before which the night is as the day, and the future as the present, and the possible as the actual, and the secret things of darkness as the most ordinary facts of daylight; that knowledge which nothing can impair, nothing can disturb, nothing can exaggerate or discolor; the calm, majestic, resistless outlook of the eternal mind will become real to us—real to you and to me—as never before in our experience. It will be no longer an abstract and intangible attitude; it will be set before our eyes in human form, and He in whom it dwells and in whom are hidden, as we know, all the treasures of wisdom and knowledge, will be looking at us, looking through and through us, and we, too, shall look on Him, on the wounds which our sins may have widened, on the sacred face which was once buffeted and spit upon for us; and as we look we shall know that He sees us as we are, and that His knowledge—too wonderful and excellent for us, yet infallibly exact—is our real judge.”—*Canon Liddon.*

“OUR church, especially as represented recently at the Lambeth Conference, has been looking out with yearning toward the heathen world, toward the Eastern churches, towards the reformed bodies of the Continent, and the old Catholics. But most rightly it is not content with these. Its heart yearns honestly, profoundly and with increasing yearning toward the English-speaking Nonconformist communities whose separation from us, though we frankly allow not an unmixed evil, yet we still do deeply believe to be a very great evil, for ourselves certainly and for them as well.”—*Canon Jayne, Bishop-designate of Chester.*

“THROUGH faith which is in Christ Jesus, St. Paul speaks of this as the condition of our knowing the real power of the Old Testament. We may learn from him, surely, a great lesson in regard to an anxiety felt by many in the present day. The criticism of the Old Testament, the challenge of its authority, the various questions raised about it, are stirring thoughts of trouble and uneasiness in many minds. It seems not unlikely that some such wave as that which

we have lately seen receding, thank God, from its impetuous onset on the books of the New Testament, may be advancing upon those of the Old. The disquieting influence of such a movement is always wide, and it is perhaps most felt by some who have least considered the real points at issue. And under this influence men are often in a hurry to draw lines of limitation, to establish what seems a scientific frontier; to determine that certain concessions must be made, or certain reserves maintained against all infringement. But it is always hard and perilous work to draw such lines, for harm has often come of their being drawn in the wrong place—too far either one way or the other. . . . There may be new aspects of the truth that press for recognition; there may be need for some re-statement of that which cannot change or fail; new thoughts which are strange to us now may prove indeed the clues to secrets we have never read. And we may be able to wait, thank God! with the frankness and patience of true insight if all along we feel, in the certainty of personal experience, that the Holy Scriptures are making us, through God's grace, wiser than we were.”—*Canon Paget, D.D., Regius Professor of Pastoral Theology.*

“ACCORDING to the modern ideas of those best able to form an opinion, religion is the unselfish, self-surrendering worship of goodness. This conception of God is perhaps clearer now than formerly. There are perhaps more persons in the world at present endeavoring to realize this ideal in their everyday experience than there have ever been before. But we can discover the very beginning of such religion all through the bygone history of the race. Something like it may be occasionally found even in savage tribes. . . . And in all the sacred literatures of the world we find occasional traces, at least, of a pure and disinterested devotion to goodness. Such may frequently have existed in the hearts of some when the majority of their contemporaries were steeped to the core in selfishness. In all ages there have been men—prophets, philosophers, reformers—who have shown their religiousness by their opposition to the religions of their times. . . . There are great names which stand out conspicuously in the records of the past—Socrates, Zoroaster. These men were far advanced, to say the least, toward the true conception of religion. They had no patience with the worship of bad ideals. But such men, you will observe, were not representatives of the religions of their day. It was their antagonism to these religions that has won them their eternal fame. Not unfrequently, like Socrates, they went by the name of atheists.”—*Rev. Prof. A. W. Momerie, M.A., D. Sc.*

"CHRISTIANITY, it has been said, is the best evidence of Christianity. It is a sign and a wonder in itself. But it is not in the external of the churches, not in the world-power of Christendom, not in the tangled web of its history, and its conflicts, and its schisms—still less its controversies and disputing schools—that we shall look for the evidence of Christ's presence, Christ's authority, Christ's work. . . . Controversies, disputations, questionings about theological points, about ritual and the like, about *evidences*, about *miracles*, are after their kind necessary to the age in which they occur. They have their day and pass away, and are numbered among things forgotten. But they are not the essence of Christianity, nor do they reveal its true spirit. . . . The signs of Christ's presence are within us and around us. Whatever doubts, whatever controversies may cross our path, let us cling to this truth, that personal holiness, the consecration of the inner life in purity and truth and unselfishness, is of far higher importance to ourselves and to others than any controversy or question of the day. Cling to this, and there will, as experience widens and patience does her perfect work, come also larger light and brighter hope—the resurrection hope that maketh not ashamed, but will create for each who cherishes it, as it did for the apostle, a noble and illimitable field of

action, wherein we may exercise ourselves continually by the grace of Christ to have a conscience void of offense toward God and toward our fellow-men.—*Rev. E. Warre, D.D., Head Master of Eton.*

"WHENEVER God has wanted instruments He has raised them up, not only among the clergy, but the laity. Have we not the philosophy of a Bacon, have we not the scientific knowledge of a Newton, have we not the love of truth of a Boyle? And, coming down later, have we not the love of thrilling mercy of a Romilly, whose heart was moved within him at the oppressive criminal law of England, a disgrace to the country more bloody than the code of pagan Rome? A Romilly stood forth to say, 'It shall not be so,' when the criminal law of England sentenced a poor girl to be hung because she stole bread out of a shop to give her a little strength to sustain the little infant that she was carrying. And the rope was put around her neck, her last act being to suckle her little baby. When Sir Samuel Romilly brought this before the legislature, he was told by the Judges of England, 'If you ameliorate this criminal law property is not safe in England!' For such an offense in heathen Rome she would have been dismissed by a Roman magistrate. God raises up his instruments."—*Rev. George Huntington, Vicar of Tenby.*

## MISCELLANEOUS SECTION.

### Christ's Own Preaching.

BY ARTHUR T. PIERSON, D.D.,

WHILE we are discussing the laws of effective preaching, it may be of no little importance to note Christ's own evangel. Mark gives in a few words the substance of the gospel message as delivered by the Saviour himself, and it is wonderfully complete. Mark i: 15.

"Jesus came into Galilee,  
Preaching the Gospel of the Kingdom  
of God and saying:

The Time is fulfilled;  
And the Kingdom of God is at hand:  
Repent ye,  
And believe the gospel."

There are unmistakable evidences of a designed parallelism in this passage, which we seek to exhibit by the above arrangement. In the first part of his message, we have a parallel of *time*: The preparatory dispensation now passed, the dispensation of the Kingdom approaches. In the second part we have the parallel of *duty*:

"Repent ye,"—change your mind;  
"Believe ye in the good tidings."  
To this latter parallel we design to call attention, for we conceive it to present the soul of the whole gospel, either part of which being left out, the whole is imperfect and defective.

Repentance and faith are two quite different acts, yet both mutually complementary. The one has reference to a renunciation of sin; the other to a reception of salvation. One is a negative choice, an abandonment of evil; the other a positive choice, an embrace of holiness and of God. They are joined because each without the other is radically incomplete; and any preaching which leaves out either is not only misleading, but destructive to human souls. Taken together we have the sum of God's offer of grace and of man's duty with reference thereto.

What is repentance, then, and what is belief or faith?

Repent—*μετανοεω*—means literally,

to perceive afterward, to have an afterward or retrospect. It implies reflection on a past course and a new resolution, a new mind with regard to it. Hence it means to change one's view, intent, purpose — to change one's whole mind or way of looking at a moral career. Hence it is naturally and almost necessarily coupled with the feeling of regret or sorrow for the past, and implies a turning from unbelief and every form of unrighteousness unto God and the gospel. Hence, for example, in Acts xxvi :20, "that they should repent and *turn to God* and do works meet for repentance."

Repentance is an act involving the whole man. Man has three marked powers as a moral being: thought, feeling, willing. Sin involves the whole man—wrong conceptions, affections, purposes. And so repentance involves the mind—a new conception and perception of sin as a fact; it involves the heart—a new repulsion toward evil doing as guilt; it involves the will—a new choice against sin and in the direction of holiness. Thus a truly repentant man is not one who simply gets a new view of sin, or who feels a sorrow for having done wrong, or a regret for its consequences; but who at heart and with a will turns from sin. There is a godly sorrow working repentance not to be repented of; or as Solomon says in his prayer, such "turn to Thee with all the heart."

Faith is likewise a complex act, though perfectly simple. It implies a mind that assents to the facts and truths of redemption; a heart that yearns after God as well as His salvation; and a will that welcomes the good tidings and positively chooses Christ as prophet, priest and King. Faith is more than belief, for belief implies no personal trust or choice. We believe a proposition; we trust a person. These two words constitute the central and substan-

tial core of the whole gospel message. Paul repeats them in his address to the Ephesian elders at Miletus:

"Testifying both to the Jews,  
And also to the Greeks;  
Repentance toward God;  
And faith toward our Lord Jesus Christ."

In the New Testament ten words are closely linked with salvation: Repentance, remission, recovery, faith, belief, conversion, love, obedience, baptism, confession. But when closely examined, it will be seen that all these terms and the acts or states which they imply may fall under the two heads, acts of repentance or acts of faith.

