

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE PREACHER AND THE LECTURE PLATFORM.

BY BISHOP JOHN H. VINCENT, D.D., BUFFALO, N. Y.

A MAN called to the Christian ministry who has the gift of speech and the power of thought that gives it weight, who has mastered the art of captivating men and of stirring at will their deepest feelings, has high calling and rare endowment, great power and heavy responsibility. His is a divine mission. He delivers a divine message. He has the promise of divine unction. He is a vessel of grace filled with grace; and the blessed end of his appointment is the salvation of men, the edification of the Church, the redemption of the world. It is a holy calling. Who is sufficient for it?

The man prepared as here described can preach well. And he can usually do some other things well. In the pulpit he attracts the multitude by his powers of expression. The multitude is almost sure to ask him to use these same powers outside of the pulpit. In addresses before general audiences on festive and other special occasions he is found to be an attraction. He has "the art of putting things." He has both the wit and the weight that command the attention and respect of men, and that give them high pleasure. They love to hear him because of "the way he has with him," and because of a subtle power that lurks in his fascinating and inspiring speech. By stately rhetoric, by genial humor, by sparkling wit, by subduing pathos he holds the crowd spellbound. Sometimes the burden of his discourse is the story of Him who died to redeem men; who rose from the dead to renew them, and who ascended to His throne on high to give them gifts of grace and power. Sometimes our orator treats themes more earthly and secular—themes patriotic, reformatory, literary, scientific, recreative. The natural endowment that makes the popular preacher makes the lecturer. It is not far, especially in our day, from pulpit to rostrum, or from rostrum to pulpit.

There is a difference, however, between the "lecture" and the "sermon." The occasions, the topics, the audiences, the immediate objects, the controlling elements of the two, widely differ. There are, indeed, sermons which are simply lectures; and there are some lectures that need only the prefacing of a Scripture passage to render them sermons. But the sermon is always and of necessity more sacred in its spirit and character than the really acceptable lecture is likely to be. The former is the appeal of a quickened, eager, and anxious heart to the hearts of men. It has in it the element of persuasion. Dr. Austin Phelps defines the sermon as "an oral address to the popular mind upon religious truth contained in the Scriptures and elaborately treated *with a view to persuasion.*"\* Being a form of discourse employed by the Christian ministry, it is always associated with the solemnities of divine worship. Indeed, we cannot too strenuously insist that the sermon is a part of public worship. We may so much accentuate the sermon as an entertainment as to forget the worship of which it is an important part. It is said that in these days we discriminate between them, and that one or the other is depreciated. But they belong together. The sermon stimulates the spirit of worship. The act of prayer prepares us to hear the declaration, the defence, and the application of the truth. In the sermon we are brought to understand the presence and character of God, the guilt and feebleness of man, the laws of the new life, and the blessedness of union and communion with the Father. The sermon creates the atmosphere where souls in divine respirations live in God. The sermon furnishes the arms of faith that enfold a soul when it seeks God in prayer. I repeat that the sermon, whether it be doctrinal, didactic, or experimental, is a part of worship. It helps the spiritual life in man. In it God's voice sounds through human lips; and all frivolity, all mere efforts at rhetorical or oratorical effects, all eccentricities, all studied devices for exciting mere curiosity or admiration, are violations of the true conception of the sermon as an earnest, dignified, and divine part of public worship.

The lecture is a public discourse of less sacred character. In it human art has freer play. It is designed to entertain and to instruct. The audience has been convened for these objects. They pay for it. They do not want too great seriousness. The lecture must not be too didactic. It is either recreative or educational, or both. It deals generally with secular topics. The personality of the lecturer is one of the important factors. He is more than a "voice." His travels, achievements, reputation, draw people to see him. He may be a master of humor. He may be a rhetorician. He may be an "authority"—the topic of the lecture embracing his speciality. In the lecture the personality and reputation of the speaker cannot be lost sight of.

Certainly a lecture may be a message from God, and it may command even reverent attention. John B. Gough's lectures were like sermons.

\* "The Theory of Preaching," p. 21.

Men who heard him roared with laughter, wept like tender-hearted women, and made holy resolves like sturdy men captured by the spirit of God. Mary A. Livermore often preaches as she lectures. Wendell Phillips was an Elijah who made sinners rage, and who stirred up the careless to serious thought. Our genial old friend, Dr. A. A. Willetts, who lingers on the American lecture platform because the lecture-loving public will not let him leave it, still proclaims in gladsome way the gospel of "sunshine" in the home, the neighborhood, and the church. Many lectures are almost sermons; and yet, on the whole, we are bound to remember that the sermon is one thing and the lecture another.

There are preachers who are not lecturers, and who cannot be. They are first saints, then pastors, and they preach. They lack the natural "gifts" of some of their honored and more widely known brethren. One of this class "talks" when he preaches; but he talks to tell the old, old story to hearts that are hungry to hear it, and who believe the talk because they know the life of the preacher. He builds up the Church. A good preacher he is, but not "great" or "eloquent" as the world speaks of preachers. He "wears" well. People who know him, and who care for religion, are sorry to have him leave when "his time is up," under the itinerating system of one church, or when a "worldly" and an "influential" set in a church that believes in the "settled ministry" wants a "change." This acceptable preacher is not a famous man. He is not a platform man. His name never got into the lecture bureaus.

There are preachers who would make great lecturers who never accept an invitation to lecture. They do nothing in a public way but preach. They say they have no time for the platform; no call from the Spirit to that line of labor; no taste for it. They do not chide their brethren for trying to do the two things. But they try to do but one thing.

There are preachers who are also lecturers who sometimes soliloquize very seriously in such interrogations as these: "Do I give as much time as I ought to the preparation of new sermons and to the careful revision of old ones? Do the lectures interfere? Do I visit the sick and afflicted as much as I ought, *first* as a pastor, whose presence and consolations they need, and *second* as a preacher, needing the tenderness and knowledge which come to the pulpit through the ministrations of the pastorate? Do the lectures and the lecture tours interfere? Do I enter my study in weariness of body, with abnormal nervous conditions and with want of power to concentrate my thought on my one great work? Did the lecture of last night, fifty miles away, exhaust my nervous force? Is the love of money growing upon me? Do I like too well the change and variety and new companionship which the lecture field supplies? Does the hearty laugh of the crowd and the thunder of applause that punctuate my lecture make me enjoy this rather than the other—the Sunday, the pulpit service? How came it that I thought seriously one day of giving up the pastorate and going into lecturing as a 'business'? Could I 'like' it? Do I forget sometimes my

vows? Am I slightly irritated because prayer-meeting evening sometimes interferes with a *possible* engagement to lecture?" What odd questions will creep into one's mind once in a while!

Now it is to be said that there are many attractions in the "lecture field." One does see more of "society" and the "world" and agreeable people when he secures a certain class of lecture engagements. It helps his fame somewhat—if one cares for such fame. And, really, one may reach with plain truth many people who would never go to church. They will go to a lecture. An earnest man with a bit of tact may discuss some of the most sacred and important subjects on the rostrum. There is a recreative value in an occasional trip. Every man must have an avocation as well as a vocation. There is money in it. One may thus increase his fund for benevolences. Ministers love to have that they may give. Needy churches may be helped by occasional or annual lecture courses. If one have reputation as a platform man, he can use his power in his own church in behalf of his young people—the Y. P. S. C. E., the Epworth League, the King's Daughters, the C. L. S. C., etc. All truth and all service truly rendered are divine. All gifts a man has are divine gifts. One man has five talents, another one. Let each use and not abuse what God bestows. There are some things to be said in favor of the lecture field for a minister.

There are great temptations here. The pulpit may be neglected; the pastoral work postponed; the current discussions of the day in Church and State passed by unless one does fragmentary reading for a special use in lecture or sermon. There is here also a temptation to rhetorical and elocutionary effects. An expenditure of nervous force, the drawing upon the future, the formation of restless and roving habits—these are a few of the perils to which the ministerial lecturer exposes himself.

Let every man be fully persuaded in his own mind. Let him, first of all, look after the sick of his flock and the sermons for the Sunday. Let us include also the midweek service. Let him lecture only occasionally, and on topics which will help society. Let him have a perfect understanding with his church before he makes any engagement to speak for pay beyond the parish. And with wisdom, prayer, dignity, and faithfulness he may continue to be a good pastor, an able preacher, and a useful "occasional lecturer."

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## II.—THE NEW "LIFE OF CHRIST" RECENTLY DISCOVERED IN EGYPT.

BY REV. CAMDEN M. COBERN, PH.D., ANN ARBOR, MICH.

OF the many treasures which Egypt has given to the world, few have excited more widespread interest than the "Gospel of Peter," which was published last year. A translation of the text, with valuable comments, was given in the April number of the *HOMILETIC REVIEW* by Professor

Anthony, of the Cobb Divinity School, Lewiston, Me. The whole subject is so full of interest, however, that perhaps a practical paper, taking a general view of the circumstances under which that document was probably composed, and noting also its homiletic value, may not be considered superfluous.

While the four canonical gospels were received everywhere in the early Church as authoritative, no one has ever doubted that local and supplemental "Lives of Christ" were common. Indeed, it would have required a miracle to prevent this. Scraps from private letters, etc., which give new information in regard to Washington or Wesley are still turning up every few years. That happens in regard to every great man. Men talk of him, tell anecdotes about him, make notes in their diaries, and mention him in their correspondence. It was the most natural thing in the world that the grandsons of the men whom Jesus healed should tell about *it*, so that the early fathers could give their names and their trades. It is most suggestive that one of the earliest references to Jesus by a heathen was in a letter to his son (made known in 1865), written cir. A. D. 74, in which he mentions the "new laws" which the "wise king" whom the Jews killed had established.

No doubt the great staple of conversation and testimony in the various Palestinian societies for several generations after the death of Jesus would be "What I saw, or what my father heard, or how my uncle was healed, and what Jesus said to him then;" while at Antioch and elsewhere men would be constantly telling what Paul or Peter said about Christ when they visited the church there. Quite naturally, and necessarily, too, there would grow up in various places fragmentary *written* accounts embodying the knowledge possessed by the old people who had been the original pillars of the Church. Luke says he knew of many such narratives (Luke i. 14). None of these local *memoranda* obtained universal acceptance. They were superseded by the four gospels, which grew up, I do not doubt, independently at different places, each being written for a specific purpose and to reach a particular class of people, and therefore each having new matter peculiar to itself, each varying from the others in style and method of narration, even of the matter that is common, and no one containing all that there is in any other gospel. From the first these four gospels stood without rivals, and went all over Christendom as the authoritative Memorabilia of the apostles. Nevertheless, supplemental narratives continued to be used in local churches, and were sometimes quoted by the ministers of those churches—such as Justin Martyr—in their controversies with the heathen and the Jews. But naturally and almost necessarily some of the old men from whose lips these accounts were taken did not remember with perfect accuracy, and confused the sermons that they had heard many years before from some apostle with their own ideas or imaginations or with stories which they had heard from less responsible parties; and so as the decades passed these supplemental accounts grew

more and more extravagant and dreamy. Of the late apocryphal gospels a number have always been well known ; but of the earliest narratives, such as Luke mentions—narratives written honestly, though with imperfections, due to lack of knowledge, or judgment, or lapse of memory, there has never one been preserved, unless this little fragment be one of these.

There is no doubt that it is a very early writing. All authorities agree with Professor J. Rendell Harris, of Cambridge, in putting it "a good while before the year 190 ;" while Dr. J. H. Moulton, of the same university, would date it a generation earlier than the close of the first century. When Bishop Serapion examined it (cir. 190 A.D.) it had already obtained for itself a very strong hold in at least one important church. He recognized at once that while "most of it belonged to the right teachings of the Saviour," "some things were additions." The only addition which resembles the later apocryphal gospels is the grotesque account of the sight which the soldiers beheld on the morning of the resurrection : "They see coming forth from the tomb three men, and the two supporting the one, and a cross following them. And of the two the head reached unto heaven ; but the head of him that was led by them overtopped the heaven ; and they heard a voice from the heavens saying : ' Hast thou preached obedience to them that sleep ? ' And an answer was heard from the cross : ' Yes. ' "

This is a very different kind of literature from the simple and dignified statement of the canonical gospels ; yet there is far less of such nonsense than in the apocryphal narratives heretofore known.

Almost all scholars who have examined this document believe it to have belonged to one of the early heretical "Lives of Christ."

A Docetic *tendency* is certainly visible in the slurs against the Jews, in omissions such as "I thirst," and especially, it has been said, in two remarkable sentences concerning Jesus on the cross : (1) "My power, My power, hast thou forsaken Me ?" (2) "But He continued in silence, as if He felt absolutely no pain." It appears to the writer, however, that to say "My power, My power, hast thou forsaken Me ?" had no more of a Docetic bearing than the words of the Gospel : "My God, My God, why hast Thou forsaken Me ?" especially as some orthodox fathers had favored the former rendering of the LXX. text of the psalm quoted. Dr. Moulton, too, in the *Expository Times* for April, would wipe away the Docetic bias from the expression : "αὐτὸς δὲ ἐσιώπη ὡς μὴδὲν πόνον ἔχων" by translating it, "But He remained silent, as if He had no trouble," which would seem a legitimate rendering unless this should prove to be the ordinary form in which the Docetæ were accustomed to express their theological views.

That Professor Harnack, the highest authority on the post-apostolic writings of the second century, should in his "Brushstücke des Evangeliums und der Apokalypse des Petrus" (Leipzig, 1893) have translated the phrase "felt absolutely no pain" is a hint that there may be some such objection to Dr. Moulton's translation. Yet Professor Harnack does

not regard this as a sectarian document, but sees, rather, in these few Docetic features the expression of a feeling which had crept into the orthodox Church, and which was *not yet recognized as heretical*—viz., that the Christ, being God, *could not* really have suffered pain. Besides, Professor Harnack pretty clearly proves that Justin Martyr, who was very orthodox, made use of this "gospel" (cir. 150 A.D.), which he would not have done if it had been regarded as containing the peculiar views of a heretical sect.

The Leipzig scholar also seems to see that which the Cambridge scholar afterward points out so clearly—that the Docetic bias *will not explain all the variations from the canonical narratives*, and therefore it must have originated "at a time when the evangelical material was yet in solution."

Our author could not have taken the matter which is common to our gospels from our gospels, but from independent sources, since no orthodox Christian, after these gospels were received and well known in the Church, would still have so "boldly scooped from oral tradition without paying attention to the already established evangelical writings." To this argument Dr. Moulton yields his assent, and declares that therefore we must put the origin of this gospel "a generation earlier than the end of the first century, at a time when St. Mark was beginning to gain an authoritative position; when the Aramaic original of St. Matthew was still being translated, or mistranslated, in the Gentile churches 'according to each man's ability;' when St. Luke was yet unknown in most churches except from hearsay quotations, and St. John's Gospel was only extant in the apostle's mind and in his oral teaching. The 'many narratives' of which St. Luke spoke in evident depreciation might well continue to be reproduced in an age which had not yet the opportunity of recognizing the incomparable superiority of the four."

This, he thinks, is evident from the author's independence of the evangelical accounts; the fact that Justin accepted it unsuspectingly, and the fact that the Docetic heresy is here seen only in the germ. But is it necessary to date this fragment so early?

Granted an author be heathen born and only imperfectly Christianized, "one who owned a copy of the Gospel of Mark and had hastily read or heard read Matthew's Gospel, and perhaps the others; a Paulinist who had felt the need of Peter's authority to settle some vexed questions, and who therefore had gathered up from the aged saints reports of Peter's views, which he reproduced with the bias of a Gentile and a controversialist; an uncritical writer who trusted too implicitly the hearsay testimony and judgment of his authorities, who, *e.g.*, seem to have taken literally some figurative expressions which they had heard about the sublime height of the Saviour, elevated even above the angels; and have we not an adequate and natural explanation of the origin of such an account as this if written about the end of the first century or a generation after it?"

In at least three particulars this "so-called Gospel of Peter" has a high theological value:

1. Here is clearly shown the contrast between our gospels and the best and earliest of all other writings known treating of the same subject. The one, so calm, candid, judicious, so free from exaggeration and bias ; the other, a "tendency writing," in which the cross talks and Christ is said to have been so tall that His head was above the clouds !

2. In every particular this earliest uncanonical "Life of Christ" corroborates the facts of that life as given in our gospels. This, it is true, only deals with the death of Jesus ; but nevertheless it gives independent testimony to the facts that Jesus lived, a "just man" doing "good deeds," who claimed to be the "Son of God ;" who had twelve disciples, among whom were Simon Peter and Andrew, both fishermen, and Levi, the son of Alphaeus ; who was tried before Herod and Pilate, the latter of whom washed his hands, throwing his guilt upon the Jews, through whose influence He was killed, after having been clothed with purple, having a crown of thorns put on His head, having been spit upon and smitten on the cheeks and pricked with a reed and scourged ; who was crucified between two malefactors, one of whom repented and cried out that he and his comrade were indeed guilty, but "this man, what wrong hath He done you ?" It testifies to the calmness of Jesus on the cross ; to His one cry ; to the draught of gall and vinegar ; to the time of His death—at the ninth hour on a Friday, during the feast of unleavened bread ; to the title above the cross : "This is the King of Israel ;" to the parting of His garments ; to the darkness over all Judea ; to the rending of the temple veil ; to the quaking of the earth ; to the great fear of the elders and priests and the people, who cried : "Woe ! woe !" and were beating their breasts ; to the begging of the body by Joseph ; to the taking out of the nails from the hands of Jesus ; to the washing and wrapping of the body in linen cloths and its burial by Joseph in "his own tomb," which was called "the garden of Joseph ;" to the mourning and weeping of the disciples "until the Sabbath ;" to the call of the Scribes and Pharisees for a guard from Pilate to watch the sepulchre for three days, "lest His disciples should come and steal Him away, and the people suppose that He is risen from the dead ;" to the setting of such guard and the sealing of the sepulchre ; to the opening of the heavens on the early morning of the "Lord's Day ;" to the rolling away of the great stone ; to the descent of angels ; to the resurrection of Jesus in glorious majesty ; to the flight of the soldiers and their report to Pilate : "Truly He was the Son of God ;" to the secrecy enjoined upon the soldiers because of Jewish influence ; to the visit of Mary Magdalen and her friends, bringing precious things to the tomb at dawn upon the Lord's Day ; to their fear that they could not roll away the stone ; to their surprise at finding the tomb open and a young man in shining garments sitting there ; to his question : "Whom seek ye ;" and his answer : "He is risen and gone away. But if ye believe not, look in and see the place where He lay ;" to the fear and flight of the women.

3. In this earliest scrap of uninspired biography which has reached us



from the earliest Church we find that the author so thoroughly believed in the deity of Christ that he was prepared to deny anything else first—even His humanity.

The documents discovered in the last few years have quite pulverized the argument formerly so popular in certain quarters, that the doctrine of Christ's divinity was a later growth and not the faith of the most primitive Church.

It was a stroke against that theory when, in 1857, there was uncovered in the palace of the Cæsars, at Rome, a picture dated by experts A.D. 70, which represented a crucified man, beneath whom was written: "Alexamenos worships his God." This gave the first heathen testimony to the crucifixion of Christ and to the early belief of the Church in His divinity. In 1873 Bishop Bryennios discovered in Constantinople a letter of Clement of Rome (who was Bishop of Rome before John died), in which he prays to the "Benefactor of Spirits and the God of all Flesh . . . who hast chosen out from all men those that love Thee through Jesus Christ, Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honor us. . . . Let all the Gentiles know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture. . . . Cleanse us with the cleansing of Thy truth and guide our steps to walk in holiness and righteousness. . . . Oh, Thou who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High Priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations, and for ever and ever. Amen."

At this same time there was found the "Teaching of the Twelve," a facsimile of which was published in 1887, "the earliest known book of Christian discipline" (120-60 A.D.), in which the Divine Son is joined with the Father in the baptismal formula, and by whom "knowledge" and "faith" and "immortality" and "eternal life" are declared to be made known to men, and of whom it is said, "Hosanna to the God of David."

In the "Apology of Aristides," also found by Professor Harris at the convent of Mt. Sinai in 1889, written by a philosopher of Athens about forty or fifty years after the death of the apostle John, it is said: "God came down from heaven, and from a Hebrew virgin took and clothed Himself with flesh, and in a daughter of man there dwelt the Son of God."

Thus these latest discoveries corroborate the teaching of the Gospel of Peter that the doctrine of Christ's divinity was believed as profoundly in the earliest Christian era as now.

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THE altar of sacrifice is always before us, Sundays and week-days alike.—*Hocking.*

## III.—THE MODERN PULPIT VINDICATED.

BY C. B. HULBERT, D.D., ADAMS MILLS, O.

WE raise the question : What is the kind of preaching now demanded ? We reply that as respects both substance of doctrine and style of sermonizing and delivery, the preaching demanded is very much the preaching which we preach. The great majority of preachers are preaching biblical truth, and in its evangelical forms. The positively heterodox preacher, who exults to startle the people by dealing out crude novelties or truths distorted into destructive errors of opinion, is, happily, the exception. Ninety-nine hundredths of preachers find the subject-matter of their sermons in those articles of faith and forms of practice in which the churches of Christendom are grounded, and according to which they live. These articles are condensed summaries of the great historic creeds which the redeemed and believing mind of the Church has constructed reverently from the Scriptures and handed down to us. Though modern preachers have abundant cause for humiliation at every point in their work, yet they may affirm in confidence that they have not repudiated or disparaged the faith of the fathers, or shunned to declare the whole counsel of God as they have been able to apprehend it. They preach the preaching which has been given them, and their sermons are replete with biblical truth. They indulge the hope that the spirit of the Almighty hath so given them an understanding that their sermons are often accumulations of huge truths presented in orderly method and in organic unities of life and power.

We may say, in addition, that our general style of sermonizing and manner of delivery are not out of harmony with the demands of the times that are upon us. Our sermons are not immature and intemperate harangues ; they are not tame compositions upon hackneyed themes, nor are they essays, written in that style of leisurely elegance which divests them of sharp points and telling force ; neither are they frigid theological disquisitions encumbered with an excess of philosophical distinctions and weighed down with the metaphysics of theology and pushed into the extremes of doctrine ; and their aim is not to secure the effervescence of animal sensibility but the deeper outflow of intelligent and holy emotion. If modern preaching, in order to be utterly quit of the wild rhapsody and the rapid rant that has adorned illiterate fanaticism, has struck upon an intensely thoughtful mood, it is not to escape, but to glow with the warmth that comes in the baptism of fire.

Meanwhile, the modern pulpit has not evinced such timid carefulness in repelling the assaults of old infidelity in its new forms as to disturb the confidence of the people in the faith that was once delivered to the saints. If some pulpits have so far abused their function as to become the media of advertising the sceptical unbelief of the so-called advanced thinkers of the age, it is only to find themselves assailed by the clamorings of a starved

people. The pulpit has better work to do than to disgorge upon the community the foul utterances of infidel unbelief. Its calling is an "high calling." "Come up hither" is the mandate it heeds. Our sermons announce truth that is from above. They are positive affirmations of divine verities. They are not yea and nay, things of contradictory import, but yea and amen in Christ Jesus, things of self-consistent and cumulative power. We declare the testimony of God. We proclaim, we announce, we attest, we herald forth. As God's ambassadors we assert, on His authority, certain primary and essential facts, giving them unqualified and unmistakable prominence. In Christian courtesy we do this, and yet with a certain obtrusive force, bearing down aggressively upon the people, making the truths we preach projectiles hot from the furnace of our own minds, and swift to execute.

Hence we deal in clear, direct, manly statements; we affirm the truth in its fulness, unwarped by prejudice, not diluted into platitude, nor split into hairs, or run into the abstract, or chiselled and hewn so as to make it fit in and fill a place in the structure we are rearing; but as seamed in the biblical quarry, endued with substance, solemn with divine authority, built into the concrete, and impelled home in the intelligent glow of a personal conviction sustained by an intense personal experience. We do not aim at excellency of speech; and yet in following the example of the "Preacher," who, because He was wise, still taught the people knowledge, we seek to find out acceptable words, that they may be as goads and as nails fastened by the masters of assemblies—words fitly spoken, too, with accuracy and refining culture, like apples of gold in pictures of silver; not enticing words of man's wisdom, aimed at an impossibility, the satisfying of itching ears, but words spoken in demonstration of the Spirit and of power; and all this that the faith of our people may stand not in the wisdom of man, but in the power of God.

Our style of composition is not uncultured, involved, turgid, lackadaisical, repellant, but elevating, clear, direct, racy, warm, and, in general, effective. And our action in delivery accords, in the main, with the dignity, solemnity, and sacredness of our vocation. We hesitate not to say that the preaching which people commonly hear is not uninvested with the charms of an engaging oratory. The pulpit lags not behind the Bar, the Senate and the Platform in the elevation, power, and effectiveness of its eloquence. We reaffirm that the preaching demanded by our times is, as respects both substance of doctrine and style of sermonizing and delivery, very much the preaching which we preach.

We are happy to insist upon this statement, not so much because it is true, as because, being true, it needs to be affirmed in the presence of a certain confronting implication to the contrary in the fact that such a theme as this should invite discussion. It is more than hinted that the preaching which prevails in city and country town is something quite different from what is demanded. Some dare to say that a very marked, if not

an essential, change is required if the pulpit is to retain its ascendancy in popular regard and command a wider and yet wider influence over the common people. Our sanctuaries are pointed at as unfilled ; the masses, so far from being won, are unreached. The inference drawn is that the sum of the trouble is in the defects of the pulpit. Were our preachers, it is said, the eloquent and devout men they should be ; were they better versed in their knowledge of human nature and more adroit in touching the springs of human action, and thus preach as they ought to preach, the multitudes would quickly respond, and all houses of worship be quickly thronged.

There is enough truth in all this to make us hang our heads in sorrow, and yet we are far enough from being in sympathy with those who speak in this tone of disparagement. It is a charge full of the spirit of injustice and of inhumanity. The preachers of the Gospel are not workmen who need thus to be ashamed *before men*. God, who knows their infirmities, owns them in their work and blesses their ministrations. He put the treasure of the Gospel in them as earthen vessels, that the excellency of the power might be of Him and not of them. Things that are despised hath God chosen, that no flesh should glory in His presence. Preachers are doing more good than they think they are ; much more than their ungenerous, and often malign, critics suspect. The apostle's injunction, not to think of ourselves *more* highly than we *ought* to think, justifies us in thinking highly of ourselves when we think soberly according as God hath dealt to every man the measure of faith. A certain self-respect intermixed with our humility is involved in the exercises of a true-hearted and courageous pulpit service. It attends like a benignant angel upon a conscience which is void of offence toward God and man. To accede to the charge in question would be to exalt cruel exaggerations into truths.

We claim that when the reason is sought for the non-attendance of the masses upon religious services, the seemingly meagre results of ministerial effort, and the slow rate of recent progress in evangelizing our communities, we must look to other causes as mingling with the defects of the ministry as explaining the phenomenon. Why may not our complainers charge the Redeemer with a failure in His miracles because "many" and not all "believed in His name when they saw the miracles which He did?" Why not say that He was a preacher unskilled in the Word and unhappy in His presentations of it, and possibly unamiable in His bearing, because it is recorded "that from that time many of His disciples went back and walked no more with Him." How long these days can a preacher expect to retain his pulpit if it can be said of him that so far from augmenting his congregation by winning the outlying population, he cannot even retain the congregation he has? But it seems that even our Lord Himself lost His hold upon some of His own disciples. We are told of a young man who was a young ruler ; ardent in his temperament, he came running ; reverent in his spirit, he came kneeling ; moral in his deport-

ment, "All these have I kept from my youth up;" rich in point of money, he had great possessions; and amiable in his person, for Jesus, looking upon him, loved him. It was this young man who came to Jesus and committed himself to His ministry; and now, if Jesus does not win him to His discipleship, if He makes a failure of it—much more, if He gives offence, and so repels that young man as never to see Him again, so far as we know, shall we not be forced to adjudge our Lord as painfully lacking in the required qualifications for ministerial success? What pulpit would call Him to its pastorate, having such an opportunity to win a young man, and yet having made such a failure?

In the same way, why not insist that St. Paul must have been greatly wanting, since he gathered only meagre handfuls into the kingdom and failed to reach the masses? Can we believe in the genuineness and warmth of his oratory when we are told that on concluding his discourse on Mars Hill, "Some mocked, and others said, 'We will hear thee again of this matter?'" In the presence of such conspicuous instances of failure need modern preachers, as workmen, be ashamed because they do not succeed according to their desire? Has not our Lord taught us with great force and beauty in the parable of the sower, that by far the greater proportion of the seed that is sown will come to naught not because the seed is not good, not because the sower does not scatter it faithfully, but because of the condition of the ground where it falls?

The preacher is here taught that he has four classes of hearers: wayside hearers, shallow-ground hearers, thorny-ground hearers, and good-ground hearers. The parable acquits him of all responsibility in his failure to reach the first three classes. Suppose some day he should be waited upon by these same hearers in complaint that his ministry is not fruitful of results, and to suggest that perhaps he ought to put himself under an elocutionist and have a better-trained voice, or that he ought to cultivate a more literary style, or that he ought to avoid doctrinal preaching and select more inviting themes; introduce more music and scenic representation; deal more with scientific, social, and political questions; they hint that such wisdom might relieve an embarrassed treasury and diffuse good cheer—what can the poor man say? But there is a more appalling supposition: imagine the good-ground hearers, the real believers to whom he ministers, to come to him in their distress at his failure to win the three classes who have just left him, and to urge him to adopt a more successful style of work! Where, now, does the beleaguered man stand? There is but one reply: he stands where his Master stood when, before Pilate, and with this one conviction, that "the offence of the cross has" *not* "ceased." Three classes of his audience utterly reject what he has taught, and because of no fault in him or his teaching, but solely and simply because of their own repugnance to the truth. It is quite apparent that a preacher ought not to be held responsible for the habitual attendance upon his ministry of those who, not only habitually, but invariably, reject his instruc-

tions. But how is it with the fourth class, who are symbolized by the good ground? It seems that even these are divided into three classes: one class appropriate only thirty per cent of the truth they hear; another only sixty per cent, while only a remnant take in a hundred per cent.

With these facts before us—our Lord's abundant failures to reach the masses in His own personal ministry, St. Paul's failure to meet the demands and satisfy the cavillings of his hearers for the most part, and our Lord's representations as to the results of preaching in His parable of the sower—we are ready to say that quite too much may be demanded of modern preachers, and that the reason why our churches are not filled and the masses reached may reasonably be sought for elsewhere than in the preachers themselves. When they are required to soften the hard-trodden pathway and forbid the devil's stealing away the seed that lies on the surface; when they are required to give to seed that has already germinated ample depth in solid rock; and when they are required to forbid thorns from choking the growing crop—we say, when preachers are called upon to accomplish all this, and all this, too, while the hearers are asserting these forms of resistance, they have a task imposed on them of sufficient magnitude, and they may well exclaim: "Who is sufficient for these things?" Not a preacher goes into his pulpit except as he is required to confront the powers of darkness, and—what augments his task—to find that a large proportion, and often the great majority of his audience, are in fraternal sympathy with them!

These being the difficulties that resist the preachers of the Word, instead of being assailed because so little, they ought to be commended that so much is accomplished. We wrong ourselves, we wrong our cause, we wrong our Lord when we yield to that tone of self-disparagement which abounds among us. We distrust public confidence in the efficiency of our service by disclosing such a faltering confidence in it ourselves. We need to cultivate a certain sense of assurance as standing on the vantage-ground of the old Hebrew prophets, and walk as men commissioned from the court of heaven to announce Divine messages, conscious of being near, and of sometimes by faith wielding, the resources of Omnipotence. We ought to evince such loyalty to our commission, such repose in our success, made certain by its identity with the Divine decrees, as to speak as men having an authority that commands attention. "Let not your hearts be troubled" is an injunction which preachers need to heed in the treatment which their messages often receive. When some of our accustomed hearers "go back and walk no more with us;" when "some mock, and others say, We will hear you again of this matter;" when we find that three fourths of the seed we scatter comes to naught apparently, and the other fourth has a fractional success, let us not be too quick to criminate ourselves as the authors of all the sin we do not arrest. It is possible to find in the final adjudication that some responsibility for abuse of preaching will be charged to those who were not "doers of the Word, but hearers only."

But you say that there is danger of our being "at ease in Zion." We agree with you; and so you must agree with us when we say that "it is good that a man should both hope and quietly wait for the salvation of the Lord." If in the midst of one of those engagements that was rocking the embattlements of empire with shocks more potent than the earthquake's, Napoleon, at a given stage, could lie down and sleep because of his confidence in his trained battalions, may not the heralds of the cross evince the repose of a serene and tranquil mind in the prosecution of a warfare where the Captain of their salvation is the King of kings, and at whose charges they prosecute the war, and who has at His command for their relief at any crisis of battle twelve legions of angels?

Let preachers, then, assure their hearts that they are preaching well and as the times demand. If some hearers abandon them and others mock, if the great proportion of the seed they sow never comes to harvest, let them remember that the injunction is not only on them who preach the Word to do it in season and out of season, and with all long-suffering and patience, but as well upon those who sit as listeners that "they take heed how they hear."

