

THE HOMILETIC REVIEW.

VOL. XXI.—MARCH, 1891.—No. 3.

REVIEW SECTION.

I.—A SCIENTIFIC STUDY OF CHRISTIANITY.

III.—REGENERATION.

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IN former papers, Christianity has been considered as the Revelation of God and as the means of the Redemption of man from the power of sin.

3. The third fundamental element of Christianity is the doctrine of Regeneration and Eternal Life. The doctrine briefly stated is this: Christianity produces in those who receive it such a quickening of moral feeling, such an elevation of moral affection, such enlargement of thought and loftiness of purpose as bring them into vital correspondence with the living God and secure for them eternal life. The mission of the Founder of Christianity, whatever else it may have been designed to accomplish, was to impart this life unto men. In Him was life. As the Father hath life in Himself, so hath He given to the Son to have life in Himself. As the living Father sent Him and He lives by the Father, so he that eateth Him, *i. e.*, receiveth Him within himself, shall live by Him. He is living bread. He is a life-giving spirit. He is a vine, and they who receive Him are branches. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life. He that hath the Son hath life; and he that hath not the Son of God hath not life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ.

There are three questions which may be asked and the answering of which will now be undertaken.

They are as follows: Is Regeneration, scientifically, possible? Is there any evidence that Regeneration is a reality? Does the Christian doctrine of Immortality rest upon a basis which affords the scientific conditions of eternal life?

(a) In answer to the first question, "Is Regeneration, scientifically, possible?" the reply may be given that it is not only scientifically

possible but also scientifically probable. Throughout the realm of vital and animate nature with which we are familiar, first forms of life are rarely ever complete forms, but, commonly, embryonic existences whose quickening, development and perfect life depend upon certain conditions and correspondences. A seed, such as a grain of wheat or an acorn, is not a dead thing but a vital thing; yet it can never be anything else than a seed until it receives and responds to the genial, vitalizing energy of the sunlight and until its latent energies are awakened and brought into correspondence with soil and sun.

A mammalian ovum is a vital entity, yet it can never be anything else than an ovum until it is quickened by that which corresponds to it and develops all its possible powers. In the lower ranges of animal life, the first forms of living creatures pass through transformations which depend upon their fulfilling certain conditions before the highest possible form is reached. The case of a butterfly will occur as one of the most familiar. A bird within its shell and a babe within the matrix have both a fœtal life and the possibility of a larger life, but this latter can only be obtained by entrance into a larger sphere and by correspondence with earth, air and sun by which organs and faculties latent, and otherwise destined simply to die imperfect, may be developed.

In like manner, there are affections, like conjugal and parental affections, which lie dormant in the human breast and which undeveloped leave the nature within a more limited range of life than would otherwise be attained which are awakened and evoked by the touch of another spirit and the warm love of other hearts, and which are perfected by certain correspondences. Both the intellectual and the social nature of man may exist within very narrow limits, they may also be expanded and elevated by certain mental and emotional quickenings and correspondences. A first form of life and a second form of life, a first birth and a second birth, a first kingdom with a low and limited range of vital correspondence and a second kingdom with a higher and wider range of vital correspondence are common facts in nature. The New Testament doctrine that the first man is of the earth and was made a living soul (*psyche*) and that he needs the quickening touch of a second man, a man from heaven, who is a life-giving spirit (*pneuma*), before he can receive the things of the Spirit of God and bear a divine image and inherit a heavenly kingdom is in complete analogy and in perfect accord with the scientific facts of the vegetable, the animal, the mental and the social spheres of life to which attention has been called. It is in entire agreement with the various forms and forces and facts of life in lower spheres, that Christianity affirms that a man must be born from above; that that which

is born of the flesh is flesh, and that which is born of the Spirit is spirit ; that that is not first which is spiritual (*pneumatikon*) but that which is natural (*psychikon*) and afterward that which is spiritual.

The Christian doctrine of the New Life and the Second Birth is not that any new physical organ or psychical faculty is given to man but that by an influence coming in upon him from without and from above, feeling, conscience, affection and will are brought into sensible relation and responsive correspondence with God as the organs of a bird are brought into sensible relation and responsive correspondence with air and sunlight, when it quits the shell. The conscience, the affections, the desires, the aspirations, the volitions, the aims of the regenerate soul bear relation to a higher realm than the visible universe, to a holier Being than man, and to another life than that of earth, so that the man is said, by virtue of this fact, to be a new creature. We conclude, therefore, that there is no scientific impossibility of such an experience in human life, but abundant analogy from which the possibility of such a fact might be inferred or when taught might be confirmed.

(b) In answer to the second question : Is there any evidence that Regeneration is a reality? the reply may be given that there is the same kind of evidence of the existence of a spiritual and a heavenly life as of any other form of life. Two things, chiefly, indicate the existence and the grade of life. These are irritability and hunger. Irritability is sensibility to impressions. Hunger is the expression of a want and of a desire for possession or correspondence. There are forms of life such as are found among the lower animals which are sensible of physical qualities in objects but which are insensible of moral qualities. Manifestly, their life lacks the moral element. There are men likewise who are affected by certain physical and by some moral qualities but who are insensible to other moral qualities. For example, there are men who would have admiration for him who should by force kill his enemies or die in the attempt, but who would have no appreciation of the act of him who would voluntarily suffer indignity from a purely moral motive. There are men whose affections, thoughts and aims are practically limited by things visible or palpable, or that minister to the present wants of this life, and who may well be called fleshly and worldly ; for the scope of their hunger is limited by the flesh and the world.

There are likewise men to whom the thought of God is the supreme thought ; who see His glory in the heavens, His goodness in the earth, His power in the course of human history, and the accomplishment of His purpose in the consummation finally to be attained. There are

men who crave His love, who seek His guidance, who strive to serve Him and who for His sake deny the lusts of the flesh, sacrifice, oftentimes, success in the world, and live from the hope of things that are invisible and yet to be revealed. There are men whose spiritual irritability, that is to say whose sensibility to the reality of God and His relation to them, is so acute and whose spiritual hunger, that is to say, whose desire for the illumination, inspiration and approbation of God, is so great and so constant that they may well be called spiritual and heavenly men. The thought of God dominates their mind, the love of God animates their heart, and the desire to please God controls their will. Whether these men have become so by a direct act of divine power within them irrespective of any volition upon their part, or by absence of that resistance of such power as others may have exercised, and by voluntary coöperation with that divine power it is needless for us, in this present line of argument, to inquire.

All that lies before us is to ascertain whether there are in the world any men whose lives give evidence that they have such sensibilities and desires, such feelings and such volitions, such affections and such acts as entitle them to be called regenerate men in whose heart the thought of God dominates. And we conclude from the facts of history and from the observation of men that there are such men, and the only scientific explanation of their character and life which meets the demands of the case is that which admits the reality of Regeneration and the spiritual life.