The necessity of faith or believing in the gospel arises from the insufficiency of repentance, which is at best only preparatory.

1. Repentance *pays no debt to the broken law of God*. We have often very erroneous ideas about the cold abstract justice of God, sacrificing sinners to an idea or ideal of righteous retribution, as Solomon proposed to divide the living child between two claimants. But the Bible justifies no such idea of God. His perfection demands a perfection of administration. There is no perfect government where "every transgression and disobedience does not receive, like every act of obedience, a just recompense of reward." We may admire mercy, but mercy at the expense of justice is a blemish and a blotch upon government. Our debt to the law must be paid somehow. Repentance does not pay it—no, not even reform can pay it. We can do no more than our duty at anytime; and admitting that a man might reform his ways and henceforth do his whole duty, what is to cancel the sin of previous evil doing? There is a gulf that needs to be bridged over, and nothing that any penitent sinner can henceforth do can fill up or bridge over that great abyss of past neglect and sin.

Yes. Repentance pays no debts. A lady being visited with a violent

disorder, was under the necessity of calling medical assistance. Her physician was very latitudinarian in his notions, and endeavored to persuade his patient to adopt his creed as well as take his medicine. He insisted with much dogmatism that repentance and reformation were all that either God or man could justly demand, and denied the fact or necessity of an atonement by the sufferings of the Son of God. The lady had not so learned Christ; she adopted his prescriptions, but rejected his creed. On her recovery she invited the doctor to tea, and requested him to make out his bill. The tea-table being removed, she observed, "My long illness has occasioned you many journeys, and I suppose you have procured my medicines at considerable expense." The doctor replied that "good drugs were expensive." Upon this she observed, "I am extremely sorry that I have put you to so much trouble and expense, and also promise that on any future illness I will never trouble you again. So you see I both *repent and reform*, and that is all you require." The doctor shrugged his shoulders, and remarked, "That will not do for me!" "The words of the wise are as goads."

2. Repentance furnishes *no security for future newness of life*. Ahab, rebuked and repentant, humbled himself so as to avert divine judgment for a season, but still went on sinning. 1 Kings, xxi: 26-29. Judas, stung by remorse, cast down the silver on the temple floor, but only went on rebelling against God even to suicide. Matt. xxvii: 4-6. Repentance lacks healing power, and sin is a fatal disease without a divine physician. Repentance makes us conscious of a great need which not even a godly sorrow can supply, any more than hunger and thirst can furnish food and drink. Repentance may beget good resolves but it cannot give the strength to keep them. They snap

asunder like the green withes and new ropes that bound Sampson in the crises of temptation.

3. Repentance does not furnish an adequate *basis for reconciliation*. It gives no security of pardon, though it may bring a sense of condemnation. The more keen my consciousness of my offense, its enormity and deformity, the deeper my sense of ill desert, and therefore the more awful my hopelessness and despair. If repentance be all, the more thorough repentance is, the more without hope the sinner feels himself to be, and so the most pungent and poignant conviction has been found to beget absolute despair! It is only when justified by faith that we come to peace with God through our Lord Jesus Christ. Up to that point we can only say, "O wretched man that I am, who shall deliver me from the body of this death!" Repentance may disclose my sin and need, but faith must reveal my Saviour and my salvation. Repentance may urge me to abandon sin, but faith is the only secret of establishing me in holiness.

4. So is faith incomplete without the preparatory work of repentance, and, in fact, impossible to a sinner until repentance has done its perfect work. There will be no turning to God till there is a turning *from* sin. The renunciation of evil is the absolute essential and prerequisite to the reception of good, of the All Good.

Here we strike a vital error. When inquiring sinners ask what they shall do to be saved, we frequently answer, "*Only believe*." But that is the message that is fit only for a *penitent*. We should do far better to follow our Lord's own evangel: "*Repent ye and believe the gospel*." Oftentimes the obstacle not only to peace, but to *faith*, is sinning. There is some sin cherished still, not only unconfessed, but unforsaken, and that blocks the way of the sinner to God, and of God to the sinner. God will not even hear

prayer while I regard iniquity in my heart. Hence to answer every inquirer by saying "Only believe" may be to put before him a snare to his soul. The way for believing is not prepared until sin is seen, confessed, forsaken, renounced.

There are some who carry their ideas of divine sovereignty so far as to say that no man can repent any more than he can believe until God gives him repentance. There is a measure of truth in this, but there is also a seed of error. Even election and predestination must not be pressed to fatalism. God never chooses to salvation any soul that does not also choose salvation. There is a grace that precedes even conversion, and which becomes to the sinner a gracious ability. When God shows him his sin, as He does show every sinner *at some time*, he may renounce it; and if he does, a higher measure of grace will be given him to believe. God commands us to do what in one view is impossible, as Jesus bade the man with a withered hand, "Stretch forth thine hand." The man could not stretch it forth, but he could *will* to, and the instant that he willed to obey the strength was given to obey. We read of one who, "casting away his garment, arose and came to Jesus." That garment that was a hindrance represents the sin that must be cast away before any sinner arises and comes to his Saviour. We cannot save ourselves, but we can put ourselves in the way of being saved. And sometimes all that hinders our salvation is a sin, secret or open, which we are not willing to resign and renounce. Look at Herod, who heard John the Baptist gladly, and did many things, but who would not give up his incestuous union with his brother's wife, and for the sake of that sin the heroic court preacher lost his head and Herod lost his soul. Christ says, "How can ye believe which receive honor one of another, and seek not the

honor which cometh from God only?" They were seeking human applause; they were ambitious of men's worship, and because they would not let that sin go they *could* not believe. Manifestly it was useless to say to them, "Only believe." The passage quoted by Paul in Acts xxviii. from Isaiah some biblical scholars would render, "Hearing ye will hear, but *will* not perceive," implying an unwillingness to submit to the truth, which is the most terribly and rapidly hardening process known to man.

We see, then, why Christians do not get peace in believing; they have not cut loose from sinning. Mrs. Booth met a young woman in the inquiry room. She said: "Why do I not get peace? I believe the gospel that I am a sinner, and that Christ died for sinners and died for me." "But," said Mrs. Booth, "you have some cherished sin that you will not give up." After a while it came out. She was a member of a worldly and skeptical family, and was unwilling to come out and openly follow Jesus. She wanted salvation without confession, and the instant she made a full surrender of that sin of rebellion she had peace.

In Christ's dealing with the rich young ruler we have an illustration. He hugged his greed, and Christ saw that only an entire renunciation of riches would prepare him to believe, and so He said, "Go sell all that thou hast." And when he turned away sorrowful, unwilling to renounce his idol, Jesus did not, though He loved him, call him back and compromise. There was but one way—to let him perish.

The Lord is saying to you all, "*Wilt thou be made whole?*" You cannot make yourselves whole, but you can will to be made whole. You can will to give up your sin, and when that is done He who alone can forgive and cleanse will justify you by faith.

### Clearness of Speech.

BY REV. JAMES I. BOSWELL, NYACK,  
NEW YORK.

I ONCE knew a preacher who worried himself into a fog on nearly every subject on which he thought and spoke. He was a philosopher. Ignorant people gravely declared that there was depth in his preaching, for they could not see the bottom of the stream, but the fact was that it was both shallow and muddy. He was an admirer of Thomas Carlisle and he clothed his puny thoughts in the semi-German jargon of that dyspeptic writer and so he failed to strike any sparks of feeling from his flinty-hearted hearers. They admired and—yawned.

It is a wonder and a shame that so few good college graduates can write good racy English sentences. They choose unusual words on familiar topics instead of those of the home and the market-place. They are Latin scholars and so they cling with affection to the perfect participle and prefer a single word which is "elongated and sonorous" rather than two or three which are short and sweet. They are under a vow when the pen is in the hand, and that is never to end a sentence with a word of one syllable for that would be to lower the dignity of style, and they keep the vow except when very much in earnest and then dignity gives way to force.

John Bright and Charles H. Spurgeon express their thoughts in homely English and their style shows no trace of art, but had they gone through college their vocabularies would have been enriched and they would have learned a Ciceronian style with the sentences rolling like an organ peal. Granted—but would their grip upon an audience be tightened thereby? Cicero by the way was something of an orator, but it was his passion and in part his tenderness which made the mob in the Forum forget the glitter of his

sentences and the vanity of the man which arose aloft like the peaks of the Alps.

Permit me here and now to rise for the defense of the Anglo-Saxon. Words from that fountain are good enough for the average preacher and with them he can express the grandest and sublimest truths, if they are in his mind or heart and burn for utterance. Of course a good word from another source is not to be rejected, but cling to your mother tongue—the Anglo-Saxon—which is what plain people do when they pray or quarrel, show affection or drive a bargain. It is true that a large number of words have been imported into the language within the last two hundred years, and many of them must be used because of the growth of science and art, but the preacher need depend upon but few of them. He can fall back upon the words of King James' version of the Bible, upon the words of Bunyan, of Baxter and of Robert South, and he will have no need to complain of poverty of words but can clothe his thoughts in royal words.