Having spoken in this style of commendation of the modern pulpit, the inference cannot be drawn that we are blind to its painful defects, or that the obligation is not upon it to make a marked advance in the excellence of its work. It should forget things that are behind and press toward the mark for the prize of being acknowledged the richest and the noblest form of eloquence known to mankind. Notwithstanding the depravity of the human heart and its enmity against God, it has aptitudes and susceptibilities for the eloquence of the pulpit as for no other eloquence. No other speaker can find such forces in the human heart to avail himself of in his aim at persuasion; no other speaker has themes that approach his in depth of interest, in dignity, in beauty, in massive grandeur, in solemnity, or in immediate urgency; and no other speaker can bring his audience face to face before such awful issues. We hesitate not to say that the eloquence of the future is the eloquence of the pulpit. Rufus Choate has told us of the eloquence of expiring empires; but it has no kinship with the eloquence of that kingdom that was cradled in a manger, that leaped from a grave, and that has as yet only been baptized with the dew of the morning and whose are the eternal years of God. The preacher should not disregard the comeliness of the sanctuary, still he should say, and say it with the faith of an apostle, "Raise me but a barn in the very shadow of St. Paul's cathedral, and with the conscience-searching powers of a Whitefield I will throng that barn with a multitude of eager listeners while the matins and vespers of the cathedral shall be chanted to the statues of the mighty dead!"

## IV.—NOVELS AND THEIR VALUE TO MINISTERS.

BY REV. JAMES E. W. COOK, NEW LONDON, O.

CHILDREN are fond of tales, and the child-age of the human race was the birth-time of fiction.

The love of narratives seems to have been implanted in every human breast, and to be as universal as speech itself. Fiction may, therefore, easily trace its pedigree back to remotest antiquity.

Indeed, romances in the cuneiform writing of ancient Assyria may be found to-day in the British Museum, in London. One, a real novel on brick from Nineveh, is a long story written for a prince or princess, and dates from some thousands of years B.C., which shows that fiction had a very early place in actual history—earlier than the "authorities" allow. This novel was, I believe, translated by Mr. George Smith, the British Museum Assyriologist, before he died at Aleppo, on his way home from Babylon.

My friend, Mr. T. Nickle Nichols, of New York, and formerly of the British Museum, informs me that this Assyrian novel is probably of about the same age as the "Creation and Noah's Flood Tablet," from Ashurbanipal's great library. Language in its origin and probably for many centuries had reference to the simplest wants. When, after a time, the people took to themselves rulers or kings, the first and earliest records were the annals of the reigns and their chief events. Afterward came fiction. It is the mother of poetry and of the drama. And the modern romance is the daughter of the old wandering *minstrels* and strolling *fideleres*, of *minnesingers* and *troubadours*, of the *jongleurs* and *trouvères* who came forth from Normandy,\* the granddaughter of the *Æsopic* fables and legends of mediæval ages,† and the great-grandchild of the myths of ancient mythology—those marvellous stories of gods and heroes, telling us of the first wonder of the men of our race in the cradle age as they looked on the mysteries of earth and sea and sky.

And not children alone are interested by stories. All through his life man is susceptible to the charm of a well-told tale.

China, Hindustan, and Persia, as well as Northern Europe, have furnished traces of romance and fiction. The Trojan legends and Homeric songs are also thoroughly romantic.‡ The ancient Greek colony of Miletus became famous for its stories, written chiefly by Aristides, a descendant of the early Ionic settlers in Asia Minor. Though every one of those stories perished long ago, the fame of the "Milesian Tales" is world-wide.§

\* See M. Guizot, "Hist. of France," vol. iii., ch. xxix., p. 116; also Taine's "Hist. of Eng. Lit.," Book I., ch. ii., p. 58.

† See T. Carlyle, "German Literature of the Fourteenth and Fifteenth Centuries."

‡ F. Schlegel, "Lectures on the Hist. of Lit., Ancient and Modern," Lect. xii., p. 269.

§ Ency. Brit., vol. xx., p. 634, art. "Romance," and Library of Universal Knowledge, vol. x., p. 715, art. "Novels."



From the few references that have floated down to us on the river of time we gather that they were short anecdotes dealing with love in its grosser form. Prose and metrical romances grew up in Wales in honor of Arthur and the Knights of the Round Table. In Germany, Charlemagne and his Paladins became the heroes of many a fiction. In Spain, the legendary versions of Amadis de Gaul grew and multiplied. Cervantes in Spain; Chaucer in England; Boccaccio, and what Dryden termed "the trifling novels which Ariosto inserted in his poems," in Italy—all extended and increased the popularity of such literature, so that we are led to the conclusion that in every age and country of the world, as well as at every stage of individual progress from infancy to the grave, fiction has been popularly loved.

But within this comprehensive name—fiction—we find both the wise and foolish, the helpful and hurtful sayings of men; and many have thrown away the good through fear of the evil.

John Bunyan's "Pilgrim's Progress," the most widely read of all books in English save the Bible, is, as Taine says, "an allegorical poem of grace"—*i. e.*, it is a work of imagination, it is fiction. This fact is emphasized by Macaulay's assertion, when reviewing Bunyan's allegory: "This is the highest miracle of genius—that things which are not should be as though they were; that the imaginations of one mind should become the personal recollections of another. And this miracle the tinker has wrought." What are the New Testament parables but allegories? \* Æsop's fables are also allegorical. No one "mistakes them for realities; they are known to have been invented for a special didactic purpose, and so received." Yet some of the truest Christians have been maligned when they said that our Lord's parables are fiction in this sense of the term. They were earthly tales with heavenly meanings, as our preachers sometimes say. Or, as Bengel defines it, "a parable is a fictitious but probable narrative taken from the affairs of ordinary life, to illustrate some higher and less known truth."

These and many other similar creations of genius and imagination have enriched and ennobled our life and our literature; and to destroy them would be to pauperize to a large extent the heritage we have received from the greatest thinkers of the past.

Fiction can be true. It may be opposed to fact, and in that sense *false* to fact; but fiction and truth are not contradictories, not true opposites; neither are fiction and falsehood synonymous terms. Fiction may be true—true to life and nature, true to our higher aspirations and hopes, and, as such, may be helpful to all men. Works of imagination are not to be despised simply because they are works of imagination. Ruskin, † in a tabular analysis of the constitution of man, gives the imagination its true importance as *the active or motive part of the intellect*. Roget ‡ gives imagina-

\* Library of Universal Knowledge, vol. x., pp. 352, 353, art. "Myths."

† J. Ruskin, "Stones of Venice," vol. I., Appendix xiv.

‡ P. M. Roget, M.D., F.R.S., "Thesaurus," Synopsis xxxvii.

tion with supposition a distinct place in the intellect as *creative thought*. And many years before a writer in No. 98 of the *Tatler* had pointed out that "the most active principle in our mind is the *imagination*."

We cannot afford to ignore imaginative works. The imagination is one of the highest gifts with which the Creator has endowed us; and a sanctified imagination, an imagination dedicated to the best interests of man's multiform nature, is like the skylark who sings at the very gate of heaven. "Passionate and creative genius is the nearest link to divinity"—so wrote Benjamin Disraeli, in his account of Spinoza, whose life, added Froude, was "one unbroken hymn."

The class of works denominated "novels" is, really, a subdivision of these imaginative works classed under the title of fiction. Fiction is the *genus* term; novel, the species. Or, we may say, : "Fiction is the *patronymic*, the family name; novel, the individual of the family, the *Christian name*."

By "novel" we generally understand a fictitious, imaginative, psychological presentation of new characters, or of old characters under new aspects and influenced by fresh environments, so grouped and arranged as to have the semblance of reality and possessing the possibility of being real. The work of the novelist is to remind us, as one well said, "of the truly mingled tissue of man's nature, and how huge faults and shining virtues cohabit and persevere in the same character."

Ruskin\* asserts that half the influence of the best romances is completely dependent upon the accessories of armor and costume; but M. Taine† asserts equally positively, and from another standpoint to that of the great art critic, that a novelist is a psychologist and nothing more.

A novel may be written with a direct object in view, an end and a purpose to be attained and realized—as was Mrs. H. B. Stowe's grand book, "Uncle Tom's Cabin," which did as much for the awakening of an anti-slavery opinion in this country and in Europe as Abraham Lincoln did for the emancipation of the colored race. In this case the novel usually criticises existing institutions or customs or laws, striving by its criticism to bring them into disrepute and popular disfavor.

Or a novel may be a simple and impartial representation of human life, in which things go as nature and the ordinary course of events take them, while the author simply describes this progress. Such a novel is Count Lyof N. Tolstoi's "Anna Karénina," which may be fully and briefly described in Matthew Arnold's ‡ phrase, "A piece of life it is," and of which Polevoi,§ speaking of the moral lesson of this novel, says: "Count Tolstoi dwells with especial fondness on the sharp contrast between the frivolity, the tinsel brightness, the tumult and vanity of the worldly life,

\* J. Ruskin, "Stones of Venice," Book III., chap. iv., § xxxi.

† "Hist. of Eng. Lit.," Book V., ch. ii., § 2, p. 618, *et seq.*

‡ Matthew Arnold, "Essays in Criticism," 2d series, viii.; "Count Leo Tolstoi," pp. 257-261.

§ Polevoi, "Hist. of Russian Literature."

and the sweet, holy calm enjoyed by those who, possessing the soil, live amid the beauties of nature and the pleasures of the family." Now, what is the value of such works to a minister?

There are some who declare they are of no value at all. In Arvine's "Cyclopædia of Moral and Religious Anecdotes,"\* there are given three or four opinions concerning novels to which I would like to refer. Mr. Nicholas Ferrar, in the early part of the seventeenth century, caused three hampers full of such works to be burned shortly before his death, to show his disapprobation of them. Dr. Goldsmith, who had himself written a novel, hopes that his nephew will never touch such a work. Then comes the celebrated criticism of the writings of Miss Edgeworth, by the immortal Robert Hall. George Eliot† admired the candid sincerity of Hall's confession. Hall calls Miss Edgeworth "the most irreligious writer I ever read," not because she *attacks* religion, but because she *omits* it, and presents "a perfect virtue without it." Hall confesses: "I read nine volumes of them at once; but I could not preach with any comfort for six weeks after reading them. I never felt so little ardor in my profession or so little interest in religion." And Hannah More says: "The habitual indulgence in such reading is a silent, mining influence."

George Eliot herself wrote‡ some bitter things against novels; but she may be well ruled "out of court," as in 1849 she was expressing her eternal gratitude "to that great power of God manifested in" George Sand,§ while her "Journal,"|| under the date of July 20th, 1856, contains the note: "I am anxious to begin my fiction writing." So that seventeen years after writing against all fiction—especially against religious and domestic novels—she is commencing to write her own matchless series of tales describing domestic difficulties, and permeated with lofty and pure religious feeling.

I would answer to these objections, first, that it is no wonder that Mr. Ferrar destroyed his three hampers of fiction, or that Dr. Goldsmith warned his brother not to let his son touch a romance. Why? Because the early novels were almost invariably immoral and filled with suggestions that roused every unworthy passion of the human heart.

Lord Macaulay, speaking of the appearance of Miss Frances Burney's novel in 1778, "The History of Evelina," says¶ that it was the first novel written by a lady novelist that lived or deserved to live. He says that no lady could have written the popular novels that preceded this one; and, indeed, "many of them were such as no lady could without confusion own that she had read." Not only religious people, but all respectable families, objected to such works. Sir Anthony Absolute, two or three years before "Evelina" appeared, spoke the "sense of the great body of sober

\* Published by Messrs. Funk & Wagnalls, 1890, "Novels," § 295.

† "Life of G. Eliot," edited by J. W. Cross, vol. i., Appendix, p. 351.

‡ *Ibid.*, p. 37, *et seq.*

§ *Ibid.*, p. 144. Letter to Miss Sara Hennell, February 9th.

|| *Ibid.*, p. 220. Letter to Mrs. Bray, February 15th, 1853.

¶ Macaulay, *Essays*, "Diary and Letters of Madame D'Arblay," p. 609.

fathers and husbands when he pronounced the circulating library an ever-green tree of diabolical knowledge." And another authority makes this assertion : \* " The language of the characters abounds in oaths and gross expressions. . . . The heroines allow themselves to take part in conversations which no modest woman would have heard without a blush."

It is true there are too many fictions published to-day suggestive of evil. " Ouida" (Miss de la Ramée), for example, is dangerous in that she glosses vice over until it appears like virtue. Yet as a contemporary descriptive writer of natural beauties she is one of the finest. Indeed, her cleverness in brilliant phraseology has not been equalled by any other authoress. Read the chapter entitled " Let not the Sun go down upon your Wrath" in her " Strathmore," and you cannot fail to be moved by its rhythm. It might almost be read in church when preaching on hatred or anger. Yet her works are nearly all palpitating with passion—and not infrequently with evil passion—are hot, feverish, and stifling, like the heat of that miasmous Italian district which gave the name to and breathes from every page of her " In Maremma." I have only read one of M. Emile Zola's works—" Nana"—and I do not care to read more. The Vicomte de Vogüe, in his criticism of Zola's recent work, " La Débâcle," in the *Revue des Deux Mondes*, † compares the relief with which a reader takes up another work after Zola to the relief of the tourist whose skin is burning with the " heavy, mephitic, and corrosive liquid," after a bath in the Dead Sea, as he plunges into the neighboring waters of the Jordan, which, say the Arab guides, is the only way to free one's self from the irritation. Zola's " Le Rêve" is, I am told, ‡ free from his grosser realism, while his sketches of Parisian characters in this book are as true in words as photographs are in shadows.

The evil of a bad book is far more widely extending than we sometimes think. It is as true of impure novels as one has said of poems : § " Of all writings, licentious poems do soonest corrupt the heart." It is as impossible to read a filthy, immoral book without catching contagion from it, as it is to sleep with a small-pox patient without running the risk of taking disease. No human mind is so elastic and unimpressionable as to receive no impress from such works. Indeed, for most of us, there seems to be a greater susceptibility to receive and retain in " the chambers of imagery" the pictures of evil than to cherish the pictures of good. H. W. Beecher finely said : " Books are the windows through which the soul looks out." But through some of these novels, filled with the narrations of misconduct, and spiced with the most pungent flavors of evil, to meet the vitiated taste of literary *gourmands*, one sees but dirt and offal and filthy refuse. Of all such books Dr. Goldsmith's advice is sound. They are only safe when destroyed. And we cannot do better than follow the example of Mr. N. Fer-

\* W. Forsyth, " Novels and Novelists," ch. v., p. 159.

† See *Review of Reviews*, September, 1892.

‡ By my friend, Mr. T. N. Nichols.

§ *The Tatler*, No. 98.

rar and burn them, even though they fill three hampers ; and that earlier example still of the Ephesian magicians and astrologers who publicly consumed their valuable scrolls on the occult sciences and black arts, though to us, as to them, it cost fifty thousand pieces of silver. This will not be a loss, but truest gain.

Second, to Robert Hall it might be replied, that any book that helps men to live a merely moral life is better than the majority of morning newspapers, with their dished-up items of sensational reading. While morality is not Christianity, it should be remembered that Christianity cannot exist apart from morality. I am not defending Miss Edgeworth's tales—I do not remember having read one of them—but only assert the fact that there is beauty in mere morality, and that having made a man moral, it is but a step to make him Christian.

Third, to Robert Hall and Mrs. More alike, we might say : “ Agreed : over-indulgence in novel reading is worse than total abstinence ; so of beef, and of every other gift of God.” Fancy reading “ nine volumes” of fiction at once ! What a voracious appetite ! I do not marvel that Hall, with all his massive eloquence, could not preach comfortably for “ six weeks” after. He would have similarly suffered discomfort, mental dyspepsia, if he had taken nine consecutive meals off candy or sauerkraut.

Yet too many fall into this habit of excess from earliest youth. Mr. Eliot McCormick\* examined into the reading of several boys in a New York State private boarding-school. Out of thirteen hundred books read by eighteen boys, twelve hundred were reported as fiction. One lad of seventeen had read three hundred and ninety-five novels.

This is folly, if not madness—a habit as ruinous to the mind as dram-drinking is to the membranes of the stomach. Fiction should always be balanced with fact ; light literature should always be accompanied by solid and heavy reading. Novels should be read as medicine is taken—in limited, if not homœopathic quantities. They are the tonics and stimulants of the mind ; one cannot LIVE on such. Those who try to do so suffer as Hannah More describes, and as Robert Hall experienced.

Now, what can be said in favor of novels ?

Dr. Joseph Parker stated in the *British Weekly*† a few years ago : “ I read a good deal of fiction, as may be supposed—fiction such as George Eliot wrote, and Charles Dickens, and Thackeray, not to mention the greatest magician of all, Sir Walter Scott. A man who has not been influenced by the higher order of fiction is a man whose mental habits I cannot understand, and for whose mental peculiarities, thank Heaven, I am not responsible.”

The Ven. Archdeacon Farrar‡ mentions especially the writings of George

\* The *Century Magazine*, vol. xxx., No. 4, August, 1885, p. 650, *et seq.*

† The *British Weekly*, series of articles on “ The Books which have Influenced Me.”

‡ *Ibid.*

Eliot among "the books and authors loved and learned from since I reached the age of manhood." While Robert Louis Stevenson\* says :

"The most influential books, and the truest in their influence are works of fiction. They do not pin the reader to a dogma, which he must afterward discover to be inexact ; they do not teach him a lesson, which he must afterward unlearn. They repeat, they rearrange, they clarify the lessons of life ; they disengage us from ourselves, they constrain us to the acquaintance of others ; and they show us the web of experience, not as we can see it for ourselves, but with a singular change, that monstrous, consuming *ego* of ours being, for the nonce, struck out. To be so they must be reasonably true to the human comedy ; and any work that is so serves the turn of instruction."

I have no doubt that a judicious and discriminate use of fiction is of great help and value not only to ministers, but to the world in general. It is not an artificial want of the nineteenth-century civilization that fiction meets, but a perfectly natural desire for diversion, especially in the case of persons who do not go to the theatres, and have few amusements ; for, as we saw, it was common, under one or another of its more antique forms, among every people and in the earliest ages.

Whatever tends to relieve the oppressed and weary brain, to brighten the hour of despondency, and to people the inner solitariness (of which each of us at times is conscious) with friendly forms and faces—whatever makes the hard times of earth more easily and pleasantly pass, cannot but be useful to our highest estate. The novel has other uses more distinctly applicable to clergymen.

I. *An acquaintance with standard and classic novels gives a charm to the conversational ability of a minister.*

Man is a gregarious animal. Ministers are gregarious too. They cannot live always alone in the study. They are not only pulpit orators and Sunday lecturers, but if they have taken their rightful position, they are leaders in the best society. And their social work is among their most important. They come in closest contact with the world when outside the pulpit. The people read novels, they talk about them, and it adds to a minister's power when he can enter into their pleasures and can intelligently refer to the great works of fiction and romance, pointing out an excellency here and warning against a fallacy there. Every clergyman knows that on the production of a sensational novel many members of his congregation will get it and read it ; and if he keeps abreast of the times, he will be able to point out the good or strive to counteract the evil effects of the book by "a word in season." Even George Eliot† in her very letter condemnatory of novel-reading saw the force of this, and made concessions in favor of standard works whose phrases have become proverbial. It is an acquisition to know something of these symbolic expressions used so frequently in conversation as representing various types of character.

\* The *British Weekly* series of articles on "The Books which have Influenced Me."

† "Life of G. Eliot," edited by J. W. Cross, vol. I., pp. 36, 37. Letter to Miss Lewis, March 16, 1839.

Another consideration, often overlooked, is the value of novels in enlarging the channels of thought and improving the vocabulary of the reader.

II. *The best novels have an educational value.*

Lessons in manners and customs and habits of thought of different classes and modes of obtaining a livelihood, the physical geography, climate, scenery, and history of many lands and ages, are conveyed by them in an attractive and pleasing way. "More than any other class of literary productions they exhibit to us the manners and feelings and opinions of the times when they were written. Like an extended river, flowing through varieties of soil and scenery, they show us the peculiarities of the region through which they pass."\*

For example, after several years' residence in that English county, I can pronounce as exquisite the description of Devonshire scenery in R. D. Blackmore's "Lorna Doone." Every one of Blackmore's stories is morally pure and breezy with the bracing air of mountain and moor, or, as he puts it, "all the air a fount of freshness, and the earth of gladness, and the laughing waters prattling of the kindness of the sun;" while his quick, unexpected turns of thought are comparable to Fielding. Similar fine descriptions are found in Canon Kingsley's "Westward Ho!" It is a tale of Elizabethan discoveries and voyages to this Western world that ought to be of interest to every American; yet I meet with comparatively few who are acquainted with the exploits of Amyas Leigh and his sturdy Devonian companions. To the masses of the American people, ever dreaming of the old civilizations from which they have sprung and of the ins and outs of the daily life among their kith and kin away across the great Atlantic, which they may never have the means of crossing and marking for themselves, the novel again comes in to interest and amuse, while, at the same time, it serves to correct many misguiding newspaper articles, too often the products of misled and misleading Irishmen. Where could a better picture of the quaint Manx life—both humorous and tragic—be found than that in Hall Caine's "The Deemster: A Romance of the Isle of Man," and in his "Bondsman," to which he adds sketches of life in Iceland? The dazzling scenes of Belshazzar's court in F. Marion Crawford's "Zoroaster," and the magnificent series of novels by Professor Georg M. Ebers, of Leipsic, with their numerous and erudite notes of elucidation, are lessons in Oriental life and customs that must have cost their authors long months of research, yet are so presented to the imagination of the reader that he gets a good general idea of that long-buried past in a few hours.

Nowhere else have I found clearer delineations of life in the North and South of our own great country during the crucial period of its history (1848-76) than in the series of American novels entitled "The Story of an Epoch," by Judge Albion W. Tourgee. These, and a thousand others, not only interest but inform the mind and enrich it with fresh facts and ideas.

\* Professor S. P. Newman, of Bowdoin College.

Novels have also educated the people to put down abuses in the community. Dickens's writings, for example, did more than anything else to suppress the horrors of the Debtors' Prison, in London. Now they are looking for another Dickens in New York to shut up Ludlow Street Jail.

I believe, further, that many a man and woman has been raised out of lethargy to higher and broader views of life and to fellow-helpfulness by the perusal of a novel with a good purpose—people who had ceased probably to attend religious worship since infancy, but who have been led to seek anew its assurances by that very novel.

### III. *Novels furnish useful sermonic illustrations.*

How many ministers have used Topsy's phrase: "'Spect I growed," and have even thankfully returned to the hackneyed story of Robinson Crusoe's joy at finding Friday as illustrative of man's love of company!

Many of these illustrations are not only appropriate, but more acceptable than classic ones could be, because they come within the range of the people's acquaintance with literature. Who can forget, for example, after reading "A Little Journey in the World," by Charles Dudley Warner, the depiction of the gradual progress of deterioration in the character of Margaret Debree, from the intellectual, *spirituelle* country girl to the worldly Margaret Henderson—a vivid illustration of the materializing, soul-stifling influences of great wealth? Or, on the other hand, who can forget how the close-shut nature and heart of Silas Marner was opened to the sunshine of life and love through the influence of a little child? In both of these cases there is an underlying psychological analysis so true that they are rendered magnificent illustrations for sermonic use.

The force of an argument is often quadrupled by thus appealing to a favorite book of the people for an example or illustration of the fact to be urged. The liking the hearer entertained for the book becomes somewhat transferred to the speaker, or in a greater measure is transmuted into appreciation of his position and argument.

IV. *An acquaintance with the best works of fiction will give clergymen something of the gift of true self-estimation.* I am thinking of the desire expressed by Burns: \*

"O wad some Pow'r the giffie gie us  
To see oursel's as ithers see us!  
It wad frae monie a blunder free us  
And foolish notion:  
What airs in dress an' gait wad lea'e us,  
And ev'n Devotion!"

As a class, probably, ministers "see themselves" more than any other body of men, especially when they have a liking for psychologic research. By the very nature of their office there is a good deal of introspection, self-searching, heart-examination.

A true minister speaks to the hearts of men from a knowledge of his

\* Poems of Robert Burns, "To a Louse," etc., stanza 8, p. 74.



own heart. It is this acquaintance with himself that renders him helpful to others. He analyzes his own disposition, feelings, weaknesses, and is often in danger of becoming a torturing self-vivisectionist. He knows that human nature in its last analysis is very much the same under all the various differences of rank, education, and occupation—just as beneath the diversities of the earth's crust, underneath the oak-tree and primrose alike, may be found the same rocky bed, and lower yet the same molten lava. So he tries to help men from his reading of himself. He sees himself—occasionally we meet with one who can see nothing but himself; for, from the character of these examinations, "the monstrous consuming *ego*" is apt to be abnormally developed—but he does not see himself *as others see him*. The first sight is good as far as it goes; but it is apt to become a distorted vision if it is not qualified, modified by the second.

The Rev. T. T. Munger has pointed out\* how generally clergymen are criticised and satirized in the best works of fiction even. Into the reasons for this fact I will not now enter. But in many of these clergy-characters we may trace the lineaments of our own features and the tendency of our own influence. Thus from them we may judge how our characters must appear to others. Truly such a vision "wad frae monie a blunder free us, and foolish notion" concerning ourselves.

V. *Novels are useful to a clergyman not only in showing him the appearance he presents to others, but in making him acquainted with MEN.*

The Delphic maxim, "Know thyself," can only be truly achieved by knowing others. It is equally certain, *au contraire*, that we can truly know others only by self-knowledge. They are complements of each other—each knowledge as a reflex influence and effect. And as ministers are prone to spend some time in self-scrutiny, they need, for the perfecting of their study, a wider contact with men than many need. A physician cannot cure diseases unless he knows all about them; and the readiest and cleanest means available to a clergyman of knowing all about the diseases of every-day life with a view to their remedy will be found in the novel. He need not go so far as a Parkhurst—the realistic novel will do—and help him, too, to many "a subject of Sunday discourse."

"The proper study of mankind is man,"†

and next to the study of the Divine it is the greatest. Indeed, the Divine can be studied best in "the *man* Christ Jesus." After the Bible, Shakespeare probably reveals most truly and extensively the nature of man. But from many works of fiction besides those of his master-hand we may increase our knowledge in this respect, and lay up therefrom "a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us."‡ As Walter Besant finely said of the

\* *The Century Illustrated Monthly Magazine*, vol. xxxvii., No. 1, November, 1888. Open Letters (ii.), "Sarcasm of Religion in Fiction," p. 155, *et seq.*

† Pope, "Essay on *Man*," ep. ii., 1, 2.

‡ Sir Arthur Helps

“Book of Man”: “All the books that were ever written are only valuable as they help him to read this Book, and to understand the language in which it is written.”\*

Tyndall argued very happily on this subject when he said: “Man comes to us as a bundle of inherited capacities and tendencies, labelled, ‘From the indefinite past to the indefinite future;’ and he makes his transit from the one to the other through the education of the present time. The object of that education is, or ought to be, to provide wide exercise for his capacities, wise direction for his tendencies, and through this exercise and this direction to furnish his mind with such knowledge as may contribute to the usefulness, the beauty, and the nobleness of his life.”† How can any clergyman undertake to do this unless he is well acquainted with what is going on around him in the breathing present?

It is impossible to give a set of rules as to what to read and what not to read. Each one must find out for himself the works best suited to his taste, attainments, and requirements, and must judge by his own principles whether they are good or evil *for him*. No rigid rules excluding this book and that can be of true service to us. We want principles. We want principles, because no rule or code of rules could ever be framed to meet all the diversities of our individual cases. And principles we may find in the Word of God. Guided by its teaching, we shall escape much of the evil lurking in some light literature, and shall avoid all novels that tend to lower and desecrate our manhood or make us less worthy citizens of the kingdom of heaven. And this I say while remembering and recognizing that our forefathers had the Apocrypha, and considered it as part of the Divine Word; and also, that in the popular view, and according to the teaching of the priests of the Romish Church, there are several naughty stories plainly told in the Bible itself.

Many ministers may feel as George Eliot felt when she wrote to Mr. John Blackwood: “I am obliged to fast from fiction; and fasting is known sometimes to weaken the stomach.”‡ If so, they will not, I hope, disallow us, whose digestive and assimilative organs are stronger, to read such works. I do not endorse all that the novels quoted may contain; indeed, I should hesitate before endorsing all that any *one* of them contains without qualification. But I honestly believe that by him who seeketh aright good will be found in them. The need of care in our selection of fiction is great; but the need of care *in the way we read* is even greater. A whole novel may be easily misunderstood, as was Fénelon’s “Télémaque.”§ The most trivial scene in a novel, as in ordinary life, may be made out to be evil by those who are evil minded. It is possible to read evil into a book just as over-suspicion is apt to read evil into the person

\* The *British Weekly*, No. xi. of series of articles on “Books which have Influenced Me.”

† Professor John Tyndall, “Address to Students.”

‡ “Life of G. Elliot,” edited by J. W. Cross, vol. iii., p. 183. Letter dated February 7th, 1875.

§ See Guizot, “Hist. of France,” vol. iv., ch. xlviii., p. 379.

whom we suspect. Let us exercise care, discrimination, judgment, never forgetting the truth of the poet Caldwell :

"So with the books on which it feeds, the mind  
Is upwardly or downwardly inclined,  
As with the water upon which it lies  
The water-lily will descend or rise."

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

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

### VIII.

#### MANNERS AND CUSTOMS OF THE ANCIENT EAST.

WE are apt to invest times as ancient as those of Abraham with a certain unreality, and to imagine that the people of those days were of a different sort of human nature from that which we possess. It is an advantage of the study of very ancient monuments that it is the unity of human nature, the possession of the same ambitions, passions, and affections that we discover in ourselves and our neighbors ; and we are likely to be surprised to find that even in those most distant times men were not cooped up in narrow limits, but that trade and conquest made large excursions, so that distant nations were brought into mutual relations, and it was possible for a large geographical area to be known such as is exhibited in the famous and wonderful ethnological list of the tenth chapter of Genesis.

But it was at least a thousand years before Moses, perhaps twice as much as that, when the monuments were raised which Mr. Pinches discusses in a paper just published, though read two years ago before the Victoria Institute, on "Recent Discoveries in the Realm of Assyriology." It is devoted chiefly to inscriptions found by M. de Sarzec in the mound of Tello, or Tel-Loh. They are seated statues of the Viceroy Gudea, who reigned in the city of Lagash, the modern Tello, not less than twenty-five hundred years B.C., and very likely much earlier. The body of the statues are covered with inscriptions of a very antique character—not in the Semitic Babylonian, but in the more difficult Akkadian, and which have not yet been fully deciphered. The inscriptions are chiefly dedications to the gods and accounts of temples built and gifts dedicated. On the principal statue—that of a seated man holding in his lap the plan of a temple and a builder's rule, all divided into its inches and fractions thereof—is an inscription which begins by saying that this is an image of Gudea, Viceroy of Lagash. An account is given of a temple constructed, with its dedicatory offerings, a temple "made like Eridu, a glorious place." Eridu was the oldest city in Babylonia, one whose site is known, but which has not yet been excavated ; but here it is the name given to the abode of the blessed in the unseen world, for the most ancient Babylonians believed in a future life.

But what is especially interesting just now is the wide extent of territory from which Gudea obtained the materials for his temple. He says :

"When Gudea was building the temple of the god E-girsu, E-girsu, his beloved lord, delivered all things unto him from the Upper Sea to the Lower Sea."

The Upper Sea was the Mediterranean, and the Lower Sea was the Persian Gulf. This is an immense extent of territory ; and even if the boast was excessive, a knowledge was implied and a trade and conquest over all the great centres

of population in the Old World such as more than justifies the story in Genesis of the raid of the kings of Elam and Shinar into Palestine some centuries later. But the account continues more definitely :

"In Amalu, the mountain of cedars, he cut and caused to be brought from the mountain cedar-trees whose length was fifty cubits, box (?) trees whose length was twenty-five cubits."

Amalu is Mount Amanus, in Northern Syria ; and this great distance from which timber was brought for the temple is confirmed by the mention of stone being brought from "Musalla in the mountains of Martu," the familiar name of Phenicia. Other stone was brought from Lidanu, another mountain in Phenicia.

But this is not all. We have the region north of Palestine mentioned ; we now have that to the south. From Melugga and Magan, the peninsula of Sinai, where the Egyptians had their quarries, he brought certain kinds of wood, and especially the stone out of which his statue was made. This implies no little knowledge of engineering and seacraft, as well as of geography.

After the account of the building of this temple to his god, and other buildings, Gudea mentions a great dedicatory feast, which reminds me of the customs of the Roman Saturnalia :

"After he had built E-ninnu, his beloved temple, he released bonds and confirmed benefits. For seven days obedience was not exacted. The maid was made like her mistress, and the servant like his master."

This is an extremely interesting and important passage, not simply for the description given of the feast and of the license given to the slaves, a license which implies a mild patriarchal sort of slavery, but especially for the period of the feast. In the accounts in the Pentateuch of the Jewish feasts we constantly find the period recurring of seven days. That period rests in a week of seven days. We can hardly doubt that a division of time into weeks was also known at this very early period, many centuries before Moses, to the Babylonians as well, and that the legislation of Sinai and of Moses only adopted and confirmed what was well known at the time, as is implied, indeed, in the creation story.

The inscription concludes with one of those imprecations so usual in such Babylonian and Assyrian documents, in calling the curses of all the gods on any one who should interfere with his inscription or diminish his honor. The gods are invoked one by one, Adu, Bel, Hea, the moon god, "whose name none repeats," a remarkable expression, and possibly the origin of the late superstition of the Babylonian Jews against pronouncing the name of Jehovah, the sun god, the goddess Ishtar, her husband, Thammuz, mentioned in the Bible, and other deities of less familiar names. They are asked to trample in the dust any one who should be so impious as to deface and profane his inscription and honor, to "erase his name from the tablet in the house of his god"—a sort of blotting his name out of the book of life—to destroy his land with rain and inundations, and to drive him afar off under the vault of heaven.

In the same paper Mr. Pinches gives an account of several other inscriptions on tablets of the reign of Hammurabi, perhaps the biblical Amraphel, King of Shinar, of Abraham's time, which give an interesting view of common life in those ancient days. One is the account of a "brotherhood" or partnership made between two men before a judge. The tablet says that, "to make a brotherhood" "they took a judge," who "led them into the temple of the sun-god," and "caused them to take judgment" in the presence of the people, who answered and "confirmed their brotherhood." They made certain offerings, and the priest proclaimed : "Brother shall not be angry with brother, and shall not injure him. Brother shall be kind to brother, and shall not injure him. Brother shall not make claim against brother." We could hardly do better now.