There is, as a matter of fact, in this world a difference in the inward affections and in the aims and purposes of men. As this difference exists between men who in intellectual attainments, social affections and common deportment among men may be much alike, it may be well to note, in passing, that resemblances are always most marked in the beginnings of life and the differences most marked at the time of complete development. In the early stages of his foetal life man is like any other mammal; but how vast the difference in his mature life! However much a regenerate man may seem to be, outwardly, like the man of the world, yet, because in his heart God is first, we may well say, "It doth not yet appear what he shall be, but when Christ who is his life shall appear he shall be like Him." The germ will then have blossomed into its divine beauty and glory. Christianity is scientific when it makes a radical distinction between the man who is born of the flesh and so united to the human race and the man who is born of the Spirit and so united to God. Christianity is scientific when it makes a distinction in its classification between the natural man who is in correspondence with changeable and transient nature and the spiritual man who is in correspondence with the unchangeable and eternal God. Christianity is scientific, when it teaches a

difference in destiny between the man who obeys not the truth but obeys unrighteousness and does evil and to whom God will render indignation, tribulation and anguish, and who shall perish, and the man who by patient continuance in well-doing seeks for glory and honor and immortality, to whom God will render eternal life.

(e) The third question: Does the Christian doctrine of Immortality rest upon a basis which affords the scientific conditions of eternal life? must now receive attention and an answer.

Science which has no vision of the future and, therefore, no knowledge can only pass judgment upon the conditions upon which Christianity bases the doctrine of eternal life and pronounce them sufficient or insufficient.

Lotze says, "It is relations in which the 'Being' of things consists, and by which it is distinguished from 'not being.' In more general terms, 'To be' means to stand in relations, and being perceived is itself only one such relation beside other relations. There *is* actually nothing which does not stand in relations; or all 'that is' does stand in relations." (*Outlines of Metaphysics*.) This is undoubtedly true of any being and of every being who is not self-existent and self-sufficient. Mr. Darwin says, "The expression of the conditions of existence, so often insisted upon by the illustrious Cuvier, is fully embraced by the principle of natural selection." (*Origin of Species*, p. 166.) The law of the conditions of existence, according to Mr. Darwin, is a higher law than the unity of type; for upon the fulfillment of the conditions of existence by correspondence both the continuance and the perfection of a living being depend.

Mr. Spencer says, "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." (*Principles of Biology*, p. 88.)

Mr. Drummond, another scientist, says, "It has been reserved for modern biology at once to defend and illuminate this central truth of the Christian faith. And hence in the interests of religion, practical and evidential, this scientific definition of eternal life is to be hailed as an announcement of commanding interest." (*Natural Law in the Spiritual World*, p. 204.) According to the above statements and concessions of eminent scientists and philosophers, perfect and permanent correspondence on the part of any being with a perfect and a permanent environment would constitute and secure eternal life, a life eternal both in its quality and in its duration. This correspondence, however, must be sought with something else than the visible and changeable universe. The authors of *The Unseen Universe* say, that, "The whole visible universe will, if finite, become a lifeless mass, if indeed it be not doomed to utter dissolution. It is a glorious

garment but not an immortal one. We must look elsewhere, if we are to be clothed with immortality as with a garment." It is precisely this elsewhere to which Christianity bids us look. The Scriptural authors who write of the unseen universe tell us, likewise, that "the earth and the heavens shall wax old as a garment and as a mantle shall be rolled up and changed and perish," but they also tell us of One whose years shall not fail, who shall remain forever and who "shall be forever the same." They tell us that "to know Him the only true God is eternal life." They tell us, indeed, that "the world passeth away and the lust, thereof," but they also tell us that "he that doeth the will of God abideth forever." In this, the Scriptures are eminently scientific. It is upon vital communion and correspondence with the eternal God in affection, thought, volition and action, that Christianity bases the doctrine of eternal life.

The common belief of the world, as language proves, is that man is a dual being consisting of body and soul. To say that soul is the product of bodily organization is to affirm that which has never been proven, and has commonly been disbelieved in the world. All the chemical constituents of the brain may be brought together but there is no thought. By galvanic stimulation, the nervous system of a dead animal may be thrown into action but there is no evidence of consciousness or volition, that is to say, no evidence of soul. Whether soul be regarded as a distinct entity having its own life apart from the life of the body, or as the entity which gives the body life and organizes it, and upon which, therefore, the body primarily depends, it is not necessary for our purpose to decide. If there are sensory nerves which bear impressions from the physical world to an inward centre of consciousness, there are also motor nerves which bear impressions, *i. e.*, volitions, from the psychical centre to the physical world. As there are physical phenomena and therefore physical being, so there are psychical phenomena and therefore psychical being. "Suppose, then, we expose the brain of a living man in a state of intense activity. Suppose, further, that our senses were absolutely perfect, so that we could see every change of whatever sort, taking place in the brain substance, what would we see? Obviously nothing but molecular changes, physical and chemical; for to the outside observer there is absolutely nothing else there to see. But the subject sees nothing of all this. His experiences are of a different order, *viz*: consciousness, thought, emotions, etc.; viewed from the *outside*, there is,—there can be,—nothing but motions; viewed from the *inside*, nothing but thought, etc.—from the one side, only *physical* phenomena; from the other side, only *psychical* phenomena. Physical and chemical forces and phenomena are indeed incomprehensible in their essential nature; but once accept their existence, and all their different forms are mutually convertible, construable in

terms of each other and all in terms of motion. But it is impossible by any stretch of the imagination to thus construe mental forces and mental phenomena." (Le Conte, *Evolution and its Relation to Religious Thought*, p. 291.)

That is to say consciousness, the psychic element in man—the soul—is an entity having its own motions and laws as the physical element—the body—has its motions and laws. It is possible, at least, to conceive of this psychic element as existing and acting according to its own nature independently of the physical element, and even apart from it, just as the body may preserve its form and be to a degree made to act after the psychic element is lost. In vertebrate animals, if the brain is removed, the power of volition and of automatic action is lost, although, in some cases, the power of reflex action remains. For example, if the cerebral lobes be removed from the brain of a frog, the power of volition is lost, though all the rest of the brain remains. If appropriate stimuli be applied to such a frog it can be made to crawl, leap and swim. Its actions are natural but they never take place except under external stimulus. They take place when stimulus is applied; they end when stimulus ceases. There is no volitional action. The difference between such a frog and a whole one is twofold; the former never acts except under external stimulus; the latter acts by volition also; the former under stimulus will do just certain things; the action of the latter is uncertain as the element of will may change the action from what is expected. If the spinal cord alone remains in a frog, certain reflex actions will take place under stimulation, but the power of directing these actions has disappeared with the removal of the optic lobes, the cerebellum and the medulla oblongata. If the cerebral hemispheres are removed from a bird, all signs of distinct volition and all indications of intelligence will be wanting. In a mammal, under the same conditions, similar phenomena may be observed. The animal under stimulus may execute ordinary acts, but there is nothing to indicate intelligence, and left alone the animal will remain motionless as a statue until death occurs. From the above facts, we find this to be the case, when consciousness and the power of volition are destroyed in an animal by the removal of certain central nervous parts, and when the animal would remain utterly motionless of itself, the application of external physical stimulus will produce physical motion, that is, motion according to the structure and laws of the animal body. Now, if we conceive of a physical environment which would not destroy but would preserve such an unconscious animal body indefinitely and would act upon it in the way of stimulation, there would be a bodily form and bodily action indefinitely continued after the conscious element has ceased to act within the body. Our only claim here is that the conscious element has ceased to act upon the physical element. The question