Such words are the clearest, briefest, and most musical in the language, and some of them are bits of poetry though in a fossil state. It is better to be "happy" than to be in a state of "felicity"; it is better to "pierce" with the arrow of truth than to "penetrate," and where can you find such words to cast a spell over the hearts of the hearers as such Anglo-Saxon ones as God and heaven, mother and home, life and death, goodness and mercy?

I once heard a preacher, who was very eloquent for he was a bishop. He was good and in the main wise, but he told us country folks to "take cognizance" of a certain point which was so fine that we could not see it, and he measured the flight of time not by years but by "decades," and he spoke of the advance and retreat of the waves of the sea as their "pro-

cession and retrocession" and he erected what he called "standpoints" on which he hung "sundry and divers subjective and objective considerations," which were confusing to those who had not studied theology in Germany.

Yet after all, when a preacher is highly educated, some persons think he ought to show it by now and then in his sermons rolling and sporting in an ocean of polysyllables like a mighty leviathan of the deep, which reminds one that there is a species of cuttle-fish, which, when chased by its finny foes, discharges an inky fluid and so escapes because of the blackness of the waters. Let the cuttle-fish orator stand on the political platform and speak so as to offend neither friend nor foe; let the cuttle-fish writer issue a book on metaphysics, for the value of such a book is increased by its obscurity, but let the preacher be a torchbearer whose torch is flame without smoke. The pulpit should be a throne of light!

The other day there was a bold preacher who tried to explain the nature of the resurrection body. He was not a young preacher either. As he went on in his discourse he was transformed into the genius of obscurity. He seemed to plunge into a forest thick with underbrush, and he doubled on his tracks like a rabbit pursued by hounds, but he had courage and so kept on running until he stopped, not because he had reached a safe place, but because he was tired. And so were we! Worse than tired; for before we heard him we were in the fog, but since then it has been both fog and midnight.

One of his statements was as clear to the average mind as the definition of "Hair" in the *Encyclopædia Britannica* is to a barber. Most of us think that hair is a species of animal fringe. Nothing of the kind; but it is "a peculiar modified form of epidermis, and consists of hard, elon-

gated slender cylindrical or tapering filiformed unbranched masses of epidermic material growing from a short papilla sunk at the bottom of a follicle in the germ or true skin."

Knowledge is sweet, though it be the knowledge of a hair.

One safeguard against obscurity of speech is intensity of feeling, coupled with an anxiety to make an impression. When a man weeps or rages, his literary style improves and he rises into poetry and eloquence. When he loses his temper he becomes oratorical, and no one goes to sleep under his brief, bright utterances. When he is in a passion he avoids long quotations in either prose or poetry, and every sentence like an arrow flies straight to the mark.

It is a good thing to be filled with grand thoughts, and to feel them until the soul is stirred to its central depths, and then it is a good thing to toil long and patiently, that the thoughts may be put into sentences which will be as bright, as clear, and as sparkling as the crystal stream which leaps and tumbles down the mountain side.

#### Pulpit and Pastoral Success.\*

BY R. S. MACARTHUR, D.D., NEW YORK.

It is extremely difficult to name the qualities which insure success in preaching. There are certain qualities which we can discover, analyze and emphasize; there are other qualities that are too subtle to be discovered and clearly stated. There is a wonderful element of power in what, for want of a better name, we call personal magnetism.

It may be said that the preacher must grow; the moment he ceases to grow he begins to die. The great majority of pastorates are short because men do not grow in intellect and in their knowledge of the Word of God.

There comes a time in the life of

\*An interview obtained expressly for THE HOMILETIC REVIEW.

every young pastor that seems to be the crucial period. For some years after he leaves college and the theological seminary he works upon the impulse received from his instructors. Then comes a time when that impulse has spent its force. It is at that point he must either acquire habits of study for himself, or resign and go to another field, preaching his old sermons to another congregation. The chief thing for him to learn at that point is how to study the Word of God.

The preacher must keep up his power by a systematic study of the Word of God. It is an inexhaustible book, and expository preaching will enable a preacher to acquire a familiarity with the Bible which will be helpful to him in every relation of the ministry.

Then there must be, also, a reading of the latest books, but not to the danger of giving an exclusively literary style. Sermons of the purely literary sort are not, I think, in demand to-day, and men who cultivate the pulpit essay are pretty apt to come to naught.

There has been, of late years, an unusually large supply of homiletic and expository books—sometimes I have thought almost too many. I have been fearful lest men would cease mining for themselves; I think the danger is rather on that side just now: instead of going to the original fountain, they are apt to drink at intellectual streams that are sometimes unduly diluted.

We must have more of the personal and conversational element in pulpit eloquence. The old Ciceronian style of oratory has had its day. Men want a preacher to come close to them, to touch their hands, to reach their hearts. In New York, especially, men must have their thought given to them in forms which they can rapidly apprehend. Business men are quick. There may be greater readers and profounder thinkers in

country congregations than in the city—I think in many country places that is true—but in the great metropolis men must have the gospel truth given to them warm, quick; they will not wait for prolonged processes of reasoning; they want results rather than processes.

And, above all, the preacher must give his congregation to understand that he loves their souls, that he wants to do them good. He must be able to lead them to feel as the apostle said: "I seek not yours, but *you*." Then he may help them. He must come into helpful relations with their families, with their children. Just now I think to an unusual degree the social side of the Christian life must be emphasized; the church must lay hold of the poor and bring religion into their poverty.

The importance of doing an enormous amount of pastoral work should be emphasized. More men fail as pastors than fail as preachers. In making this statement I have in my mind clergymen with comparatively small congregations in country towns and villages. I think if the pastors of our churches did their whole duty in many of our country towns they might, working together on the Evangelical Alliance plan, reach every non-church-goer in their community. I am often astounded that they do not; I sometimes marvel at what they do; how do they occupy their time with 150 or 200 church members? Living in beautiful little villages, they ought to evangelize the whole town. Setting aside denominational differences, joining hearts and hands, they should district the village and reach every non-church-going man in the place.

Of course, in our larger city churches, with all the duties that devolve upon a pastor, with the delivering of addresses outside of his congregation, a great amount of pastoral work is impossible to be done by the pastor himself. Nevertheless,



that work ought to be done, *must* be done, if the highest efficiency of the church is to be secured. Therefore, he must get additional workers, he must have associates, assistants, or the church might be divided into sections, as Mr. Spurgeon's church is, putting a layman at the head of a certain number in the church (ten or twenty), making that man responsible for a certain sort of pastoral work for all that group. If that be done, the pastoral visitation may be done still. We cannot do effectual work for God or men at long range; we must fight with the short sword. By the use of the short sword Rome won all her greatest victories. The minister's weapon is the sword of the Spirit, which is the Word of God, and that Word must be brought close home to men.

Often a minister can do more in a pastoral visit of ten minutes than he could do in the sermons of ten years. Many people are suspicious of the professional side of ministerial life. That side they see and feel in the public service; but if the minister comes to the home, then he comes into personal relations, as it is impossible for him to do in the pulpit.

I sum up, briefly, what I deem to be the qualifications for success as a preacher.

As a student he should be healthful; it is his duty to take care of his body in order that he may do the best kind of work, and much of it. He should be workful; if he expects great results he must toil for them, obeying a law as universal as gravitation. Divide the week as follows: Monday, odd jobs; Tuesday, sermons; Wednesday noon, finish sermons; Thursday, literary work; Friday, general reading; Saturday forenoon, touch up sermons; afternoon, recreation. He should be prayerful; to see God you must have the appropriate faculty, purity of heart. Prayer unlocks many a secret of revelation.

As a preacher he should be uniformly expository; the true conception of preaching is that it is the unfolding of God's thought. He should be generally extemporaneous, though there will be exceptional times and exceptional themes. Famous evangelists and leading pastors have both waged war on dusty old manuscripts. He is to be invariably evangelical, the need of the age being for affirmative preaching. It is usually better for one to preach what one knows than what one does not know. If we were to preach what we do not know, some of us would have an endless theme. The best way to preach down error is to preach up truth. I have already alluded to pastoral work, and cannot exaggerate its importance. Pastoral work is "the cure of souls," and should be the main work of the pulpit. He should be tactful, master, as Macaulay says, of "that nice discernment which manifests itself in adapting one's words and actions to circumstances." He must be courteous in his manner, and a gentleman. He must be spiritual; this characteristic must never be absent.

#### Two Celebrated Sermonizers.

BY REV. G. S. PLUMLEY, NEW YORK.

Two ministers, remarkable as preachers and also as students of very methodical habits, each for forty years pursued a plan of weekly routine as different, the one from the other, as can be imagined.

One of them was accustomed on the evening of the Lord's day, as he reclined in his parlor, to select two subjects of discourse for the following Sabbath. These topics would lie seething in his mind until his sermons were written.

On Monday he would visit the sick, attend to matters of business and avoid his study. Tuesday, Wednesday and Thursday were devoted to literary work, resulting in the preparation of many printed volumes. On

Friday morning he would leave his house and repair to the residence of a friend, an officer of his church. Here awaited him a prophet's chamber, furnished with desk and stationery. He did not leave this solitude until he had completed his discourse for the afternoon. And usually this task was concluded in six hours.