Another tablet is interesting as showing the honor given to women in this ancient period, quite corresponding to that honor which, in Palestine, Abraham and Isaac paid to Sarah and Rebecca. It is a fragment of the ritual of a wedding ceremony, and reads :

" Her neck with his neck she has placed ;  
Himself he has caused to be brought.  
' The son of a prince am I,' he has said to her :  
' Silver and gold shall fill thy lap ;  
Thou shalt be my wife ; I will be thy husband,' he has said to her ;  
' Like the fruit of a plantation to this woman abundance will I supply to her.' "

The fragment break off here, but enough is given to show that a wife was not a mere slave ; and a passage in the Gudea text distinctly mentions that in the abundant offerings made to his temple by the people the woman made the gift in those families where there was no man, very much as in the Mosaic law provision was made for the division of property to daughters where there was no son.

## SERMONIC SECTION.

### "THAT WHICH WAS LOST."

BY REV. ALEXANDER MACLAREN, D.D.  
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*A hundred sheep . . . ten pieces of silver . . . two sons.*—Luke xv. 4, 8, 11.

THE immediate occasion of these three inimitable parables, which have found their way to the heart of the world, needs to be remembered in order to grasp their import and importance. They are intended to vindicate Christ's conduct in associating with outcasts and disreputable persons whom His Pharisaical critics thought a great deal too foul to be touched by clean hands. They were not meant to set forth with anything like completeness either what wanderers had to do to go back to God, or what God had done to bring wanderers back to Himself. If this had been remembered, many misconceptions, widespread and mischievous, especially affecting the meaning of the last of the three parables—that of the Prodigal Son—would have been avoided. The purpose of the parables accounts for Christ's accepting the division which His antagonists made of men, into "righteous," like themselves, and "unclean," like the publicans and

sinners. There was a far deeper truth to be spoken about the condition of humanity than that. But for the purposes of His argument Christ passes it by. The remembrance of the purpose of the parables explains their incompleteness as a statement of what people call "the way of salvation." They were not meant to teach us that, but they were meant to show us that a human instinct which prizes lost things because they are lost has something corresponding to it in the Divine nature, and so to vindicate the conduct of Christ.

I venture to isolate these three statements of the subjects of the parables, because I think that looking at the threefold aspect in which the one general thought is presented may help us to some useful considerations.

I. I ask you, then, to look with me, first, at the varying causes of loss.

The sheep was lost, the *drachma* was lost, the son was lost. But in each case the reason for the loss was different. While I should avoid all fanciful inserting into our Lord's words of more than they can fairly bear, I should also avoid superficial evacuating them of any of their depth of significance. So I think

it is not unintentional nor unimportant that in these three metaphors there are set forth three obviously distinct operative causes for man's departure from God.

The sheep did not intend to go anywhere, either to keep with or to leave the shepherd. It simply knew that grass was sweet, and that there, ahead of it, was another tuft, and it went after that. So it nibbled itself away out of the path, out of the shepherd's care, out of the flock's companionship. It was heedless; and therefore it was lost.

Now that is a fair statement of facts in regard to thousands of men, of whom I have no doubt there are some listening to me to-night. They do not intend any mischief, they have no purpose of rebellion or transgression, but they live what we call animal lives. The sheep knows only where the herbage is abundant and fresh; and it goes there. An animal has no foresight, and is the happier because it cannot look before and after. It has only a rudimentary conscience, if it has that. Its inclinations are restrained by no sense of obligation. Many men live just so, without restraint upon appetite, without checking of inclination, without foresight except of the material good which a certain course of conduct may get. So, all unwitting, meaning no mischief, they wander farther and farther from the right road, and find themselves at last in a waterless desert.

Dear friends, am I speaking to any to-night who have too much yielded to inclinations, who have been unwilling to look forward to the end, and ask themselves what all will come to at the last, and who scarcely know what it is to take heed unto their ways, except in so far as worldly prudence may dictate certain courses of conduct for the purpose of securing certain worldly and perishable ends? I would plead, especially with the younger portion of my congregation, to take the touching picture of this first parable as a solemn prophecy of what certainly befalls every man who sets out upon his path

without careful consideration of whither it leads to at the last; and who lives for the present, in any of its forms, and who lets himself be led by inclinations or appetites. The animal does so, and, as a rule, its instincts are its sufficient guide. But you and I are blessed or cursed, as the case may be, with higher powers, which, if we do not use, we shall certainly land in the desert. If a man who is meant to guide himself by intelligence, reason, will, foresight, conscience, chooses to go down to the level of the beast, the faculties that serve the beast will not serve the man. And even the sheep is lost from the flock if it yields only to these.

But how it speaks of the Lord's tender sympathy for the wanderers that He should put in the forefront of the parables this explanation of the condition of men, and should not at first charge it upon them as sin, but only as heedlessness and folly! There is much that in itself is wrong and undesirable, the criminality of which is diminished by the fact that it was heedlessly done, though the heedlessness itself is a crime.

Now turn to the second parable. The coin was heavy, so it fell; it was round, so it rolled; it was dead, so it lay. And there are people who are things rather than persons, so entirely have they given up their wills, and so absolutely do they let themselves be determined by circumstances. It was not the *drachma* that lost itself, but it was the law of gravitation that lost it, and it had no power of resistance. This also is an explanation—partial, as I shall have to show you in a moment, but still real—of a great deal of human wandering. There are masses of men who have no more power to resist the pressure of circumstances and temptations than the piece of silver had when it dropped from the woman's open palm and trundled away into some dark corner. That lightens the darkness of much of the world.

But for you to abnegate the right and power of resisting circumstances is to abdicate the sovereignty with which

God has crowned you. All men are shaped by externals, but the shape which the externals impose upon us is settled by ourselves. Here are two men, for instance, exposed to precisely the same conditions: but one of them yields and is ruined; the other resists and is raised and strengthened. As Jesus Christ, so all things have a double operation. They are "either a savor of life unto life or a savor of death unto death." There is the stone. You may build upon it or you may stumble over it: you take your choice. Here is the adverse circumstance. You may rule it or you may let it rule you. Circumstances and outward temptations are the fool's masters and the wise man's servants. It all depends on the set of the sail and the firmness of the hand that grasps the tiller which way the wind shall carry the ship. The same breeze carries vessels on directly opposite courses, and so the same circumstances may drive men in two contrary directions, sending the one further and further away from, and drawing the other nearer and nearer to, the haven of their hearts.

Dear friends, as we have to guard against the animal life of yielding to inclinations and inward impulse, of forgetting the future, and of taking no heed to our paths, so, unless we wish to ruin ourselves altogether, we have to fight against the mechanical life which, with a minimum of volition, lets the world do with us what it will. And sure I am that there are men and women in this audience this evening who have let their lives be determined by forces that have swept them away from God.

In the third parable the foolish boy had no love to his father to keep him from emigrating. He wanted to be his own master, and to get away into a place where he thought he could sow his wild oats and no news of it ever reach the father's house. He wanted to have the fingering of the money, and to enjoy the sense of possession. And so he went off on his unblest road to the harlots and the swine's trough.

And *that* is no parable; that is a picture. The other two were parabolical representations; this is the thing itself. For carelessness of the bonds that knit a heart to God; hardness of an unresponsive heart unmelted by benefits; indifference to the blessedness of living by a Father's side and beneath His eye; the uprising of a desire of independence and the impatience of control; the exercise of selfwill—these are causes of loss that underlie the others of which I have been speaking, and which make for every one of us the essential selfishness of our sin. It is rebellion, and it is rebellion against a Father's love.

Now, notice, that while the other two that we have been speaking about do partially explain the terrible fact that we go away from God, their explanation is only partial, and this grimmer truth underlies them. There are modern theories, as there were ancient ones, that said: "Oh! sin is a theological bugbear. There is not any such thing. It is all indifference, ignorance, error." And then there are other theorists that say: "Sin! There is no sin in following natural laws and impulses. Circumstances shape men; inheritance shapes them. The notion that their actions are criminal is a mere figment of an exploded superstition."

Yes! and down below the ignorance, and inadvertence, and error, and heredity, and domination of externals, there lies the individual choice in each case. The man knows—however he sophisticates himself, or wishes other people to provide him with sophistries—that he need not have done that thing unless he had chosen to do it. You cannot get beyond or argue away that consciousness. And so I say that all these immoral teachings, which are very common to-day, omit from the thing that they profess to analyze the very characteristic element of it, which is, as our Lord taught us, not the following inclination like a silly sheep; not the rolling away, in obedience to natural law, like the drachma; but the rising up of a rebellious will that desires a separa-

tion, and kicks against control, as in the case of the son.

So, dear friends, while I thankfully admit that much of the darkness of human conduct may be lightened by the representations of our two first parables, I cannot but feel that we have to leave to God the determination in each case of how far these have diminished individual criminality; and that we have to remember for ourselves that our departure from God is not explicable unless we recognize the fact that we have chosen rather to be away from Him than to be with Him; and that we like better to have our goods at our own disposal, and to live as it pleases ourselves.

II. So note, secondly, the varying proportions of loss and possession.

A hundred sheep; ten drachmas; two sons. The loss in one case is one per cent, a trifle; in the other case ten per cent, more serious; in the last case fifty per cent, heartbreaking. Now I do not suppose that our Lord intended any special significance to be attached to these varying numbers. Rather they were simply suggested by the cast of the parable in which they respectively occurred. A hundred sheep is a fair average flock; ten pieces of silver are the modest hoard of a poor woman; two sons are a family large enough to represent the contrast which is necessary to the parable. But still we may permissibly look at this varying proportion in order to see whether it, too, cannot teach us something.

It throws light upon the owner's care and pains in seeking. In one aspect that is set forth most strikingly by the parable in which the thing lost bears the smallest proportion to the thing still retained. The shepherd might well have said, "One in a hundred does not matter much. I have got the ninety and nine." But he went to look for it. But in another aspect, the woman, of course, has a more serious loss to face, and possibly seeks with more anxiety. And when you come up to the last case, where half the household is blotted out,

as it were, then we can see the depth of anxiety and pains and care which must necessarily follow.

But beyond the consideration that the ascending proportion suggests increasing pains and anxiety, there is another lesson, which seems to me even more precious, and it is this, that it matters very little to the loser how much he keeps, and what the worth of the lost thing is. There is something in human nature which makes anything that is lost precious by reason of its loss. Nobody can tell how large a space a tree fills until it is felled. If you lose one tiny stone out of a ring, or a bracelet, it makes a gap, and causes annoyance altogether disproportionate to the lustre that it had when it was there. A man loses a small portion of his fortune in some unlucky speculation, and the loss annoys him a great deal more than the possession solaced him, and he thinks more about the hundreds that have vanished than about the thousands that remain. Men are made so. It is a human instinct, that apart altogether from the consideration of its intrinsic worth, and the proportion it bears to that which is still possessed, the lost thing draws, and the loser will take any pains to find it.

So Christ says if a woman will light a candle and sweep the house and search diligently till she finds her lost sixpence (for the drachma was worth little more), and then brings in all her neighbors to rejoice with her, that is like God, and the human instinct which prizes lost things, not because of their value, but because they are lost, has something corresponding to it in the heart of the Majesty of the heavens. It is Christ's vindication, of course, as I need not remind you, of His own conduct. He says in effect to these Pharisees, "You are finding fault with Me for doing what we all do. I am only acting in accordance with a natural human instinct, and when I thus act God Himself is acting in and through Me."

If I had time I think I could show that this principle, brought out in my texts, really sweeps away one of the



difficulties which modern science has to suggest against Evangelical Christianity. We hear it said, "How can you suppose that a speck of a world like this, amid all these flaming orbs that stud the infinite depths of the heavens, is of so much importance in God's sight that His Son came down to die for it?" The magnitude of the world, as compared with others, has nothing to do with the question. God's action is determined by its moral condition. If it be true that here is sin, which rends men away from Him, and that so they are lost, then it is supremely natural that all the miracles of the Christian revelation should follow. The *rationale* of the Incarnation lies in this, "A certain man had a hundred sheep. . . . One of them went astray . . . and he went into the wilderness and found it."

III. Now I meant to have said a word about the varying glimpses that we have here into God's claims upon us, and His heart.

Ownership is the word that describes His relation to us in the first two parables; love is the word that describes it in the third. But the ownership melts into love, because God does not reckon that He possesses men by natural right of creation or the like, unless they yield their hearts to Him, and give themselves, by their own joyful self-surrender, into His hands. But I must not be tempted to speak upon that matter; only, before I close, let me point you to that most blessed and heart-melting thought, that God accounts Himself to have lost something when a man goes away from Him.

That word "the lost" has another, and in some senses a more tragical, significance in Scripture. The lost are lost to themselves and to blessedness. The word implies destruction; but it also carries with it this, that God prizes us, is glad to have us, and, I was going to say, feels an incompleteness in His possessions, when men depart from Him.

Oh, brethren, surely such a thought as that should melt us; and if, as is certainly the case, we have strayed away

from Him into green pastures, which have ended in a wilderness, without a blade of grass; or if we have rolled away from Him in passive submission to circumstances; or if we have risen up in rebellion against Him, and claimed our separate right of possession and use of the goods that fall to us, if we would only think that He considers that He has lost us, and prizes us because we are lost to Him, and wants to get us back again, surely, surely it would draw us to Himself. Think of the greatness of the love into which the ownership is merged, as measured by the infinite price which He has paid to bring us back. And let us all say, "I will arise and go to my Father."

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#### THE PREACHER : HIS QUALIFICATIONS AND WORK.

By REV. A. McLEAN [PRESBYTERIAN],  
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*Therefore every scribe, which is instructed unto the kingdom of heaven, is like unto a man who is an householder, which bringeth forth out of his treasures things new and old.—Matt. xiii. 52.*

THE text is a commendation by the Lord Jesus Christ of His disciples for the progress they evinced in mastering the subjects which He sought to teach them. The true teacher, ever solicitous for the advancement of his pupils, occasionally puts questions to them to ascertain their proficiency. So here, the Divine Teacher, having delivered a number of parables to His disciples, asks the question: "Have ye understood all these things?" They unanimously reply, "Yea, Lord." Then He pronounces the eulogy of the text upon them, thereby expressing His satisfaction with them, and encouraging them for the future. "Therefore every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old." "This parable of the house-

holder," says Matthew Henry, "is intended to rivet all the rest."

There are two points in the text to which our attention is directed :

I. The preacher's qualifications.

II. The preacher's work.

I. The preacher's qualifications, as here indicated by the words "every scribe which is instructed unto the kingdom of heaven." The first allusion to the office of scribe in Scripture is in the song of Deborah, celebrating the victory of Israel over the Midianites. At that early period and up to the time of Ezra the functions of the office were not very clearly set forth ; but it is evident that such functions were both civil and ecclesiastical. In the time of Ezra, however, the nature of the office was more clearly defined, Ezra himself flourishing as the chief scribe. "The work of the scribe," says Dr. Kitto, "embraced the whole field of civil and religious law, both as it is contained in the written Word of God and as it obtained in the course of time, and it is most essential to the criticism and interpretation of the Old Testament to understand these enactments, as they materially affect the text of the Hebrew Scriptures."

The scribes, then, were the expounders as well as the transcribers and custodians of the sacred Scriptures. From the nature of the office and the position they held, it is evident that they were the representative scholars of their time. Principal Fairbairn says, "That they were not only the stewards and interpreters of Scripture, but that they were also the centres of all the thought and mental activity of the day, and to them was chiefly owing that high estimate of literary exertion which afterward found expression in the words of the Talmud—viz., 'The crown of learning is more honorable than the crown either of the priest or of the king.'" Hence we see the force of the term scribe as applied by Christ to the New Testament preacher as carrying with it the highest scholarship in both science and theology. From these considera-

tions we learn that the properly qualified preacher of the Gospel should occupy the first rank in the "learned professions" as well in scientific as in theological lore.

But the qualifications of the preacher of the Gospel, as asserted in the text by the words "instructed unto the kingdom of heaven," embrace much more than scholarly attainments in science and theology. We find the phrase "kingdom of heaven" in Scripture as denoting (1) the Christian Church ; (2) the reign of Christ in the soul. We regard it in this passage as referring more specially to the latter—viz., the reign of Christ in the soul, though not excluding the former view. The scribe here specified is in the Church both by natural birth and profession. But a person may be in good standing in the Church and yet not be instructed unto the kingdom of heaven in the sense of the text. He may not have the reign of Christ in his soul, which is designated by the scriptural expression "the kingdom of God within you." But this scribe, besides being in the Church, had the kingdom of God in him. I take the words "unto the kingdom," in the text, as *in* the kingdom, changing the word *unto* to *in*. The reading then will be, "Every scribe which is instructed *in* the kingdom of heaven." This reading is supported by Dean Alford, Griesbach, and others. Now, if we consider the derivation of the word *instruct*, *in*, and *structus*—built into, it may enable us to perceive more clearly the idea which I desire to set forth. The man who is instructed is a man who is *built into*. The verb is in the passive voice. The scholar who is instructed in school has the teachings of the school built *into* him, set up in his mind. He is schooled. So it is with anything that a man learns. The tradesman in learning his trade has the trade built into, instituted, in his mind ; and when he has the trade learned it becomes a part of himself. He carries it with him wherever he goes ; and when occasion requires it he will be able to bring out of his treasures

things new and old if he should keep up to the improvements made in the line of his trade. Now, so it is with the man who is instructed in the kingdom of heaven in the sense of the text. The kingdom of heaven, the reign of Christ, is set up in him. He carries it with him wherever he goes. This setting up of the kingdom of heaven in the soul is a supernatural work from the beginning to the end. The Instructor is the Holy Ghost. It is a work that God alone can accomplish. The Holy Ghost finds the soul in ruins, and begins the work, not merely by removing the rubbish, but by a mighty change of the whole fabric—creating the man anew through repentance toward God and faith in the Lord Jesus Christ. Christ is thus formed in him the hope of glory; and if Christ, then the kingdom of Christ. This is the kingdom of which the apostle declares that it cannot be moved. Amid the shakings of heaven and earth it shall remain. It is eternal. We have read and heard of the precious promises recorded in this Book, of the length, and breadth, and height, and depth of the love of Christ, and of the marvellous heirship of the people of God; but the kingdom of heaven, as described in the Bible, grand and glorious as it is, will be to you and to me a kingdom on paper only, its treasures will be locked up against us until we have it in our hearts. It is only when the truths of the Gospel are received into our hearts, and there individualized and set on fire by the Ghost on the altar of our faith, that we shall be moved by them ourselves, and that we shall be able to give them forth with power that shall touch and move the consciences and hearts of others. This brings us to notice

II. The work of the preacher of the Gospel, as specified by the expression "householder, which bringeth forth out of his treasures things new and old." The first part of the text represents the preacher as coming into possession of the treasures; the second part holds him forth as utilizing these treasures

for the benefit of others. Let us notice the figure here employed to denote the preacher in his work, "householder." This word suggests another, which has marvellous charms about it, the simple mention of which frequently thrills the soul as hardly any other word can do; reviving, resurrecting in the life that has been blasted and desolated by crime and ungodliness the greenness and freshness of youth, and transferring the wretched individual, as it were, once more to the scenes of childhood, with their innocent associations. That word is *home*.

Householder implies home. What word has such fascinations connected with it? It is beautified with golden memories. The dearest associations and relationships cluster around it. Take away the home, and what remains? It would be like striking the sun out of the heavens. Take away the family circle, with its endearing names of father, mother, brother, and sister, and you take away all that contributes to a nation's greatness; you cut away patriotism at its very roots. Why do we love our country and fight for it? Because our homes are there. Take away the home, and you take away the cradle of the Church, and that institution which retains in its bosom and reveals on earth more of paradise than any other institution does. Perhaps there is no figure employed in Scripture by the inspired writers to represent the relation of pastor and people that indicates so completely such relation as the figure of householder, implying, as it does, the family life. No other society, his own family excepted, is so closely related to the minister and has such claims upon him as his congregation has. For them he is to labor and toil; for them he is to study; for them, under God, he is to live and wear out his life at its best; for them he is to bring out of his treasures things new and old.

You will notice that the householder here specified is distinguished by two characteristics: (1) He has treasures; (2) he employs his treasures for the bene-

fit of others, more especially for the benefit of his own household. With regard to the first—viz., having treasures, we remark that the primary meaning of the word *treasure* is to lay by, to lay away in a safe place. In ancient times, when civilization had not risen much above the level of savagery and life and property were much less secure than they now are, it was customary for the people to dig in the earth and bury their gold, silver, and other valuables, laying them by in the ground; and from this custom the word *treasure* was derived. A treasure, then, is something very valuable laid by in a safe place. Among us our valuable things are generally laid up in banks and safes, or are invested in stocks or bonds, for which the nation in many cases becomes security. There are many allusions in Scripture to treasures. God Himself is spoken of as having treasures hidden away. The Gospel is called a treasure which has been hidden in God from the beginning of the world (2 Cor. iv. 7; Eph. iii. 9). We read that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. The treasures of Egypt in those days would be enormous, if we consider the status of that country among the nations of the earth. It is said that Solomon, when the temple was finished, "brought the things which his father had dedicated, even the silver, and the gold, and the vessels did he put among the treasures of the house of the Lord." The wealth, the treasures of Israel in the days of Solomon were amazing. Solomon is said to have made silver to be in Jerusalem as stones for abundance. Who can describe the treasures of our nation? Go to the repositories of such treasures, and their marvellous things, new and old, shall be brought forth for your inspection. There you shall see trophies of war, proofs of prowess on the battlefield. What tales of sorrow, suffering, humiliation, and bloodshed, on the one hand, and of joy and victory, on the other, are associated with national treasures! Is it not a fact that a large

proportion of those treasures was procured by conquest? Conquest implies suffering, the sacrifice of thousands of brave lives, and the desolation of happy homes. And were not the treasures of the householder, the treasures out of which the preacher of the Gospel brings forth things new and old, also procured by conquest? Was not our race despoiled of its inheritance, conquered, humiliated, enslaved, broken-hearted? And was it not through the amazing power of the *elder* brother that the gigantic strength of our enemy was overcome and his head bruised and broken forever? If there are tales of sorrow, suffering, and bloodshed connected with the procuring of the treasures of nations, are there not stories of sorrow, agony, and blood associated with the procuring for us of the treasures of the kingdom of heaven? But what are the treasures of earth compared with those of the kingdom of heaven? "The riches of the Lord Jesus Christ are unsearchable." These treasures, comprising the oldest and the newest things, were purchased for us by the blood of the Son of God. Think, brethren, of the expression, "The treasures of the kingdom of heaven." The treasures of a kingdom are the best part of it. It is with the very best of the kingdom of heaven that the preacher of the Gospel has specially to do, yes, with "the love of God in Christ Jesus our Lord." Christ and His salvation are the treasures out of which He is to bring forth His old and new things to His people. Christ is God's unspeakable gift. "In Him are hid all the treasures of wisdom and knowledge, for in Him dwelleth all the fulness of the Godhead bodily, in whom we have redemption through His blood, even the forgiveness of sins according to the riches of His grace."

(2) The other characteristic for which the householder is distinguished here is that he employs his treasures for the benefit of others. He brings forth out of his treasures things new and old. The treasures are given him for dis-

tribution. There is no place for indolence in the sacred calling of the ministry. The sluggard is soon detected. Heaven and earth have their detectives on his track, and they shall discover him and cast him out. The true preacher is in full sympathy with the living heart of his master. He is not like the stagnant pond which receives treasures, but gives forth none ; nor like the arid, sandy desert, which receives heaven's showers and sunshine, but never responds with fruitful crops ; but he is rather like the ever-welling spring which, receiving its treasures from hidden sources, pours them forth in living streams, refreshing, reviving, and rejoicing the world around them.

A facsimile of the figure of the text may be seen on a small scale in Oriental tent, in Highland sheilung, and in Indian wigwam. And that is the picture of the father or head of the tribe, with all his family gathered around him, perhaps on a long winter evening, while he is entertaining them with a narrative of the brilliant achievements, the daring deeds of valor, and illustrious victories of their forefathers. The members of the family hang upon his lips as he rehearses to them, with his countenance aglow with the subject, the heroic deeds of their ancestors. And what is the effect on them ? They are roused, they are fired with enthusiasm to live worthy of their sires, never to degrade their clan or tribe. This picture has its counterpart in the home of many mansions, where we see the Father of eternity surrounded with the children whom God has given Him, a company whom no man can number. And what is He doing ? He is leading them to living fountains of water, unfolding to them new things. The living fountains imply new, fresh things. But He is also bringing before them the past, old things hoary with millions of years. You remember the words of Pascal, in which he tells us that we are in the middle of two eternities ; that we know something of the middle, but know nothing either of the beginning

or the end. But Christ will reveal the past eternity to us, and He will also unfold to us the future. You remember what He says in His intercessory prayer : " Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me, for Thou lovedst Me," etc. From these words we learn that one aspect of Christ's work in heaven will be to bring before His people His glory as treasured up in the remote past, the glory of redemption as originating in the eternal purpose of God, as well as the essential glory of Deity. We are told that when you are travelling toward the Rocky Mountains you will see away before you what appears to be a great elevation, and you will fancy that when you get to the top of it you will be at the top of the Rockies. But when you reach its summit you will see away in the dim distance another summit, with an intervening valley, or plateau, over which you have to travel before you get to it ; and when you arrive at that summit you will see another higher summit still before you hoary with the snows of centuries. Even so the redeemed in heaven are ever rising to higher summits of glory. In the same intercessory prayer to which we have already alluded Christ says, when His work on earth was declared to be finished : " I have declared unto them Thy name and *will* declare it." So He will be ever revealing to the redeemed new phases of His glory, and their range of vision shall be ever extending. Thus He brings out of His treasures " things new and old." This picture of Christ and His people all around Him in heaven, gazing with enraptured eyes and souls on the new revelations of the glorified state, is the model after which our text is moulded, with the householder bringing forth out of his treasures things new and old. The exhibiting and dispensing of treasures in a family are a highly exciting and interesting occasion. All the members of the household are on the *qui vive*, waiting for the prizes to be dis-

closed. They expect agreeable surprises. New things especially—yes, and old relics, too, are fitted to surprise and instruct. There is in the human soul the faculty of admiring the wonderful, and agreeable surprises are no small part of the pleasure we enjoy in this world. God has made a provision for satisfying our sense of wonder, and such provision culminates in Christ and His cross. We are here taught that the preacher of the Gospel ought to be fresh in his preaching. He should bring forth things new and old. The people expect and demand it, and legitimately so within proper limits. The cry of the pew is, "Sir, we would see Jesus"—see Jesus in all the different aspects in which Scripture reveals Him. We have no sympathy with what is generally called "sensational preaching," nor with the contemptible conceited noodle, generally designated as the religious "tramp" or "rounder," nor yet with those despicable advertisements of pulpit topics which encourage and manufacture this order of tramp; but nevertheless the fact is indisputable that the preacher, if he is the right man in his place, must be fresh and bring forth to his people things new and old.

Every man should have a measure of originality in his preaching, for every preacher is capable of being original in the proper sense of the word. We are told that evolution works by two factors. The one is *heredity*, the other *environment*. The first tends to permanency, the second to variation. In other words, evolution, according to this description of it, combines the *old* and the *new*. Every child and every man has an individuality distinctly his own. That individuality is a reproduction of his ancestors for generations back, and is permanent, unchangeable, in the sense that it shall continue to be itself and nothing else through the ages. Its identity is preserved. Now, this permanency, this individuality gives a man the prerogative of originality. His very individuality is original. It never existed before—a new thing—and the

man has the power of saying and doing things that no one else can say or do as he can. Let him simply quote a passage of Scripture, and the quotation has an originality stamped upon it which makes it stand alone. His own individuality is stamped upon it. We say of the inspired writers that their individuality is stamped on their writings. The epistles of Paul have the Pauline stamp upon them. Man is not a machine. He has a living heart, and whatever he says is inimitable in the sense that no one else can say it as he can. And if this factor of heredity endows a man with a measure of originality, much more should the other factor of evolution—viz., environment, do it, for it tends to variation. These treasures of the preacher, then, are treasures that increase. Every man who possesses them adds to them his own individuality. The kingdom of heaven in us is a growing kingdom. It expands with the ages.

But, after all, what are the new things? Is it not a fact that there is nothing new under the sun? There is nothing new to God. Anything that may be new to us is as old as the everlasting hills. We speak of the discoveries of science, but what are such discoveries but the discoveries of old things that slept for ages in the bosom of the earth, or in the heart of the mountain, or in the subtle elements and laws of nature? Where do scientific men go to make their discoveries? They go to the old rocks which have been sleeping in their graves for thousands of years. They go to those old stars which made the heavens ring with their songs long before man had a being. They go to those elements of nature whose heads are hoary with the revolutions of ages. And yet with their discoveries of the old things they convulse the world.

Brethren, the preacher of the Gospel has a far older field of investigation, a far more extensive field, in which to make discoveries, and out of which to bring forth things to instruct, to rejoice, to surprise and regenerate the world.

You ask what old and new things shall we bring forth? We ask what do you want! What do you expect? What can be newer, what can be of greater importance, what can be more joyfully welcomed, than pardon signed by his sovereign to a man who has forfeited his life, and the day for whose execution is fixed? What is all else in the world to such a man compared with pardon? The special, the grand work of the preacher is to bring out of his treasures to the man who has forfeited his soul, who is condemned by Heaven's righteous law to everlasting torment and despair, pardon, if he is only willing to accept it—pardon, signed from all eternity by the finger of Jehovah with the blood of Jesus. This is the new thing which has surprised the angels in heaven, the thing that shall continue new and fresh to all eternity.

"Dear dying Lamb, thy precious blood  
Shall never lose its power."

You are oppressed with affliction, sorrow, bereavement. Money, friends, cannot fill up the blank in your soul, cannot restore to your aching heart the flowers that once grew there, making it for you the very garden of the Lord, but which have been plucked up by the roots by an unseen hand, and you will not be comforted. When all other sources of comfort fail you, the preacher can bring forth to you the friend who can speak a word in season to him who is weary. He can say unto you, "Your child, your loved one shall rise again. I am the resurrection and the life." Yes, we can bring forth out of our treasures pardon, comfort to the broken hearted world that nothing else can supply. In these treasures we have the remedy for all the ails and aches of humanity, the solution for all the problems which perplex and convulse society.

It is no new thing for the Church to see her enemies and some of her friends combine to lay upon her devoted head the sins of the world; but she can survive all such attacks and accomplish

glorious results. Ministers are charged with ignoring the unhappy conflict between labor and capital, and not having the courage of their convictions to oppose and condemn wickedness and wrong wherever they meet with them. But we deny such assertions, and fearlessly declare that the Church does not ignore any wrong, that never were her ministers more faithful and devoted, and never had she firmer confidence in the old Gospel, which is ever new as the effectual, the never-failing remedy to reconcile man to man, and man to God, than now. We have full confidence in the Gospel, that it will solve all the problems that distract society at the present day, or that shall appear in the future, however complex and strange their aspect. The Gospel which has forced its way in the day of its small things through the mighty powers and corporations of the world joined hand in hand against it, has not lost its vitality or power to-day, and if preached and taught and lived it shall touch the hearts of men, rich and poor, capitalist and laborer, employer and employed, and constrain them to love their neighbors as themselves.

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#### CHRISTIAN HOPE.

BY PASTOR JAMES PAULLI [LUTHERAN], ROYAL CONFESSIONARIUS IN COPENHAGEN.

Rom. xv. 4-9.

LORD JESUS CHRIST, Thou who didst come to save the world, and wilt return again to judge the world, come now to us in this hour of worship. Come and teach us to receive Thee. Have mercy upon those who are rich in hope; these must needs learn that only the hope of eternal life is not put to shame. Have mercy also upon those who are richer in discouragements and despair than in hope; may they experience that the God of hope shall fill them with joy and make them the children of hopes. Amen.

There is a Swedish proverb which

reads: "Hope carries a king's crown." In these words lies a deep truth. If a sculptor were called upon to make an image of Hope, he would make it a high, light form with beaming eyes and a crown upon its head, as a sign of power, which hope exercises over the race of man. Where there is hope, there the miseries of life can be overcome or carried; when hope is gone, then life has lost its attractions. Therefore we are told, in the deeply significant Greek fable, that when all the misfortunes were scattered abroad among men, as a punishment of the gods, men were permitted to retain hope. If this too had been taken, then nothing would have been left except despair.

There is not a single one among us who has not experienced the power of hope, speaking from a purely human standpoint of this subject. Let us imagine a man at the brink of destruction. His business is a failure while others prosper; his expectations have been thwarted while others obtain more than they ask for; all his sources of help are gone while others revel in superabundance. And yet he does not lose courage, because hope is alive in his heart—the hope that all will yet turn out well. Hope with its king's crown is stronger than his discouragements. Or at the sick bed of a loved one, when all other means have failed us, it is hope that sustains us to the end.

And yet it appears again and again that such purely human hopes are but swimming planks on the ocean of life, upon which those wrecked can save themselves for a time, but only for a time. But there is a hope, based upon a surer foundation, which will sustain and support man at all times and under all circumstances. This is the sacred hope of which the New Testament speaks, calling it a helmet which will protect us against the deadly blow of the enemy. And as little as a warrior in olden times would go into battle without a helmet, just so little can a Christian engage in the battle of life without the helmet of hope. In another

passage hope is called the firm anchor of our soul. It holds our souls firmly to the coast of life, so that the storm does not drive us out into the dangerous deep of destruction. It is of this hope that the words of our text speak. We are through patience and through comfort of the Scriptures to have hope. In our day, when so many have discarded that hope or base their hopes on earthly things and are entirely worldly minded, it is doubly needful to contemplate the theme—*Christian Hope*.