may well be asked, "If the physical element of an animal may continue to exist in relation to a physical environment and to be stimulated by such environment and to act according to its nature after the conscious element has ceased to act upon it from within, may it not be possible, at least, for the psychic element—the soul—to continue to exist in relation to a psychic environment and to be stimulated by that environment and to act according to its nature after it has lost the physical element of being?" This latter seems to be as possible as the former, although, in the nature of the case, we can adduce no proof that it is so. Its being so must be a matter of revelation and its acceptance a matter of faith. But, if it be admitted that there is a psychic element in man, which may exist in a psychic environment, and if correspondence therein may be eternal, then the conditions of eternal life are, scientifically, met.

This is precisely what Christianity teaches. Christianity teaches us that men live primarily, not in the world, but in God. "In Him we live and move and have our being." Christianity teaches the dual nature of men and the superiority of the soul to the body and its independence of the body so far as its existence is concerned. Christ says, "Fear not them which kill the body (*soma*), but are not able to kill the soul (*psyche*); but rather fear Him which is able to destroy both soul and body in Gehenna." Christianity teaches the existence of this soul or *psyche* after death. When He was expiring upon the cross Jesus said, "Father, into thy hands I commend my spirit," and the Greek word, *pneuma*, used here is, evidently, in this place, equal to *psyche*. St. Paul teaches that, though the outward man of a Christian is perishing daily, yet the inward man is being daily renewed, and affirms that though the outward dissolve and pass away, yet the inward shall have a dwelling with God. The eternal life, in the conception of the New Testament, belongs to every one who knows God and believes in Him and does His will, and hence is in abiding correspondence with Him. The doctrine of the New Testament is that the visible and palpable world is destined to pass away, and they who are only in correspondence with it are in correspondence with that which is temporal, transient and perishable; but God who made the worlds abides forever, and they who, by love, are in correspondence with Him are in correspondence with that which is eternal, abiding and imperishable, and have, by virtue of that fact, eternal life, and shall live forever. I do not raise the question, at this time and in this discussion, as to the final end of those who do not know God by love, and do not believe in Him by faith, and do not obey His will, and therefore do not correspond with Him, but correspond simply with the visible universe and created beings like themselves. Manifestly their affections are rooted in the things which are transient and perishable, and

not in the living God, who is imperishable and eternal. Whether God shall exert His power upon them *ab extra* to preserve them in being when they have no vital correspondence with Himself, when they have no goodness of character, when they are of no benefit to the universe—for evil cannot be a benefit—or whether they shall, at last, pass away and perish with the perishable universe with which they correspond, and the good alone who correspond with the imperishable God shall survive—which is in full accord with the scientific doctrine of correspondence and “the survival of the fittest”—it is not within the purpose and scope of this essay to say. All that is now claimed—leaving the wicked out of the question altogether—is that Christianity affords a basis and a condition of eternal life for those who are Christians, which is eminently in accord with the teachings of science. Mr. Spencer, speaking in the name of science, says, “Perfect correspondence would be perfect life.” Hermann Lotze, speaking in the name of philosophy, says, “Touching *immortality* in general, we simply hold the principle to be valid, that everything which has once originated will endure forever, as soon as it possesses an unalterable value for the coherent system of the world ; but it will, as a matter of course, in turn cease to be if this is not the case.” Dr. Dorner, speaking in the name of theology, says, “Accordingly everything depends on the communication of the divine life to man being assured. This is only secured to Christians through Christ. Hence, therefore, it is sufficient to have recognized the possibility of the soul’s immortality and its destination for this.” St. John, speaking in the name of Christianity, says, “And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life ; he that hath not the Son of God hath not the life. And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life.” And Jesus, speaking in the name of God, says, “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.”

The conditions of immortality which science demands and which philosophy declares to be sufficient are afforded by Christianity and are fulfilled in the regeneration effected by Jesus, the Christ, in whom and through whom and by whom is eternal life.

II.—THE DIVINE AUTHORITY OF THE SCRIPTURES *VER-* *SUS* RATIONALISTIC CRITICISM.

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A FORMER paper, in this REVIEW, discussed the claims of tradition-
alism, Protestant and Romish, to set aside the divine authority of the
Sacred Scriptures as a *plain* and *sufficient* rule of faith and life for

man. These claims were seen to be destitute of adequate foundation. The purpose of the present article is to estimate the claims of rationalistic criticism to have demonstrated the Scriptures to be false, and, therefore, to say the least, not an *infallible* rule of belief and practice.

This is manifestly only another form of the old skeptical contention which has pleased the enemies of Christ from the beginning. It would be impossible to go over the entire ground of critical controversy in the brief space allotted to this article. Attention must be confined entirely to the later forms of so-called Biblical criticism—mainly to the latest form.

I.—THE ACHIEVEMENTS OF RATIONALISTIC CRITICISM.

The earlier rationalistic critics were *deistic*, admitting the existence of God, but denying that the Bible is a revelation from Him; the later have been *atheistic*, denying even the existence of God, and attempting to explain all the phenomena of the Bible on purely naturalistic principles.

Deistic criticism delighted in finding and bringing forward the so-called “discrepancies,” “contradictions,” and “absurdities,” of the Scriptures, in order thereby to show that the Bible was not from God and not infallible. The atheistic critics, while making the most of the pretended discoveries of their deistic predecessors, have used them mainly to emphasize their own postulate, that there is *no supernatural*.

It long ago began to be apparent that the attack upon the Bible by the small critics, who by the light of a tallow dip have gone searching for petty errors, must prove futile. The authority of the Word of God was too weighty and its appeal to mankind too powerful to be overcome in that way. In the progress of the discussion it became evident that the key to the citadel of the Christian faith is found in the *Supernatural* as centering in *the historic Christ*. Hence the attack of Strauss and Renan was directed against this point. The Gospel history is *mythical*, pure fable, without any better basis of historical fact than the Arabian Nights: so affirmed Strauss. It is all *legendary*, a mixture of fact and fable, which can only be separated by the aid of critical intuition: so asserted Renan. There is *no such thing as a personal God*, and therefore no supernatural or miraculous manifestations: so assumed both Strauss and Renan. The bold attack begun by Strauss in 1835, made that year as memorable in theological conflict as was 1848 in politics. Theologians of all classes saw that it called for a reconstruction of the whole subject of the origin and foundations of Christianity. It formed the starting point of the new literature of unbelief, but it likewise awakened Christian thought and directed it to the central facts of Gospel history, and above all to the Divine Person revealed there.