Then, returning home, he dined and devoted the evening to his family, making or receiving calls, listening to music and otherwise unbending his mind in recreation. On Saturday morning, going as before to the same room, he prepared two-thirds of his morning sermon in about four hours. Saturday afternoon and evening were like Friday evening in the omission of continuous study, and they gave him several hours for correspondence and for meeting miscellaneous parish duties. As he retired on Saturday night his usual last words to a servant were: "Please give me a cup of coffee, a boiled egg and a slice of toast tomorrow morning at half past five o'clock."

Rising at five o'clock, after this breakfast he repaired to his study in the church and wrote the last third of the morning discourse, carrying it, as he was wont to say, "With the ink scarce dry" to the pulpit.

The other preacher, a man of habits just as methodical, at his death left in his study 5,000 written sermons. But his routine was widely different. He prepared only one dis-

course each week. Its topic was chosen on the evening of the Sabbath. Monday was a day of pastoral work, and, until the death of a valued friend, he on that day uniformly dined at his house. Tuesday, Wednesday, Thursday, Friday and Saturday were devoted to the elaborate composition of a single discourse each week.

The preacher went to his study at the church for twenty years, five minutes' walk; for many more succeeding years, distant from his home a mile and a half. Here he labored six hours daily, and at his house, resuming his toil in the evening, when he was not called out to attend a meeting. The work of the evening was usually devoted to the reading of books of reference upon his current theme of preparation. He dined at three o'clock, and after dinner rode out with his family or on horseback.

By each of these pastors a weekly lecture was delivered.

The former wrote out every word of his preparation, employing for this work those hours which storms or other causes of detention at home gave him, or from the days of literary work he sometimes borrowed an hour.

The other made no preparation for his weekly lecture. It was purely extemporaneous. But he has been heard to say that sometimes on horseback he would meditate upon its subject.

#### PREACHERS EXCHANGING VIEWS.

##### "Our Lord's Knowledge."

In the April *HOMILETIC* (p. 358) Dr. Howard Crosby, on "Our Lord's Knowledge," emphasizes the statement that in His divine nature He was ignorant of many things. "The Son did not know. 'The Son' included both divine and human natures."

In an article in the *Popular Science Monthly* on "Hell and the Divine

Veracity," the writer uses the same Scriptures, and with the same assumption of the ignorance of our Lord, to prove that His teachings concerning "Hell" were not authoritative. In short, if Dr. Crosby's view as to the nescience of our Lord is correct, how can he escape Tallemache's conclusion or claim divine authority? or the teachings of Jesus? Infallibility is not only predicated of

the teachings of Jesus Christ by Himself and His apostles, but is the fundamental assumption of all evangelical Protestantism. But more; infallibility is the demand of the human mind for all that claims religious authority over it.

Will Dr. Crosby, or some one else, tell us how the "divine" in Jesus Christ differs from the divine in "Elisha" or "Peter," as given by him in illustration of the knowledge of our Lord? Does not this theory of nescience or "circumscription" of the divine nature of our Lord lead to confusion of thought as to His divinity, and invalidate His teachings? Or, to put the question in another form, can the orthodox doctrine of the divinity of Christ, that He was "The very and eternal God, of one substance with the Father," be reconciled with Dr. Crosby's theory of the nescience of the *divine nature* of Jesus Christ?

J. CLYDE.

REPLY BY DR. CROSBY.

YOUR correspondent "Clyde" does not see how our Lord's self-assumed humiliation, including circumscription of knowledge, can be reconciled with His infallibility. The answer is this: That our Lord was the Eternal Word made flesh; that is, the divine reduced to the dimensions of our humanity. Hence, whatever circumscription there was in Christ, divine truth never left Him. He was the truth in all His wonderful humiliation. This doctrine concerning our Lord is not a speculation. I showed that it was a Scripture teaching.

HOWARD CROSBY.

[In addition to the above we give the views of another well-known divine on this deeply interesting subject.—Eds.]

**"Our Lord's Knowledge."**

THE fact that the Eternal Word, when He became flesh and dwelt among men, did not empty Himself of His omniscience is proved by the following considerations:

1. "The Word was God;" and this

same Word "was manifested in the flesh;" *i. e.*, God was manifested in the flesh. But a God without omniscience is no God.

2. In Him dwelt all the fullness of the Godhead bodily. If omniscience was not in Him, all the fullness of the Godhead was not there.

3. He made Himself equal with God. All men were to honor the Son even as they honor the Father. He accepted divine worship and titles. If emptied of any divine attribute, how could this be justified?

4. He wrought miracles and "knew all men" in and of Himself, not by communication as prophets and apostles did. Did not this show absolute divinity?

5. As possessed of two natures it is derogatory to His being to suppose that one was less perfect, after its kind, than the other. His perfect manhood demands His perfect divinity throughout.

6. For an infinite intelligence to empty itself of omniscience is equivalent to saying that God can cease to be God: for if He can empty Himself of one attribute, why not of another, or of all?

7. If He emptied Himself at all it must have been in whole, or in part only. If in whole, He was simply human as to this attribute; if in part only, He was neither human nor divine. High or low, Unitarianism must follow.

How account, then, for His apparent nescience while holding His omniscience? (a) As possessed of "two distinct natures in one person for ever," many things are said of Him which can be true of one nature only. In one nature He was born of Mary without sin; in the other, He was the Eternal Son of God. As a man He hungered, ate, slept, rested, etc. Surely these things were not true of His divine nature. As the Son of Man He was here on the earth, while as the Son of God He was in heaven at the same time. As divine He

could and did lay down His human life and take it again of His own power. As a man He was limited; as divine He was unlimited. His apparent nescience, therefore, if real, must have been human. (b) But was it certainly real? He sometimes appeared to be ignorant when He certainly was not. "Whence shall we buy bread that these may eat? This he said to prove them: for he himself knew what he would do." When He inquired of His disciples, "What was it ye disputed by the way?" or of the two on the way to Emmaus, "what things" had just taken place in Jerusalem, He knew it all, but He had a design in concealing His knowledge. Why may not this have been true of His whole earthly career? (c) We can conceive of God as *veiling* His glory or His attributes, but not as emptying Himself of them. Creation itself, as well as the Mosaic economy, is a veiled dispensation. There is light and there is concealment. In the very nature of the case it must forever be so with an infinite being letting Himself out to His creatures. So with the incarnation. It is both luminous and dark. "Great is the mystery of Godliness." From beginning to end, in prophetic announcement and in actual revelation, from the manger to the ascension, Deity was *veiled*, but present all the while. Our Lord on coming into the world emptied Himself of His manifested glory in heaven and held it under the veil of His humanity on the earth, except by occasional flashes, but it was there all the same; for He is the same yesterday, to-day and forever. Hence the prayer, "Father, glorify thou me with the glory I had with Thee before the world was." Why He hid it so long before beginning to let it out on the earth, or why He did not let it out more fully while here among men, is not for us to know. Everything He said and did, everything about Him, in fact, came to pass in

the fullness of time according to an eternal purpose and plan of the co-equal Father, Son and Holy Ghost.

JOHN C. RANKIN.

BASKING RIDGE, N. J.

#### The Lord's Supper a Sacrament.

IN the February number of the HOMILETIC (p. 186), J. K. S. says of the Lord's Supper, "It is not a Sacrament or a Mystery, but a Feast of Commemoration." We supposed that all Protestant churches held that there were two Sacraments, viz., Baptism and the Lord's Supper. It is probable that J. K. S. accepts the teachings of the Westminster divines, and if he will turn to their Shorter Catechism, question 93, he will find it as follows: "Which are the Sacraments of the New Testament? A. The Sacraments of the New Testament are Baptism and the *Lord's Supper*." Q. 96. "What is the Lord's Supper? A. The Lord's Supper is a *Sacrament*," etc. True, it is commemorative of the death of Christ; but is it not also a renewal of our covenant with God and a re-consecration of ourselves to His service? To eliminate the sacramental idea from this service is to rob it of half its significance and make it a mere memento. True, "As oft as ye eat this bread and drink this cup ye do show forth His death till He comes;" but should we not also re-consecrate ourselves to Him, vowing to "crucify the flesh with the lusts thereof, so that being dead unto sin we may arise with him unto newness of life." Any one may commemorate the death of Christ; but only those who receive it with repentance, faith, love and consecrated hearts are benefited thereby or accepted of God (1 Cor. xi: 27-30).

W. H. SHELLAND.

#### Judas.

IN the April number of THE HOMILETIC (p. 374) under head of "Comparative Piety," speaking of Judas,

this is said: "That his faith only entertained the idea of Jesus' secular kingdom. So long as he was allowed to anticipate the establishment of that, he seemed faithful and with the other disciples self-sacrificing. But when the spirituality of the kingdom was fully declared he could follow no longer." Can these statements be harmonized with John vi: 22 to the end of that chapter? Are they not a flat contradiction of this portion of Scripture?

HENRY L. ANDERSON.

MIAMI, MO.

#### Some Interesting Notes.

[GEORGE THOMAS JACKSON, a member of the Collegiate Dutch Church, 5th avenue and 29th street, New York, was one of those men, somewhat rare in late years, who believed in attending two services on the Sabbath, and who took the pains to note the differing subjects brought before the people during a period of twenty-five years—from 1862-'87. His son, G. T. Jackson, M.D., has been looking over the Bible in which these notes were made, and with some interesting results, which he has kindly placed at our disposal.—Eds.]