I. We have seen before how, from a purely human point of view, we constantly stand in need of hope. But we are certainly not always to think merely of our bodily needs, of sickness, and similar wants; but rather must we remember that there are altogether different circumstances and relations of life in which we need just as much hope, unless we would spiritually become bankrupt.

Do you know what it is to be deeply concerned about yourself and your own life? It is not at all necessary to think in this connection of great and grievous sins. There is something else which gnaws at our souls and is a heavy burden upon them if we have once learned to understand it. It is then that we say: "Oh, what a cold, dead, and dull human being I have been; troublesome at home and unthankful to my God, and unwilling to help those who stand in need! How little have I understood it to make the proper use of the Word of God, which has been graciously given me, and of prayer, to which the most glorious promises have been attached. All these thoughts unite and constitute a charge against me. Where can I secure help or consolation?"

Do you know anything of that terrible state called spiritual temptation? This takes place when it seems to us as though God had withdrawn His presence from us and had entirely forgotten us. You call upon Him, but He seems not to hear your appeal; you beg and petition for peace, but you find no peace; in despair you seem to be over-



whelmed by the evil thoughts that arise in your heart. You try to dispel them as Abraham did the birds of prey at the sacrifice (Gen. xv. 11), but they nevertheless return again. Such a condition is terrible. You are anxious not to lose your God, your prayer, your faith; and yet it seems as though all were lost; and at all these times the oppressing question recurs again and again: "Oh, where can I find help and consolation?"

And do you know what it is to have a terror of death? Sometimes death does not seem so awful to us when either life seems to be void and empty, or we think it would be a relief from cares. But often it is entirely otherwise. Then terror seizes us at the thought of death because it is so pleasant to live, then we would lay hold upon the world and its charms, and all kinds of doubts and anxieties overcome us in regard to what the unknown future has before us. And the greater the anxiety becomes and the stronger our doubts, all the more do we appear to be approaching a dark and dismal abyss, and we ask ourselves ever and again: "Where can I find help and consolation?"

It soon appears that in this world and what it has to offer no help can be found? Either we are met with deep silence, or when an answer is attempted it is unsatisfactory and without comfort. Such thoughts as these meet us: "Why do you trouble yourself that your life has not been perfect? Nobody can claim such distinction." "Why are you vexing and perplexing yourself with your thoughts as to whether God is with you not? Concentrate all your energies on your work and calling; enjoy life, and forget what is behind you, and do not waste your time in idle contemplation." "Why are you troubling your heart and soul as to what death has in store for you? You can be content with that which life offers you; only understand to live and enjoy life." Such are the consolations offered by human philosophy and world-

ly wisdom; but such thoughts are not hope.

Where, then, can we find hope? Only with Him whom Paul called the God of patience and consolation. Only His method and manner of consolation is satisfactory and genuine. Yet His ways of helping are usually others than we imagine them to be. He does not at once remove from us everything that burdens or perplexes us; where a harvest for eternity is to be garnered there both a struggle and labor is demanded of us, and this cannot be spared us by our God. His help, however, consists in this, that He gives us what we really need in order that we can continue in our labor and in our struggle; He gives us that *hope* which bears a king's crown. This hope may not come at once and fully developed; on the contrary, it comes as does the spring. First there are the signs and indications of a new life; sometimes, too, interruptions in this development and growth: but finally hope and life conquer. Hope may be for awhile weak, but it is there, and being there, gives us impetus and power for our spiritual struggle. It comes from God, who thereby gives us His strength and assistance in the combat. Assured of help from this source, we are sure to conquer.

II. Christian hope, the hope with a king's crown, then comes from God. And because this hope has life and brings life, it is, in a certain sense, incomprehensible in the manner in which it comes and in which it operates; for, as is well known, nobody has ever penetrated the secret of life. Nevertheless, the apostle Paul, in the words of our text, not only shows whence this hope comes, but also through what it comes; namely, it follows the law of life, that conditions must be present favoring its production and growth. And the direction which our thoughts should take are given in the very first words: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have

hope." In this way every man engaged in a spiritual struggle is directed to the Word of God as we have this given us in the sacred Scriptures.

But let us not look at this matter superficially, for this would be highly injurious to our spiritual life. Do you know what the chief reason is that hope is so often pushed to the rear in your heart? To a great extent this is owing to the fact that you do not at all *operate* with the Word of God, that Word which has been given us for the very purpose of furnishing us hope. And, again, to a great extent the cause is to be found in the fact that even if you do make use of the Word of God you do not do so for the right purpose, forgetting that it has been given us for *doctrine*. The Bible is not a book to be glanced at here and there, or which is to be read without a definite plan; it has been written for *doctrine* in order that you should *learn* from it. When, then, you read your Bible your object should be to learn from all things there described. For the man engaged in a spiritual struggle the example of an Abraham teaches how the hope of faith is rewarded (Rom. iv. 18). He was an old man, and, seemingly, none of the promises of God had been fulfilled; but his hope was powerful; he struggled against doubt and despair. Then again, Elias, who stood almost alone among an idolatrous people; yet in him hope prevailed that the God of Israel would show His power. From Stephen he can learn that even in the hour of a martyr death the hope of faith can see the Son of God sitting at the right hand of the Father. The point in all such cases is really to learn from them the lessons needed to strengthen us in our spiritual contest, so that we too can feel the certainty of God's grace which they experienced.

However, it is hardest just for those without hope to appropriate these promises. Naturally these say: "How do I know that all these things concern me?" However, the trouble is that you forget what is back of these wonderful

words which you read in the Scriptures. There are words in abundance, high sounding and ringing, in the world, which cost little or nothing to utter, but which all have no effect because there is nothing back of them. But here the case is a different one. St. Paul says that Jesus Christ was a minister of circumcision for the sake of the truth of God to confirm the promises given unto the fathers. These promises given unto us have cost the greatest price in the world. In order that you could be secure in the greatest peace which is above all comprehension Christ became the lowest of the low. In order that you could secure a home in heaven, Christ became a homeless wanderer. In order that you could enjoy the light of God's grace, Christ entered the struggle of the Gethsemane night. In order that you could have the hope which bears a king's crown, Jesus bore a crown of thorns. In order that you could enter death with the hope of a joyous resurrection, Christ tasted the bitter woes of death. Such a life and such sufferings lie behind these wonderful words, which have been written for our instruction. Looked at from this point of view, they sound entirely different from other words of the world, and therefore they can give us hope.

And yet the one or the other could say: "And how do I know that these words apply to *me* personally and individually?" Paul's words tell us that "Christ has received us." And with this "us" the apostle means all true Christians. If you are one of these, then you too are not excluded from the blessings of these promises. There is not a single Christian in whom the mystery of regeneration has taken place who is not also entitled to this hope and certainty held out by the apostle. Nothing is to be done in this case except to take the Lord at His word, and to be fully convinced that He has also received us. Then we will know that these promises are for each one of us too, and that we are entitled to this royal hope.

III. And now, having heard whence this Christian hope comes and through what instrumentality it comes, we have yet to answer the question: "What are the effects of this hope?" This the apostle tells us when he first makes use of the word "patience." It is not only the children who have a hard time of it wailing, and who are anxious to seize upon things before their time, but such is the characteristic of the older ones too. However far we may have advanced in years, the spirit of impatience rules in our hearts. In Cana in Galilee Mary could not wait for the hour in which Jesus Christ was to manifest His glory. And such is natural for us, too. Yet where this sacred hope is a factor in our lives, we have a source from which we can draw patience. Only think how God, who is a God of patience, is compelled to wait for us! He certainly would have had reason enough to drop us long ago, which practically would be the same as leaving us to our eternal woe. But because love hopes *all things*, because it hopes that our conversions may yet take place, and that we may become our Lord's entirely, therefore is He patient to His children.

Hope, therefore, begets patience. This we may think can easily be done in others; but our own case is often a severe test. Yet as long as hope continues we do not give up a single human being as lost. And when the apostle tells us that we are to receive one another as Christ has received us to the glory of God, he indicates to us wherever our patience shall show itself over against others in the direction of their spiritual welfare chiefly.

But this hope shall evince its power also in reference to ourselves, as well as in reference to others. It is a hard thing possibly for years to be engaged in a spiritual struggle seemingly without prospect of relief; for years to be overcome by doubts and anxieties, and yet to see seemingly no dawn of a better day. Yet as soon as Christian hope becomes our spiritual property and possession it enables us patiently to abide for

the coming of God's own time and hour of help. This hour will come when we have endured to the end, and this is the "comfort" which the Lord gives us in His Word, and therefore we have no reason for despair.

And what the effects of this hope are we see in the words: "That with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ." As it is naturally hard for us to be patient, it is also hard for us to glorify and magnify the Lord. Even when we have been fortunate enough to experience the goodness of God continually the praise of the Lord seems not an easy task. But doubly difficult is it to praise His name when He seems to tarry in coming to our help. The hope comes to our rescue and enables the soul in patience to magnify its God. Even in the midst of the darkness of despair Christian hope is the bright and warming rays of a heavenly sun. In the midst of a deadly struggle it is a sure harbinger of victory and peace.

Recently, at Thessalonica, two funeral urns were exhumed; on the one of these was written the words, "Without hope," on the other, "Christ is my Hope." These urns probably date from the period of the struggle between heathenism and Christianity for supremacy in that city, which was the most powerful shortly after St. Paul had preached the Gospel in that city. Today we have seen anew that we must choose between two things—the world, which bears the inscription, "No hope," and the kingdom of God, which bears the inscription, "Christ is my Hope." God grant that you may choose the kingdom of God as your preference, and that yours may be that sacred, holy hope which bears a king's crown! Amen.

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THAT which has a moral effect upon you, that is your life; that which affects the growth of the real man within a man, and that is the Godward life, and that is the life understood by none but God.—Boyd Carpenter.

## THE LAW OF CHASTITY.

BY KERR B. TUPPER, D.D. [BAPTIST],  
DENVER, COL.

*Thou shalt not commit adultery.*—Ex.  
xx. 14.

No man of refinement and culture, certainly no Christian minister of delicate sensibilities, can meditate upon the theme suggested by our evening text, to say nothing of its public discussion, without a solemn sense of his responsibility to deal with it carefully, prudently, modestly, even with deep solicitude. It is a painful theme, beneath it always a ceaseless undertone of sadness and sorrow. It is a broad theme, touching the widest of circles, relating, as it does, to body and mind and spirit, to family and nation and church, to life and death and eternity. It is a high theme, reaching up even to heaven, where, by and by, in God's mighty presence, all of us gathered here this night and all men of every kindred and tongue and tribe and people, the world over, must give an account for the deeds done in the body. It is a deep theme, reaching down even to hell, where whatsoever of sin a man has sown here shall be reaped, unless he change his harvest before death changes his relations. Indeed, in all the realm of human thinking I know of no subject that requires more sympathy and care in its thought and treatment than that which this moment arrests our attention and demands our consideration.

Standing before this great congregation of more than a thousand immortal souls—a congregation drawn here, I am sure, not by curiosity but by love to their God and a desire to help their fellow-men—standing, I say, in your sympathetic presence, I think I realize what, a few years ago, a distinguished English prelate felt when, called upon to discuss the question of social purity and the law of unchastity, he said with deep seriousness: "To speak properly on this question in words at once delicate and strong would require the tongue of an angel rather than that of a poor,

weak, sinful man. To all men it is not given to warn against this sin of impurity with manly precision, and, at the same time, with virginal modesty, in those words which, clear as crystal, yet penetrating as fire, can alone pierce down into this shame and mystery of our nature. In the language of Him who spake as never man spake, we find united unstained innocence and absolute authority. The same power seems to have been given by the Holy Spirit to Paul, to Milton, and to Dante, whose lips were touched by seraphim with a live coal from the altar of God, and whose rebukes flame in upon corruption with a saintliness that no taint can ever soil. For the ordinary man, to speak upon this subject, requires the most infinite reverence, lest his very rebukes should be like those lights of ancient Pharos which at times occasioned the loss of the very ships they were meant to save."

Would to God there were no demand that a Christian minister discuss before a promiscuous congregation this awful, unutterable, inexcusable sin of unchastity. But such is not the case. Strong, searching words are here required. The lives of many of our youth, male and female, are cursed by this sin as by no other except that of drink. The homes of many of our nation, if they would but tell the story which they keep in their hearts locked up, known only to God, could reveal how in humiliation and sorrow they bear the bloody trail of this serpent of death. The streets of our great cities are disgraced, as you and I sadly know, with this base messenger of hell. The curse is confined to no one people. It has penetrated all nations. Look across the waters, and think of England to-day, with one hundred and seventy-five thousand fallen women, and London with eighty thousand of these poor, wretched creatures who walk the streets and flaunt their shame without a blush on cheek or a quiver on lip, but not without, God knows, not without a pang oftentimes deep down in their souls, as, steeped in

sin, they cry out in the blackness of desolation, "No man cares for my soul." Think of the fact that during the last eight years there have been brought to London hospitals two thousand seven hundred and fifty children between the ages of eleven and sixteen years suffering from the results of an unmentionable and degraded crime, while an unnumbered host of men, who have been more responsible in this matter than these unfortunates, are wined, and dined, and honored, and respected even by what is called "good society," as if they were not moral lepers whose very presence is an insult to pure, holy, exalted womanhood. Oh! the spectacle of corruption and pollution upon which day by day so-called Christian England gazes and blushes! And America, let it be said to her shame, is as guilty in this respect as England; and in no city of America (I speak guardedly, and, I trust, intelligently here), in no city of America is the sin of which I speak to-night more flagrant, more revolting, more shameful and more shameless than in our own fair city of Denver, in one small area of its territory. Is New York disgraced by political corruption? Is Chicago disgraced by socialistic elements? Is Milwaukee disgraced by unbridled intemperance? Is San Francisco disgraced by gambling and godlessness? Denver, so beautiful and attractive in a thousand respects, is disgraced as few other American cities by the vile, base spectacle of licentiousness by day and by night—on one of her streets, at least, and that, too, near the very heart of business. Oh, the shame of it! Oh, the disgrace of it! Oh, the crime of it! Oh, the curse of it—a shame, a disgrace, a crime, a curse for which the churches of Denver and the police force of our city are entirely and criminally responsible. Ah! as Canon Farrar once said of London, so sometimes I feel like saying of Market Street, in Denver, one wonders that the lightnings of God's anger do not begin to flicker and flash upon the horizon, and

God's consuming fire burn into the very heart of our life and consume the disgrace before the time comes when we shall be compelled to cry out in the poet's lines of sadness, changed to suit our condition:

"The harlot's cry from street to street,  
May prove our city's winding sheet."

In vain, my fellow-citizens, in vain all our majestic mountains, and palatial homes, and imposing business blocks, and massive material interests, and heaven-pointing steeples, if still our city be cursed by this sin, which to-day it presents with so bold and unblushing a front. God spare us from this Sodom of our civilization!

"Thou shalt not commit adultery" declares the ancient law of God; and as we study the divine prohibition, two questions naturally press themselves upon us:

First, the heinous criminality of unchastity.

Second, means of checking, to some extent at least, this constantly growing, individual-corrupting, and nation-polluting crime and curse.

And, first, the criminality of adultery and unchastity is declared with emphasis and frequency.

1. In the strong, unequivocal condemnation of God and good men, as that condemnation is registered in the searching words of that highest code of all morality, the Holy Scriptures. It is a very significant and suggestive fact that among the ancient Hebrews the violation of seven of the Ten Commandments was visited with the death penalty, thus: The first commandment, or polytheism; the second commandment, or idolatry; the third commandment, or blasphemy; the fourth commandment, or Sabbath desecration; the fifth commandment, or disobedience to parents; the sixth commandment, or murder, and the seventh commandment, or adultery; this last-named sin taking its place even alongside that of idolatry, and worthy, in the eye of the old Jew, of the visitation of so dread a penalty as death itself.

Leave the Decalogue and go to other portions of the Scriptures and you will find the condemnation of this crime just as strong, and just as searching, and just as full of invective as in the law of Moses. Open the Book of Job, that most ancient, perhaps, of all the writings of the Old Testament, describing scenes, probably in the time of Abraham, and here it speaks of adultery: "It is a heinous crime; it is a fire that consumes to destruction." What a description! Ask your physician, and he will tell you how men carry in blood and bones the consequences of this sin as consuming canker. Ask your psychologist, and he will tell you how this base thing we call unchastity reaches out its tendrils and takes hold of the life of a man, nay, of that spirit of his which is the product of the exhalation of God's own life, and brings it down to brutish and brutal lust. Young man, Job was right when he said of it, "It consumes to destruction." Open the Book of Proverbs, that rich thesaurus of wisdom, that most marvellous of all the literary works of the world, and you will find this saying: "He that doeth this thing shall not save his life . . . he shall not be spared in the day of vengeance." Ah! society spares the adulterer here and now, and women who should turn their backs upon him because of his sin receive him in their parlors; but how will it be in that day when the great books are opened and the Judge of all the earth shall stand forth and say to the workers of iniquity, "Depart, depart, depart"? Turn to the Book of Revelation—Jehovah's last word from the courts of heaven to the hearts of men, and read: "Blessed are they that do His commandments, that they may have right to the tree of life, and enter into the city through the gates; for without are" (who?) "dogs, sorcerers, adulterers, murderers, whoremongers, and whosoever loveth and maketh a lie." Are you surprised that the Word should so speak in respect to a sin which withers every moral scruple, blights every moral impulse and

slaying at once two human beings, makes them lie down a mournful, blackened waste. I tell you, men—for to you I speak to-night with special earnestness and prayer—there is no sin among men that is so brutal and so brutish, none so sensual and so sensuous, none so inexplicable and inexcusable, none bearing such a blight to society at large, and the individual in particular, as that of unchastity. More than we think it was this that had much to do with the fall of ancient Assyria, and queenly Persia, and scholarly Greece, and majestic Rome; and this, with the damning liquor traffic, may yet prove the Waterloo of our own blood-bought and blood-consecrated America.

The criminality of the sin of unchastity is seen (and I want to impress this with special force because there are some here to-night who have not realized it)

2. In the damage, the debasement, the degradation wrought by it in that most beautiful and marvellous and exquisite of all the material works of God, the human body. Oh, for a fuller realization of the sanctity of our physical being! Like the ancient pagans, we too often think of the body as sinful in itself, and, perhaps, the cause and occasion of all sin, and yet if you and I had the conception of enlightened philosophy and a pure Christianity, we should regard the body a mighty masterpiece of divine wisdom, skill and love, more resplendent than any star in the firmament above our head, more beautiful than any flower in the vase by my side, as far above the body of the brute as human speech is above the grunt and human reason is above instinct. Think of it! It is our body that has been dignified by the indwelling of the Divine Son. It is our body that is destined to the same immortality, in germ life, as the soul that inhabits and rules it. It is our body to whose sacredness the Apostle Paul would arouse us when he exclaims: "Know ye not that the body is the

temple of the living God? Therefore glorify God in your body and in your spirit, which are His." "Christ shall be magnified in my body." Better here the wise Paul than the sentimental Cooper when he sings :

"A heavenly mind  
May be indifferent to its house of clay  
And shun the hovel as beneath its care."

Yes, as the firmament sang to Addison, so the body sings to us: "The hand that made me is divine."

Now, answer me, young man, is there anywhere in this world an enemy more dangerous and destructive to the purity and preservation, the sanctity and holiness of the human body than this sin against which I would warn with tears in eye and soul? It mars the body; it corrupts the body; it pollutes the body. It brings down the body to the very level of the brute in whom is no spirit that aspires after virtue and holiness, no immortal nature that longs for God and heaven. Violate the law of chastity and you will carry the physical penalty of that law all through this life, aye, more, bear its moral penalty through all eternity in mind and spirit, as well as leave a heritage of shame to your children and to your children's children. And if there is any youth here to-night that will not be wooed by persuasive appeal, I beg him, in the name of Christ, to be aroused by those awful words of inspiration which declare that him that defileth the body God will destroy. Think of and weigh those words, analyze them, and remember what adultery is.

The criminality of unchastity is seen, in the third place :

3. In the violation—and the basest violation possible it is—of the pure, heaven-born, God-given relations of home and of marriage. Of all the institutions among men, the home is the oldest, the most fundamental; established as it was before Church and State, and designed as it was to be the model after which Church and State alike should be closely patterned. Well has Mr. Talmage said that where there

is no pure home there are the Vandals and the Goths of Europe, the Numidians of Africa, and the Nomads of Asia. No home, no school; no household, no republic; no family, no church.

Now, what lies at the very basis of a pure, sweet home? Unquestionably pure, sweet, faithful marriage relation, where one man is joined to one woman until death them do part—not until they have some incompatibility of temper and go and immediately get a divorce, but until death them do part; and this union so strong, so true, and so noble that the two at last find that as their natures become more and more assimilated, they actually and beautifully merge into one personality, or as Christ puts it, "one flesh." Yes, beneath all the purity of home is the sacredness of marriage, one of the gems of purest lustre and greatest worth in the casket of human happiness.

Now, what is the direst enemy of the marriage relation, the most painful and heartless and infernal of barriers, in the way of God's ideal of a divinely wrought union of husband and wife? You anticipate my answer: Adultery in outward form and inward feeling. And this, along with intemperance, is our national disgrace and curse. It is not the language of fanaticism or ignorance used by a distinguished American author when he writes :

"Loose notions touching marriage, divorce, remarriage, are painfully, alarmingly prevalent. We need not go so far as Utah to find Mormons, theoretical and practical. Even among those who call themselves cultivated there are some whose teachings concerning marriage are so lax and sensuous that, were they carried into practical effect, the 'holy estate of matrimony' would sink into the open polygamy and polyandry of savage tribes, and even the promiscuous society of roaming animal hordes. Let it be thundered from the pulpit, from the academy, from the forum, that divorce (absolute divorce, allowing re-marriage), saving for one solitary cause, is a threefold crime—a

crime against home, a crime against society, a crime against God."

Oh, if the great book of eternal record could be opened before us this hour and we could just see what the sin of adultery has done for nation, and family, and church—how hearts that were once so true to each other have been sundered, how homes that were once so beautiful and bright have been broken up, how all over our world to-day there are hosts of women especially wringing their hands in sorrow and sitting in the ashes of their desolation and their grief because of the violation of that holy tie by some unworthy man!—oh, if we could realize all this we should be aroused as never before by this crime and curse, and say to it in righteous indignation: "Thus far shalt thou go and no farther."

And now, in conclusion, to a most important aspect of this question: How are we going to check this evil? We weep over its devastations, but can we stay its ravages? What can be done to stop an unbridled passion and arrest, partly at least, its pernicious influence? I want to speak to-night as plainly and frankly as God has given me power. This is no time for flowers of rhetoric. I feel as never before my responsibility to God to present a plain, earnest, persuasive, prayerful, tearful appeal which may save some man, body, mind and spirit, and may bless some home, in time and in eternity.

Permit me to give you a few practical suggestions:

First, let men and women alike grasp afresh the meaning of adultery. We have not yet got it. We think of adultery simply as an outward act. It is not that alone. That is only a part of it. That is not the worst part of it. Adultery is intrinsically and consequentially a thought, a purpose, a motive, without which there would be no outward act. The words of our Saviour present this in a light unappreciated by the world, and these words of the Master I repeat to all men and all women here to-night, knowing that to the pure

all things are pure: "He that looketh on a woman to lust after her hath already committed adultery." With our Lord here adultery is not altogether the outward act, the overt deed as the actuating motive and the ever-present motive. Finer words have never been written on this point than these of Canon Farrar:

"Ah! many have lived impure lives who have not broken the letter of this commandment. And what a curse and a peril is there in the smouldering of this hidden fire! For irregularity has no limits, nor can any sinner tell when, or where, or how it may break out. Always it involves the loss of innocence, which is man's sweetest blessing; always the presence of shame and peril.

"So dear to heaven is saintly chastity,  
That, when a soul is found sincerely so,  
A thousand liveried angels lackey her,  
Driving far off each thing of sin and guilt;

... But when lust  
By unchaste looks, loose gestures, and foul  
talk,

But most by lewd and lavish act of sin,  
Lets in defilement to the inward parts,  
The soul grows clotted by contagion."

"Dread is the curse of a heart no longer pure. Its peace is gone, its honor, its native dignity. It is left naked to guilty shame. It becomes as a troubled sea, which cannot rest, whose waters cast up mire and dirt. Just as one touch brushes the dew from off the rose, and one hot breath of wind withers the vernal flowers, so one evil hour can wipe off innocence from the heart. Once Dinah went forth—how did she return? Once David, upon his palace roof, was not on his guard against sensual snares; with what sacrificial anguish, with what broken hearts, with what tears of blood had that sin to be expiated even unto death! Ah! how many a home has been smitten, how many a youth blighted, how many a fair dawn overclouded by these sins! How many pale spectres of the lost start from their graves to warn men from these sins with the waving of their wasted hands! And behind them all stands God's judgment; behind the



clouds, the night! Without are murderers, fornicators, adulterers, effeminate! Alas! how dreary, how shudderingly cold is that without. Blessed—and they alone blessed—blessed are the pure in heart, for they shall see God.”

Oh for pure, sweet, uplifting, heaven-illuminated, God-inspired converse between men and women to-day; when a man by sheer force of will, rather, by the holy influence of God's love, will take the gross that is in him and bend it before the fine, the animal in him and subordinate it to the spirit, the passions in him that ally him with brutes and make them subservient to those powers of his being which unite him with the very angels of heaven and with God Himself! Then, and only then, is it that men keep their hearts pure and sweet and holy. And let me tell you men before me this hour that woman, who, as Victor Hugo says, has insight when man has only sight, knows at a glance whether the eye of a man is pure, and whether the heart of man is holy. She sees through our faces into our hearts, and through our eyes into our spirit, and generally detects there the presence or absence of purity and holy thought.

But now, in order that there may be this high and holy communion between man and woman, several things are most important. I want to speak here to young men and young women to-night, say, of the age of from fourteen to twenty years:

(a) In order to have this purity and holiness of motive and purpose there must be the most careful and modest relations and actions between the sexes in public and in private. Young women are guilty of capital error when, in any circumstance, they allow young men to take liberties with them.

I know I shall be pardoned for a reference which is the occasion of this remark. Only last Friday I was passing our East Side High School when there came out on Stout Street a bevy of beautiful young women and intelligent

young men. While looking at them—always an interesting sight—I saw one of the young women deliberately slap a young man in the face—and that young man was not her brother, either—when that young man turned around and, putting his arms around that young woman's waist, whirled her around three or four times, and then they all went on home as if nothing had occurred.

Now, just here I want to say, in all modesty and in all simplicity, that the first steps to adultery oftentimes come from just such actions as that. I hold that a woman should be treated by a man as a man is never treated. There ought to be in the presence of woman a respect, a dignity, a modesty, a careful use of word and manner, a distance, a reserve, which no man ever feels or acts out toward another man, indicative always and everywhere of high respect and lofty esteem. Young men, guard your relations with women and thus respect your manhood. Young women, protect yourselves in this matter and so preserve your womanhood. No man respects a woman that allows him to take any liberty with her; and the woman that allows such a thing may find some time to her shame, perhaps, that, by doing that, she has brought on herself disgrace and sorrow, social death and everlasting ruin.

I feel deeply on this subject to-night because of a little article that I read only yesterday. It was an appeal by a young woman in behalf of young women, and in the appeal occurred these words: “Has it ever occurred to you, reader, that many of those whom you look down upon to-day as poor, degraded, wretched creatures, were, when they fell, very young and powerless?—that pretty girl in the store that has been working six or eight hours, and walks out in the evening for a fresh whiff of air; that servant girl on her errand; that seamstress that is working against starvation on miserable wages; that young, frivolous girl that did not mean to be immodest, but without

proper education fell when she did not expect it." Oh, how worthy of our sympathy, our protection, our helpfulness, this dependent class! How every man among us who has a mother, a sister, or a wife ought to say to himself: "As I respect my manhood I will defend womanhood in all the conditions of life, and show myself possessed of chivalry beyond that of any mediæval knight."

I feel most deeply upon this subject because of a letter received yesterday. The name is signed, which, of course, I will not read. It comes from one of the most intelligent and cultured women of this city, a woman of mature years and sympathetic heart. I want to read this letter, leaving out parts, of course, which I ought to omit—where, for instance, perhaps, a name here and there has been given:

"Rev. Kerr B. Tupper, D.D., First Baptist Church, City:

"As I suppose you are preparing a sermon on morality for next Sunday evening, and knowing how far-reaching these sermons are, I should like to call your attention to the desperate needs of two classes of young women in our city. First, the young women clerks in the stores. I was told recently that the girls at (here occurs the name of a prominent firm in this city) receive one dollar and fifty cents per week, and that the majority of them earn their living by extremely questionable means. When a young lady a short time ago told the proprietor (at a certain firm mentioned in the letter, which I will not read) that she could not support herself on the wages offered her, the reply was: 'There are plenty of men here who can assist you.' I can vouch for the truth of that statement. I want to make an appeal in behalf of the stenographers of our city. There is a current story that a well-known lawyer on Sixteenth Street and a distinguished M.D. on Seventeenth Street each insulted his stenographer before she had been in his office a single

day. Not even a woman's pure face and dignified bearing wins respect in many places of business in Denver; and woe betide the girl with a beautiful face.

"Oh," ends this letter, "I feel so helpless in this matter! Something must be done to awaken public sentiment on the matter in Denver."

I tell you, men, when I read that letter there dropped tears from my eyes, and there came blood from my heart as I thought of mother, and sister, and wife, and the pure women all around, and realized that I belong to a sex that can so disgrace itself, even through prominent representatives that things like this can be true. How I wish that there were among the men more White Cross obligations reading thus: "To uphold the law of purity as equally binding upon men and women; to be modest in language, behavior, and dress; to avoid all conversation, reading, art, and amusement which may put impure thoughts in my mind; to guard the purity of others, especially of the young; to strive after the special promise that is given in the words: 'Blessed are the pure in heart, for they shall see God.'"

(b) Another suggestion let me make, and I know I shall be pardoned by even the most fastidious of this congregation. I wish to-night to make a plea for the abolition of the dress (or better, want of dress) which genuine ladies in our families insist upon wearing on certain occasions, and which if all men were as pure as they they could wear with impunity, but which, let me say with a sense of my responsibilities as a public teacher, cannot be worn with impunity so long as men are men as they are to-day. Is the Chinese criticism too severe? "Chinese women," say they, "wear their clothes to conceal form; American women wear their clothes to reveal form." Is that criticism too severe? To one man at least the *décolleté* fashion is far from attractive. To pure, innocent women it may be beautiful and innocent, and fashion

may demand it ; but, women, with men as men are, it is anything but conducive to pure thought and holy life. To the low-cut dress and lascivious dance I attribute many a first step in the direction of a crime which all condemn. Believe me, society would be better, and men would be purer, and women would be more modest, and the world would be better, if certain fashion of dress could go into "innocuous desuetude" forever and ever. On what grounds can a woman on one occasion dress in a way which on another occasion would bring the blood to her cheeks ? Can circumstances make or unmake modesty ? Oh, let there be more women like the daughter of Scipio Africanus ! Beautiful Cornelia could say : " My loveliest ornament is my modesty and my purity." In passing, I simply throw this out as a suggestion, and call for some ladies present here to-night to stem fashion's tide for the sake of their sex and its modest demeanor.

In the last place, I believe that in this matter of which I have spoken to-night that we shall never do our duty until we stop making a distinction between an impure woman and an impure man. I believe that each ought to be treated exactly as the other. If the impure man be welcomed to our homes, the impure woman also ought to be so welcomed ; if the impure woman be banished, the impure man also ought to be banished. And yet as I speak many a poor weak woman is cast out, hopeless and broken-hearted, from all social circles, aye, from all human sympathy even, while her tempter, the baser of the two, "is lightly pardoned by a godless and frivolous society, welcomed to fine drawing-rooms, sought after by fashionable ladies for matrimony with their daughters, never lacking for attention and adulation throughout his long, corrupting, ill-favored life." Oh, how much truth there is in this sad picture by a sympathetic poet !

"There was a man, it was said one time,  
Who went astray in his youthful prime.

Can the brain keep cool and the heart keep quiet

When the blood is a river that's running riot ?  
And boys will be boys, the old folks say,  
And a man is the better who has had his day.

"The sinner reformed ; and the preacher told  
Of the prodigal son who came back to the fold.  
And Christian people threw open the door  
With a warmer welcome than ever before.  
Wealth and honor were his to command,  
And a spotless woman gave him her hand.

"And the world strewed their pathway with  
blossoms abloom,  
Crying, 'God bless ladye, and God bless  
groom !'

"There was a maiden who went astray  
In the golden dawn of her life's young day.  
She had more passion and heart than head,  
And she followed blindly where fond Love led.  
And Love unchecked is a dangerous guide  
To wander at will by a fair girl's side.

"The woman repented and turned from sin,  
But no door opened to let her in.  
The preacher prayed that she might be for-  
given,  
But told her to look for mercy—in heaven.  
For this is the law of the earth, we know :  
That the woman is stoned, while the man may  
go.

"A brave man wedded her after all,  
But the world said, frowning, 'We shall not  
call.' "

Such is society to-day. Caesar's wife must be above reproach, but Caesar may be as base as a brute and sensuous as a spiritless being. But, men and women, is that right ? Is that right ? "Which," as another has well said, "which is the greater murderer, that low libertine that the law cannot touch, or that half-crazed, ruined girl whom, through his soft, damnable treachery, he has brought to destruction, and who in her madness strangles the life of her unborn babe ? By what law of justice are we going to spurn and hang the weak and tempted and fawn upon and embrace the strong tempter ? By what law of justice shall we kick out of the way the soiled, bleeding dove, and yet forgive the obscene brute of prey ?"