The "Life of Jesus" has thus called forth from Christian scholars the richest results of critical investigation and exposition of the place of the Gospels in literature and history, and has given the historical Christ a firmer hold on the intelligent faith of mankind than he has ever before had. In fine, both Pantheism and Positivism did their best in Strauss and Renan, and failed utterly and ignominiously. The results of their work may rather be said to have confirmed the faith of Christendom in the Word of God.*

The latest school of the Higher Criticism has prudently changed the point of attack from the New Testament to the Old. Following the lead of Astruc, of a century and a half ago, the critics have reached the most extreme and absurd conclusions. English readers have been made familiar with these conclusions by the translations of Kuenen and Wellhausen and the writings of Prof. W. Robertson Smith, the imitator of the school of Wellhausen and Kuenen, who in turn follow Graf, George and Vatke. The main point of attack has been the Pentateuch, the five books of Moses, or the Hexateuch, the first six books of the Bible including Joshua. If these can be discredited it, will be comparatively easy to dispose of the rest, for these are the historical foundation of the Bible.

The books of Moses are assumed to have been, not the production of one master mind, but made up of various documents pieced together by a succession of editors. There was "a first Elohist and a second, a first Jehovist and a second, a Deuteronomist, and one or more final redactors, and the form which the Hexateuch now holds was not settled until after the Exile." When King Josiah found "the book of the law" in the temple, he only found the book of Deuteronomy, which the priests had forged and hid there in order that he might find it and so unwittingly aid them in imposing upon the people. When shape was given to the Hexateuch after the Exile, it was a fraud of the priests and palmed off upon the people in the interests of priestcraft. How little historical basis there was for the fraud, according to this view, may be seen from the article of Wellhausen on "Israel," in the latest edition of the *Encyclopedia Britannica*. Geikie has briefly brought out this feature from the article:

"Abraham and Isaac are not even named in it, and the story of Moses is diminished to a thread. He does not mention Joseph. As to the Pentateuch, he of course gives forth, with invincible assurance, the views which Dr. Robertson Smith has already copied from him as his own staple." See "Hours with the Bible," Vol. 4, p. xi.

In entering upon the discussion of this theory, Dr. William Henry Green, the leading scholar in America, in Old Testament literature and criticism, has pertinently presented the exact logical position of the theorists:

* See *Why Four Gospels?* Introduction; published by Funk & Wagnalls; also, Articles on Strauss and Renan, volume entitled, *Philosophy and Faith*, by the late Dr. Henry B. Smith.

"An obvious remark at the outset is that the existence of these documents and redactors is purely a matter of critical discovery. There is no evidence and no pretence of any apart from the critical tests which have determined the analysis. All tradition and all historical testimony as to the origin of the Pentateuch are against them. The burden of proof lies wholly upon the critic. And this proof should be clear and convincing in proportion to the gravity and the revolutionary character of the consequences which it is proposed to base upon it." *

In marked contrast with the modesty becoming to the new critics is their attitude as presented by Geikie :

"That Exodus, Leviticus and Numbers, except a few fragments, date from nearly a thousand years after Moses; that the story of the Tabernacle, of the institution of the great yearly feasts, of the Levitical economy, and, indeed, even the laws which governed the Jewish people, are all 'legal fictions,' invented as long after the dates they affect to bear as the interval from this present year to the reign of King Alfred in Wessex, are rather strong assertions at the very opening of a controversy.

"Dr. Smith, of course, has no doubt that he is right. He tells us repeatedly that 'there is no doubt,' that 'it is quite certain,' that 'the plain fact is,' that 'the conclusion is inevitable,' when he gives forth an opinion. No faintest perfume of modesty flavors his superciliousness. His Sir Oracle tone never leaves him. The world must accept him as a Daniel come to judgment. No dog of a 'traditionalist' must bark when he opens his mouth.

"It is nevertheless beyond question that his theory of the origin of the middle books of the Pentateuch after the exile, is rejected by all but the Jacobins of Biblical criticism." †

In short, the whole theory is a mere tissue of assumption and assertion. There is space only for a summary statement of the case in the light of the best scholarship of the day.

1st. The philosophical basis and inspiration of this whole hypothesis are atheistic. The postulate of Kuenen and Wellhausen is, that "religion in any case is only a natural development, the supernatural being impossible and incredible." Shall we reject Tom Paine as a teacher of Christianity, and yet accept these thorough-going atheists as our religious prophets? Can they be fair interpreters of the Scriptures? Their theory leads not only to the exclusion of the divine factors from the history of Israel—miracles, prophecy, special providences; in short, all divine influence and action—but to the assertion of the existence of *fictions* in that history; "not merely in the single, separate instances, but *passim* wherever a patch was needed to give the story an air of authority." As has been seen, in connection with Wellhausen's article on "Israel," the extreme critics leave us little but fiction. Their whole case is one great *petitio principii*.

The reasoning is precisely that of Darwin in his *Descent of*

* See *Moses and his Critics*, published by Funk & Wagnalls. An admirable and comprehensive discussion of the questions of the so-called Higher Criticism, by the leading Old Testament Biblical scholars of this country. † *Hours with the Bible*, Vol. 4, pp. viii., ix.

Man,—a conclusion of “fact” from a “necessity” whose only basis is a “no doubt” resting upon the assumption of a “possibility” whose only claim to credence is its “conceivability!”

2d. The hypothesis contradicts all the internal evidence. The analysis by which the original documents, E. J. D., etc., are reached is based on purely conjectural assumptions, is mechanical in its method, and at the last depends upon the inner consciousness of the individual critic. It is natural, therefore, that the critics should constantly contradict one another, ignore the subtle criteria which they profess to follow, and pronounce the statements of the history itself false. Any one who wishes to see the beauties of the new method will do well to examine the claims of the critics in connection with the *Old Testament Introduction* of Keil, or with the discussion of the documents by the late Professor Stebbins,* one of the most scholarly of Unitarian divines, or with some of the later exposures of their inconsistencies. It is refreshing to find Jehovistic fragments, using the name “Elohim” for the Supreme Being several times as often as “Jehovah”; and Elohistie fragments reversing that order!

If the Scriptures received their last redactions from persons all of “whose surroundings were Palestinian or Babylonian,” then this ought, by a well-known law of historical criticism, to shape the local allusions. So far is this from being the case that the local allusions throughout are to Egypt, while there are constant references to “a life in the wilderness of Sinai, a journeying through the desert.” Everything is just as it should be, on the assumption of the Mosaic authorship of the books, and just as it should not be on the other assumption.

Equally inconsistent with the new hypothesis of a late origin is the language of the Hexateuch. “Its parts differ among themselves,” says Dr. Chambers, “but in nothing like the degree in which they differ from the Hebrew of the Persian era.”