NOTWITHSTANDING unavoidable absences and the occasional blurring of time, 1,000 texts, preached from 1,267 times by the seven pastors and ninety-eight other ministers have been compared.

### EDITORIAL SECTION.

#### HINTS AT THE MEANING OF TEXTS.

##### Christian Culture.

##### The Value of Child Christianity.

*Take heed that ye despise not one of these little ones.*—Matt. xviii: 10.

The religion of Christ is the only religion that is adapted to childhood or takes the child into its bosom to nourish.

Christ enthroned the child-spirit as essential to the right perception of His kingdom. The Christian character is a glorified childhood. Its maturest specimens are the most childlike in spirit, simplicity, faith, spontaneity, affectionateness, and docility.

I. Christianity in childhood illus-

The most popular text was Heb. xii: 1, given in all nine times, three times during three years by the same man. Fourteen texts were preached from four times, thirty-five three times and seventy-six twice, in a large number of cases the duplication of texts being apparently also a duplication of the sermon, one minister having done so with twenty different texts.

Suggestive themes were: "Righteousness exalteth a nation," Prov. xiv: 34; the Centennial Sermon in 1876, and "Behold the Lord's hand is not shortened," Is. lxi: 1; a fast day sermon in 1863. Aside from these only ten texts can be found that apparently had any reference to the great struggle for national existence.

The texts are pretty well distributed, only twelve books being unrepresented—Ruth, Esther, Solomon's Song, Lamentations, Amos, Obadiah, Nahum, Habakkuk, Zephaniah, Philémon, 2d and 3d John. The largest numbers were: Psalms cxii, John lxxxiii, Matt. lxxxii, Luke lxxviii. The number from Paul's Epistles exceeded that from the whole Old Testament.

trates the foundation principles of the gospel and the kingdom of Christ.

II. Serves as a preventive and conservative force.

III. Calls forth the most healthful exercise of church life as a nursing, educating mother.

IV. Gives best scope and opportunity for the rooted, rapid and well-rounded development of Christian character.

J. S. K.

##### Our Lord's Years of Obscurity.

*And he came and dwelt in Nazareth.*—Matt. ii: 23.

For eighteen years, a period covering the greater part of His adult life,

our Lord lived in obscurity. Of that residence in Galilee after His twelfth year we have no incident. Why was this? I love to think of it as a part of His purpose to identify Himself thoroughly with the ordinary lives of men. Your life and mine, however interesting, even tragic, to ourselves is, perhaps, not worth publishing to the world. There are hundreds of millions of other lives just like ours, covered over with the common time-dust of care, toil, grief and insignificance, with here and there some simple pleasures, like the grass and tiny flowers, growing up through it. The noted lives are rare exceptions, and even their renown is chiefly for outward circumstances; the inner current of experience being in most such cases exceedingly commonplace. Therefore Jesus, the typical son of man, true child of mother earth in His humanity, wore the family apparel, which is that of personal obscurity. Beneath its monotony He concealed the insignia of His heavenly rank.

How this fact dignifies the life of the obscure! How it rebukes the silly scramble of men to get their heads above their fellows, and cry, Look at us! And that Phariseism that thanks God that we are "not as other men." When vexed with impatience lest you should not be appreciated at your own estimate, when the "pride of life" moves restlessly within you, think of the Christ hiding His majesty, like a seraph with folded wings, among the vine-clad cottages of Nazareth. So God hides Himself back of His works, His glory only shining through what He does in sustaining the beneficent processes of the universe. L.

#### **Unreasonable Indolence.**

*Why stand ye here all the day idle?*

I. Why? The time for work has come, is short, is passing.

II. Why? The fallow ground needs breaking up, the whitening harvest

needs reaping,—the command comes to you, "Son, go work to day in my vineyard."

III. Why? The Master is liberal in rewarding as well as kind in treatment.

IV. Why? The laborers are too few and overtaxed; they plead for reinforcements and are eager to share the joy. J. S. K.

#### **Unanswered Prayers.**

*Ye ask and receive not because ye ask amiss.*—Jas. iv : 3.

Many prayers are never answered. Not because of God's limitation. His hand is not shortened nor His ear heavy. But,

I. Because of sin in the heart unrepented of. "Your iniquities have separated," etc.

II. The objects are not such as God approves or as would conduce to the soul's health.

III. The motives are selfish and worldly.

IV. The spirit of the prayer is defective in faith, submission, fervor. J. S. K.

#### **Funeral Service.**

##### **Preparing for the End.**

*Set thine house in order; for thou shalt die, and not live.*—Isa. xxxviii : 1.

It is wisdom to look death squarely in the face while yet the pulse is strong and the body in health.

I. Preparation for death an immediate duty, because you cannot tell what a day may bring forth. There is but a step between thee and death.

II. It ought to be a calm, deliberate, and intelligent preparation. Not with panic, or haste, or gloom.

III. There is a God to meet, whose eyes will inspect the house.

There are important matters to be adjusted arising from our human relations.

There is a farewell to be taken, and we would leave everything in order after we are gone, that none

may suffer from our neglect or unfaithfulness. J. S. K.

#### Communion Service.

#### Christ's Sanctification of Himself for His People.

*And for their sakes I sanctify myself, that they also might be sanctified through the truth.*—John xvii: 19.

THE sanctification of Christ was His setting apart from all secular to holy uses, to the service of God and of the souls God loves.

I. He refused to be an earthly king, a partisan leader, a mere moral philosopher.

II. He devoted Himself absolutely to His mission from God. "I delight to do thy will, my meat and my drink," etc.

III. Its effect on His church.

1. An Example.

2. An Inspiration.

IV. Their sanctification in its spirit and measure must be a reproduction of His. "The love of Christ constraineth us, because we thus judge," etc.

"Christ liveth in me," etc. Holiness to the Lord should be written on us, and on all that is ours.

J. S. K.

#### Miscellaneous.

#### The True Ruler.

*I will not rule over you neither shall my son rule over you: the Lord shall rule over you.*—Judges viii: 23.

The best commentary on this text is the parable of Jotham, one of the sons in the next chapter.

Gideon, an ideal leader, simple, faithful, unselfish, self-sacrificing, not only for himself, but for his children, which is sometimes a severer test.

The lust for power has proven the snare of some of the noblest and best men of history, e. g., Cromwell, Webster. It was the threat of the bramble when seeking Shechem as king of

the trees, that if not elected fire should go forth from him to destroy the cedars of Lebanon. Hostility to pure men a general characteristic of dishonest rulers.

Public cause for gratitude on the anniversary of Washington's first Inauguration as President, that our political life was initiated by one who so fully exemplified the characteristics of a true ruler. B.

#### The Assurance and the Source of Victory.

*And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's, and he will give you into our hands.*—1 Sam. xvii: 47.

I. The victory of the church is made certain:

1. By the promises of God—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

2. By the necessary triumph of righteousness over unrighteousness, of truth over error, of love over hate.

"For truth is truth, as God is God,

And truth the day must win.

To doubt would be disloyalty,

To falter would be sin."

3. The glory of God and the establishment of universal and eternal harmony in all the domains of His moral government require it.

II. The source of the victory is not human, but Divine. A Divine Leader, Christ, to whom all power in heaven and earth is given. The weapons he employs are spiritual.

III. The spoils of the victory ours.

J. S. K.

#### True Discipleship.

*He that is not with me is against me.*—Matt. xi: 23.

A GREAT deal of popular outcry against partisanship. Look on all sides of a question, indorse no one entirely. This not Christ's way, not the true, manly way. The true disciple must take sides with his Master, or he will be accounted against Him.

## LIVING ISSUES FOR PULPIT TREATMENT.

## The Stranger Within Thy Gates.

*The stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself.*—Lev. xix. 34.

In the Boston *Congregationalist* we find this card published :

"FATHERS AND MOTHERS OF NEW ENGLAND."

"An open letter from Park Street Church, Boston. Rev. David Gregg, D.D., Pastor.

"Have you a son who has left your fireside and come over to this great city? Removed from the sympathy and restraint of his home and home church, is he among us homeless and churchless? If he is, and you wish him brought under the care of the church, and into the friendships of the church, send us his name and address, and we will invite him to become one of our church family, or introduce him to the fellowship of some sister church. Have you a daughter among us, desiring a church home? Then tell us this, and we will take her into our church family, and surround her with the sympathy of our noble young women.

"CH. E. RICHARDS, Clerk.

"Park Street Church, Boston."

There is a certain element of population that is beyond the reach of statistics. It comprises that constantly changing multitude who drift from the country to the city, sometimes take root and become permanent factors in the great city life; sometimes drop out altogether; sometimes find their way back, sadder, if not wiser men and women. It is not necessary to describe them. All have seen them, at least in some stage of their existence, but with the ever-shifting phases of our life they are too apt to pass out of sight and out of mind. In the multitude of the demands upon its energies, city Christianity reaches out after these, but too often with an uncertain hand. The Young Men's and Young Women's Christian Associations welcome them to their halls by every means in their power, but they cannot touch them all or nearly all.