I took up a little tract yesterday, and, casually looking over it, saw something that had never occurred to me before. I want to repeat to you the words in it :  
"Very often, when a woman falls, she

falls because of something that is best in her ; her longing to give her best and love her best, and fling herself at the feet of the man that will even trample her into mire and degradation ; but when a man falls, he falls by what is worst in him—his disposition to lust and sensuous indulgence. And he is willing to satisfy this disposition at another's bitter cost—running a bill with the devil, and knowing that when the time comes for payment he can sneak out, but the woman cannot." And yet the world—and the thing that surprises me so is that so large a part of the world are women here—and yet the world lays the blame and disgrace on the woman every time. It turns its back in heartlessness upon her and yet receives into society the wretch of a man that has done the damage. Essentially wrong, consequentially unjust is this. If you banish the unclean woman, banish the unclean man also. If you welcome the unclean man, welcome the unclean woman also.

I want to read just here from another's words which I do not think can fail to go, like an arrow from God's quiver, to some man's heart in this congregation to-night :

"Oh, if young men had in their souls one spark of true Christian chivalry, should not all womanhood be no less sacred to them than that of mother, or sister, or future wife ? And even if they have no touch of chivalry, might they not read the true nature of their sin in the letters of fire wherewith God has written its condemnation in its consequences ? Do they never think of these, their victims, dying in shame and agony, with every flower in the garland of their happiness scorched as by a demon's breath ? Follow that wretched, ragged, shivering, diseased, emaciated figure of a woman—or one who was once that gracious thing—through the miry streets to the riverside, where, after a few short years of degradation, having made of all life a shipwreck—lost, lost, lost !—unwept, unknown, uncared for—she flings herself from the

bridge into the tide, and there is a shriek, and a black ripple, and all is still. She was once a happy, innocent child. A mother's holy kiss once lingered on her rosy cheek. And now ! young man, you who are so sleek and prosperous—so well educated, so surrounded with blessings—is this your handiwork ? Was it to forward these deeds of darkness that God bade you live ? And when such has been her frightful punishment, think you to escape unscathed ?

"Unscathed ? The great English dramatist, who of all men that ever lived read deepest in the secrets of the human heart, shows us, in his ' Measure for Measure ' the weak youth who, utterly effeminated by corruption, is willing to save his own life by his sister's shame ; and it is into his feeble, corrupted lips that he puts the miserable plea :

" ' Sure, it is no sin,  
Of or the deadly seven it is the least."

"But the rabbis saw truly that of all sins it was the one on which God looked with the least long-sufferance. For certainly of all sins it degrades men lowest to the level of the beasts. As the prophets and apostles alike tell us, impurity takes away the understanding ; darkens it ; brings upon it a penal blindness ; makes it past feeling ; fills it with dulness, bitterness, and guilty remembrance."

But shall I close my sermon with these sad words ? No. I want to say before all of you, there is hope for the hopeless, and purity for the fallen, solace for the perplexed, and salvation for the sinner. Oh ! that every man and woman who may have heard me to-night, and whose picture may have been portrayed by me, would only hear the words of the Master : "Go, and sin no more ; I do not condemn thee."

"The glory of a man," says Goldsmith, "is not in never falling, but in rising after he is fallen," and blessed indeed would be our world, with many a Paradise Lost, with all its blight and gloom, changed into a Paradise Re-

gained, if each of us would realize and say, "There is no soul so base but has some good, no soul so lost but has some good; I'll see in every human form a soul and buy it with my love." There is such a thing, thank God, as a sinner's sin being kissed into everlasting forgetfulness by a Saviour of mercy and love, of compassion and grace.

### IS IT I?

BY REV. FRANK HYATT SMITH [CONGREGATIONALIST], CAMBRIDGEPORT, MASS.

*And they were exceeding sorrowful, and begun every one of them to say unto Him, Lord, is it I?—Matt. xxvi. 22.*

ON the refectory wall of a convent in Milan hangs perhaps the third greatest picture in the world. The renowned Leonardo summoned all of his powers and produced a masterpiece that, though time and damp have impaired and vandalism has partially destroyed, still remains the wonder and admiration of countless visitors from every nation in the world. The artist has chosen the very moment suggested by our text. The twelve are grouped about the person of the Lord. Each face is a study. The entire company, save one, are thrown into confusion by the Saviour's announcement that one of them should betray Him. From face to face the message passes, soul responds to soul, and consternation, grief, and dismay pervade the little company. "The Last Supper" derives its power as a painting not from its coloring or perspective, not from its harmony or shading, but because it compels every beholder to ask himself the question asked by each of the twelve, the question asked in our text.

Very early in life is this question asked. It is the question of approval. The faithful dog, gazing up in your face wistfully, after the long run in the meadow; the family horse, eagerly expecting the caress and water and hay; the boy, running to his mother's knee

to receive the little gift that she has promised to the one deserving it; the girl, proud that she can dust a chair or wipe a dish, climbing into the father's lap and eager for praise; the expectant scholar, watching the teacher's steps as she passes down the school-room with her rewards of merit in her hand; the faithful laborer, leaning on his spade in the afternoon, watching for the owner who is to give him the commendation that he merits; the quiet nurse, after a severe night of watching with a fevered patient, looking up into the grave doctor's face; the artist, as he waits in the long list of competitors for an honorary place in the salon—each of these asks himself the question, "Is it I?"

It is the question of promotion. The soldier asks it when an officer has died, and his place must be filled; the sailor asks it when the midshipman has been lifted in rank and another must assume his duties; the paying teller asks it when the cashier has resigned; the clerk asks it when a new office has been created, and a new incumbent is sought; the salesman asks it when the firm are about to open a new route with a larger salary; the rector asks it when the bishop has passed away; the young physician asks it when a chief is sought for the hospital; the young lawyer asks it when the honored head of the house retires; the foreign consul asks it when the minister has resigned; the official asks it when a vacancy higher occurs; the Presidential candidate asks it as he feverishly scans the returns; the author asks it as the publisher's letter is opened; the poet asks it as he listens for the roar of public approval; the actor asks it when the great tragedian dies; the singer asks it as her voice is tested for the diva's place—each in turn, with beating heart and rising color asks, "Is it I?"

It is the question of profit. When the street is excited, and Lake Shore is rising, and offices are thronged, and accounts are computed, and margins are studied, and the Exchange is a mob; the broker cries, "Is it I?" When a

contract is to be let, and figures with specifications have been submitted, and the day for the decision has come, the manufacturer asks, "Is it I?" When cotton has fallen, and transactions involve loss, and shipments must yet be made, and the market is excited, the commission agent asks, "Is it I?" When money is tight, and remittances are slow, and roads are impassable, and agents sell little, and expenses continue, and stocks accumulate, the merchant asks, "Is it I?" When the street is in a panic, and securities drop, and depositors assemble, and credit is impaired, and confidence is gone, the banker asks, "Is it I?"

It is the question in calamity. Pestilence, like a hidden serpent, uncoils itself from the steerage of a foreign steamer. Government seeks to impede its progress, and for a time succeeds. Quarantine is interposed. But it some way finds an exit. Up into the city it comes, at first on the east side, among wretched tenements and among filth and squalor. Then it passes to the avenues, where wealth and beauty live, and snatches the proud and fair in its remorseless grasp. The authorities order sanitation in a dozen forms; the physicians nerve themselves for the titanic struggle; the papers tell of the multiplication of cases; the cemetery bids fair to rival the metropolis in population; fear and dismay reign supreme. "Is it I?" you ask, as the neighbor over the way succumbs, and every report but chills heart and hope. Or, when the devouring fire licks up store and warehouse, hotel and theatre in its awful march, when every human appliance fails to check it; when each bell increases a city's alarm; when the block adjoining yours is swept away—then indeed the indefinable dread of personal loss pervades you, and at each fresh alarm you ask, "Is it I?"

It is the question asked in death. Ah, my brothers, each of us will then ask himself that question if he never asked it before. The past cannot be retraced. The years have flown forever. Profit

and pleasure, society and success, are nothing now. The rich chamber has been your prison. Life's luxuries have proved life's cares. The physician stands as in a mist before you, watch in hand, and looks very grave. Relatives weep and group themselves round the bed. You are becoming insensible to the noise of the street and the ticking of the clock. Over your pillow leans the summoned minister, with a word of consolation and encouragement. Then there flashes from God's throne the message that comes but once to every man, and you cry, "Lord, is it I? Must I die?"

And it is ever the question of guilt. As with the twelve so with each of us. Memory busied by night; conscience busied by day; regret poisoning pleasure's cup; remorse shattering hours of ease; duties neglected, visions lost, ideals destroyed; plans unfulfilled, friends unassisted, self gratified; the Bible unstudied, the sick unvisited, the poor unaided; moments wasted, the mind degraded, the imagination unhalloved, the Sabbath broken—of some of these are each of us justly guilty; and, while I speak, you ask yourself, "Is it I?" Judas betrayed the Lord for thirty pieces of silver. We betray Him for a new garment, or an unfair profit, or a false reputation, or a sinful pleasure, or a life of selfishness. "How" do you ask?

By unfaithfulness to our early vows. Years ago you stood before this pulpit, in the presence of Christ's followers, and pledged yourself to walk in all God's holy ordinances, to study His holy Word, to give of your time and means to His work. Have you done so? Slowly you dropped from the house of prayer. Social duties preceded church obligations. Sunday became a day for visiting and the house of God seldom saw you. A score of periodicals have usurped the place of God's Book. The family altar is forgotten. You ate the opiate of unfaithfulness and a chill has seized your soul. You are miles farther from God than you

were a year ago. Whole vistas of glorious truth have been closed to your view, for "a duty unperformed obscures some truth we might have known." In the company of the thoughtless and the careless you live, while men and women all about you look in vain for an example of a consecrated life.

You have betrayed Him, perhaps, by placing Him on a level with other men. Do you doubt this? Go test yourself. Read Emerson's sentence in which he speaks of Jesus and Socrates and Shakespeare as forming one group. Can you read it without regret? Then you have shattered the pedestal of the ages and the keystone is out of the arch. Here, in this favored locality, is our supreme danger. Ethics hourly change; the head is more powerful than the heart; the intellect alone seems to save; Jesus is robbed of His vitality as the peach is robbed of its down. Beware! Even the obelisk is succumbing to the atmosphere, though placed in New York's peerless park. Cold stops watches and cold chills souls. Bishop Brooks saw and emphasized this danger as essentially our own. Once let a student accept his professor's criticism as final, and regard the atonement as a mild example of benevolence, sin as a myth from the Aryans, the fall as a theological hobgoblin, punishment as inconsistent with kindness, belief no necessity to character, faith a matter for children and women, the resurrection an illusion, the Gospel a traditional growth, and Jesus the best of men yet not the expression of God—and he has parted with all that is durable and changeless in this shifting, sorrowing world.

Or have you betrayed Him by absorption in the world? Go look at your silver calendar to-day. See the long list of engagements, the round of receptions, the hours allotted for waste, the nights pledged to gayety, the days devoted to self. Then survey all in the light of such a life as that lived by our late bishop, and ask yourself, "Lord, is it I?" Ah, brother men, the time is

short. Life is not a rose garden. Duties are not desires. Sacrifice is not selfishness. A piano listlessly thumbed is not a mind sedulously trained. The clerk in your office waits a spiritual word. The partner of your life longs for sympathetic cheer. The friend of your boyhood wonders at your strange silence. My sister, are you dead while you live? Has the card-table become dearer to you than the communion-table? Has the theatre, with its mock emotions, obscured the world with its genuine needs? Has the evening dance taken the place of the daily errand of mercy? You know I am no ascetic, and believe that all harmless pleasures have their proper place. But these are the lotus plants, luring the Christian into fields that he would fain never leave, into lands heavy with mist, and rich with deadly fruit; lands where opiate are grown by Satan and the voice of God cannot be heard. Adam preferred the garden to the garden's God. Spiritual activity is never marked among the devotees of pleasure. Oh, beware, lest you betray Him whom Judas sold and Thomas doubted and Peter denied. Each of the twelve asked at first in incredulity, and then in wonderment, and at last in remorse, "Lord, is it I?" Oh, ask yourself this to-day. And having asked, listen, heed, change, obey, and live.

"For all at last the cock will crow,  
Who hear the warning voice, but go  
Unheeding,  
Till thrice and more they have denied  
The Man of Sorrows, crucified  
And bleeding.

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

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SUFFERING in itself is really of no good. Suffering in itself cannot please God. To think so is a heathen notion.—*Mitchell.*

## PREACHING THE WORD.

By HOMER J. SMITH, D.D., PH.D.  
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*Preach the Word.*—1 Tim. iv. 2.

MAN is God's child. He is not able to see and converse with his Father so as to be instructed by Him. Man needs and must have some way of knowing the will of God concerning himself. God has given man such a revelation of himself and of all that concerns the man in the Bible. It is God's revelation to man. Not some parts of the Word are thus of Divine origin, but all of it as we find it in the Bible. It was revealed to the man through the ages expressly to meet all of man's spiritual needs, in all of the ages, and under all circumstances. There is no subject on which man needs instruction as to his duty but that he will find it made clear to him in this Word. God gave it for that purpose, and, being all-wise, He has not failed to give just what is needed and all that can be required to answer the end designed by the Revelator. It perfectly accomplishes the purpose for which it was given; but it does this only when it is accepted as it was given. It needs no amendment. It is now what it has always been, "the power of God and the wisdom of God." It leads each one who is guided by it to a perfect salvation; and as that was what it was given for, we may well say that it perfectly accomplishes a perfect work. We should emphasize the fact that no one ever failed in finding salvation who honestly put its precepts into practice in his life. It is God's only plan for our salvation. He gave it to meet this want. He has given no other. We need no other. We are safe when we trust to it, and we are sure to fail when we trust to anything else as a substitute for its provisions.

It was the preaching of this Word which our Lord enjoined on His disciples when He gave the Gospel into their care. He did not tell them to teach the philosophy of men; he told them to go into all of the world and preach the

Gospel to every creature. He did not tell them that those who believed the philosophical systems devised by men, who thought themselves wiser than God, as to what fallen man needed for his spiritual recovery, would be saved. He assured them that those who believed the Gospel should be saved, and that those who did not believe it, no matter what other faith they might have, would be lost. It is now, as it has always been, the preaching of the Gospel which has resulted in earnest spiritual life in those who have received it. It cannot be barren of this effect where it is faithfully preached. Where a church is spiritually lifeless, it is because of a lack of Gospel preaching; and where an individual is spiritually lifeless, it is because he does not live the Gospel. The preacher may be ever so wise; he may entertain his hearers with exquisite disquisitions on other subjects; but the souls of his hearers will starve if he does not give them the Word of life. It is the preaching of this Word which results in great revivals. As a rule our greatest revivalists are not great preachers; their success depends more on their reliance on the Word of God than on human eloquence or wisdom. It is not only the Word which leads men to conversion, but it is that which must so instruct them as to make of them stalwart Christians. Is it not a fact that it was the constant reading and practice of the Word which made the early Methodists the greatest power for the salvation of men that that age or any other has seen? They spent most of their time in prayerful study of God's Word, and, as a consequence, had a reason to give to every one for the faith which had so transformed their lives and which was able to save the most needy. It would not be proper to say that any one who has been called to the work of preaching this Gospel would deliberately turn aside from the Scriptures as the foundation of all of his teaching; but it is a fact that there is a natural tendency which needs to be guarded against, to



depend almost entirely on the Scriptures when he first enters upon his work as a teacher of divine truth ; but that as he reads and studies, and his knowledge of men and things broadens, he will be influenced by others, and will adopt what seems to be more intellectual methods, and will come to depend more largely on man's wisdom and the opinions of men rather than on the Divine Word. He is not to amend the revelation with what he, or others, may suppose God should have added to it. With our limited understanding, we will make enough mistakes when we do the best we can, and keep very closely to the revealed will of God ; but if we depart from it, when it has been given for that purpose, and we have been called to make that purpose known to those committed to our care, and thereby some of them are lost, it will be a very serious matter when we come to render our account to the Master who sent us to preach the Word. Every preacher who has drifted away from orthodox Christianity has begun by failing to keep this Word as his constant counsellor. In some cases it started in a desire for greater latitude than was allowed by the creed which he had accepted ; in others it was because he was ambitious to rise, and therefore sought the popular, the worldly side as against the one in the Gospel ; others have sought to cover offences which they could not defend under their present doctrine ; still others have thought orthodoxy too strict and narrow, and have desired to solve the great problem of the world's salvation by bringing the Church and the world closer together, but have made the mistake of asking the Church to move toward the world, and not the world toward the Church. But whatever the cause or motive, nothing could be more fatal. No course could be more pleasing to the enemy of our souls or more fatal to ourselves ; and none could wound the Master more deeply than thus to be betrayed in the house of His friends. No one thing has done more harm than the failure to

preach the Gospel—to preach it all. The Lord, the Church, the wicked world want the unadulterated Word of God. We may think we are pleasing the wicked and the worldly by making the requirements easier for them ; but if we do we are mistaken. What they want to know is the whole truth. If they are to be judged by this Gospel they want to know what its requirements are. The most orthodox in our congregations are the sinners who sit under our ministry. They want to hear and know the whole message God has for them. They do not obey it ; but they know what it is by the reprovings of their consciences. They gladly hear the minister who tells them of the heinousness of their sins ; and it is to him that they will come when they need spiritual help. They despise that one who professes to be God's messenger, and who has not the courage to tell them the truth. The least orthodox to whom we preach are some professing Christians who know that their lives are not in accord with the teaching of Scripture, and who are not willing to forsake their worldliness, and who want to be led into fancied security. They want smooth words and comfortable sayings ; but when their consciences are aroused by the Divine Spirit or by danger, they are the ones who will turn on the faithless preacher and charge their spiritless life to the fact that he whose duty it was to compel them to know the truth had failed in warning them of their danger. Our duty is to preach the Word to each and all who come to hear it, and leave the result between the hearer and the Divine Spirit. At the present time there is a demand in all denominations for what are termed popular preachers. By that term is meant preachers who are strong in logic, beautiful in rhetoric, well up in science, and the current popular subjects of the day, no matter how deficient they may be in Gospel knowledge ; but there never was a time when the orthodox preaching of the whole counsel of God was more needed or more in demand

than now. It is supposed that there are certain of our own churches which do not desire the preaching of the whole Gospel because they are supported by the wealthy and those who are leaders in the social world ; but this is a great mistake. There are many churches, and there should be more of them, which do not want crude, bungling, half-digested preaching of the Gospel by men who do not devote enough time to the greatest themes to understand them themselves before they attempt to teach others. They do not approve of sermons composed of slang phrases and silly stories ; but they are the ones who are able to appreciate the preacher's best efforts, and who will be most profited by the real Word of life. God has set His seal of approval and consequent success upon those denominations which have preached the purest Gospel. They have not wasted their time and strength on beautiful, lifeless sermons, on æsthetic subjects. They have found more than enough of the meat which the hungry world needed, and they have fed the people on it. This Gospel is not a system of rugged ugliness which it is a hard task to so present to the people as to interest and please and cause them to accept. It has in it more of grandeur and beauty, more subjects for logical argument, more appropriate themes for the grandest display of rhetoric than any other which the mind of man can conceive. Besides what it contains within itself, it calls to the aid of its presentation all of art, of science, of history, of human experience ; in a word, of all knowledge. It is the centre about which gathers more of the interests of mankind than all other themes combined. With its history reaching back to the beginning ; with its poetry unequalled by that of uninspired minds ; with its revelation of God in His nature, government, and in His relation to man here and hereafter ; with its simple, beautiful story of the life of the Son of God ; with its plan of human redemption so easily understood that each one may avail himself of its

provisions ; with its abundant provision for all of the wants of men in all ages, countries, climes, and circumstances—it is supremely the source from which called men should draw their inspiration when they stand as God's representatives between the living and the dead ; and we do not wonder that Paul said to his son, in the Gospel, what the Church says to every Son, in the Gospel, whom it sends forth to a lost world as a herald of salvation : " Preach the Word."

#### THE DISCIPLES TRAINED FOR SERVICE.

BY REV. R. H. GRAVES, M.D., D.D.  
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*He ordained twelve that they should be with Him and that He might send them forth to preach.*—Mark iii. 14.

JESUS selected His disciples, first, to be with Him, and secondly, to send forth. He appointed or set them apart for these ends. Let us examine each.

1. To be with Him. The world is to be redeemed by a person ; not by abstractions, but by truth incarnate. Christ made the disciples what they were. Under His plastic hand He fashioned them as the artisan takes the wood and shapes it into an article of use or ornament ; just as the graver cuts the metal from which an impress is to be afterward taken. These men were sincere, manly characters. Christ, the Master Workman, knew what was in men, and chose them for His work. But training was needed, therefore they were to be with Him. His loyalty to truth impressed their consciences ; His tenderness appealed to their sensibilities ; the range of His thought broadened their own. Their natures received His divine impress as the wax takes the form of the seal. They saw His unweary devotion and persistency of purpose in doing the will of the Father. They thus learned the elements of real success. They saw how His personality affected alike both youth and age,

the ignorant and the cultured. They saw how patient He was with their dullness. When He groaned out, "How shall I be with you, how long shall I suffer you?" they must have felt that He was under a great pressure. Yet no stab of sarcasm was aimed at their foibles or lack of faith. All His life He was busy moulding human souls that they might come to know God, which is life eternal. His own career was brief, but His life and truth were to be perpetuated through those whom He ordained.

What a privilege they had to be with Christ! Men are anxious to meet royalty or be introduced to leaders of society and culture. How insignificant is this compared with the intimate fellowship of Christ, who was the Wonderful, the Counsellor, the Mighty God! "I have called you friends," He said; and by His methods, as well as by the essential truth itself, He impressed them. Unlike systems of theological formulas, He adopted familiar, interesting illustrations, which came home to the heart of the simplest. The living truth He applied to practical needs. His word was, indeed, the bread and the water of life. His example enforced His teaching.

Confucius says that the masses are swayed by teachers as the field of grain by the wind. A child imitates the mother, having her nature and tastes by heredity. A child of God has divine tastes, and bears the impress of the divine thought. They whom Jesus gathered about Him, to be with Him for training, learned by His example not less than by His precepts. His equanimity under insult, His wise bearing toward the sceptic and toward the humble, honest inquirer, His gentleness with the poor and despised, taught them how they were to deal with men in their ministry. Nor did Christ forget us. We, too, can enjoy the divine immanence, can be with Him. In the exercise of prayer and the ministry of the Word and in the Holy Sacrament our fellowship and communion is with the Father and the

Son, Jesus Christ. We are to speak His truth, and therefore must get our message from Him.

2. That He might send them forth. They were custodians and heralds of the truth. The artisan makes his article of furniture and the graver cuts a plate for use, for some definite end. So Christ trained men for service. Work was the end of culture. All lands were to be evangelized. Freely had they received and freely were they to give. It was, indeed, a privilege to be with the Master, but it was more. It imposed a sacred obligation. They had received light from above, and were to communicate the same to those in darkness.

It was my fortune some years ago to be at the Greek service in Jerusalem at the Holy Sepulchre, when the fire is said to descend from heaven. I remember that vast, expectant throng of Abyssinians, Greeks, and Copts standing in the deep, mysterious shadows, and how, when the sacred flame appeared, one light gave its blaze to the next, and so the darkness was changed as if by enchantment into a glare of splendor all over the spacious edifice.

"Shall we whose souls are lighted  
By wisdom from on high,  
Shall we to man be lighted  
The lamp of life deny?"

Rather let us let our light shine, that men may know that we have been with Jesus and learned of Him. Let us go forth and preach the truth which we have been taught. He has promised to be with us "all days" unto the end. We who feel the benumbing influence of heathenism here in China need to be much with Him. Only thus are we in condition to minister the consolations of the Gospel to others. To be with Christ and to learn of Him is the best antidote to the pretentious criticism and false teachings now in vogue. "Have they been with Jesus?" is the crucial test to be applied to those who approach us with their theories or assertions. If not taught and trained by Christ, they are not fitted for religious or even for humanitarian work; but if their doctrine,

method, and aim reflect His wisdom and grace, their utterances are helpful and their guidance is to be trusted. Finally, we who follow Christ below shall follow the Lamb above, whithersoever He goeth. We shall be in His presence, "see His face and shall serve Him." His prayer shall be fulfilled, "I will that they whom Thou hast given Me shall be with Me where I am." So shall we be ever with the Lord.

### STRIKING THOUGHTS FROM RECENT SERMONS.

As to what God is, opinions differ. Speculation creates a God in the Infinite by the simple process of changing an adjective into a noun. Sentimentalism revises God and tones down His moral ruggedness until He becomes too weak to be trusted as Governor even of a State. There is need of a revival of the first commandment. We must include all the biblical elements in the idea of God. We are not to put out the eye of justice in opening the eye of mercy, nor blind love in letting the fires of holiness consume sin. God is not less just in the forgiveness of sin, nor less loving when He punishes it. All God's attributes in their blended perfection enter into all His acts. To Moses's impassioned request that he might see His glory, He responded that He would make all His goodness pass before him, and revealed Himself as having mercy according to His gracious will. He whose conception of the divine glory brings to mind the strut of the drum-major, vulgarly blasphemous God, but the true glory of God, the glory which Jesus manifested, this glory of character is the highest motive of God Himself, and may well, therefore, serve as man's highest end. The will of God is simply the expression of His character, the divine perfections becoming outwardly active. Only, then, in doing God's will with the perfections of the divine character, or God's glory, as the motive, can man himself expand into the divine image and fill his immortality with the fullness of God.—*Darling*. (1 Cor. x. 31.)

IDLE luxury is illegitimate. Wealth so used is as much lost to society as though sunk in the ocean. Let us remember that wealth is an absolute necessity, not as an evil, but as a good. On the other hand, it is not an absolute good, but a relative good. There would be many good results if wealthy people appreciated the nature and uses of wealth. Money would then be earned, and not gotten by railroad wrecking and stock gambling. A greater part of poverty and beggary would disappear. The present impotency to get money from the rich for charities would also disappear. It would result in the healing of all labor troubles. Let it become clear that every case of wealth is honest wealth, and poor people would be very few who would envy or curse the rich.—*Andreas*. (Matt. xxv. 27.)

THE necessity for the ministry of God in our life lies in the greatness of it, the dulness of it, the weariness of it, the sorrows of it. The dying pagan cried for light. Weary souls pray for rest. Pain comes and the disturbed spirit is beset by despair. For such hours there is no sustenance, no light, no rest, no hope, unless God minister unto us. A belief that God is near us, and helps us, is our only succor under the juniper tree. This is not a theory; it is an experience. The good of all times have left us their witness

of its reality and its power. Faith in God as a very present help in time of trouble is a vast human fact; and I join this fact to the great doctrine of the deliverance God works for believing souls. If God feed us we shall march to our Horeb in the strength of that meat, our journey of forty days or forty years, to meet, I Him and to know His "still small voice" as the divine voice, heard clear above the strong wind, the rending mountains and the shaking world.—*Wheeler*. (1 Kings xix. 7.)

WE are all agreed as to the blessings of Christian education; but what kind of education should it be? Surely all Christian education must be the education of the child directly for Christ. For Christ, who took the little children in His arms, laid His hands upon them and blessed them; for Christ, who when the children shouted "Hosanna!" in the Temple, rebuked with their bright enthusiasms the hard theology of the Pharisees; for Christ, who when His apostles quarrelled in the selfish desire each to be greatest, set a little child in the midst of them, and bade them be like that little child; for Christ, who when the young children were brought to Him laid His hands upon them and blessed them; for Christ, who uttered the Magna Charta of childhood—"Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" for Christ, the only two points in whose code of education were, "Take heed how ye despise one of these little ones," and "take heed how ye offend one of these little ones;" for Christ, who not only gave us this positive encouragement to consecrate to Him the morning of our children's lives, but also to erect a strong bulwark to save them from evil, would fling the desecrator of their youthful innocence with a mill-stone round his neck into the sea. Of this education, and of no other, is it clearly true that more education means less vice, less crime, less pauperism, less helplessness, less brutality, more of everything which makes society tranquil, and prosperous, and wise.—*Farrar*. (Ex. ii. 9.)

"I CAME not to be ministered unto, but to minister." So ran the Saviour's justification of Himself to His carping disciples, as, in the exercise of His mercy, He dwelt with the publican at Jericho to serve that man, not to be served by him. That was His object; and so through all His life He gloried in being a servant, though He was a Son. Formerly men gloried in being served. Christ received from the Father the glory of being permitted to serve. Need I say that this glory has been communicated to His disciples? The man who understands Christianly works for men. It is the glory of his regenerated nature. Self is dethroned. He is never happier, never more his true self, than when he is serving others, doing, if need be, the lowliest work, so that men may be blessed and bettered. A writer lately called his book "The Service of Man;" but he divorced that service from its true, its only powerful motive—the previous love and service of God. For the glory of service is a supernatural glory. It is not innate in us; it is planted there by Christ. Naturally, left to ourselves, unenlightened by Divine light, we would leave others in their helplessness, bodily and spiritual. Benevolence was never thoroughly developed till Christianity conquered.—*Mitchell*. (John xvii. 22.)

IN the character of Christ as our Redeemer and King, we behold ideal humanity, and it is to this Godlike manhood that He comes to save us. Powers of thought, powers of feeling, powers of will are equally manifest in His character and career. His ideas are the flashing of the truth of God; His feelings are the throbbings of the laws of God; His volitions are the echoes of the will of God. God had perfectly filled Him, and He was God's revelation of Himself and God's revelation of ideal humanity, humanity filled to

symmetricalness with God. In Jesus of Nazareth you do not see a fragmentary life. There was no discord in Him because of the dominance of one set of powers over another. By the side of this peasant, with His commanding powers all contributing to His career, the soul of Plato, the soul of David, the soul of Caesar seem but magnificent fragments.

In the man Jesus Christ stands a complete humanity. His cross is the spot where He is surest to save each of us from fragmentariness to wholeness, from the sins which come of partialness of character and life into the holiness (which is wholeness) which comes of completeness of soul. The cross of Jesus alone has been able to attract and develop the thought, the feeling and the will of mankind and of men. Let us stand before it until our manhood is complete. Let us bring our whole civilization within the influence of the only fact in all the universe which has been able to reconstitute the soul, to mass the forces of human nature and to unify them, to command and develop, along with all others, every power of our common humanity.

Into the school goes the intellect, searching for knowledge. Our education needs the cross. Into the Church go the feelings, trembling under the consciousness of sin. Our religion needs the cross to make it intelligent and active. Into the State goes the will. Its laws are the will's mandates; its government is the will's expression. The State embodies its purposes, choices and power. The Nation is the will's temple. There the will has her holy of holies; and just as the will is but a part of human nature, the State is likely to become simply an incarnate will, without culture and without heart—unintelligent, irreligious. Our statesmanship needs the cross of Christ. Let us bring all these institutions up to His cross, that each may behold a rounded, complete manhood in Him, that each may be so full of God that their ministry shall, under Christ, bring forth the ideal humanity.—*Gunsaulus*. (John xix. 19.)

#### THEMES AND TEXTS OF RECENT SERMONS.

1. The Economy of Acquisitions. "Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward."—2 John 8. Pres. Timothy Dwight, D.D., New Haven, Conn.
2. The True Motive of Life. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31. Pres. Timothy G. Darling, D.D., Schenectady, N. Y.
3. The Food of the Human Spirit. "Arise and eat; because the journey is too great for thee."—1 Kings xix. 7. Pres. David H. Wheeler, D.D., Meadville, Pa.
4. The Preparation of the Lord's Way. "Prepare ye the way of the Lord; make His paths straight."—Mark i. 3. Pres. B. P. Raymond, D.D., Middletown, Conn.
5. Wealth and Its Uses. "Thou oughtest, therefore, to have put my money to the bankers, and then at my coming I should have received back mine own with interest."—Matt. xxv. 27. Pres. E. B. Andrews, D.D., Providence, R. I.
6. Christ, the Divine Revelation of Ideal Humanity. "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews. . . . And it was written in Hebrew, and Greek, and Latin."—John xix. 19. Frank W. Gunsaulus, D.D., Amherst, Mass.

7. Jesus Christ, the Truth-teller. "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men."—Matt. xxii. 16, 17. W. R. Huntington, D.D., Hartford, Conn.
8. The Divine Order of Development. "Then the full corn in the ear."—Mark iv. 28. Pres. Cheney, Bates College, Lewiston, Me.
9. American Christianity. "If thy presence go not with us, carry us not up hence."—Ex. xxxiii. 15. Pres. Buckham, Burlington, Vt.
10. The Christian's Moral Motive. "Do all in the name of the Lord Jesus."—Col. iii. 17. Pres. Whitman, Colby University, Waterville, Me.
11. Life the Great Elective. "By your patience shall ye win your lives."—Luke xxi. 19. Charles Cuthbert Hall, D.D., Wellesley, Mass.
12. A Heroic Grasp. "He arose and smote the Philistines until his hand was weary and his hand clave unto the sword; and the Lord wrought a great victory that day; and the people returned after him only to spoil."—2 Sam. xliii. 10. Melville Chapman, D.D., Brooklyn, N. Y.
13. The Christian a Trumpeter. "Set a trumpet to thy mouth."—Hos. vi. 1. Rev. Thomas Spurgeon, New York.
14. Life toward God. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."—Luke xx. 37, 38. Rl. Rev. Boyd Carpenter, D.D., London, England.