3d. The hypothesis contradicts all the old historical evidence. The existence of different original documents, admitting that there were such, is no argument against the Mosaic authorship of the Pentateuch. Moses *may* have compiled Genesis, under the divine guidance, from previously existing materials. So he *may* have compiled his later books, under the same guidance, from materials which had been previously embodied in writing in the national records under his direction. But these assumptions rest on mere conjecture. It has always been the belief of the Church that his writings were supplemented by later hands, the whole receiving their final retouching from Ezra, the scribe. But the great fact still remains that all history and all tradition agree in making Moses the author of the Pentateuch. There is not even a whisper of any other view in all the

* *A Study of the Pentateuch.* For Popular Reading. By Rufus P. Stebbins, D.D., formerly President of the Meadville Theological School.

ancient ages. Moreover, "the testimony of the New Testament is clear and strong as to the Mosaic authorship." What more could it have said than it has said?

4th. The hypothesis is in the face of the new historical evidence. The most astonishing refutation of the new hypothesis is furnished by the new history of forty centuries ago, brought to light by Providence just in time to confront these godless speculations. Professor Osgood, in his essay in the volume already referred to, very ably presents a summary of this refutation.

The historical reasons given by the critics for placing the origin of the Hexateuch at from 800 B. C. to 600 B. C., are as follows:

First, that Egypt and Syria were at a relatively low stage of civilization, as to literature, art, commerce, knowledge of surrounding countries, before and at the time of the Exode, *i. e.*, before and at 1300 B. C.

Secondly, that Syria was aloof from the great tides of the world's life, literature and commerce.

Thirdly, that "ethical monotheism" did not exist, at 1300 B. C., in Egypt or Syria, but was a "creation" of the Hebrew prophets during and after the eighth century B. C.

On the basis of these assumptions, and the atheistic hypothesis ruling God out of history, these critics have argued that it was impossible for the Jewish race of themselves to produce the Hexateuch at the earlier date. The knowledge of religion, races, commerce, etc., embodied or presupposed in it, did not exist till seven or eight centuries later, and, as no God exists, they could not have received it by revelation from Him. But the new history has come forth just in time to demonstrate the utter baselessness of this view. In the last thirty or forty years "a new world of unknown languages and peoples has been opened for study." As Professor Maspero has said, "thirty centuries of history have come forth from the tombs and appeared in the full light of day." "The literature which these studies and discoveries have evoked represents more scholars than those who write on the Pentateuch controversy." They are broader men and profounder scholars, with none of the narrowing crotchets of the specialist critics. Their productions are not the mere forth-puttings of their own inner consciousness, as are those of the new critics, but are based on hundreds of monuments of stone, clay, inscribed statues, papyrus rolls and all forms of ancient literary and historical records, of different ages. The Egypt and Assyria of thirty or forty centuries ago stand out clearly before the world as if they were but of yesterday.

This new history has demonstrated the utter falsity of the critical assumptions regarding the *date* of the Pentateuch. The time of the Exodus, 1300 B. C., was the golden age of Assyrian and

Egyptian literature, art, commerce and civilization. Five centuries later all this had disappeared and an age of despair and death had taken its place. The Pentateuch could not have been produced at the later date. The new history, from the libraries of the Pharaohs, has demonstrated that Egypt had its grand system of "ethical monotheism" seven hundred years before its assumed "creation" by the Hebrew prophets, and the Egyptians at that early date used precisely the same names for the Deity—Elohim and Jehovah. There is no necessity for coming down to the later date for the knowledge of God embodied in the Pentateuch. It had then perished in Egypt and Assyria. No refutation could possibly be more absolute and overwhelming than this, of the assumption by the critics of the late date of the production of the books of Moses. At the earlier date Syria was the highway of the world's commerce and the meeting place of its civilizations.

Equally complete is the refutation of their assumption regarding its *manifold authorship*. Was the Pentateuch the work of one or many writers? In the light of the new history the Pentateuch is found to contain "accurate statements of public customs, private relations and geography." By the canons of historical criticism we are justified in concluding that this is a very unlikely result except upon the supposition of one writer of superior ability, of thorough education, of great opportunity for learning the customs and geography of the peoples and lands described, and whose life was as nearly as might be contemporaneous with the events he recorded. If we suppose two writers of the same date, of equal eminence in all these respects, and living contemporaneously with the recorded events, such agreement as we find in the Pentateuch would certainly be "one of the rarest coincidences in all history." It is doubtful whether such a production is to be found in all historical literature. The monstrous character of the assumption of the critics begins to be manifest, when we assume "twenty or more writers and editors none of whom ever make an error in the customs and geography of an age seven to nine hundred years before their time!" This, if there be any truth in the canons of historical criticism, is a more astounding miracle than any reported in the Bible. That such a miracle should have been performed by self-seeking men, in the perpetration of an almost incredible fraud, is absolutely inconceivable! Historic criticism, on its broadest lines, and with the latest and best light, must ascribe the composition of the Pentateuch to one master hand, and that the hand of Moses. In fine, the failure of the newer criticism is even more ignominious than that of the old.

II.—MUST THE BIBLE GO?

The most that can be even plausibly claimed by the critics, as a result of the old criticism and the new combined, is that there are cer-

tain "discrepancies" and "contradictions," real or apparent, or both, in the Scriptures. What is the attitude logically required of us toward the Scriptures by the facts? The skeptics of to-day still agree with Tom Paine that the Bible must go. What shall be done? By this we mean, What is the common-sense, rational, and scientific course?

The first thing to be done is to remove, as far as possible, the inaccuracies that have resulted from copying the Scriptures from age to age. Absolute authority is claimed for the "original autographs" only. The work of comparing early manuscripts with one another, with the early versions, and with the citations of the Fathers, fairly promises to remove many of the so-called discrepancies, and is certainly bringing us approximately nearer to the original autographs. In the matter of *numbers* and *dates*, in which, from the peculiar methods of the Hebrew, there has been special liability to errors in copying, it is doubtful whether the original can ever be reached with absolute accuracy; but this in no way involves the integrity of the system of divine revelation.

But assuming that there will still be discrepancies and things apparently irreconcilable, the Church is as far as possible from being shut up to the abandonment of the authority of the Scriptures. There still remain the three courses suggested by Sir Robert Peel and emphasized by Henry Rogers,* any one of which is open.

1st. A first method is to suppose the discrepancies *actual and irreconcilable*. A man may make this admission and then resolve the difficulty by omitting these portions of Scripture. He may say: What is proved is that the *errors* are not inspired. This is the course adopted by the theist in dealing with the universe in its relations to God; he finds difficulties in the constitution of the world which are hard to be reconciled with the theistic conception of God, but he does not feel constrained on this account to throw theism overboard. In proceeding by this method the portions of Scripture found to be *demonstrably contradictory* will be very small, if not *infinitesimal*.