The nearest approach that we can give to statistics is the following table taken from the United States Census for 1880. The first column gives the aggregate population of

some of the principal cities of the country; the second their population native to that State; the third their population native to the other States:

|                      | Total.    | Native Born. | That Other States. |
|----------------------|-----------|--------------|--------------------|
| New York, N. Y.....  | 1,306,299 | 647,299      | 80,330             |
| Philadelphia, Pa.... | 847,170   | 554,449      | 88,488             |
| Brooklyn, N. Y.....  | 566,663   | 344,324      | 44,645             |
| Chicago, Ill.....    | 503,185   | 197,728      | 100,508            |
| Boston, Mass.....    | 362,839   | 196,256      | 51,787             |
| St. Louis, Mo.....   | 350,518   | 173,453      | 72,052             |
| San Francisco, Cal.  | 233,959   | 78,144       | 51,571             |
| New Orleans, La...   | 216,090   | 151,086      | 23,847             |
| Washington, D.C...   | 147,293   | 65,317       | 68,734             |
| Kansas City, Mo...   | 55,785    | 18,023       | 28,461             |
| Minneapolis, Minn.   | 46,887    | 13,202       | 18,072             |
| Denver, Col.....     | 35,629    | 3,804        | 23,120             |

This, of course, is not complete, as it takes no account of those who go from the country towns and villages of any State to the great cities of that State. Neither does it give the number of those who came when children and have really grown up in city life, yet it is sufficiently accurate to be suggestive of much work to be done. Of the more than 25,000 who found their way to New York City from New England homes a very large majority were without doubt young men. Much more is this likely to be true of the 100,000 gathered in Chicago.

Here is a great work for churches and for pastors, but city churches and city pastors will accomplish little except as country churches and pastors help, and especially as Christian parents and friends take active interest in those who go from them. Not a man or woman ought to leave their home for a new residence without there following them a message to God's people where they go. If that is done there will be little danger but that the kindly word, the helping hand be stretched forth to comfort, guide and bless.

## Marriage and Divorce.

*What therefore God hath joined together, let not man put asunder.*—Matt. xix : 6.

THE Report on Marriage and Di-



voiced in summary by Carrol D. Wright, U. S. Commissioner of Labor, and already referred to in our own columns and in most of the journals of the country, is by far the most complete of any that has been prepared in any country up to the present time. Its plan includes, in seven chapters, an analysis of the laws in the States and Territories relating to marriages and divorces, together with a brief review of the effect upon the latter of sectarian customs and practices; an analysis with comparative tables of the movement of marriage and divorce, during twenty years, from 1867 to 1886 inclusive; statements of the causes for which divorce is granted in the different States, together with the number so granted; the duration of marriage before divorce is granted; the residence of divorced parties, as related to their residence when married; the number of children of divorced parties, and the question of alimony.

Chapter eight contains nine tables, arranging and grouping the statistics of the preceding chapters in the most effective form, and an appendix giving the laws and statistics of some European countries.

From these statistics we gather certain facts. The total number of divorces during the twenty years was 328,716; in 1867, 9,937; in 1886, 25,535, an increase of 156.9 per cent. as against a probable 60 per cent. increase in population. Considered in quinquennial periods, the 2d shows an increase over the 1st of 27.9 per cent., the 3d over the 2d of 30.2 per cent., the 4th over the 3d of 31.3 per cent., the 4th over the 1st of 118.9 per cent.

But four States show an average decrease — Connecticut, Delaware, Maine and Vermont. That in Connecticut was entirely in the period from 1877-1882, 17 per cent. The next period showed an increase over that of 3.2 per cent. Vermont is the only

State that shows a steady decrease from 1872. Several States showed a decrease during the last five years, but Maine alone succeeded in overcoming her record. Nevada, Texas, Utah show still an average increase. The largest number is in Illinois, 36,072 during the 20 years. Then comes Ohio with 26,367; Indiana, 25,193; Michigan, 18,433; Iowa, 16,564; Pennsylvania, 16,020; New York, 15,355.

The statistics of marriages being much less complete than those of divorces it has been possible to institute a comparison only between the years 1870 and 1880, and that must partake of the nature of an estimate. This shows an increase of 30.07 per cent. in total population, of 29.4 per cent. in number of marriages, and of 79 per cent.!! in number of divorces. While in 1870 there was one divorce to every 664 marriages, there was, in 1880, one to every 479 marriages. The most startling records are those of Colorado, where the ratio is 1 to 136; Wyoming, 1 to 173; New Hampshire, 1 to 186; Maine, 1 to 204. Delaware shows the best record, 1 to 5,541; then North Carolina, 1 to 3,149; New Mexico, 1 to 2,615; Illinois gives 1 to 271; Massachusetts, 1 to 566; New York, 1 to 1,151.

In enumerating the causes for divorce, of course it has been possible only to include those that are on file in the courts. These give: desertion, 126,557; adultery, 67,636; cruelty, 51,520; drunkenness, 13,843; neglect, 7,948; a combination of two or more of the preceding, 40,163; all other causes, 21,049.

There were 112,639 divorces granted to husbands, and 216,077 to wives. Under the different causes: adultery, 38,156 to husbands, 29,480 to wives; drunkenness, 1,432 to husbands, 12,411 to wives; desertion, 51,438 to husbands, 75,119 to wives.

Such are the sad facts. Their full meaning, doubtless, will appear only as we consider the relations to them

of differing laws, but whatever those may be, the simple statement that during the year 1886, 25,535 homes were broken, involving 51,070 parents, bringing disgrace and shame to certainly not less than 100,000 children, is enough to make every Christian man and woman, who holds that the marriage tie is holy, so holy as to be emblematic of the union between the Son of God and His church, put forth every effort to prevent the continued blot upon a Christian nation. Laws are good, but statutes are not enough. Only as individuals are brought to realize their own personal relations to the laws will they become a power in the nation. The Catholic conception of marriage as a *sacrament* has in it a mighty truth, which Protestants would do well to realize.

#### Pastoral Helpers.

*And let us consider one another to provoke unto love and good works.*  
—Heb. x : 24.

In the Year Book of the New York City Mission and Tract Society are printed the following statistics compiled by the *Evening Post*, representing the strength of the leading denominations in New York city, in the years 1872, 1882, and 1887.

| Denomination.  | 1872.  | 1882.  | 1887.  |
|----------------|--------|--------|--------|
| Episcopal      | 19,650 | 25,733 | 33,903 |
| Presbyterian   | 18,773 | 21,520 | 23,016 |
| Methodist      | 11,507 | 12,856 | 12,981 |
| Baptist        | 11,513 | 13,027 | 13,687 |
| Reformed       | 5,568  | 6,869  | 7,281  |
| Congregational | 929    | 2,449  | 2,315  |
| Total          | 67,940 | 82,454 | 93,183 |

The minor sects, as Universalists, Friends, Unitarians, etc., are none of them as strong as they were five years ago. The Lutheran Church, with large additions of strength from immigration, barely holds its own. These figures have been questioned again and again, but the closest examination has not disproved them in any particular. They are sufficiently startling. Were the records of all the denominations the same it would be

cause of great alarm, but the fact of the great and steady increase of one of them indicates very clearly that growth is possible. We do not believe in denominational rivalry, in the sense of striving after bigger returns to boast of and publish to the world, but we do believe in "provoking one another to love and good works." If the Episcopalian brethren have found a secret of success, let the Presbyterian, Methodist, Baptist and other brethren rejoice with them, try to find their secret, and see whether they cannot use it themselves.

Undoubtedly there are many reasons that operate in producing these results, but one very important factor, in the view of Rev. A. F. Schaufler, D.D., is the better organization of the Episcopal Church for aggressive work. Dr. Schaufler is thoroughly posted on the subject and speaks from profound conviction, based upon a wide observation and experience. Out of the 73 rectors of New York, 28 have 47 assistant rectors and ministers. Some, as Dr. Donald, Church of the Ascension, Dr. Rainsford, St. George's, Dr. Galaudet, St. Ann's, have three each; several have two. There are almost none of the pastors of the other denominations that have even one, and in not a few cases, where the churches have urged their appointment, the pastors have objected. One Presbyterian pastor is said to have declared it "contrary to the genius of Presbyterianism." A Congregationalist said: "If I had him what should I do with him?" Now if there is anything in the genius of Presbyterianism contrary to means that will advance and strengthen the churches, then the quicker it changes the better. We do not believe that there is. If any pastor does not know how to use an assistant he had better learn. The fact simply is that in these days, with the constantly increasing demands upon the clergy in every line of life, no man is equal to the preparation

for two services on the Sabbath, the various weekday exercises, the *necessary*, not to say the useful, pastoral work, and at the same time direct wisely and sympathetically the organized work of the church. A church should be organized for the work of Christ's kingdom as thoroughly as a business house is organized for the personal gain of the partners. What business man with 1,000 to 1,800 clerks would consider himself equal to guiding personally each department of his work, yet that is just what some of our ministers are trying to do.

Listen to the notices read from the pulpits of our large churches of the various societies, meetings, etc., etc., carried on under the auspices of the church. Each one ought to have the assistance and supervision of a *trained* helper, who can give his whole time to the work. Every church-member should be an employee in the service of the Master, working under captains of fifties, captains of hundreds. That is the way our successful Episcopal churches are working. Cannot the others learn a lesson? Let us hear from them.

#### EDITORIAL NOTES.

##### Intellectual Honesty.

In an article on "Can Our Churches Be Made More Useful?" in the March number of the *North American Review*, Rev. M. J. Savage (Unitarian) brings some very heavy charges against orthodox ministers.