#### Suggestive Themes for Pulpit Treatment.

##### THE "WHYS" OF CHRIST: A SERIES.

1. An Unreasoning Reason. ("Why reason ye these things in your hearts?")—Mark ii. 8.)
2. The Reasonlessness of Fear. ("Why are ye fearful, O ye of little faith?")—Matt. viii. 26.)
3. The Reasonlessness of Inordinate Sorrow. ("Why make ye this ado, and weep?")—Mark v. 39.)
4. The Reasonlessness of Anxiety. ("Why take ye thought for raiment?")—Matt. vi. 28.)
5. The Reasonlessness of Uncharity. ("Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?")—Matt. vii. 3.)
6. The Reasonlessness of Unfaith. ("If I say the truth, why do ye not believe me?")—John viii. 46.)
7. The Novelty of the Divine Mercies. ("They are new every morning.")—Lam. iii. 23.)
8. A Threefold Reason for Obedience. ("Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you,

- and that ye may prolong your days in the land which ye shall possess."—Deut. v. 33.)
9. Loved Fathers and Chosen Children. ("Because He loved thy fathers, therefore He chose their seed after them, and brought them out in His sight with His mighty power out of Egypt."—Deut. iv. 37.)
10. The Only Legitimate Fear. ("Say ye not, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread."—Isa. viii. 12.)
11. The Divine Control of Heathen States. ("Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria."—2 Kings v. 1.)
12. The Sincerity of Superstition. ("And they cried aloud and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them."—1 Kings xviii. 28.)
13. The True Citizenship of the Christian. ("For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ."—Phil. iii. 20.)
14. The Safety-Valve of Anxiety. ("In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. iv. 6.)

## ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

**INFLUENCE.**—A. E. Dolbear, one of the keenest and most successful physicists of the time, in a recent letter to the celebrated scientist, Albert B. Prescott, says: "The results of molecular physics point unmistakably to the atom as a magnet in its chemical activities." Thus the atom in physics may readily represent the individual in the great mass of humanity. Such individual may appear to be, comparatively, as insignificant and obscure as the atom. Yet, since the atom is a magnet—a drawing and repelling centre in chemical activities—so likewise may be the individual—the human atom amid life's activities—a magnet, a drawing and repelling centre, which is but a new term for influence.

**SPIRITUAL UNION.**—It has for some time been known to the scientific world that the colors of objects are reflected to the eye in infinitesimal waves of light. Experiments made within this last year show that the length of these color-waves may be measured to a great nicety by aid of the spectrum. When two or more colors in the same object blend, the separate color-waves may still be traced through the blending, and, under certain conditions, still measured.

So through all thought of church union in its spiritual relations, or

through any union of the higher sorts, however closely adjusted and existent in harmony, there may ever be traced, if our spiritual perception be sufficiently accurate, the lines or waves, so to speak, of thought, faith, truth, which indicate the several forms of spiritual life in the union affected.

**STRENGTH OF CHARACTER.**—The well-known scientists, Joule, Bidwell, and Professor Whitman, of Adelbert College, O., have shown that iron exposed to strong magnetic influences will not exhibit any notable change of volume or density.

Thus the strong, true Christian character, subjected to powerful influences of temptation, will, like the iron under magnetic test, exhibit no notable change.

**UNITY IN GOD'S CREATION.**—It used to be the theory among geologists living even as near our day as, say, 1830 or 1840, that every fossil shell which was in any particular variant from another fossil shell, indicated by such variance a new geologic order. Two common conches, for instance, showing any noticeable difference between them, though belonging to the same order, were, at the time named, taken to show the existence of two orders of conch shells. But with to-day, Lyell, the well-known geologist, having first

asked: "Is there not a natural sequence in the order of the successive species of shells?" we know without shadow of disproof that such sequence exists. This is the same fact precisely, let it be remembered, which Agassiz consumed a life-time to establish in relation to the unity of geologic fishes. Does not this show to the believer in the Creator, by twofold proof at least (and this is by no means the limit), the design of unity in the plan of creation?

Professor Williams, of Cornell University, recently said: "It is an established law of this sequence that species most like each other occur near together in the chronologic order; and species of the same genus, presenting the greatest divergence from each other, are also the more widely separated in time."

**AFFINITY WORLDWIDE.**—Dr. Ulrich, a famous geologist, has traced an affinity existing between certain fauna of Eastern North America, which is known as *Leptocelia*, and fauna found in the Southern Hemisphere, especially in Bolivia and on the Falkland Islands, and, indeed, so far distant as in South Africa! Truly, if God has established an affinity between fauna so widespread throughout earth, hath He not also verily the power to have "made of one blood all nations of the earth?"

**"UNDERNEATH ARE THE EVERLASTING ARMS."**—Persons who have read the writings of such scientists as Dana, Spencer, and Warren Upham have grown familiar with the fact that *submarine* valleys of certain great land-rivers, like the St. Lawrence and the Hudson, lie upon the side of this American continent at varying depths. In exploring these submarine valleys, it has been ascertained that at certain periods the bed of the ocean has changed, sometimes being depressed and again uplifted. But with each such uplift or depression there has been an opposite effect produced in the foundation of the continents. When the seabed was lifted the earth was depressed, and *vice-versa*. Yet we are as-

sured by recent science that though God thus moves, if He please, the very foundations, "the process," to quote Mr. Upham, "is well-consistent with Dana's doctrine of the general permanence of the continents and oceanic basins; for upheaval of an ocean bed would not diminish, but *increase* the earth's volume." Truly, in a profound sense, we realize that "underneath are the everlasting arms;" nay, are we not in the very hollow of His hand?

**"THE SAME YESTERDAY, TO-DAY, AND FOREVER."**—Professor Claypole, of Ohio, has called attention to what he calls an "episode" in the history of an Ohio river known as the Cuyahoga. He tells us that north of the city of Akron, where he resides, he has noted a peculiar feature in the present channel of the Cuyahoga, which leaves "its preglacial path and passes through a rock cutting about half a mile in length." The professor further states that the whole upper channel of this river was once the bottom of an ancient lake. Thus the geologic ages bear unceasing evidence to changes which in the physical world are fundamental, while the Father in heaven, the same yesterday, to-day, and forever, showeth not "variableness," not even the "shadow of turning."

**"MEN LIKE US."**—The wonderful lives of prophets and of patriarchs, as now in imagination we look backward upon them, appear almost unreal at times, especially when we forget that after all they were all men of like passions, of like nature as we. An interesting discovery has been made in the sandstone strata lying under and about Bridgeton, N. J. In some of the quarried sandstone intended for building purposes were found leaf-impressions of a post-tertiary flora, which are practically identical with certain living species of our own day. Among these are the *Magnolia*, *Nyssa*, *Viburnum*, *Laurus*, *Hicoria*, and *Persea Bombonia*. Most of these grow in Virginia at the present time, and are well known and

of great botanical value. These specimens found at Bridgeton are among the latest of fossil floras yet discovered.

**HE DOETH ALL THINGS WELL.**—The formation of mountains and mountain ranges is now understood to have been made upon a mathematical basis. Indeed, if the Christian believer will only stop to think of it, he will ask, "How could it be otherwise with the great Creator, who doeth all things in their strictest sense—*well?*"

**"WE ARE FEARFULLY AND WONDERFULLY MADE."**—It has always been supposed that man's power to breathe lay primarily in the united action of heart, lungs and blood. But a recent scientist of recognized authority declares that this is not altogether the case. He asserts, and apparently proves it to the satisfaction of many scientific minds, that although heart, lungs and blood assist the act of breathing, and constitute man's physical safeguard against suffocation, the actual *breathing*—*i. e.*, the taking in of the oxygen and hydrogen of the atmosphere, is done by the *living substance* of the human body. Practically we breathe, so to speak, at every pore, and not simply by the elaborate parts hitherto looked upon as the only human agents of respiration. Plants and animals as well as men thus breathe through the living substances which severally compose them. And what is equally wonderful, perhaps, is that, as this authority declares, "the mutual action of plants, animals and men upon the atmosphere in respiration is one of the most beautiful harmonies in nature." What one gives off as waste product is taken up and utilized by the other. Truly "we are fearfully and wonderfully made!"

**GOOD OUT OF EVIL.**—Simon Henry Gage says: "It has been found that the mobile power of some bacteria depends on the presence of free oxygen in the liquid containing them. When this is absent they become quiescent. Thus the bacteria serve as the most delicate imaginable oxygen test, so that when

the minutest green plant is illuminated by sufficient daylight, the previously quiescent bacteria move with great vigor and surround it in swarms." Thus are some evils caused to subserve high and noble purposes. And so will God compel the wrath of men to praise Him.

**NOTHING LOST.**—Every scientist of any reputation knows that, in the course of his experimentations, he expends a large amount of his energy in what may be termed "dead work"—that is, fruitless, profitless work. Yet in actual truth such "dead work" is never possible, since, again, every scientist knows that "bad experiments," so-called, though recognized as such at one time, are always the very conditions which ultimately, through the scientists' own persistence and refusal to be disheartened by anything, ultimately bring about the triumphs of real science. So in the realm of grace; the disciple's "dead work" of discouragement and difficulty, augmented by such discouragement, is only the condition which ultimately brings in the triumph of the kingdom of God, provided the disciple be not weary in well-doing.

**PARASITISM.**—It has just been reported by Professor Tuttle, of the University of Virginia, that he has discovered a parasite living in the venom organ of the common rattlesnake.

This fact is but a parallel to the fact in morals that some persons of venomous temperament but furnish to others—the parasites of human society—the means of subsistence essential to their evil lives. The parasite of gossip lives upon the fatal weaknesses of her neighbor; the parasite of indolence lives upon the fatal indulgences of passion; the parasite of slander lives upon the sinful inclinations, and so on through every form of parasitism may be traced similar potent, basal energies, supplying a vitality as virulent as it is hellish.

**THE BEAUTY IN THE LOWLY.**—Some one has recently discovered the presence of a substance in the common toadstool



which is capable of producing the most brilliant scarlet dye yet known. In the humblest and most despised are elements capable of producing the finest and truest beauty of character yet displayed.

**GOD ALONE THE AUTHOR OF LIFE.**—

A noted scientist has declared that by the next ten years the chemical laboratory will be able to produce the identical alkaloids of nature, such as lime, potash, soda, ammonia, etc., bearing all the characteristics in their artificial nature, so to speak, essential to producing a productive soil. This will certainly be a great achievement. But let it be remembered, there can be no soil productiveness without a seed germ planted in it; and, after all, the secret of the seed's life, the one element which alone can prove productiveness, will still be as impossible of imitation as it ever has been. God alone knows that secret, and He alone knows how to store it; and only He will impart or will not impart that secret to the chemist.

**GOD'S GREATNESS, MAN'S LITTLENES.**—One of the most important things to the chemical analyst is to secure the accurate weight of atoms which he may be examining in the course of experimentation. While man thus weighs atoms God has already "weighed the mountains in scales and the hills in a balance" (see Isa. xl.).

**"AGAINST THAT DAY."**—All the oxygen breathed into our lungs is not at once expended again. By the complex processes of our human system no remotest corner of the body but is supplied with this element of the air against such uses as may require it throughout a future more or less extended. Vigor of body, vigor of mind, *vigor of soul*, are but other expressions to denote the sum of energies which are in reserve in the respective realms of the physical, the mental and the spiritual. Christianity's power, even at present, is not possible to estimate, and never will be

known unless we can know the *reserve of soul* which God's heavenly grace has stored in His children's hearts. In the final conflict between good and evil this reserve will doubtless be called upon. Thus against that day let us *preserve* and *reserve* His grace.

**HEREDITY.**—Heredity has been largely explained and understood through certain recent achievements of science, which are too full of detail for treatment here. Suffice it to quote the formulation of Weismann: "Heredity is brought about by the transference from one generation to another of a *substance* with a definite constitution." What the substance, or how transmitted, cannot be explained, because, as Weismann further says, "a transmitted substance must be immortal to a distinct degree, and an immortal, unalterable living substance does not exist, but only immortal forms of activity of organized matter."

**ALL THINGS BECOME NEW.**—Professor Bailey, of Cornell University, has said: "It is commonly supposed that as quality in cultivated fruits increases, various other characters, as size, color, and vigor of plant, decrease. On the contrary, there is a general increase in all characters as amelioration progresses, at least in all characters which are particularly sought by fruit culturists; and this fact must ever remain the chief inspiration to man in the amelioration of plants." Thus let the quality of Divine grace increase in the heart, and human virtues are ameliorated and increased likewise, not decreased.

**ADAPTATION.**—The "rose" of the poet, that "sheds its fragrance on the desert air," succeeds in doing so only because it is capable of adapting itself to its barren environment to the best advantage possible. Recent science presents an interesting study of this adaptation of plants and flowers to their environment, however unpromising it may prove to be,

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

## The Appeal to Experiment.

Ps. xxxiv. 8.

THERE is a natural thirst after the certainties of knowledge and especially after the verities of the unseen world. Knowledge comes to us in three main channels: first, *argument* addressed to the reason; second, *testimony* addressed to faith; and third, *experiment*, which appeals to consciousness.

Here the appeal is to experiment. The language is drawn from the sphere of the senses. Nothing is more satisfactory to us than the sight; and here we are told to taste and see, as though each sense were an eye, and the result was vision.

There are five senses, and taste is perhaps the simplest, earliest exercised, and most satisfactory of them all. Our eyes and ears may deceive us, but seldom our *taste*.

Experiment is here set before us as something open to all, a short, simple, safe way of testing the reality of God and His goodness.

Argument is not simple nor certain, but often very subtle and unsafe. Logic is often used as a maze to bewilder and perplex. The sophists in Greece taught men to argue with equal plausibility on either side of a question and carry their hearers with them. Harry Erskine once, in a fit of absent-mindedness, argued on the wrong side of a case, but when reminded of it, proceeded to dissect and destroy the very argument he had constructed.

Testimony is generally safe, but may be mistaken. Men sometimes conspire to deceive, and sometimes are themselves deceived.

But experiment impresses us all as to be depended on. We none of us distrust the evidence of our own senses.

The text affirms the possibility of making an experiment upon God which shall be satisfactory and conclusive.

The agnostic says that God cannot be known, because He is outside of the sphere of sense. We answer, Of course He cannot be known by *sense*, but must be tested by faculties intended for such experiments, namely, our reason, conscience, love, sensibilities, and faith.

All experiments must be conducted in the material realm not only by senses, but by the peculiar senses fitted for them, as the eye cannot detect sounds nor the ear light.

Experiments on God belong to the spiritual sphere, and must be conducted by the powers God has fitted for that sphere—senses given us to discern good and evil. And they must be *authorized* by God. The Bible not only allows but commands and enjoins experiments.

For example:

John v. 39: "Search the Scriptures." Gilbert West and Lord Lyttleton agreed to attempt to demolish the Bible; but in order to do it they began a diligent search, which ended in converting both of them.

Matt. vi. 6: "Enter into thy closet."

The psalm is praise for answered prayer; and there is no test more satisfactory than supplication.

Matt. xi. 28-30: "Come unto Me."

Personal appropriation of Christ will prove to any man if rest is to be found in Him.

John xiv. 23. Obedience to His

words will bring the indwelling of God by the Spirit and the power consequent on it.

These and other similar authorized tests conducted in a reverent spirit will issue in certain knowledge of God as the soul's refuge and portion.

#### A Wonderful Illustration of the Power of Love.

WHEN the Raiateans heard of the work of God at Tahiti, in the days of the martyr Williams, and were urged

to yield to the Gospel, about one third of them submitted to Christ. Tamatoa was shortly after taken very ill, and the Christians determined to destroy Oro, the great national idol, lest God might be judging them for not having so done before. A brave band went to the great maræ at Opoa, threw Oro from his seat, tore off his robes, and fired his temple.

The heathen party resolved to fight and destroy the Christians, and built a rude structure of cocoanut trunks and bread-fruit trees, into which to thrust them and burn them alive. The Christian natives spent hours in prayer, and with firm faith in God's interposition. The attack of their foes was turned into overwhelming defeat. A strange panic seized them, and they threw away their arms and fled for their lives. Instead of meeting with the revenge which they would have visited had they been victors, their conquerors treated them with mercy and loving-kindness. A feast was made ready, nearly a hundred large pigs being baked whole, and served with bread-fruit and other vegetables; and when these defeated heathen sat down to the banquet they were so overcome they could not swallow their food. One of them arose and said: "Let every one act as he will; but as for me, never to my dying day will I worship the gods that could not protect us in the hour of danger. We were four times the number of these praying people, yet with the greatest ease they have conquered us. Jehovah is the true God. Had we won the battle, they would now be burning in the house we built for the purpose; but they, instead of burning us, are feeding us. Theirs is a religion of mercy and love. I will join myself to this people." Such was the effect of this address that every one of the heathen party bowed that night in prayer for the first time to Jehovah and joined in thanks for the victory which God had given to His followers. And next morning, after prayers, all united in destroying every maræ in Tahua and Raiatea. Three days after

the battle not a vestige of idol worship could be found.

#### The Crown of the Beatitudes.

*It is more blessed to give than to receive.*—  
Acts xx. 35.

THIS is quoted from the "words of the Lord Jesus," but is nowhere found recorded elsewhere. It may be a saying handed down by tradition, or it may refer to such passages as Luke xiv. 12-14. More likely it is a reference to the general drift of Christ's teaching.

There are two aspects of life: getting and giving, and giving represents the higher. The grand lesson here taught is that the truest *living* is *giving*, not substance only, but *self*. The paradox contained in Prov. xi. 24 and Mark viii. 35 is to the ungodly the apex of absurdity, but to the godly the climax of Divine philosophy. (Compare Gen. xii. 2; 2 Cor. i. 4.) The Bible law of impartation teaches that giving promotes health and wealth, life and bliss.

Notice, I. The effect on *character*, the basis of all else. All men are divisible into two classes: first, the *selfish*, or those who aim to get; and second, the *unselfish*, who aim to give.

Selfishness is the source of all deformity and parent of all enormity. If the love of money is the root of so many evils, the love of self is the root of the love of money. In fact, avarice, appetite, ambition, all spring from love of self. Hence 2 Tim. iii. 2-4, where selfishness begins and ends the catalogue. Selfishness means *absorption*, which is idolatry. The law of all idolatry is assimilation of the worshipper to his idol. Hence, the selfish man becomes a dead sea into which the purest streams pour only to turn salt, acrid, bitter, because they have no outlet; and he becomes like the idols he worships—hard and metallic, like money; vain and proud, like fashion; empty-headed and indulgent, like pleasure, etc.

Such absorption brings moral atrophy, the contracting of the faculties and capacities, until one becomes incapable of anything else than selfishness. The practical horizon becomes narrowed down to self-interest.

God's antidote is *self-giving*.

This alone brings a true and full *salvation*. Justification changes condition, but sanctification and service complete the work in the transformation of character and elimination of *self*.

Stewardship is a Bible doctrine much neglected. It teaches us that all gifts and endowments are in trust for service. (Compare 1 Cor. xii. 6, 7; 1 Pet. iv. 10.) All things are God's, and ours only for service. Hence the *tithe* does not cover all our obligations. Fidelity has no fixed standard, but varies according to knowledge, ability, and opportunity.

Sacrifice is not to be avoided or evaded. It is "the offence of the cross," self-abnegation but the secret of highest service and attainment. No giving counts that is without cost—no giving which has an eye to selfish returns in kind. To leave out the element of sacrifice is to leave out from the ointment its odor. Nor must the few relieve the many givers, for, as in chemical galvanism, it is the number, not the size of the cells, which increases the power of the battery.

II. As giving develops character, so without it *service* is impossible. In fact, serving is giving. Life demands action. Stagnation is death. Sleep in the spiritual sphere is the foe of life, and power, and progress.

Service concerns the many, receiving affects only the one. The reservoir must receive in order to distribute (1 Cor. x. 33).

III. The *reward* here and hereafter.

God sometimes gives unexpected returns even *in kind*, but always returns in gracious growth—pleasures of God instead of pleasures of sin.

What is given is saved from waste, and transforms mammon into friends and everlasting habitations.

### The Disciple in the Race Course.

Heb. xii. 1, 2.

THE Olympic games furnish the key to the figure here used. Among the fivefold contests of the Stadium two were conspicuous—racing and wrestling. Both are here referred to. Christian life is a sacred *arena*. To become a disciple is the starting-point toward a goal of progress, conquest, service. The herald at the outset read the rules of competition: the Stadium was open only to free men, to those of Hellenic blood, to those unstained by infamy, etc.

Having thus entered the course, we are to RUN WELL. The participles in the Greek mark the subordinate clauses, and the single *imperative*, "let us run," shows the stress of the passage. We are to aim at constant PROGRESS—regular and rapid. The perfection God asks is the perfection of growth, step by step, and always onward and upward.

To accomplish this we need

1. To lay aside hindrances. Two are referred to—sins and weights. They are not the same. A weight is a hindrance not necessarily sinful. (Compare Moses xi. 24-26) He renounced the pleasures of *sin*, but also refused royalty, riches, worldly power, which were not sinful, but would have hindered his mission. Wealth, bodily indulgences, fashion, fame, etc., often prevent our service; sin prevents our holiness, perhaps salvation.

2. To look unto Jesus. He is the Author and Finisher of faith, our starting point and goal, as in the later games the racer returned to the starting-point. The eye must always look away from self unto Jesus. The giants seem immense while we compare them with ourselves; we seem but grasshoppers; but compared with God they seem less than grasshoppers. To get our eye off of ourselves and our difficulties and fixed on Jesus makes all obstacles and foes insignificant.

3. To strive against sin. The race is also a wrestle. Indeed, the word trans-

lated race includes the Stadium, with its contests. Our progress will be resisted by the world, flesh, and devil. We may have to resist unto blood. We cannot avoid the fight, but it must be the fight of faith. Our striving for the mastery must be in the strength of God. Hence anything by way of discipline that by our weakness reveals His power is to be a cause of joy.

4. To remember the cloud of witness-bearers, men of like passions, who have overcome and now bear testimony to overcoming power. Whole chapter xi. is a record of their triumphs. Hence the "wherefore."

5. To keep eye on the crown. Joy set before us. Reward of endeavor and endurance.

#### A Total Abstinence Plea.

*Look not on the wine.*—Prov. xxiii. 31.

It would be hard to find any abstinence more total than is here enjoined. This is a marvellous delineation of a drinker's character and career, and the influences of strong drink. The opening exclamation is ludicrously exact: "Who hath *Oh!* Who hath *Abo!*" If we examine we may here find hints of the tendency of drink to angry contention, to babbling speech, to a bloated, disfigured body, to dimness of vision, to excessive indulgence, to habitual craving for stimulants, to submission under the fascination of alcohol. The figure here is that of the *serpent*. The smooth gliding wine reminds of a snake's insinuating movement; the head, of the serpent's eye; the bite and sting finding their counterpart in the awful remorse and fatal termination of the drunkard's career.

This passage, then, adds seven more particulars which warn against wine.

It is linked with impure lusts, with all perverse utterance and deportment, with unaccountable bruises, an unseating of reason, unnatural torpor, despotism of appetite and vicious habits; so that the victim, while scarce out of one debauch drowns even the remembrance of it in another.

It would seem as though nothing were left to be said when such effects on vision, speech, temper, appetite, lusts, conscience, and will are pointed out. And, indeed, the facts are appalling and awful. In our own country 100,000 deaths a year, and in the whole world 2,000,000 annually from this cause; \$1,000,000,000 annually expended. New York City alone has grog shops enough to surround the city with a wall of shops twelve miles in each direction. Here is the one most fruitful source of disease and crime, pauperism and insanity.

But the other Scriptures add their solemn testimony. Take three only:

Eph. v. 18: "Wine, wherein is *excess.*"

Isa. xxviii. 1-8: "*Overcome of wine,*" etc.

Rom. xiv. 21: "Nor to drink wine, whereby thy brother stumbleth," etc.

Taking these three together, they furnish three additional arguments:

1. The tendency of strong drink is peculiarly to *excess.*

2. Even the strongest have been *overcome of wine*—prophets, priests, and kings.

3. If we are in no danger, our example may betray the weak.

What conclusive arguments!

## THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

SEPT. 3-9.—SPECIAL PAINSTAKING.—Gal. vi. 11.

Some poor room, perhaps in Ephesus, perhaps in Corinth.

Our modern cities, grouped around some business centre, fling themselves broadly forth in a fringe of scattering suburbs. City walls are no protec-

tion against gunpowder and dynamite. But when the means of assault were only spears, arrows, battle axes, battering-rams, catapults, walls were a great defence; and every city drew round itself a thick wall and a lofty.

But this made an ancient city crowded and contracted and threaded with but lanes for streets; these walls also prevented homesteads, and forced buildings into a many-storied altitude. Some poor room in Ephesus or Corinth, in some vast and many-roomed tenement or lodging-house, was likeliest the place.

When our eyes have become a little wonted to the dim light—for even the bright Eastern sunshine cannot enter freely the great buildings so closely set—let us gaze about the bare and gloomy room.

There, in the dim room, we see a man writing on a parchment scroll. He is a small man, much worn and bruised and battered, with the look and carriage of a confirmed invalid; somewhat aged also, but with a broad and noble brow, betokening the highest sort of intellect, and with that indescribable lustre on his face which tells so evidently of a peaceful and rejoicing heart.

And as we continue looking we cannot help noticing that there are many things which prevent his easy writing. The dim light for one thing; besides, this writer, toiling over the parchment scroll, cannot himself see distinctly. His eyes are sadly swollen and inflamed with chronic ophthalmia. Indeed, I am quite sure that this chronic dimness and burning of his eyes is the thorn in the flesh of which he speaks so pathetically in the twelfth chapter of the second Epistle to the Corinthians.

Then also let us read an autographic snatch of this apostle who is painfully moving his pen back and forth over the parchment scroll (2 Cor. xi. 24, 27). Surely one could not go through such straining and tasking experiences without a resulting weakness, invalidism, trembling, which would make writing very difficult. Indeed, so painful is

writing for him that he seldom writes much with his own hand. He is a prolific writer, but usually at second hand, through an amanuensis, simply signing with his own hand what he has dictated, so making it his own.

But just now he does not trust the matter to dictation and an amanuensis. He is bending over the parchment and writing every word himself.

And as you look over his shoulder, and see the sort of writing he is doing, you see plainly enough that he describes his writing well in our Scripture: "Ye see how large a letter I have written unto you with mine own hand;" literally—with how great and uneven and scrawling characters—just the sort of marks one would make with pen or stylus in a dim light, with eyes blurred by chronic disease, and with the whole body weakened with such experiences of scourging, and shipwreck, and hunger and thirst, and cold.

And yet—and this is the point just now—even though he can only so painfully, write and with such scrawling characters, he is writing *with his own hand*.

It is to the Galatians he is writing. They are immigrants to the central and mountainous regions of Asia Minor. They are chiefly Gauls or Celts in original stock. Julius Cæsar complained of the "unreliable fickleness" of his Gallic allies and antagonists. And this same fickleness these immigrants have brought with them to their new home in Galatia. Indeed, these Galatians are the Frenchmen of the New Testament. They are ardent, enthusiastic, impulsive, chivalrous, but they do not have much staying quality. They lack grip and constancy. They are tremendously for one thing at one time, and then as tremendously for the opposite thing at another and not distant time.

During his second missionary journey the apostle had evangelized among them, and they had received his gospel so enthusiastically that they would have plucked out their own eyes and given them to him. Since, the apostle

had paid them a brief visit, confirming them in the faith of the Gospel.

But Judaizers had afterward come to Galatia. They had distracted the thought of these Galatian Christians from the personal and saving Christ, and bid it fasten on rite and merely outward ceremony—on circumcision, genuflections, the old dim sacrifices which were but prophetic of the one great sacrifice, Jesus Christ. And as heartily as these Galatians had welcomed the apostle and his grand free gospel, so now do they as heartily welcome these Judaizers and their poor, heretical, fragmentary, semi-gospel. The apostle never thought errancy in doctrine a slight matter. There is serious crisis and defection in that Galatian Church. It seems as though the apostle's hard and painful words among them were to go for nothing.

What now does the apostle do? Give up? Say, "Well, I cannot help it; things must take their course"? Give himself to work only in pleasant weather, and refuse to work in bad?

Precisely the opposite is the thing the apostle does. He girds himself for special effort. He gives himself to special pains. Though writing is a thing so difficult for him; though his eyes are blurred and blistered by disease; though his hand trembles because his body has been subjected to such terrific experiences of toil and various privation; now, in this crisis, he will specially lay himself out to win back those Galatians; he will not do as he has been wont to do—trust an amanuensis—he will use the most particular and loving pains; he will himself write every word of what he must say to them, even though he can only painfully write in great and scrawling and uneven characters.

The lesson is evident enough—the time of special difficulty ought to be the time of special painstaking.

First. *Why?*

Because (a) only as you make it such can you worthily accomplish.

Because (b) only thus can you compact character.

Because (c) only thus are you Christ-like.

Second. *Where?*

(a) In the realm of intellectual culture. What is best here can be won only as we summon ourselves to special pains in the province of difficulties.

(b) In the realm spiritual. With special pains must we struggle with our besetting sins.

(c) In the realm of winning others to our Lord.

(d) In the realm of our particular local church. What difficulties are in it are the precise places where special Christian pains should seek to overcome them.

SEPT. 10-16.—THE CONFLICT AND THE VICTORY.—John xvi. 33.

One of the chief heroes of history to me is the great, strong, tender, religious Oliver Cromwell.

Let us get swift vision of it—that marvellous battle of Dunbar. In a hard plight was Cromwell. The marchings and countermarchings had been long and tedious. The year was late. The rains had been drenching steadily. Oliver's forces were fast thinning with sickness and discouragement. And now, there by Dunbar, they were fairly caught in a nook of the sea-shore, as in a trap.

Behind them lay the town of Dunbar, and just behind that the unescapable sea. Before them were low, swampy fields, and through these a deep, narrow ravine or ditch, through which the river Brocksburn runs, "flattening its banks out toward the sea." And farther on, about a mile away, confronting the hemmed-in ranks of Cromwell, Doon Hill, a great ridge running east and west, and rising to a height of nearly six hundred feet. And, covering all the slopes of that confronting hill, and guarding all the approaches to it, was the Scottish army, more than twenty thousand strong, and fighting for the

son of the righteously beheaded Charles I., and whose victory meant the loss of all the precious fruits of liberty won through the bloody years of contest between the English people, standing for constitutional freedom, on the one hand, and the bad absolutism and the fickle falseness of the Stuart dynasty, on the other.

It was a serious plight in which Oliver found himself, with his scarcely more than ten thousand men, cooped up here on the sea encircled tongue of land by Dunbar, and with the so vastly outnumbering enemy holding every possible advantage of position, marshalled just there against him.

But one afternoon, about four o'clock, the keen eye of Cromwell discerned a movement in the ranks of the enemy. They were, for some reason, coming down from the safe slopes of Doon Hill, spreading themselves out on the marshy plain below, and so arranging themselves that it was possible, by a swift movement on the part of Oliver, to strike their flank with mighty onset.

"The Lord hath delivered them into my hand," some say Oliver exclaimed to Major-General Lambert, standing by. At all events, the night was passed in busy but careful preparation. Next morning, before the day had broken, Cromwell's army was on the march. A friendly fog helped the darkness to conceal their movements. As the battle joined, the sun burst forth in radiant brightness above the sea. "Now let God arise, and let His enemies be scattered!" exclaimed Oliver. The struggle was brief. "They run, I protest, they run!" cried Oliver. And they did run. They fought, but they fought despairingly. And they ran. As Oliver had seized things, it was, for the enemy, a hopeless battle, long as it might rage. Three thousand of the enemy lay dead; ten thousand—about the number of the whole of Oliver's army—were prisoners; fifteen thousand arms and two hundred colors were taken. Only thirty of Oliver's army had met their death.

And Oliver and his men waited a little on that glorious field to sing to the praise of God the one hundred and seventeenth psalm: "O praise the Lord, all ye nations; praise Him, all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." Now, the pith of the matter is this: from the moment of the seizure of his advantage Cromwell was essential victor. Though the enemy did fight, they fought with the balance of the battle already turned against them; they fought vainly and unhoping.

And this is the precise point at which our Scripture places the Christian in all his moral battlings. Christians must struggle, endure, be bestormed, but all the time Christians are to be sure they are waging conflict with already essentially defeated foes.

First. *A fact concerning ourselves*; in the world ye shall have tribulation. That is a settled fact, and unescapable. Our Lord affirms it. Experience declares it.

(a) The meaning of the word tribulation shows its necessity. It comes from *tribulum*, the heavy rough sled dragged over the grain prostrate on the threshing floor. But its purpose was to break off the hindering husks. We need such threshing process. The evil imprisoning us must be broken away.

(b) Our necessary ignorance of what is best for us results in what must, frequently, seem to us to be tribulation. Our *necessary* ignorance. For we are creatures started along the line of a limitless development; and the eternal goal toward which we move is so inconceivably glorious and our present experience is so narrow and so meagre that we cannot compass what is best to fit us for our great destiny. And so many of the needful elements of our education wear the look of tribulation to us.

(c) Also the clash between the lower and the higher nature results in tribulation.

(d) Also the mystery of death is tribulation.



Second. Consider a *fact concerning Christ*—"I have overcome the world."

They used to salute Napoleon as the victor of a hundred fights. Leipsic, Moscow, Waterloo dimmed his brightness. But Christ, our great Captain, is *always* victor.

(a) Christ was victor in *great crises*—*e.g.*, the Temptation. "Jesus could be tempted, because He had the keenest susceptibility to all forms of innocent desire. To these desires temptation may appeal. Sin consists not in these desires, but in the gratification of them out of God's order and contrary to God's will." It was *real* temptation; but Christ was victor.

(b) Christ overcame in *long* struggle. His entire earthly life was struggle.

(c) Christ also overcame in pain, weariness, misunderstanding, opposition, etc.

(d) Christ also overcame in His *atonement*. He vanquished Satan and sin by it.

(e) Christ also overcame in *death* by His resurrection.

(f) Christ overcame *completely*; His was a flawless victory.

Third. Consequent good cheer.

(a) He knows.

(b) He sympathizes.

(c) He has won.

(d) I cannot fail joining myself to such a victor.