This may not be the best method, but it is intelligible and consistent; in fact, it is the method pursued in historical criticism in general, and, therefore, perfectly legitimate.

2d. A second method is to let the apparent discrepancies alone and not pronounce upon them at all. They *may be only apparent*, and all *may be explained* in due time. In the meantime the most is to be made of what is clear. This is simply waiting for light before forming a theory on the subject. It is the method in all the inductive sciences. The scientist assumes that the advance of knowledge will probably clear up the difficulties, and so falls back upon the general

* See *Greyson Letters*.

evidence and patiently waits for the new light to come. In the same way, the student of the Bible may fall back upon the overwhelming array of the Christian evidences and await the results of more accurate recensions and collations, and of increased knowledge of history and antiquities. The weight of evidence in favor of the Christian system is so tremendous that the Church has always been justified at the bar of reason in assuming this waiting attitude.

Add to this the fact that Christianity is a practical system, by the acceptance of which eternal life may be gained, while nothing can possibly be gained by its rejection, even its enemies being judges, and this waiting attitude of the Christian is seen to be incomparably more reasonable than that of the scientist. Reason may not require, or even permit, a man to commit his life to a plank in mid-ocean when he has the steamer *City of New York* on which to depend; but, if the ship goes down and there is nothing but a plank between him and death, and even if the chances are a million to one against his being saved by that, still practical reason and conscience imperatively require him to lay hold of it and to cling to it. It is his last chance.

3d. A third method, and one fully warranted when all the facts involved are taken into the account, is that of assuming that the discrepancies are *only apparent and will all be explained* in due time. It is the attitude of confident expectation.

The vast and increasing volume of the Christian evidences is in favor of this. So is the immense weight of human genius and character. The presumption in favor of the Bible is the strongest possible. The greatest and the best in all ages have considered the Christian argument absolutely overwhelming.

When the objection is urged that there are "obscurities," "difficulties," in the word of God, we answer, yes. If there were none that would prove it not the work of God. Creation, Providence, Redemption, all bristle with difficulties, because they are on God's scale of the infinite, and we are very small and ignorant.

When the objection is urged, that there are absolutely "irreconcilable contradictions" in the Scriptures, we take issue with it as a mere assumption, the most impudent and impotent dogmatism. The individual is not competent to assume contradictions of this kind. If *historic* or *scientific*, to know them to be absolutely irreconcilable one must know everything. The usual basis for such assumptions, however, is the *ignorance* of the individual skeptic, and even if that became infinite it would hardly be transformed into *omniscience*. If urged on the basis of *intuition*, moral or otherwise, as is so often the case, it is a sufficient answer, that they do not stand the tests of intuition,—self-evidence, necessity and catholicity,—since the judgment of the vast majority of those most intelligent and best fitted to judge is arrayed against that of the skeptics.

Nor is this all. These so-called irreconcilable contradictions are fast disappearing from the Bible. Moses said, that "the Lord God made man out of the dust of the earth." For ages the skeptic laughed at him. But a century ago the science of chemistry was born, and it has since demonstrated the truth of the statement of Moses. Fifty years ago it was customary to scout the Mosaic record of creation as absurd. But the science of geology has been taking shape, and if any one will consult the Appendix of Dana's *Manual of Geology* he will find it there demonstrated that Moses, in his story of the six days of creation, anticipated by forty centuries the results of the latest science. It would be easy to fill volumes with illustrations of the solution of these "insoluble contradictions"; but they can be found gathered up in many works which are within the reach of all.* The vast majority of instances have already been resolved by the increasing light, and every day is adding to the number of such resolutions. Who,—in this age when the old civilizations contemporaneous with Joseph and Moses and Daniel are coming forth from the sepulchres of the ages,—is able to affirm on any rational grounds that any one of all the remaining difficulties will not in time be removed? Nothing could savor more both of irrationality and cowardice, nothing could be less warranted scientifically by the facts, than the abandonment of the word of God as the complete and infallible rule of faith and life.

In fine, the old position of the Church has not been turned. Instead of a call for giving up the Scriptures, as the rule of faith and life, there comes an imperative demand for an emphatic re-affirmation of the old doctrine of Protestant Christendom. The fundamental defect of much of the preaching of the present day is in its failure to rest back on God's authority. The skeptical agitation and noise have led many in the Church and the ministry, who have given only superficial attention to the matter, to conclude that the enemies of Christianity have destroyed the old foundations. Hence, the preaching runs in this wise: "Repent and believe the Gospel, for it will make you happy;" or, "for that is the prudent course for you;" or, "for that is the reasonable course;" or, "for that will lead to a beautiful life." How in contrast with the old message of power: "Repent and believe the Gospel, for thus saith the Lord." The authority and power of man's word have been put in the place of the authority and power of the Word which the Holy Ghost speaketh. The ages of powerful preaching in the past have been those in which the preachers have stood back in the shadow, behind the throne of God and the cross of Christ, and let God himself speak to men out of the authoritative Word. So the effective preaching of the future

* See Haley, *Alleged Discrepancies of the Bible*; Fraser, *Blending Lights*; and the works of Hengstenberg, Green, Birks, etc.

must derive its power from the same source, and have the same inspiration. Is there any louder call made upon the ministry of to-day, by God himself in his providence, than the call for an immediate return to an implicit faith in the authority of the Bible as the only solid basis for the Gospel message to lost men? The old Protestant rallying-cry is in place again: "Back to the Bible!"

III.—THE ETHICAL SPIRIT OF CHAUCER'S WRITINGS.

BY PROF. T. W. HUNT, PH. D., PRINCETON, N. J.

THE ethical character of Chaucer's writings is a subject which is of no little importance as affecting the inner quality of our older literature, and deserves judicious discussion at our hands. It is a subject many-sided in its scope, and cannot be consistently viewed from any exclusive point of observation.

The character of the times and the usage of fourteenth-century English must be regarded, so that, as with the early editors of the English Bible and the early preachers, much may be found that is technically objectionable to the modern ear and mind. Moreover, in common with his great dramatic successor, it was his aim to compass the spacious province of human nature. All classes of society and phases of life are portrayed, and each must be presented according to its own type and methods of expression. The Clerk and the Parson; the Miller and the Reeve must speak in their respective languages. Still again, all that the author has given us must be examined, his prose as well as his verse; his personal character as a man and all his varied relations, as a citizen, a philanthropist, and social reformer, to the England and English of his day.

If we turn, first of all, to the prose of Chaucer, all suspicions and objections vanish as we note the prevailing moral tone of his teaching and the specifically moral ends at which he was aiming. These prose productions have up to recent date been regarded as five. Excluding, however, on the basis of the best criticism, the "Testament of Love," we have four remaining—"The Conclusions of the Astrolabe," "Bœthius," "The Tale of Melibeus" and "The Parson's Tale."