He repeats in various forms the statement that the old faiths have gone by the board entirely, that the old idea of the church as existent for the one purpose of saving men from the *supposed* effects of a *supposed* "fall," is forever exploded, that "free-minded, well-informed people no longer believe in any 'fall of man.'" Then he says, "Yet we are presented with the strange spectacle of hundreds, perhaps thousands, of ministers in all the different churches, who—in private at least—will frankly confess that they share the belief of all intelligent men in the antiquity, and the slow and gradual development of the race from the lowest beginnings. They believe in no Genesis story of either Eden or fall, and yet they go on preaching and administering the sacraments *as if nothing had happened*. Their one official business is *to proclaim a loss that does not exist, and offer a salvation that is not needed*. They know this, and confess it, and—*keep on doing it!*" (The italics are Mr. Savage's.)

A more unprovoked and utterly false charge has never been made. The mere statement is its own refutation, and we give space to it, more for the purpose of showing to what lengths some so-called liberals will go, in their calumny of those with whom they do not agree, than because it needs an answer. As a matter of fact, not even in the time of Jonathan Edwards, and under the preaching of Emmons, was there as deep seated a sense and as wide spread an acceptance of the fact of the "fall of man," and his absolute need of a Saviour, as there is to-day. The very question which Mr. Savage was called upon to answer is in itself a proof that the churches realize the demand upon them to supply a need far deeper than any mere amelioration of social distress. The cry on every hand, from every denomination, in all parts of the land, is, "How shall we *raise the fallen?*" It is but juggling with words to say of the thousands of faithful, earnest ministers who, in private as well as public, are wrestling with this great question, that these "fallen" are but exceptions, that the general condition of the race, of which, perhaps, Mr. Savage considers himself an example, is one that needs only bettering, not salvation. In this connection we would call special attention to the outline of a

sermon by Dr. Dale, of Birmingham, in this number of the REVIEW.

#### Non-Church Goers.

REV. D. C. MILNER, of Manhattan, Kansas, recently sent out a circular letter to a number of the men of that community, mostly non-church goers, asking the question "Why more men are not in our churches?" The replies were personally courteous, although an occasional correspondent thought it "none of his business," and were quite significant. Mr. Milner made them the subject of a sermon from the text, "Quit you like men, be strong." 1 Cor. xvi: 13. And grouped the reasons given in five classes.

1. The plea of overwork and need of rest and recreation.

2. Candidly confessed carelessness and indifference.

3. Disgust at the inconsistencies of church members. "We do not believe the church a factor for good in our civilization."

4. The "cant of ministers" and the "dullness of preaching." "I learn nothing." "Ministers are only men." "I have the same rights and opportunities to know as the preachers." "Too much about 'prepare to die.'"

5. Absolute unbelief. "It is impossible for me to believe in any form of religion."

Mr. Milner's text in his treatment of these replies was remarkable well-chosen, for, with the exception of the first and last, the reasons given are so weak that one can hardly think of them as honest. Any laboring man, even the minister himself, can sympathize with those whom Sunday finds so wearied with care and toil that the house seems doubly and trebly attractive on a day of rest. So too a positive unbeliever naturally finds no use for a house of God, and the worship of a Being whose existence he denies. The other reasons however are at bottom mere pretexts.

True they are often given, but as a rule they do not represent the real influences that control men's actions. The same preacher more correctly states them as

1. Absorbing devotion to business, leaving little strength of mind or body for religion. 2. The bold, malignant attacks of infidelity, caricaturing the Bible and holy living. 3. The distracting influence of outside societies, clubs, etc. 4. The breaking down of the regard for the Sabbath, including Sunday trains and newspapers. 5. Evil lives, sinful habits, wrong business or business methods.

There are undoubtedly others, but these are the chief, and they all indicate a weakness of character that dares not assert itself, express forcibly, prominently, its own belief. One great lesson which the modern man needs to learn is that of true manliness. We boast of our liberality to all ideas, to all forms of faith. Is there not danger lest our liberality sap our individuality and our strength? "To thine own self be true, and it shall follow as the night the day thou canst not then be false to any man." When Tennyson wrote:

"There lives more faith in honest doubt,

Believe me, than in half the creeds.

the emphasis was on the word *honest* not the word *doubt*, and those who try to hide behind these words a sort of lackadaisical, *dolce far niente* liberalism, are as false to the poet as they are to their own natures.

#### Total Depravity of Types.

Every author, and above all every editor, can heartily sympathize with our friend Dr. A. T. Pierson in his following note:

"How some mistakes creep into the printed page, even when there is clear copy and careful proof-reading, is one of the 'curiosities of literature.' Mrs. Edgeworth's *Essay on Bulls* contains nothing as absurdly comical as every editor finds in his 'proofs.' In the March number of this REVIEW, page 223, our little anecdote

about Demosthenes loses its force, for in some unaccountable way the accents got *exactly misplaced* as every classical student will see; *μὴτερός* is of course correct, and the other is the blunder. Apropos of blunders here is one of the telegraph.

"Immediately after his accident, Mr. Spurgeon telegraphed to his congregation. He says: 'I felt that, as I could be sure of nothing as to my condition, I had better make no hasty statement. At the same time I did not wish to raise a needless fear, and therefore I gave for a text Matt. vi. 34: 'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.' Alas! it pleased the movers of the wires to resort to the fifth instead of the sixth chapter, and consequently my brethren received the admonition, 'Swear not at all'—a superfluity, to say no more."

#### The Adoption of the Optional

system in our colleges has become well-nigh universal. May it not be that by some adaptation of the same principles to our theological seminaries, we may arrive at a solution of the very difficult questions relating to the training of the ministry. If men are qualified after two years of college training to decide in some measure their course during the last two years, have they left that ability behind them on entering the seminary? The strength of the optional system lies in the fact that it recognizes differing courses of study as of equal value, in the strife of life. The weakness of special courses in our seminaries lies in the fact that their diplomas do not rank equally with those of the regular departments. Now this ought not so to be. As a matter of fact, the man who has spent months in ineffectual study of Hebrew, is not the peer in power or usefulness of his fellow who, recognizing the inutility *for him*, of that study, has put his whole strength into some line where he can work with success. Many a man would be glad to go thoroughly into the questions of Church History, but is held back because he can go no faster than others, for whom the general facts would be all sufficient. If the

ministry is to keep its lead in thought and action, it cannot afford to waste a single effort in its preparation for that work. Yet how can waste be avoided so long as every man is run through just the same mold of Greek, Hebrew, Theology, Church History, Homiletics etc.?

#### Italy and Canada

are centers of unusual interest just now, on account of the acute form that the discussion of papal supremacy is taking. King Humbert is drawing the lines of political allegiance tighter and tighter, and the Pope will soon be compelled to yield or leave. Little by little the Jesuit rule in Quebec has broadened and deepened, until at last it has had the temerity to demand from the British Government restitution to the amount of \$400,000 for certain estates confiscated by the French Government more than a century ago. The Protestant Premier has felt obliged to yield, and, emboldened by success, the "black clergy" are bringing a suit for libel against a Protestant paper that has shown up the iniquity of the claim. It looks very much as if the reign of Leo XIII. in Europe was approaching its end. Is it to be re-established on this side the Atlantic? With Roman Catholicism as a form of worship, we desire no contest, but Roman Catholicism as a temporal power, demanding of its followers an allegiance, civil and political, higher than that due to the National Government, is an enemy to be opposed with every energy. Roman Catholic priests are doing noble work in favor of temperance and purity of life, and we, as Protestants, will gladly and cordially work with them in such things. But when they seek to revive and strengthen an order that has been driven out of every country in Europe as hostile to freedom and progress, or to bind the shackles of ignorance upon the people under the guise of

parochial schools, we must draw the line between us and them very sharply; not rudely or roughly, but with unmistakable clearness. A great deal of the malign influence of the parish priest over the thinking members of his church would be removed could those men see the Protestant pastors, heartily at one with him in efforts for right living, unalterably opposed to him whenever he advocated measures that strike at the root of national life.

#### One of the Greatest Problems

that every pastor has to meet is that of helping those who are unfortunate to find employment. When these applicants have just been released from a term of prison life, the difficulty is increased. A partial solution seems to have been found by the Prison Association of New York, which has established a Press Bureau for press clippings and general information. One great advantage of it is the quiet life, surrounded by the best influences for the men and women themselves, and the development of the finer, higher thoughts. The labor is not merely manual but mental, and the mind is not left to prey upon itself. Such a Bureau will prove a great convenience to many who seek information on such subjects as city evangelization, and the great facts of social life and condition which the churches cannot ignore, if they would fulfill their mission. The Secretary, W. M. F. Round, 135 East Fifteenth street, New York City, will, we are sure, gladly give any information desired.

#### The Discussion

of the Second Sunday Service in the papers and especially in the *Andover Review*, where Drs. Alexander McKenzie, Newman Smyth, J. H. Ecob, and J. L. Scudder contribute their stores of experience and thought, is developing one truth that has been too much

neglected. While the second service may be different in kind from that held in the morning, it should be *just as good in quality*. "Its success is not to be sought in making it a cheapened popular edition of the morning service. The common people (by the way, who are they?) do not care particularly to sit at any second table of the church. And they do not like either to be fed with the crumbs." This is true. In any large community where there is a floating population that frequents one church or another, or no church at all, according to the whim of the moment, no pastor who will give *them* as good food as he gives his own flock will lack mouths to fill.