SEPT. 17-23.—POSSESSIONS NOTWITHSTANDING.—Ps. xvi. 6.

We have apostolic authority that David is the author of this psalm. Quotation from it, as a psalm of David's, is made by the Apostle Peter in his great sermon on the day of Pentecost, which brought Jerusalem to its knees. And, again, quotation is made from it as a psalm of David's when, in the synagogue of Antioch, in Pisidia, the Apostle Paul was proving to the listening Jews that Jesus of Nazareth was verily Messiah.

It is without doubt one of the fugitive psalms. The brightness of the

meaning of this psalm we shall best see from the background of that black time.

David was the king's son-in-law. He had been the first subject of the realm. He had been commander-in-chief of the king's armies. Everything radiant and promising had surrounded him. For no man had life worn richer or quicker bloom.

But now of the whole of it he is dispossessed. The object of King Saul's intensest jealousy and hate, he is hunted like a partridge amid the mountains. He is banished from his share in the inheritance of an Israelite. He must kennel in caves and hide amid rocky fastnesses. Dangers lurk and threaten at every turn. Spying Zyphites become informers. A price is set upon his head. Forlornest circumstances surround him.

Yet, strange to say, David feels himself inheritor of possessions notwithstanding. He is by no means so poor as men would think him. He has a wealth no change of outward circumstances can touch. He is not despondent. He is exultant. Jehovah Himself is the portion of his inheritance—a portion fairer, nobler, completer than the goodliest fields and vineyards which could have fallen to his lot. And so, conscious of possessions notwithstanding, though amid present and external blight, he sings this psalm, so brave and masterful.

Read the psalm in the Revised Version.

Possessions outward and worldly are real possessions. When held in honest hands, they are richly worth the having. Stocks, bonds, houses, lands, comfortable balances at banks, commercial credits, the various power which money lends—these are real things and valuable, and worth the getting, and worth, in all right ways, the striving for. It ought to be one's purpose to achieve in these directions if one can rightly.

But we need, all of us, a deeper and a truer vision. We need to know and to recognize that "a man's a man for a that and a' that." We need to clean

the mist out of our eyes and get a gleam of possessions notwithstanding richer, rarer, nobler far. There is a pearl of great price whose sheen outdazzles. And whether bereft of outward wealth or not, it is both possible and imperative that we have some grasp upon this inward value which moth and rust cannot corrupt, and which thieves cannot break in upon and steal.

Run over an inventory of these possessions notwithstanding, as David gives us the items of it in this brave psalm, sounding its music out amid his exile—desolation.

(a) *Refuge in God* (vs. 1, 2). Your will is weak. Your fears haunt. You are surrounded with difficulty. Then you make yourself, fears, circumstances, over to God. You cry, "Preserve me, O God, for in Thee do I put my trust. Thou art my Lord; I have no good beyond Thee." And then in a most real sense you get God. You are pavilioned in Him. And such sense of Him is better than any possessions outward.

(b) *Fellowship with the best*. "As for the saints that are in the earth, they are the excellent in whom is all my delight." Trusting God yourself, you are brought into fellowship with the great and glorious company who also trust Him. And they are a goodly fellowship.

(c) *Defence from temptation* (vs. 4, 5). That was the temptation with which they sought to assault David; that amid his troubles he should cease in loyalty to Jehovah (1 Samuel xxvi. 19). But this temptation was helpless, because David's heart was already captured by the love of Jehovah. "When a thing is not loved, no strife arises about it; there is no pang if it perishes; no envy if another bears it away; no fear, no hate; yes, in a word, no tumult of soul. These things all come from loving that which perishes. But love toward a thing eternal feasts the mind with joy alone, nor hath sadness any part therein."—SPINOZA.

(d) *The consciousness of the right* (vs. 7, 8, part of 9). One is conscious of

God's counsel; his thoughts by night are sweet and full of light; he is settled in a grand stability; his heart is glad.

(e) *Sure hope of the future* (vs. 9, 10, 11). Both Peter and Paul make use of this psalm as prophetic of the death and resurrection of our Lord and Saviour. And he who trusts Christ shall share the forgiving benefits of His atoning death and the triumph of His resurrection. Death, which will unclasp our hands from all outward and worldly treasure, is powerless to in the least tarnish this treasure notwithstanding.

SEPT. 24-30.—GETTING ANGRY.—  
Luke xv. 28.

Who is this elder son? "The question was once asked in an assembly of ministers at Elberfeldt, and Dr. Krumacher made answer: 'I know him very well; I met him only yesterday.' 'Who is he?' they asked eagerly; and he replied solemnly, 'Myself.' He then explained that on the previous day, hearing that a very gracious visitation of God's goodness had been received by a very ill-conditioned man, he had felt not a little envy and irritation." I fear me there is many an angry elder brother of this sort.

(A) Such anger as this of the elder brother was *not righteous anger*. There is such a thing as righteous anger. There is righteous anger in God.

Theon was one day reading in the Holy Scriptures, when he suddenly closed the Book, and looked thoughtful and gloomy.

Hillel perceived this, and said to the youth: "What aileth thee? Why is thy countenance troubled?"

Theon answered: "In some places the Scriptures speak of the wrath of God, and in others He is called Love. This appears to me strange and inconsistent."

The teacher calmly replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

"By no means," answered the youth; "that is figurative—but wrath—"

Hillel interrupted him, and said:

"Listen to my story. There lived in Alexandria two fathers, wealthy merchants, who had two sons of the same age, and they sent them to Ephesus on business connected with their traffic. Both these young men had been thoroughly instructed in the religion of their fathers.

"When they had sojourned for some time at Ephesus, they were dazzled by the splendor and the treasures of the city, and yielded to the allurements which beset them; they forsook the path of their fathers, and turned aside to idolatry, and worshipped in the temple of Diana.

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter he was troubled in his heart, and he was wroth with the youths. Thereupon he went to the other father, and told him of the apostasy of their sons, and of his grief thereat.

"But the other father laughed, and said: 'If business do but prosper with my son I shall give myself little concern about his religion.'

"Then Cleon turned from him, and was still more wroth.

"Now, which of these two fathers," said Hillel to the youth, "dost thou consider as the wiser and the better?"

"He who was wroth," answered Theon.

"And which," asked the preceptor, "was the kinder father?"

"He who was wroth," again answered the youth.

"Was Cleon wroth with his son?" asked Hillel.

And Theon replied: "Not with his son, but with his backsliding and apostasy."

"And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered his disciple.

"Behold, then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will no longer offend thee."  
—From the German.

(B) The reason why this anger of the elder brother—who so frequently represents ourselves—was unrighteous anger. It was the irritation of selfishness. And selfishness is the seminal principle of sin.

(C) Notice what this unholy getting angry did.

(a) It marked the elder brother a weak man. A strong man is he who controls himself. But a peevish sputtering is quickest evidence of essential weakness. How weak he looks, that elder brother, sputtering there and refusing to go in.

(b) Also, this unholy getting angry issued in *unlovely speech*. The speech of anger is always unlovely.

(D) Also, this unholy getting angry *defrauded* of much.

(a) It defrauded this elder brother of the opportunity of *letting the best in him have room and liberty*. He must have had some brotherly feeling in him; but this anger stopped all expression of it, and instead gave chance for the expression of all that was meanest in him.

(b) It defrauded this elder brother of the chance of *helping and holding his brother*.

(c) It defrauded him of all the *joy of the feast*. The feast went on, but in all its brightness and pleasantness this elder brother had no share.

(E) Consider the *danger* of this getting angry. It seemed, in this brother, to fix itself in a *state* of sullen hate. That is the spirit of perdition. Except we forgive we cannot be forgiven.

(F) Consider the *way of curing* this getting angry.

(a) Do not *excuse* it.

(b) Think on the *cooling side of things*. If this elder brother had let himself think on the gladness of his brother's safe return somewhat, I think the fires of his anger would have gone down.

(c) By intimacy with Christ. If this elder brother had let himself be touched by the beautiful spirit of the Father, he

could not but have lost his anger and gotten love in the place of it. Certainly a good exchange.

## EXEGETICAL AND EXPOSITORY SECTION.

Heb. ii. 5-9.

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*For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—Heb. ii. 5-9.*

### II.

IN a previous paper upon the above interesting and important passage we endeavored to surmount the first great difficulty meeting us in its interpretation; and we shall proceed now upon the supposition that the first clause of verse 7 expresses the first side of what we shall hereafter see more clearly to be a compound thought. "Thou madest him for a little while lower than the angels" sets before us, alike in the LXX, from which the words are taken, and in the New Testament Epistle, the weakness, not the strength, the humiliation, not the exaltation of man. It is the first thought that would naturally occur to one when, turning his eyes from the glories of the starry heavens, he contrasted with them the state of

weak, imperfect, changeable, dying men. This first point being settled, most of the words that follow until we come to verse 9 create little difficulty; and as it is not our intention to occupy the time of our readers with dwelling upon what is generally admitted, we may speak of them very briefly.

"Thou crownedst him with glory and honor. Thou didst put all things in subjection under his feet." These words still apply to man, not to Adam in Paradise, and not to Him who was emphatically "the Son of man." They apply to man as man, and they express, in contrast with the weakness spoken of in verse 6 and in the first clause of verse 7, the dignity and honor to which it was God's design in due time to raise man. The second clause, again, of verse 8, "For in that He subjected all things unto him, He left nothing that is not subject to him," simply unfolds more fully the thought of the universality of dominion to which in the completed kingdom of righteousness man was destined, the article before *πάντα* being no more than the taking up of the *πάντα* already spoken of in the previous clause. At this point, then, the first branch of the argument is brought to a close, and we have been taught the nature of that glorious destiny to which it was God's eternal purpose to bring man, notwithstanding his present state of weakness and humiliation and suffering.

With the last clause of verse 8, "But now we see not yet all things subjected to him," the writer enters upon a new thought. He turns to the fact that the high destiny of man has not yet been accomplished; but his statement is not, like the preceding statement, directly connected with the Divine purpose (as

Weiss). In that case the use of the word *ὄρωμεν* would be superfluous, and we should be unable to explain the transition immediately made to *βλέπομεν* (see below). We have only before us the undeniable teaching of experience. The melancholy fact forces itself upon us, that man is not yet lord of all. He is a weak, suffering, tempted, dying creature. There is no doubt, therefore, that *νῦν*, is temporal, not logical; and the time alluded to is not that between the expulsion of man from Eden and the present moment, but that which has passed since the issuing of the Divine decree or the pronouncing of the Divine purpose. *ὄπω* implies that what has not yet happened will happen.

With verse 9 another thought is introduced, that, though we do not see the exaltation spoken of in the psalm as yet fulfilled in man, we see it fulfilled in Jesus, the Divine Son, who had taken man's nature into union with His divine nature, and had become the Head of the new creation, the First of a new line of spiritual descendants whom He had united to Himself, and upon whom, in bestowing Himself, He would bestow all that He Himself possesses. This thought is introduced with the word *βλέπομεν*, and it is of importance to determine whether there is any difference between that verb and the preceding *ὄρωμεν*. Weiss, in the interest of his view that the passage taken from Psalm viii. is here applied primarily to the Messiah, and that, in the clause previous to that now before us, we have been dealing, not with a lesson of experience, but with the Divine counsels, contends that there is none. According to him the two verbs are perfectly synonymous. It is impossible to think so. Different shades of meaning must be expressed by two different words so closely following each other, even although it may not be easy to say what the difference is, and although it may be shown that there are occasions on which the two may be interchanged. A comparison of many passages of the New Tes-

tament will, we believe, show that the difference is not that between "the particular exercise of the faculty of sight" (*βλέπειν*) and "a continuous exercise of it" (*ὄραν*) [Westcott, *in loc.*], but that the latter is pre-eminently used of bodily vision, while the former, even when employed in the same way, brings out more the spirit of contemplation in which the object is beheld. This difference is peculiarly marked in the Gospel of St. John, with which the Epistle to the Hebrews has so many affinities. *Βλέπειν* is thus more inward, more reflective, than *ὄραν*, and the two verbs greatly aid in bringing out the contrast between what we see experimentally in the case of man's present state, and what we know, only by faith, of our Lord's glorified state. (The difference between the two verbs is allowed, among others, by Bleek, Davidson, Rendall, Westcott.)

We are now in a position for turning to the main contents of verse 9, which present so many important points for discussion.

1. Upon the first point, what we are to regard as the object of *βλέπομεν*, whether the clause, *τὸν δὲ βραχί τι ἠλαττωμένον*, preceding the verb, or *Ἰησοῦν*, following it, little need be said. It seems to be allowed by almost all that a predicative clause placed as this (comp. Heb. iii. 1, Philemon, verse 10. John xix. 42 is only an instance of pure emphasis) must be held to be the object upon which it is the desire of the writer to fix attention. Without thinking at all, therefore, in the first instance of "Jesus" to be yet named, we are to think only of the *contents* of the clause before us, which, taking up the words of verse 7, tell us of one who fulfilled the conditions there mentioned. These conditions had been those of man; they are now spoken of as those also of another. Whether they indicate humiliation or exaltation, although they clearly refer to humiliation, is not the primary point. Enough that they describe one so identified with man that He may be spoken of in precisely similar terms.

The position of the name "Jesus," the human name of our Lord, after instead of before the clause, is thus also peculiarly important. It is not placed where it is for rhetorical reasons, but because, apart for the moment from the personality of Christ, the writer is mainly concerned with the thought that any Saviour of man must be identified with man.

2. The second point meeting us in verse 9 is the connection of the words *διὰ τὸ πάθημα τοῦ θανάτου*; and here it is at once to be admitted that almost all, if not even all, later inquirers connect them with what follows rather than what precedes. Because Jesus endured the suffering of death, therefore He was crowned with glory and honor—a lesson corresponding to that of Philemon ii. 9 and even of chapter xii. 2 of this epistle. At the same time it is admitted by Vaughan (*in loc.*) that connection with the previous clause may also be defended. "The place of these words," says that careful expositor, "makes them somewhat ambiguous. If connected with *ἡλτρωμένον*, they give the motive of the *humiliation*. If connected with *ἰσσεφανωμένον*, they give the cause of the *exaltation*. Either connection is defensible." Bleek, who, though with some apparent reluctance, adopts the second mode of connecting, rests his objection to the first mainly on the ground that the writer of the epistle could hardly confirm his statement of the humiliation of Jesus to the days of His death and passion, but must have included under that thought His whole life on earth. The very same difficulty, however, if it be a difficulty, meets us when we take the other method of connection; for, in so far as our Lord's whole life on earth was related to His humiliation, in so far as it also related to His exaltation. Besides this, it is to be observed that, throughout this chapter, death is only the highest point of a general state of frailty, and that it probably receives the prominence it does because it was by the death of Christ that the Hebrew Chris-

tians were specially offended. On the other hand, it is to be carefully noticed that it is only with the humiliation and death of Christ as such, and with His exaltation and glory as such, that the passage deals. The thought of a bond of reward between them is completely foreign to it, and draws the attention away from those Divine counsels *in themselves* to which the development of human history is traced. One has only to read the passage in each of the two connections spoken of, in order to see with how much greater conformity to the previous line of argument its parts balance one another, when we make *ἰσσεφανωμένον* stand alone as the emphatic word in the second part, than when we pause, before we reach it, upon the idea of reward. If, too, *διὰ* with the accusative often gives the *ground* upon which anything is done—"because of"—we cannot forget that it not less frequently gives the *motive* leading to the doing of it—"for the sake of"—while it is surely of no slight moment that the Greek fathers, having a linguistic instinct to guide them that we have not, should apparently not have thought of any other construction than that forsaken by most recent critics. Notwithstanding, therefore, the number and weight of the names advocating the connection of *διὰ τὸ πάθ. τ. θαν.* with *ἰσσεφ.* we feel constrained to conclude that the old connection is better.

3. Still another and more serious difficulty has now to be encountered in the last clause of verse 9, *ὅπως χάριτι θεοῦ ἐπὲρ παντὸς γεύσῃται θανάτου*. The meaning of *ὅπως*, "in order that," not "so that," is indisputable; and thus the order of events appears to be reversed, and that "glory and honor," that "putting all things in subjection under his feet," which, applying to ideal man, is first realized in Jesus, and which we have understood to refer to the heavenly state, seems to precede rather than follow the death upon the cross. The difficulty has been keenly felt by commentators, and has led to the

suggestion first, we believe, made by Hofmann, though afterward adopted by Bruce (in his work on the "Humiliation of Christ," p. 39, and in the Expositor, series iii., vol. 8, p. 373), that the "glory and honor" spoken of is that of dying for others, is that of "being appointed to the high office of apostle and high-priest of the Christian profession, the Moses and the Aaron of the new dispensation." The latter statement proceeds upon the idea that our Lord filled the office of high-priest during His life on earth, while the teaching of the epistle is everywhere to the effect that He did so only as the Heavenly High Priest. The idea, again, of a glory and honor which are found in dying for others, though both true and beautiful, is obviously foreign to a passage the very essence of which is to contrast the lowliness of human nature in its present earthly state with the exaltation it is destined to attain in the perfected kingdom of God, already revealed in the Head, but not yet fully revealed in the members of the Body. This view, therefore, affords no satisfactory explanation of the words before us. If a solution of the difficulty is to be reached at all, it can only be by showing that the words "in order that He might taste death for every man" include the thought of that "crowning" of Jesus (*ἑστεφανωμένον*) with which they are immediately connected, not less than they include the thought of that "death" to which they appear at first sight specially to refer. Is it possible to show this? The following observations may be made:

(a) The writer of the epistle must have intended them in one way or another to express Christ's glory after His death. It is sometimes urged that it is not necessary to connect them to any greater degree with *ἑστεφανωμένον* than with the preceding clauses of the verse; that, taking the verse as a whole, it contains two thoughts, that of humiliation and that of exaltation; and that both of these are in the writer's mind when he adds to the mention of them

the last clause of the verse. Such is not exactly a correct statement of the case. The two words, *ἡλαττωμένον* and *ἑστεφανωμένον*, do not stand upon parallel lines. The structure of the Greek distinctly shows that the first of them is subordinate to the second. The thought is not, we have in Jesus One humbled, One exalted; but we have in Jesus One who, having been humbled, was afterward exalted, One whose humiliation was the path to His exaltation. The emphasis lies upon the *exaltation*. Could, then, we may reasonably ask, the writer by any possibility have designed to call our attention to that death which was the main point of our Lord's humiliation as the chief element in His exaltation? Certainly, he could not; and it must have been his purpose to use words which would lead us directly to the exaltation. He must also have believed that he had done so.

(b) Let us look at the words themselves. They consist of two parts, *ὑπὲρ παντός* and *γεύσεται θανάτου*. Had the writer of the epistle been thinking mainly of the death of Christ and of a glory accompanying that death as met upon the cross; nay, had he been even thinking only that Christ was glorified in His human nature because He died, the first of these parts, *ὑπὲρ παντός*, would have been unnecessary. Not death "for every man," but simply giving Himself up to death that He might, according to the constitution of things, be the Leader of suffering, dying men to glory, enabled Him to effect the purpose of His love, and procured for Him its reward; but the words are necessary to bring out the full contents of the thought involved in *ἑστεφανωμένον*, and hence the position given them in the sentence, where they immediately follow the participle. Their position is one of at least a certain amount of emphasis. Because as man Jesus was crowned with glory, therefore man, as man, has a relation to Him and an interest in Him. Further, too, it ought to be distinctly borne in mind that Scripture uniformly teaches that the

benefits of our Lord's death could not reach "every man" until after He had Himself been glorified. While He was on earth our Lord declared that the "lost sheep of the house of Israel" were those for whom He came (Matt. xxv. 24); and only when, through His resurrection and ascension, He was spiritualized and glorified, did He break the bonds which confined Him to Israel, and reach a state in which He could apply His redemption to the whole human race. Only then was He in a position to apply to man, as man, the benefits of His death; and it is the extent of the application that is here in view. No question as to the extent of the atonement of Christ in itself, as whether it was universal or limited, is raised by the clause before us. The sacred writer is not thinking of that. He is thinking only of the manner in which our Lord, having entered into all the circumstances of our human condition, communicates to those who receive Him what He has made *experimentally* His own. In connection with this it is further to be observed that what we obtain we obtain not simply *from* Christ, but *in* Him. If, therefore, He is not crowned with glory, whence can we obtain glory? Only in union with Him can it be made ours. The *ὅτι* *παντός* of our clause therefore must belong as essentially to the thought of *ἰσπεφανωμένον* as to that of *γείσθαι θανάτου*. The argument of the whole passage fails of its purpose if it does not do so. But can it do so? That is the question. We remark, therefore,

(c) That it can. The peculiar construction before us may have as strictly a reference to the past as to the future, in the sense (though it is not idiomatic English) "that for every man He may have tasted of death." One passage only need be appealed to, for it is conclusive upon the point. In John xii. 7 we read that our Lord, speaking of the act of pious reverence which Mary had displayed in anointing Him with the precious ointment, rebuked Judas with the words *ἀπὸς αὐτῆν, ἵνα εἰς τὴν*

*ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό*. These words cannot mean, "Suffer her to keep it against the day of my burying" (R. V.), nor are they well rendered by the translation, "Let her alone; *it was* that she might keep it," etc. The word *ἐνταφιασμός* does not mean burial, but the preparation of a body for burial (comp. Mark xiv. 8, John xix. 40), and the whole sense of the passage demands that we shall understand our Lord to refer not to a future, but to the present moment. Besides which, when we remember that the ointment was fluid, that access was obtained to it by breaking off the flask or cruse (not "box") at the neck, and that it was then "poured" out (Matt. xxvi. 7, Mark xiv. 3), it is against all probability to suppose that any portion would be left in the cruse for use on another day. It would seem, therefore, that the only admissible translation is, "Let her alone, in order that she may have kept it for the day of preparation for my burial." Our Lord recognizes in Mary's act a prophetic symbol that His hour was come; and that Mary, whether fully conscious of the full meaning of what she did or not, had kept, not would keep, her tribute of affectionate adoration for that hour. By allowing this the disciples would see a fresh light thrown upon Mary's deed. She had been all along guided, in the preservation of her ointment for the use now made of it, by a higher impulse than her own. The preparation of her Lord for burial was that in which her keeping of the cruse was fulfilled. Precisely similar is the construction in the case before us. We see Jesus "crowned" in order that He may have "tasted of death for every man;" in other words, that the purpose of His having tasted of death may be fulfilled by its benefits being made applicable to every man.

(d) The question may indeed still be asked, Why, if this be the meaning of the sacred writer, does he speak only of "death" in the last clause of the verse? Why does he not say, "in or-



der that He may have tasted of death and be glorified for every man"? But the answer is obvious. The glorification is implied in *ἵστασαν αὐτόν* and in *ἐπέδωκεν αὐτόν*; and, more particularly, it was of importance to make specific mention of Christ's death, when speaking of His glory, because the death was that which the Hebrew Christians did not sufficiently comprehend and value. That it was a Redeemer *now glorified* who had died took away the offence of the cross.

(c) Finally, it must be kept distinctly in view that the main thought of the passage is not that Jesus died in order to reach His glory (the propriety of such an arrangement being reserved for the following verses), but to explain that, having died and risen to glory, He is now in a position in which He realizes the idea of man spoken of in the Psalm, and is thus both able and

ready to lead us onward through suffering and death to a similar glory. It may appear also in the light of all that has been said, and the remark is not without its bearing upon the teaching of the epistle as a whole, that the tasting of death is a part of the perfecting of Jesus, a part of the process by which He who had been made a little lower than the angels attained His glory. The whole work of our salvation, in short, belongs to a heavenly sphere. It has its starting-point not on earth, but in heaven, while heaven is the end contemplated throughout and reached at last. The High-Priest with whom we have to do is a heavenly, not an earthly high-priest; and as it is *in* Him that our salvation is accomplished, that salvation must be regarded by us as also heavenly alike in its source, its nature, and its end.

## SOCIOLOGICAL SECTION.

Sociological Studies of London: The Church Army and the Salvation Army.

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(Concluded.)

IV. The fourth sociological law operating in the Church Army and Salvation Army is that *character determines environment*.

Every one is born and trained in conditions made by the character of parents, home, and neighborhood. As environment must be favorable to the kind of life desired, good hereditary possibilities are prevented by unfavorable surroundings. These stunted, the kind of character is determined almost invariably by the kind of conditions in which one grows.

This is equally true in the case of one who has fallen from a life guided by reason into a lower type where impulse controls or animal instinct commands. If you would restore him, you must surround him with conditions in which a

bad life can hardly exist, and in which a good character may be formed.

When the Christian life is developed, it selects the material to form congenial conditions. Then begins the operation of this fourth law: Character determines environment. "Bear ye one another's burdens, and so fulfil the law of Christ," applies to the stage of dependence. "Every man shall bear his own burden" is equally a law intended to prevent injury to life by pauperizing. Birds live in the nest made by the parents, and are fed and cared for until they are of bird age; then they are shoved out, helped to fly and to find food, and in turn make their nest. The law seems natural and universal.

The possibility of elevating the fallen lies in the fact of their discontent with their surroundings. Had they lost character, they would not be miserable. Had they fitted congenially into the low conditions which as sinners they summoned, or into which, as socially unfortunate, they were thrust, their con-

tent would have prevented any improvement. Hell is impossible if all character be entirely gone. It is character in many of "the submerged" that prefers starvation to the poorhouse, independence and self-respect to ease with alms, and suicide to life without honor.

In the work of the armies may be seen an interesting exhibit of the working of character determining environment according to its development. Both armies recognize the strength of temptation to weak, nervous systems, and address themselves to developing sound bodily health by good food and helpful surroundings. The discipline proceeds on the basis that what they receive shall be in proportion to what they are and what they do. Opportunity is given to prove their character. The captain of the Whitechapel shelter told us of a clergyman who had wandered in, despairing, forlorn, ragged—possibly one of those overworked, underpaid, half-fed men called curates, whose treatment seems a disgrace to any Christian community—and who, in despondency, had yielded to alcoholism. After giving him a bath, food, and rest for a couple of days, he was set at work scrubbing a table. After indignantly refusing several times, he went to work, and was never again asked to do such menial work. "I set him at that," said the captain, "because I wanted to try him. If he really wanted to rise and be a respectable man he must show a willingness to be superior to surroundings, and not to be too proud to do work."

To keep them in a good environment, as well as to develop independence and prevent their being pauperized, all must work. In speaking of the tramp system, the "Darkest England Social Scheme" says that the professional vagabond knows every charity that applies to his class, seldom goes hungry, and usually has a bed. In the struggle for charity the weakest go to the wall. The vagabond curses our social scheme because he sees in it the death-blow of his profession, in that if we succeed in

giving employment to all who can work, then those who won't work become criminals, and their dearly prized liberty is forfeited.

On the farm colony classification is made according to worth. This is a miniature of what takes place in society at large when social and economic conditions are normal, and is thus an incentive to be worthy, and form thereby an agreeable environment. Those in the first class receive 4s. a week; in the second, 2s. 6d.; third, 1s. 6d., and fourth, 1s. These places are determined by a month's trial. From the first class are taken special men for good positions, with grants of special amounts for salaries. Advancement depends entirely on conduct and work. Total abstinence develops self-control and prevents physical weakness, which makes work impossible.

An incident on the salvage wharf shows how an incentive tends to develop intelligent faculty and function. "Of twenty-five men from our factories and shelters sent to unload our barges, not one had the faintest notion how to get about his task till instructed by his foreman. Regular deal porters had to be employed at 10d an hour, and as the head of the factories watched the slow work of our men, he said to a foreman: 'Tell our men that if they'll go in to work like those deal porters, they shall have a shilling a day besides their grant and an extra supper.' It worked like a charm." Replying to a criticism that the existing distress in London was no wise alleviated by the "Darkest England Fund," General Booth says, "Certainly not. That money was not given to be dribbled out in dinners and doles, but to be spent after a fashion which should enable thousands of men to earn their own dinner and listen to the sound of their own wage clinking in honestly filled pockets."

When one comes into the "elevator" he is paid at first in twopenny tickets, four of which entitle him to three full meals and a bunk of the poorest kind. As soon as he shows that he is worth

more, he is given "full value" tickets, a threepence breakfast, threepence supper and fourpence dinner, and according to behavior and cleanliness a corresponding bunk or bed at twopence, fourpence, or sixpence.

That character should determine environment was believed by some of the first-class men when the captain made ready some bunks in their dormitory for transients, and they angrily protested, "Goin' to let 'dossers' in here? You're never goin' to let dirty chaps from anywhere in with *us elevator men!*"

Their experience shows that the first instinct of a man struggling into a better life is separation from dirt and evil. Hence the logic of caste.

Some of the men are so proud that they would be insulted if gifts were offered; but they will borrow for buying tools if a good position is offered before they have earned enough to pay for them, and will be punctual and scrupulous about returning the loan.

A woman who had been obliged to work Sundays after getting home-work from the Army match factory thought, as she began her new work on Sunday morning, that now she could make more money in six days than before in seven, and resisted the temptation of a whole day's wages, and thus environed herself with a day of rest, saying, "I remembered this was God's work, and I thought perhaps He would not prosper the scheme if I used it for a wrong purpose." Army influence is telling on the roughest in the match factory, oaths and flash songs being heard no more. "What's come to Emily?" asked workmates of one of the rudest and loudest of our girls; "she never swears now, and she doesn't sing her old songs—she's so quiet." With her new character she had found better environment in a good place of work.

In the bakery was an old man who became a scoundrel at sixteen. When he was converted, and stopped drinking and swearing, his mates knew not what to make of it. They wanted to test his sincerity, and tying his arms and legs

together, hauled the rope over a beam, and hoisted him up, letting him bump down on the floor head first, but not a bad word crossed his lips. There are hundreds of instances of men and women who have been touched in their misery by those who bring environment into the slums, and who at once begin to improve their own surroundings.

The true aim, then, of all these associations must primarily be the making of character. As stated in a previous paper, any aid to the fallen which ends in relief simply enervates and pauperizes, and economically is ruinous.

The old Poor Law of England in 1834 resulted in an army of paupers; "throughout the country land was going out of cultivation because of the burden of the rates, and parishes were going bankrupt. The policy recommended by the commission was not more relief nor more municipal workshops, but the throwing of the responsibility on the men themselves, and giving them a guarantee against starvation by relief within the workhouse." These armies, however, accomplish what has not been and cannot be done by legislation. They believe in the salvability of every fallen man or woman, in the capability for rising and forming a social environment which shall be the best preventive of social ills, and a centre of reformatory influences. I quote from a letter written by the chairman of the guardians of Paddington to the Church Army: "For long the Paddington guardians had desired to find some means by which hope might be raised again in men who were slowly and surely drifting toward the ranks of hopeless casuals. The guardians could offer them the workhouse, but nothing more; *they could do nothing to develop or encourage in the men the hope of rising again in the world.* . . . We have few applications for relief from able-bodied men as distinct from casuals, but we are so fully satisfied with the results of the cases sent you that we hope to further co-operate with you as regards able-bodied females."

V. A fifth sociological law illustrated in the work of these armies is that *rational love for others secures the best self-development and the most favorable conditions of social reform.* Love of neighbor as of self not only makes the finest self, but at the same time elevates the neighbor. From self-love come most of our social evils. Unselfish service to others is the remedy for most of our sins. There is inspiration in the faces of these Army workers. You may read their high purpose founded on their aiming to do God's will and definiteness of aim in devoting their lives to raising those who have been neglected by the churches. There is courage developed by their testifying to the grace of the Lord—an open confession publicly declared, which, even if it should become rote after awhile, certainly develops self-control and bravery through the scorn and persecution which they have passed through. They have developed sympathy and tact and acute sensitiveness in their dealing with all kinds of the worst characters. When we referred to some who to us seemed hopeless, a captain said: "If it weren't for the grace of God and love to Jesus we could never stand it. Sometimes, after weeks of hardest work in trying to awaken hope in some despairing characters, down they go. They flicker like a sputtering candle. Simple human kindness and good fellowship will never do for this work. We have to go to our knees constantly." The same feeling was expressed by officers of the Church Army.

It develops generosity. The poor are notoriously liberal in their gifts, because of their sympathy with the miserable whose condition once was theirs, or may some time be, or because having little, it is not much to give away a part; but with these workers hope of the future depends on every penny they can save. The shelter and factory men gave \$125 to the Self Denial Fund. Some "elevator" men asked to have twopenny tickets changed into coppers,

so they might give the price of a meal at least.

A new home for the use of mothers with their first infants is being supported by the denials of reformed girls.

It gives ability and wisdom. These men study life and its laws from life. No officer, however talented he may be, is accepted unless he feels so strongly called to the work as to give up everything else, and accept only income enough for his support. A dress-maker who had read of slum work threw down her sewing, telling her surprised mistress that she could do no more work that day. She tried to resist the call to the slums; for a month she fought against it, but had to come, and has continued for three years.

Another went to the theatre with her lady to copy the dress of an actress, so that she might make one. A miserable old flower woman offered her flowers as they were entering the carriage, and was repulsed by a cold and top-lofty "Certainly not!" She says, "I felt like weeping over that poor creature's face, and longed to do something for her and people like her, and so joined the Army," exchanging her stylish clothes for the cheap shawl, coarse apron, and little rough black hat of the slum-workers. Drawn so strongly by love of souls, they quickly acquire that *wisdom of the heart* which can turn to good effect the violence to which they often are subject. One case is of a woman with a baby in her arms listening to an "open-air." Her brutal husband raised his foot to kick her; the slummer jumped between them; an infidel sailor saw it across the street, and said to himself, "That's real religion. I wouldn't have dared to do that." He followed, and from a drunkard and gambler became an earnest Salvationist. Another found two women to lead home because an attack upon her had shown them the misery of their life and the self-denying love of hers.