The first of these is a partially prepared manual of astronomy or astrology for the special use of his son Lewis, thoroughly didactic in its method and marked, at all points, by sedateness and ethical sobriety. It corresponds somewhat to Milton's "Tractate of Education," addressed to Master Hartlib, and is presented in accordance with the elementary methods of the time and the somewhat immature condition of the pupil addressed. The poet's son Lewis was but ten years of age at the time, and we are not surprised, therefore, to read the other title of the treatise—"Bread and Milk for Babes." The manual is full of interest in its revelation of the father's love for his ver-

nacular and the strong desire that his son shall imitate the same spirit. "By this treatise will I show thee wonder light rules and naked words in English; for Latin ne canst thou yet but small. If it be so that I shew thee in my little English as true conclusions touching this matter as be showed in Latin, con me the more thanks and pray God save the King that is the lord of this language."

As to the "Bœthius," nothing could be clearer than that he desired to offer a rendering of it to his age, if so be there might be derived from it that profound ethical impression which it is designed to beget. As already known, this celebrated treatise—"De Consolatione Philosophiæ"—was the work, originally, of the old pagan prisoner and moralist, Bœthius, as he was suffering his confinement at the hands of the offended Theodoric. King Alfred, we are informed, so highly prized it that he translated its prose and verse into the vernacular of his day, and now, in the fourteenth century, England's first national poet deems it fitting to give it once more to the English people. There is something extremely suggestive and hopeful, from an ethical point of view, in that these two respective leaders of their age saw fit thus to infuse into the educated and common minds of their respective eras an order of teaching such as is found in the "Consolation." Though its teachings are more similar to those of Cicero and Marcus Aurelius than to those of Paul and Christ, there is, after all, something more than a pagan morality running through these pages so that, at times, we seem to be standing on evangelical and biblical ground. The point we are making is, that Chaucer's desire to translate and transmit it is conclusive evidence of the spirit of his work as an author, and must be given its due weight in every estimate of the ultimate character of his authorship.

Passing to the "Canterbury Tales," by far his greatest work, two of the stories are found to be in prose, and are distinctively moral in diction, structure and purpose. The one is, "The Tale of Melibeus." In the prologue to it we read, "It is a moral tale vertuous" and the author's object is to show the superiority of wisdom over rashness or folly, as the youth, Melibeus, is led at length to heed the better counsels of Prudence, his wife. As the narrative goes on, frequent occasion is taken to exalt virtue and condemn evil; to foster in his reader whatever is noble, and show that, even in this world, the course of wisdom is the course of honor and reward.

References to Solomon and Job and Paul and James as well as to Seneca and Tully and Cato and Augustine are freely made in confirmation of the need and blessing of prudence. Practical precepts are given, as to how to avenge wrong by peaceable means; how to subdue the natural tendency to wealth, covetousness and hasty action; the value of true friends as advisers; the dangers attendant upon flattery; the acquisition and proper use of riches; the security of trust-

ing in providence rather than in fortune; the propriety of repentance after wrong doing; in fine, the superiority of virtue as taught in Scripture over all merely earthly measures and maxims. Not a little of Chaucer's mother-wit and homely satire is seen in the varied suggestions of an ethical nature that he makes as the story goes on. A few of these may bear citation, as we read—"For the trouthe of thinges ben rather founden in fewe folk that ben wise and ful of reson than by great multitude of folk ther (where) every man cryeth and clattereth what him liketh." "Though that Solomon sayde he found never no good woman, it folweth not therefore that all women be wicked; for though that he ne found no good woman certes many another man hath founde a woman full good and treue." "It is no folie to change conseil whan the thing is chaunged."

The remaining prose work—"The Parson's Tale"—is by far the most interesting of all the author's prose writings with reference to the matter of moral teaching. As we read in the prologue, when the parson was asked by the host to give them a story, he quickly answered as to his ethical intentions—

"Thou getest fable non ytold for me,
For Poule, that writeth unto Timothè
Reprevehem that weiven sothfastnesse
And tellen fables and swiche wretchednesse.
Why should I sowen draf out of my fist,
Whan I may sowen whete, if that me list?
For which I say, if that you list to here
Moralitèe and vertuou matère.
I wuld ful fain at Cristes reverence
Den you plesance leful, as I can."

Taking his text at once, from Jeremiah vi: 16—"Standeth upon the wayes and seeth and axeth of the oldes pathes"—the sober-minded Chaucer goes on to the elaborate discussion of ethical and biblical truth. Developing, at first, what he conceives to be the true doctrine of repentance, he states and discusses the six causes that should move a man thereto, quoting freely from the Scriptures and the Fathers in proof of his assertions. Passing on to confession as a sign of sorrow, he argues as to the nature and effects of sin, and, after the method of his day, takes up in order the consideration of the Seven Deadly Sins, somewhat as Langlande does in the pungent pages of *Piers Plowman*. Dwelling, at some length, upon the best remedies for these respective sins, he closes the narrative by calling attention to the blessed fruits of true contrition and to that heavenly joy to which all who are thus repentant will finally come.

The Prayer and Confession with which "The Person's Tale" ends fully deserve the interest they have always elicited on the part of students of Chaucer. They are especially noteworthy in the light of what we are aiming to show.

"Now preye I to hem alle that herken this litel tretise or reden it, that if ther be any thing in it that liketh (pleaseth) hem, that thereof they thanken our Lord Jesu Christ, of whom procedeth all witte and all gode-nesse; and if ther be any thing that displeaseth hem, I preye hem also that they arette (impute) it to the defaute of myn unkonning (ignorance) and not to my wille, that wold fayn have seyde better if I hadde had konning; for our boke seyth, all that is writen is for oure doctrine (teaching) and that is myn entente. Wherefore I beseke you mekely for the mercie of God that ye preye for me, that Crist have mercie of me and forgeve me my giltes."

It is in this tender and penitent spirit that Chaucer writes, as he closes the "Canterbury Tales," of which "The Person's Tale" forms a part, and it is in the light of these sentiments that he prays us to read and estimate his work. It is in these serious tales, and not in the lighter ones, that the old poet is himself and at his best, so that all ingenuous criticism is bound to judge of the moral purport of his pen from such writings as, "Boethius and Melibeus," "The Clerke's Tale," "The Man of Lawe's Tale" and "The Person's Tale" rather than from "The Miller's Tale" and his reputed translation of "The Romaunt de la Rose."

What was the soul and staple of such immoral authors as Smollett and Byron and Congreve and even Dryden was the strange work of this Old English bard, and in no sense indicative of the real man within him. To follow the guidance of some over enthusiastic censors who oblige us to reach our conclusions as to Chaucer's morale from the study of, "The Wife of Bath," is as unlitrary as it is harmful, and would close to our view much that is best and worthiest in authorship.