#### Another Question

of perhaps even greater immediate urgency is that of utilizing the material that is constantly coming forward from the other ranks of life. Many a man, brought to the knowledge of Christ in the full tide of business, finds himself impelled as by some invisible power to enter the ranks of the commissioned workers in the church. How shall he get there? In years past such men, well along in life, have patiently commenced at the bottom, studied their classics and philosophy, gone into the seminary, and developed into preachers after having spent some of their best time in what has proved of comparatively little actual advantage. They need something more than the training given at Northfield, Springfield, or at Spurgeon's Lay College, but find the languages beyond their reach. For such there should be a distinct course, one that gives, not a smattering of one element and another of what is called evangelistic work, but a thorough understanding of the principles that have operated in the development of the Christian Church in all ages. In the power to judge accurately of the influences that move

souls, such men are fully the peers of those who enter our seminaries from the colleges. Their lack of classical training ought not to debar them from the advantage of the thorough study of Theology, Church History, and Biblical Interpretation. The seminary that shall provide for such men, and perhaps women too, a training that will place them on a par in position with others will confer a lasting blessing on the country, and give an impetus and a dignity to the ministerial office of incalculable benefit.

"Never flunk. If at any time you are not prepared with your lesson, and have a good excuse, give it to

the professor; if not, get up, and do the best you can." This piece of advice, given by a teacher to a student just entering college, and most successfully followed by him, has an application to almost all lines of life. Many a man fails because he has not the grit to go ahead when advance seems impossible. A minister gets discouraged over the preparation of a sermon, and in so. of despair takes an old one. There are occasions when an old sermon may be used with great advantage, but to take one simply because a man cannot do with a new one as well as he would like to, is apt to be a most unwise confession of weakness, if not of failure.

#### BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

BY J. M. SHERWOOD.

*A. C. Armstrong & Son.* "Lectures on the History of Preaching," by the late Rev. John Ker, D.D. 12mo, pp. 407. The author of these Lectures stood in the front rank of the preachers of Scotland, and indeed of his age. The first volume of his printed sermons, "The Day Dawn and the Rain" (1869), is now in its thirteenth edition. He filled for some years, prior to his lamented death, the chair of Practical Training for the Ministry in the Theological Seminary of the United Presbyterian Church of Scotland with marked acceptance. For this service he was eminently fitted. And "he went into it," says Dr. Wm. M. Taylor in his Preface, "with all his heart, and in this volume we have a specimen in the manner in which he dealt with, at least, one part of the field which had been intrusted to him. The opening Historical Lectures, without being exhaustive, are eminently rich, and his treatment of the German Pulpit, which forms the main part of the work, is, so far as we know, the fullest which has yet been given in the English language." "For thoughtful preachers," says a critic, "this volume would prove more helpful than most helps for the pulpit."

"The Book of Genesis," by Marcus Dods, D.D.

"The Book of Isaiah," by Rev. George Adam Smith.

"The Epistle to the Hebrews," by Thomas Charles Edwards, D.D.

"The Epistle to the Galatians," by Rev. Professor G. C. Findlay, B.A.

"The Pastoral Epistles," by Alfred Plummer, D.D.

The above five volumes, all from the press

of the Armstrongs, belong to the Second Series of the "Expositor's Bible," edited by Rev. W. Robertson Nicoll, editor of "The London Expositor." The value of this work is already widely recognized. The volumes vary, of course, as to value and interest, but the two series, twelve volumes in all, taken as a whole, are probably not surpassed by any existing commentary. The writers<sup>s</sup> are among the foremost Biblical scholars, preachers and theologians of the day. The plan here carried out avoids the prolixity and tediousness of detail of the scientific commentary. The chief salient features of each book are selected, analyzed, illustrated and interpreted by thoroughly competent scholars selected with special reference to their fitness for a particular book. "The Epistle to the Hebrews," by Principal Edwards, to name no other in the series, is a model of Biblical exposition. He gives us the mature results of broad and accurate scholarship, exegetical tact, and a firm grasp of the great principles underlying the gospel as expounded by Paul, presented in a style so simple, lucid and attractive that no intelligent reader can fail to comprehend and appreciate. The price at which these volumes are offered—\$12 for the twelve volumes—is a powerful temptation. Gotten up in excellent style, and averaging nearly five hundred pages to the volume, they are a marvel of cheapness.

*Charles Scribner's Sons.* "First and Fundamental Truths, being a Treatise on Metaphysics," by James McCosh, D.D., LL.D. 12mo, pp. 360. This volume is a fitting close to the literary work and life of one of the leading philosophical thinkers and writers

of our age. We have in this compact treatise Dr. McCosh's mature and final views on the chief subject of his life-long studies. He himself assures us that we have here "the results of his metaphysical teaching in Queen's College, Belfast, and in Princeton College, and they may be regarded as the cope-stone of what I have been able to do in philosophy." For the convenience of the reader the author expounds his philosophy in the text of the book and puts his historical and critical disquisitions in smaller print, so that each may be read continuously to advantage. The author puts a very high estimate on metaphysics, regarding it as the most certain of all departments of knowledge in its essential principles. He says: "I define metaphysics as the science of first and fundamental truths; and I cherish the conviction that it may be made as clear and satisfactory as logic, the science of discursive truth, has been since the days of Aristotle. It shows us what we are entitled to assume and what we are not entitled to assume without mediate proof. It does so by opening to our view those primitive truths which at once claim our assent and furnish a true foundation to all our knowledge; which, like the primitive granite rocks, go down the deepest and mount the highest."

He resolutely holds "that the mind, in its intelligent acts, begins with and proceeds throughout on a cognition of things. If the mind does not assume and start with things it can never reach realities by any process of reasoning or induction." . . . "What we know is the thing manifesting itself to us, exercising particular qualities." "Holding fast to his doctrine of the cognition of things he remains the great realistic philosopher of our day—at war both with the skeptical philosophy of Hume and with the idealistic philosophy of Kant, and differing from what he calls the Scottish and higher French schools."

*Robert Carter & Brothers.* "The Lord and the Leper," by C. H. Spurgeon. Price, \$1. The simplicity, directness, vigor and faithfulness of Mr. Spurgeon's preaching are marked characteristics. And then it is so thoroughly Scriptural and strictly evangelical. Hence his sermons are of sterling value. And there is no falling off. All the sermons in this volume were preached in 1888, and they are as vigorous, as instructive, as rich in all the elements of Christian instruction as any of his earlier volumes. Long may this man of valor be spared to preach and publish such sermons.

*American Baptist Publication Society.* "The Ten Commandments." A Course of

Lectures delivered before the University of Pennsylvania by George Dana Boardman. 12mo, pp. 378. We have not space to enlarge upon the merits of this work, but we warmly commend it to preachers, to Sunday-school teachers, and especially to young men and young women to whom "these studies in the Ten Commandments are respectfully offered" by the author. The Lectures are admirable in style, in literary finish, in Biblical reference, and in moral and spiritual teaching. It is just such a work as we might expect from the author, and it cannot fail to do good.

The limitations of space allow us simply to give the titles and authors of the remaining works received.

"Father Solon; or, the Helper Helped," by Rev. De Los Lull. Second Edition. New York: Wilbur B. Ketchum. 12mo, pp. 367.

"Profit Sharing between Employer and Employee," by Nicholas Paine Gilman. Houghton, Mifflin & Co. 12mo, pp. 460. \$1.75.

"The Dignity of Man." Select Sermons by Samuel Smith Harris, D.D., LL.D. 12mo, pp. 266. A. C. McClung & Co., Chicago. \$1.50.

"Eclectic Commentary on the International Sunday-school Lessons for 1889," by A. N. Gilbert and S. M. Jefferson. Standard Publishing Co., Cincinnati, O. \$1.

"Songs of Praise," with Tunes, compiled by Lewis Ward Mudge. A. S. Barnes & Co. Small quarto, pp. 239.

"Bishop Foster's Heresy," by James E. Lake, B.A., of the New Jersey Conference, Bordentown, N. J. 12mo, pp. 211.

"A Reasonable Faith." Plain Sermons on Familiar Christian Evidences, by Arthur Crosby, San Rafael, California. 18mo, pp. 190.

"The Interwoven Gospels," American Revised Version, by Rev. William Pittengam. New York: J. B. Alden. 18mo, pp. 243.

"Keystones of Faith; or, What and Why We Believe," by Wolcott Calkins, D.D. New York: The Baker & Taylor Co. 18mo, pp. 179.

"Co-operation in Christian Work," by Bishop Harris, Rev. Drs. Storrs, Gladden, Strong, Russell, Schauffer, Gordon, King, and Hatcher, President Gilman and Prof. Geo. E. Post. Baker & Taylor Co. 18mo, pp. 157.

"The Working Church," by Charles F. Thwing, D.D. Same publishers. 18mo, pp. 154.

"Biblical Teachings Concerning the Sabbath and the Sunday." American Tract Society. Second edition.

"Our Day." A Record and Review of Current Reform. Joseph Cook, editor. The numbers for 1888, substantially bound in 2 octavo volumes. Boston: Our Day Publishing Co.