It gives inspiration to keep them constant. The inspiration comes from love

to Jesus. "The real dynamic power of our organization is *active* belief in a living personal Christ, the object of whose eternal being is the regeneration and inspiration of men. Jesus Christ seems to have let nothing of the Divine shine into the carpenter's Son except what could be imitated by those about Him. In this aspect He has been the ideal of the founder and directors of our slum sisterhood."

The lives of all are bright, cheery, and happy; above all, breathe out that spirit of peace and content which calms those whom they seek to save, and which invites their confidence.

The development of such characters

gives hope of a higher civilization as it prophesies the coming of a democracy from these Christian and social centres in every country of the world in which co-operation shall be the economic law, love of the brethren the binding influence, and the glory of God the chief end of man.

The five sociological laws illustrated in this paper show that the Army work has not only a Christian but a scientific basis. As such they may be applied successfully wherever social conditions should be improved. Social growth can safely move on no lines which are not approved by Christian sociology.

## MISCELLANEOUS SECTION.

### Mental Reserve.

By REV. MARTYN SUMMERBELL, D.D.,  
LEWISTON, ME.

NOT mental reservation, which is a vile thing and abominable, as all systems of ethics confess, except that which begat it; but a calm *equipoise* and self-command, which enables the teacher to teach wisely and according to the capacities of discipleship. It should not be restriction of truth in any sense, but simply the restriction of the teacher's self in the judicious application of truth.

Some claim for the preacher that he is not to represent himself, but the organization, the denomination of which he is ambassador; and that consequently he must subordinate his personal convictions to received opinions, and preach not as he sees truth, but as his denomination expounds it. But when reserve is practised to such extent, may it not be forgetting that the minister is first and foremost the ambassador of Jesus Christ? In a New Jersey town a pastor at settlement agreed to preach on a certain doctrine at least once every year; but in course of time his views changed, and he could

no longer proclaim the dogma and regard himself an honest man. To ease his conscience, and at the same time keep the contract, he arranged with a neighbor, noted for championship of the doctrine, to preach it on exchange. In another body a minister had scruples as to the doctrinal significance of a word in the ritual. So, when he read this service, he proceeded as far as the objectionable word, his assistant at his side pealed it forth with his own intonations, and he followed with the next word and through the service, supposably to general edification. Such methods smack much of worldliness. We cannot commend them in others, and this fact condemns them with ourselves. No one questions the sincerity of those prelates in the Vatican Council, when they so courageously opposed the adoption of the infallibility dogma as being unscriptural, impolitic, and untrue; but the captious public inquires of their after course, when so many of them accepted the dogma and promulgated it as if they had held to it from the start.

But apart from all cases of conscientious conviction, a series of circumstances rises in which the minister, who

expects to be useful, will set a watch on his lips. A felicitous distinction between the fool and the wise man represents the former as telling all he knows, and the latter as knowing all that he tells.

When the friend of an Athenian general was pressing him to whisper in his ear where the army would march the next day, he replied: "If my cloak could tell that, I would throw it into the fire."

There is wise reserve in putting check to speech respecting personal or parish foibles. In a large city church, the pastor, wishing a large collection to apply on the church debt, directed the sexton to lock the doors, and then in his appeal for funds stated with the most engaging frankness that he had never preached to so close-fisted and penurious a congregation in his life. Perhaps it was the truth, but in all likelihood it did not add a penny to the collection, while it did assist the overzealous brother to speedily migrate in search of another parish.

And what might be termed doubtful truths are not to be hastily pressed on the attention of the people. In philosophy and religion some things are settled, others are in ferment. Of all men, the minister should be thoughtful, a reader, and up with the times. In his researches he will meet new theories, some broached by the friends of religion, some by its foes.

Old fallacies and sophistries, so old as to have been forgotten, will be resurrected and palmed off as new light from God's Word. On the first approach all such novelties are anxious to be taken on trust and investigated afterward. They may be truth, they may be error; what then? Surely before taking position *pro* or *con*, it is the prudent teacher's business to survey the principle from every aspect, and reach positive conclusion for himself as to its standing in relation to the Gospel. With such reserve he may be at once progressive enough, and at the same time may guard against championing

to-day what to-morrow's reflection will force him to discard.

So also the people are to be led at moderate pace toward the higher reaches of the Gospel. Such are often simplicity itself in the mind of the teacher, but, from circumstances or prejudice, may not be clear to the congregation. The successful teacher gauges the attainments of his pupils, and their capacity for assimilating instruction. Line upon line is God's method, and the short and easy lines are first in order. "I have fed you with milk and not with meat," is Paul's confession to the Corinthians. The Lord, as Mark assures us, spake the Word in parables as the people "were able to hear it." Even the announcement of the crucifixion is made by hint and allusion, preparing the way before the full prediction, which would have overwhelmed the disciples.

But where reserve is specially necessary is in respect to such truth as is not adapted to edification, but rather to gender strife and confusion. Some teachers surpass in winsomeness. They unify the people and strengthen the ranks of Christ's army. As a rule, such dwell much on fundamental Gospel truths, the proclamation of mercy, the promise of redemption in Jesus Christ, the hope of the Church in our common faith. Others, whose sincerity is equal, succeed best in scattering the people and dividing the flock. Search the matter, and it appears that while they have taught truth as they saw it, it was, after all, the partitive and divisive truth. Truth may be truth, but there is choice among truths. Fire is good, and in the plumber's furnace may help in melting the solder for closing the joints of the piping, but the coals from the same furnace, dropped into a pile of shavings, may destroy the edifice.

The Gospel preacher is set to bring men together in the unity of the faith, and in this work he will achieve most as he faithfully preaches the principles that have joined the people in the fellowship of the Son of God, and as he

reserves what may seem truth, when he finds that its effect is to scatter and destroy. Possibly this resolve may not win him the widest popularity, but if it stir the hearts of men to newness of life, in this he will enjoy a blessed compensation.

### Changing Pastorates.

BY PROFESSOR ALFRED WILLIAMS ANTHONY, COBB DIVINITY SCHOOL, LEWISTON, ME.

#### I.

THERE are many good reasons for a minister's leaving a field of labor; there are some very poor ones which are often followed. Of the latter kind the one probably most often heard, and, it may be safely said, the most pernicious, is this: "To leave a church at high tide is better than to stay till the people wish he had gone before." That is the excuse for seeking a new pastorate given by a successful pastor, in a letter now under the writer's eye. This plea is most fallacious. When the machinery of a mill is running smoothly, is it "better" to take out the most important part of the shafting and belting for fear the machinery will break down tomorrow? When a sick man is thriving on one regimen of medicine and diet, is it "better" to give him another, or none, for fear he will not thrive much longer? When a servant is faithful and efficient, is it then "better" to dismiss him and get another?

"Better!" Who ever heard of such a course of reasoning excepting in a church? and who ever suggested it but the devil?

"Better!" Better for what? For the church? The church is usually distressed and disheartened, left without a pastor beloved and divinely approved. The pangs at parting and the disappointments are a cruel, unchristian, and wholly uncalled-for farewell blight. Better for the Master's cause, is it? Christ bade His disciples depart from a house only when they were not received, to abide within it when they

were received. It became expedient for Him to go away only when the crucifiers took Him, and then He sent the Comforter almost immediately in His stead. Christ's work never was forwarded by cruel, wanton neglect. The places abandoned at "high tide" disfigure our Christian domains in every direction, as decaying old hulks left by the high tide disfigure our seashore.

"Better?" Yes, the pastor, by a little selfish, unsuspected sophistry, thinks it "better" for *himself*. His reputation is good. He will step from one church into a larger. *He* will move on to greater triumphs. It is a subtle, insinuating temptation, often clad in various disguises; but, stripped of veils, it stands revealed as self, "better" for *self*!

Is it, however? If our shores are marred by the wrecks of abandoned churches, the corpses of the men who abandoned them lie along the beach also, cast up by the "high tide." The man who leaves a church when his work is most successful and his reputation is the highest usually leaves that reputation behind. He is a Samson with his locks cut off, and goes to a new place to raise another head of hair. And he moves on from place to place, employing the same methods, relying upon the same sermons and the same efforts for the same effects, when lo! meantime he has become an older, changed man, the churches are different, conditions are changed; and the "high tide" strands him. Had he remained with his first or second or third church and *kept it at high tide*, he would have grown with the church and never have become useless and abandoned.

The letter under the writer's eye is very candid, very truthful. It says: "To stay longer would mean more work and more study—that would take more time. And, taking all things into the account, I think a change would be best for me at least."

The work and the study—more and more, always more and never ceasing—

mean to him, if that dear pastor but knew it, added vigor, continuing freshness, increased usefulness and life. He needs to stay and work, or else intellectually and ministerially die and be abandoned.

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### PREACHERS EXCHANGING VIEWS.

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

#### A Suggestion.

I HAVE been a constant reader of THE HOMILETIC REVIEW for about three years, and have read several articles entitled, "How to Convert the Masses," "How to Evangelize the World," "How to Reach the People," etc.

All of these articles have been measurably good and suggestive as to methods, but I venture to say that none has suggested the right plan and only efficient way.

There is a Divine and scriptural way, designated by the Lord Jesus Himself and consecrated by His most earnest prayer. "Neither for these only do I pray, but for them also that believe on Me through their word; that they all may be one; even as Thou, Father, art in me and I in Thee, that the world may believe that Thou didst send me" (John xvii. 20, 21). Instead of the last clause—"that the world may believe," etc., substitute "that the masses may be converted," "that the world may be evangelized," etc., and we have Christ's own answer to the very question we are so often asking.

Christian unity is the only solution to the problem, "How to Reach the Masses.

This plan was conceived in infinite wisdom, and given to the Church more than eighteen hundred years ago. Reaching the masses and Christian unity are inseparable; God has joined them together, let no man try to put them asunder. Neither can we reverse the Divine order; let us not attempt it, lest we be found fighting against God.

The first and only question for us to settle is, Christian unity; the other will take care of itself. G. E. S.

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#### A Wide-awake Prayer-Meeting.

So many of our mid-week prayer-meetings are dry. What shall we do about it? Vary the order of exercises occasionally. Do not let Brother A deliver the same ten-minute speech at every service that he has delivered regularly for the past ten years. Everybody is familiar enough with his phrases now without hearing them rehashed again. Do not let Brother B pray away one third of the hour. Tell him long prayers are just the thing for one's closet, but they are woefully out of place in the public assembly. Try some way to keep Sister C from announcing her favorite hymns every five minutes. Her selections are good, 'tis true, but too much singing in the hour leaves little room for the exercise of other graces. In short, do not go over the same old programme in the same old way week after week and month after month the year round, with little if any variation. No wonder we have so many vacant seats at the Wednesday night meeting. We are too sleepy in our methods. We must wake up occasionally. If "variety is the spice of life," let us have a little of it in our prayer-meetings.

Believing that Christianity should be made eminently practical, I wish every pastor in the land would try the following programme, which I have tried with



great satisfaction. It will give you at least two wide-awake prayer-meetings very much out of the regular line.

Announce that "Ten Practical Questions for Nineteenth-Century Christians" will be considered at two of your Wednesday evening meetings, five the first evening and five the second evening. The pastor will lead both meetings. He will also select the leader for the discussion of each question, and notify him several days beforehand. Commence on time, and end promptly at the expiration of sixty minutes. This is a busy age, and we should never detain the people unduly if we want them to come back again.

Allow five minutes for introductory exercises, which should include two stanzas of a familiar hymn, the reading of not more than ten verses of Scripture, a prayer not more than one minute long, and then two stanzas more of song. Then proceed with the following questions. Allow each speaker three minutes to introduce and one minute to close the discussion of his question, and the audience six minutes. Do not hesitate to tap the bell promptly when necessary, for you must dispose of half the questions in fifty minutes. There will usually be time for one stanza of song twice during the discussion. The pastor should urge the utmost freedom in the expression of views, insisting, of course, that no matter how much difference of opinion may be divulged, still the best of spirit must obtain. It is through discussion, controversy, investigation, etc., that human thought enlarges, and we should ever be ready to give our views on the great questions of the day, and our reasons for any given position.

Read each question distinctly and euphoniously, so that all may catch its full import :

1. Can a Christian consistently attend the average theatre ?
2. Would it be right for a Christian to invest \$10 in a lottery ticket, if he were absolutely sure of drawing a cash prize of \$10,000 ?

3. Can a Christian family, under any circumstances, afford to get along without a religious newspaper ?

4. Is it right for two Christians in the same city, engaged in the same line of business, and handling the same quality of goods at the same prices, each to advertise that he is selling *the best goods in the city for the least money* ?

5. Is it right, under any circumstances, for a Christian to vote in favor of saloon license ?

6. Can a Christian consistently spend more for tobacco per annum than for the support of the Gospel ?

7. Is it right, under any circumstance, for Christian parents to habituate themselves in staying at home from Sunday-school ?

8. Can an intelligent Christian man consistently oppose the right of suffrage to an intelligent Christian lady ?

9. Can a Christian broker consistently accept usury ?

10. Is it ever right and wise for a Christian household to habitually neglect the service commonly denominated "family worship" ?

These are all old questions, and some of them are very delicate, at least in certain communities. But they are vital questions, and ought to be prayerfully considered in every church in America. They have been let alone too long. It is no time to be timid. The age demands bold aggressiveness. Discuss these questions, and in addition to having two of the liveliest prayer-meetings you have ever had, you will start new lines of thought and create new resolutions in the minds and hearts of your members that will redound to the glory of God.

The last five minutes of the hour should be spent devotionally. Let all arise, and, while standing with bowed heads before the Lord, let there be heard as many sentence prayers as the time will permit. At last let all join in the Lord's Prayer, and in singing one stanza of "Blest be the Tie."

GEORGE F. HALL.

CHICAGO, ILL.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### The Glory of America.

By H. L. WAYLAND, D.D., PHILADELPHIA, PA.

It does not consist in her widely expanded territory. It is no glory to us that a continent lay unoccupied from ocean to ocean when our fathers landed at Plymouth—unoccupied, save for the presence of a few hundred thousand savages, who have melted away under the influence of civilization and the Gospel, and of modern weapons of precision. It is no glory to us that Napoleon found himself short of money, and was eager to sell for certain millions of dollars the Louisiana territory, which, had he not so done, would have been wrenched from him by the English. It is no glory to us that our feeble neighbor, Mexico, was compelled by us to part with a great principality, then desolate, but since formed into thriving and populous States. We have no need to pride ourselves that Russia would rather have seven millions in gold than a vast tract having only a floating population of agile amphibia. There is no glory in simple expanse. There is force in the worn adage, originated perhaps by Mr. Joseph Cook, that "bigness is not greatness."

The nations that have exerted the largest influence upon the civilization of the world have been distinguished by minuteness of territory: Switzerland, rugged nurse of liberty; Holland; Scotland; and our own New England and the New England of New England, Rhode Island, parent of the immortal idea of religious liberty. On the other hand, the nations that have been vast in territory have not, as a general thing, been productive of great ideas: Russia, Brazil, Babylonia, Central Africa. Whether it be man or nation, it is a lamentable sight when there is a vast material expanse without enough of the spiritual to animate the framework.

Nor does America's glory lie in the material resources of this territory, in the hills and rivers and prairies and harbors, in the springs of oil, the mines of coal and silver and gold. No glory is it to us if nature has scooped out great lakes and delved capacious harbors and traced majestic water courses; no glory to us that there are wide and fertile prairies and lordly forests; that Providence has stored here vast quantities of iron and copper, and induced great hordes of sharks to come and die on what is now the soil of South Carolina, so as to leave enormous quarries of phosphate, to remain undiscovered until revealed by the divining rod in the hands of free labor.

Whether wealth be an honor or not depends upon two things—how it is acquired and how it is used. The wealth that is acquired by rapine, and that is used for its own multiplication, or squandered in profuse pleasure-seeking or ostentation, is a dishonor, and its rust eats like a canker.

But is there no glory in the teeming population which, at the end of a century, makes America the most populous of civilized nations? But is it to be set to our credit that our boundless territory and our virgin soil have drawn hither great hordes, to whom the exhausted lands of the old world offered no subsistence, and who saw there no future for themselves or for their children?

Just now we are delighting ourselves in a ship of war that can make twenty-one knots, and that, we believe, would be more than a match for any cruiser afloat, and in torpedo-boats, which would sink the most heavily armored vessel that could threaten our shores. But whether a great army or navy is a glory or no depends entirely upon how it is used. There was no glory in the greatness of the Invincible Armada or in the hordes of Xerxes. It was no glory to America when her fleet was pouring its shells into the town of Vera

Cruz, in a war infamous in object and in spirit, a war condemned by no one more severely than by the greatest captain of our times, Ulysses S. Grant. There is more glory in being defeated in a good cause than in being victorious in a bad.

Nor does the glory of America reside in the heroism, the self-sacrifice of the fathers. It is no credit to us that the Pilgrims and Puritans left the smiling fields of Dorset and Devon, and came to America, inspired by a great principle and a great desire. Whether we may justly glory in our fathers depends upon whether we give the fathers occasion to glory in us.

Wherein, then, does the true glory of America consist?

It consists in justice, which I conceive to be the foundation of all virtue as between man and man, and perhaps between man and God. It consists in the virtue which renders to each, be he higher or lower, his due. This justice is not mere conformity to legal enactment. It is ethical, ideal, a justice that is above law.

It is wide-reaching. It affects property. It will not suffer any possession to be taken from a man, or to be withheld from him wrongly. It establishes cheap courts where speedy justice may be had by the humblest. It does not suffer the wealthy litigant to wear out the feeble contestant. It stands for the right as between the employer and the employed. In the spirit of the New Testament it says to the employer, Give to your employed that which is just and equal. It does not allow a question that may arise between the two to be settled by blind force and by the law of the strongest. It institutes arbitration—if necessary, compulsory arbitration—under which the right of each shall be adjudged by an impartial tribunal.

It does not allow the feeblest to be crushed by great corporations. It stands between the official and the taxpayer, saying to the former, You shall not throw away, for reasons best known to yourself, franchises which are worth

millions to the community, and which ought to be made the means of lessening taxes, of building up public improvements, of adding to the health and comfort of the people.

This justice places in its courts the poor upon an equality with the rich; it ensures a fair trial, under righteous laws, before honest judges, by an impartial and intelligent jury. It assures the prompt administration of justice, in the release of the innocent, in the punishment of the guilty.

This justice obtains not only between man and man, but between nation and nation. It is exercised toward the Chinese in their own domain, and toward the Chinese who land on our shores. It is exercised toward all nations, be they strong or weak. This, while not necessitating us to commit national suicide, by welcoming disease and crime, or to bid dishonor welcome, by flinging out into the streets, for ignorance to trample on, the highest of political privileges, American citizenship.

It does not hasten to resort to the criterion of war, which is but the law of the stronger. As between individuals, so between nations, it seeks arbitration. For even the most just war has so much of hell in it, that he who has seen most of it most deeply deploras it. In any war, however glorious, the most glorious hour is that which brings it to its close.

Justice, which, rightly considered, is the highest mercy and the purest philanthropy, cares for the toiling operative, for the woman in the sweating shop, for the overtaxed child of tender years, working from ten to thirteen hours each day. It claims for the worker pure air, pure water, healthful lodging, limited hours, an occasional half holiday, and a chance.

It demands for every child of however humble station, the privilege—nay, the right—of a good practical education, fitting him to hold his own in the race of life.

When the employer, the corporation, or the capitalist says: "Business is

business," this justice replies: "Perhaps; and my business is to care for those who are defenceless, who are weak." When they say: "We must leave everything to the natural law of supply and demand," it says: "The great business of civilized and Christianized man is to modify natural laws by introducing higher and supernatural laws. We will leave all to the natural laws as modified and controlled by the supernatural law of human and Divine brotherhood."

Justice would put an end to combines and conspiracies against the public welfare, by which the price of every necessary of life is raised, so that the millions are taxed in order that a few barons may be gorged with plunder. It will deal with the fashionable and prosperous defaulter. It will reckon that the guilt of the criminal is aggravated by his knowledge and social position, and that his punishment should be according. It will not dismiss the well-dressed malefactor with an admonition or with a three months' sentence, while condemning the petty thief, who steals a loaf or a horse, to years of confinement.

This justice will put an end to the adulterations of food by which, according to the Chief Chemist of the United States Department of Agriculture, the people of the land are robbed every year to the amount of \$700,000,000. And while thus putting an end to these processes by which men are robbed, it will not leave unnoticed that gigantic enemy of civilization by which men are not only robbed, but are poisoned and murdered, pauperized and criminalized. It will render it impossible for the saloon to establish itself in a community, without consent, even in the face of protest, to lower the value of real estate, to multiply taxes, to ruin homes, to turn honest laborers into vagabonds, to debauch young men, to widow and to orphan and to bereave of children, to crowd the jail and the penitentiary and the poorhouse and the madhouse—and all this in the pecuniary interest of the saloon-keeper.

The glory of America will also be found in the universality of popular education, which shall make illiteracy a thing unknown, and develop an intelligence that shall shrewdly consider all matters of public policy, and that, though it may be deceived once, will not be deceived twice. This education will permit not man alone, but woman as well, to be fitted for the exercise of all the rights of citizenship, for the franchise, for jury duty, and for all the responsibilities that are sure to come to women.

The glory of America will consist in the multiplication of homes for the workingman—homes modest yet commodious, healthful in their adaptations and arrangements, and placed within reach of all, enabling them to live under their own roofs, enjoying all the amplexes and all the accommodations needed for health, for modesty, for self-respect.

The glory of America will lie in the recognition of every man's claim to the enjoyment of liberty, unless it has been forfeited by crime. Liberty, often misunderstood, means the recognized right to enjoy everything of our own, whether possession or endowment, up to the point of non-interference with the right of our neighbor. We have become tolerably well wonted to the idea of civil and political liberty. We have a fair understanding of religious liberty, though something yet remains. Religious liberty is the right to believe or not to believe, and to practise upon my belief or non-belief so far as I do not encroach upon the equal right of my fellow-men. I believe it was Theodore Parker who said: "Liberty means not only, I am as good as you; but you are as good as I." In this liberty I rejoice. I believe that it is absolutely safe. I believe that there is nothing in the long run more promotive of the prevalence of truth. I early learned from him at whose lips I received whatever I have that is of any value, "Truth asks only a fair chance; if it cannot prevail, it is not truth."

We are only at the beginning of the alphabet. We have only scantily learned what liberty means. I think we shall yet arrive at the conclusion that it means the right of the honest, industrious man or woman to engage in any labor for which he is competent, and to receive due wages therefor. There is certainly something out of joint when thousands of men, anxious to labor, can find no work at all, or find it but a few months of the year.

The glory of America will lie in honesty. When the republic breaks her treaty with China, and when she issues a dishonest dollar, aggravating the fraud by impressing upon its face the legend, "In God we trust," then the glory is departed.

The glory of America will lie in her simplicity, which is the highest exhibition of civilization; in simplicity of speaking, of manners, of worship, of creed. Far off be the day when it shall be said :

"Plain living and high thinking are no more ;  
The homely beauty of the good old cause  
Is gone ; our peace, our fearful innocence  
And pure religion breathing household laws."

### Saloons and Cities.

We call attention to the following table of statistics, furnished by the

Will all these ideals be realized? Will the sun look down upon an America great, just, free, beneficent? Forty-eight years ago Mr. Sumner said: "When the day shall come (may these eyes be gladdened by its beams!) that shall witness the peaceful emancipation of three millions of our fellow-men, guilty of a skin not colored like our own, now held in gloomy bondage under the Constitution of our country, then shall there be a victory in comparison with which the battle of Bunker Hill shall be as a farthing candle held up to the sun." Had any one predicted that within sixteen years the orator would see, and would have helped to accomplish, such an emancipation, not indeed peaceful, but with confused noise of warriors and with garments rolled in blood, he would have been thought a madman. But it came!

Shall we see an emancipation, industrial, social, moral, from fraud, from oppression, from the saloon, from misgovernment? Shall we see in America the reign of universal righteousness and happiness? If this is the devil's world, No! If it be God's world, Yes!

Census Department, and published in the *Voice* of July 6th. It will well repay study :

RELATION OF SALOONS TO POPULATION IN THE 345 CITIES OF THE UNITED STATES HAVING A POPULATION OF 10,000 AND UPWARD IN 1890.

GROUPS OF STATES.	CITIES REPORTING SALOONS.				CITIES REPORTING NO SALOONS.		Cities furnishing no Data.
	Number of Cities.	Total Population.	Number of Saloons.	Saloons to 1,000 of Population.	Number of Cities.	Total Population.	
Total.....	257	15,316,167	61,336	4.0947	40	862,729	48
North Atlantic.....	94	7,505,724	27,426	3.6540	23	516,374	26
South Atlantic.....	22	998,867	3,715	3.7192	..	.....	5
North Central.....	92	4,703,137	20,136	4.2793	16	335,315	11
South Central.....	28	1,256,043	4,582	.3648	..	.....	5
Western.....	21	852,396	5,487	.6437	1	11,140	1
Cities with population of							
From 10,000 to 11,999.....	90	1,080,579	3,786	3.4747	17	205,250	24
From 15,000 to 24,999.....	65	1,262,927	4,912	3.8894	12	247,730	12
From 25,000 to 49,999.....	50	1,748,174	6,793	3.8858	10	339,721	7
From 50,000 to 99,999.....	25	1,657,979	5,865	3.5374	1	70,028	4
Over 100,000.....	27	9,557,508	39,980	4.1831	..	.....	1

The table reveals the fact that in 257 cities, with a population of 15,316,167, there are 61,336 saloons, an average of one saloon for each 250 persons, men, women and children. "The range

however," adds the Government report, "is a wide one, varying from 69 persons to each saloon in Atlantic City, 72 in Lexington, and 79 in Butte City, to 2141 in North Hampton and 6236 in Wallham. In the cities over 100,000 the range is from 103 persons to a saloon in San Francisco and 128 in Buffalo, to 1725 in Worcester and 1491 in Lincoln. The appended table shows for geographical and population groups the distribution of the saloons in the order of the population."

The five groups of States in the table include the several States, as follows

North Atlantic—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania.

South Atlantic—Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida.

North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, South Dakota, Nebraska, Kansas.

South Central—Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas.

Western—Montana, Wyoming, Colorado, Utah, Washington, Oregon, California.

It is an interesting fact that the cities of over 100,000 population and of the North Central group have most saloons in proportion to population, while cities of the South Central group have fewest saloons. Only one city of over 50,000 is reported to be without saloons. The average population of the 40 cities having no saloons is 21,586, of the 257 cities having saloons, 59,598.

## EDITORIAL NOTES.

### "Giving No Offence."

IN her biography of her father, Sydney Smith, Mrs. Austin tells us that on one occasion he had decided to preach a sermon in which he attacked strongly certain opinions which he deemed most injurious in their effects upon religion. His wife, who had seen the sermon, exclaimed: "O Sydney, do change that sermon; I know it will give offence to our friends, the F——s, should they be there this evening." "I fear it will," he responded, "and am sorry for it; but, Kate, do you think, if I feel it my duty to preach such a sermon at all, that I can refrain from doing so from the fear of giving offence?" The sermon was preached; the anticipated effect was produced; but, as the biographer relates, with the passing of time the wound caused by the faithful proclamation of the truth was healed; the motive of the preacher was honored; and he himself reinstated in the confidence and affection of those who had previously taken offence.

It is a false interpretation of the injunction of the apostle that leads any minister of the Gospel to be silent on subjects of vital moment because of the fear that some of his people will take umbrage at what he may say. The offence against which Paul cautions is that of evil-doing, not that of well-doing. Fidelity in the presentation of truth will always awaken the

feeling of resentment in the hearts of those who are enemies to the truth. That is one of the tests of fidelity in proclaiming it. Our Saviour suffered such an experience; so did the apostles; so has every consecrated minister of the Gospel. It is one of the reproaches resting upon the pulpit to-day that there are so many to whom the plaudits of the many seem more desirable than the approval of conscience, so many who seem to prefer the conciliation of men, at any cost, to the approbation of God. There are social considerations that weigh with some; financial considerations that weigh with others. But there is no consideration that ought to be suffered to outweigh that of duty fully done.

It cannot be too constantly kept in mind that what is done from the motive of policy, however apparently wise when regarded from the present viewpoint, will certainly work its own undoing and that of the doer of it ultimately; and that every right action, however seemingly impolitic at the time, will certainly issue in good. The right is ever the wisest and best. It will justify itself. Let the ministry stand for truth and righteousness, without regard for man's favor or fear of man's frown, and, whatever the present offence, the end will be added respect for itself and acceptance for its message. Let it pander to the popular and it will inevitably lose its hold upon

the favor that it seeks. The declaration of the apostle in his first letter to the Thessalonians is one that may well express the sentiment of every true minister of Jesus Christ: "As we were allowed of God to be put in trust with the Gospel, even so we speak: not as pleasing men, but God, which trieth our hearts."

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#### Hints to Contributors.

1. If a legible chirography is not beyond the limits of your capability, by all means let it appear in your contribution. It will prove a means of grace, or a preventive of the depletion of it, to editor, compositor, and proof-reader. Write on but one side of each sheet.

2. Do your own "boiling down." The editor has better use for his fire.

3. Don't roll your mss. The best disposition to make of a "roll" of manuscript is to be found in Ezek. iii. 1.

4. Always affix your name and address to the mss. themselves, not sending them on independent sheets. If your contribution is a sermon—and in this line the preference is for out-

lines—be sure to give your denomination.

5. Unavailable contributions not accompanied with return postage are consigned to the waste-basket. We cannot afford to pay storage for them.

6. In case of delay in the decision of the editors as to the availability of your contribution, remember that these are days when most ministers have the pens of ready writers, and know it. Of making many articles there is no end. Our contributors are legion, and the examination of their productions requires time. Be patient, and do not pester or prod.

7. Remember that the rejection of an article does not imply its worthlessness. Silver may be as good a circulating medium as gold in some quarters.

8. Keep in mind that we do not pay for sermonic material, except by special arrangement.

9. The editorial and business departments of the REVIEW are separate and distinct. Don't ask the privilege of paying your subscription obligations in articles. Pay promptly in cash. If your articles are used by us, we will do likewise.

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#### BLUE MONDAY.

A NEGRO preacher at the South, who secured the eloquent Bishop Simpson to preach to his colored congregation, thus grandiloquently introduced him: "Breddern, you are to hab de privilege, dis mornin', ob hearin' de great Bishop Simpson, from de Noff, a man whose repootation is all over dis land like a soundin' brass or like a tinklin' cymbal!"

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REV. H. L. HASTINGS, of Boston, tells a good story, which has a moral. After preaching one of his own characteristic sermons in defence of Christianity, a cavilling and critical hearer, also a preacher, said, "Hastings, I

heard you preach that same sermon thirty years ago, and I remember it all—argument, illustration, and everything, the same." Hastings dryly answered, "I heard you preach, too, thirty years ago, and I can't remember a word you said!"

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#### "Tapering Off Gradually."

AN amusing incident occurred during a recent revival in Minneapolis. A brother minister called attention to the evil of Christians smoking, and expatiated largely upon the subject. One of his auditors, being a great smoker, felt convicted; went home and at once

burnt his pipe, resolved to give up that "small vice."

The next day he was very sick, and was unable to attend service in the evening.

Two days later his wife called on the pastor, and after stating the case, inquired most anxiously "whether they had better take it to the Lord, or *buy a new pipe and taper off gradually.*"

An annual conference was in session on the writer's first pastoral charge in Northern New York. The afternoon had been devoted to the reading of essays upon subjects previously given.

Near the close of the day a brother had exhausted both the time and patience of his hearers by a long article upon the "Divinity of Christ, copied mainly from 'Lee's Theology.'" Upon resuming his seat another speaker took the floor, saying he had not written anything, but would make some remarks upon the subject assigned him, and would be *very brief.*

A brother sitting directly in front of him heaved a sigh of relief, which emphasized the intensity of his desire, and solemnly responded, "God help."

This was too much for the dignity of the young pastor, who gave vent to his feelings in a very natural though undignified manner. At the close of the service this brother said to him, "I confess that sounded very much like the Irishman's 'Amen, hit or miss.'" W.

#### Questionable Advice.

ONE of our exchanges from the far West, in dealing with the subject of family prayers, tells its readers to "keep up the family *alter.*" We respectfully submit that, in view of the looseness of the marriage bond in the district that is represented by our respected contemporary, it is ill-advised to give such counsel. The "altering" business has proceeded far enough, and should be "kept up" no longer. Fixity,

not laxity, should be the watchword in treating of the marital relation.

#### Sermonic Dryness.

IT was during our first pastorate. We had retired peacefully after a day of hard labor and were wrapped in profound slumber, when the sudden cry of "Fire!" awoke us. The building next to the hotel in which we resided was in flames. Hurriedly dressing ourselves and locking the doors of our compartments, we joined the little group of firemen who were toiling at the old-fashioned hand engine and seeking to make some impression upon the fire, that was already under remarkable headway. The hotel caught, but we worked on till it seemed our arms would drop exhausted. In the midst of our efforts the Baptist parson came up, and standing idly by, with hands in pockets, drawled out the question, "W—, have you removed your things from your rooms?" "Not a thing," we panted. "What! not your sermons?" "Never a sermon." "Well, take my advice and get them out; for they are the driest things in the house, and will be sure to go first." For the time being we were converts to our brother's denominational views, and could we have secured the nozzle of the hose, would have immersed him with unmingled feelings of satisfaction. Our profound conviction was that, even more than the fire, he needed to be put out. But, like the gods of whom Homer tells us, he was a fellow of "unextinguishable laughter," and we question whether the humor of H<sup>2</sup>O would have quenched his own. W.

PERHAPS the advisability of an acquaintance with the original languages of Scripture was never better illustrated than by the good brother—a local preacher in a large seaport town—who had announced in advance his theme, "The Hardness of Divers," and who took for his text Acts xix. 9, "Divers were hardened and believed not."