To one who has not carefully examined the matter, it would be a study of no little pleasure and surprise to begin at the Prologue of the "Canterbury Tales" and follow the successive stories with a view to collecting their specifically ethical teaching. The common and grossly erroneous opinion that these tales are surcharged with the immoral, and, as such, are to be avoided, would gradually give place to an intelligent and appreciative view of the vast amount of moral precept that is found and the decided moral tendency and spirit that pervades them. Even in the portions most objectionable in themselves, if we read carefully between the lines, we shall easily discern the governing purpose of the poet and the specific object that he had in view in yielding, here and there, to the lower tastes and habits of the time.

Nor are we to confine ourselves to the "Canterbury Tales." The ingenuous motives of the poet are as clearly seen in other portions of his verse, and serve to substantiate the opinions already expressed as to his ethical intent. In such shorter selections as his "Complaint to Pity," "The Former Age," and, "Truth," these salient characteristics are clearly seen. In the second of these poems, we have, in real Virgilian beauty, a picture of the good old days when innocence and love

and peace and plenty prevailed, and the inroads of modern civilization had not made it necessary for men to push each other to the wall in their mad ambitions for wealth and fame.

"A blyful lyf, a paysable and swete ladden the peples in the former age."

He sings in sadness of the time when gold and gems were first discovered to tempt the avarice of men—

"Alas! than sprung up al the cursednesse of coveytyse, that fyrstoure sorwe broghte

For inoure dayes nis nought but covetyse, doublenesse and tresoun, rancour and envye."

So in the beautiful poem, *Truth*, we read these earnest words—

"Fle fro the pres, and dwelle with sothfastnesse, suffise thin owene thing, though it be smal

That the is sent receyve in buxemnesse; the wrastling for the worlde axeth a fal;

Her is non hom: her nys but wyldernesse

Forth, pylgrym, forth! loke up! thank God of al.

Drawe unto hym and preye in general for the and othere hevenlyche mede; and trouthe the schal delyvere—it is no drede."

So in the opening lines of the *Parliament of Birds*—

"The lyf so short, the craft so long to lerne, th' assay so sharp, so hard the conquering!"

If, in search of moral teaching, we examine such other poems as, "The House of Fame," "The Dethe of Blaunche" and "The Legende of Good Women," evidence is added to evidence that the controlling tone and tendency of Chaucer's verse and prose are on the side of truth and goodness and common morals. A half dozen stories in the "Canterbury Tales" and a few additional selections apart, the great body of the authorship is not only unobjectionable, but positively ethical, and so designed by the author to be. If, moreover, we turn aside from the technical examination of his writings and enquire as to his place and work in the England of his day, how manifestly there appears the one great purpose of his life to be useful to the generation that he represented in lifting the grade of thought and activity to higher levels. It is thus that Saunders truthfully writes in speaking of Chaucer's claims to the gratitude of his countrymen—"that he was not only their great poet and teacher, but their religious reformer; who made them despise and abhor wrong and fraud and vice, even though it were to be found in the highest places." Hence, it is more and more common of late to speak of Chaucer in the line of the great English Reformers, taking up with Langland and Gower the work which Wiclif had in hand, and doing, in his day, all that he could to hasten on the coming of The Reformation, as seen in the age of Henry the Eighth and Elizabeth.

We mistake greatly in estimating Chaucer's ethical work as a poet

and writer by an exclusive study of the "Canterbury Tales" as pieces of literary art. How effectively he exposed the corruption of the Church in his day and dealt out his invectives against those monks, friars, pardoners and others who in the guise of religion stooped to that which was most debasing and brought the very name of piety into contempt! Could anything be more significant in the line of ethical satire than the manner in which he exhibits to his deceived countrymen the shallow pretensions and outrageous hypocrisy of these religious orders! In his honest English soul, he despised them, and suffered no occasion to pass in which he might denounce them.

No later English satirist has been truer to his conscience and his time in this respect than was Chaucer to his, and modern reformers in church and state are fast beginning to learn, that, away back in the fourteenth century, English irony was at its best in its fearless attacks on public and private sin.

In fine, Chaucer stands forth as one of the great moral factors and forces of his day—central in all genuine progress, as he was central in literature; seeking to establish national English letters upon a biblical basis and to infuse into the heart of the English Commonalty of that age a profound respect for truth and goodness. It is thus that Spenser and Shakespeare and Milton gratefully refer to him as having made it an easier thing for them in the days of Elizabeth and the Stuarts, to write epics and dramas in the interests of virtue, and contribute to the ethical advance of the English people.

IV.—A PLEA FOR BIBLE STUDY.

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

TALLEYRAND is credited with the sagacious saying that he always "kept his own watch ten minutes ahead of the rest of mankind." The church that would keep up with the times must, in her plans and foresight, be ahead of the times. In these days none of us can afford to sleep. The world, as well as the earth, revolves, and moves at a rapid rate, and while we are lost in lethargy or apathy, opportunity is irretrievably lost.

If we could command Luther's trumpet-tongue just now, we would peal out in the ears of the churches of this generation two old words of command, "*Preach the Gospel*," and "*Search the Scriptures*." The two are inseparably connected, and both are vital to any body of disciples that purposes to fill a grand place in the coming era.

We insist, intelligently, that preaching the Gospel is by no means common. We would not connect with this hackneyed phrase any mere narrow range or rut of teaching. The phrase is comprehensive and all-inclusive, but only with respect to Biblical truth in its bearing on redemption as a divine philosophy, and as a human factor experience. And it must be confessed that there is much that

finds its way *into* the modern pulpit and so *out* of it, that it would be more laxity than charity to call gospel preaching. Philosophical essays, poetic word-painting, ethical discourses, historical lectures, political discussions, metaphysical treatises, scientific teachings, however entertaining, instructive and profitable, are in the pulpit both a diversion and a perversion. Yet not a few of us, who have chanced to stray into churches here and there, have been compelled to confess with Blackstone, after going the rounds of the London pulpits, that it was impossible from what we heard, in some cases, to tell whether the preacher were a follower of Confucius, Mahomet, or Christ; and in many other instances there was an absolute absence of all distinctive Biblical and evangelical truth.

That we may not be accused of exaggeration, we give a few representative instances :

First, from the World's Metropolis, London. It was in England's great Abbey, and a Canon was in the pulpit. The sermon was elaborately written, and delivered, not without some effectiveness, though rather monotonously. But, after listening carefully, amid much that was instructive, we failed to detect one really vital truth of Scripture, one sentiment that could help a sinner to Christ, or a saint to higher holiness. It was, in fact, a plea for Anglican Episcopacy, scarcely disguised by even a thin veil of any other ostensible purpose. It reminded one of the village rector who, in Mark iv:36, "And there were also with him other little ships," found a basis for a laudation of the Church after this fashion: "The ship that Christ was on was the type of the Church of England, and the 'other little ships' represent the various bodies of dissenters; on these other ships Christ is not—has nothing to do with them, and no use for them. Those aboard the boat with Christ are the true disciples; the others are not, and are about him only for what they can get. The storm stands for the turbulent world, but the safety of the Church is assured by the presence of the Master in that boat." The speaker, referring to the fact that the other little ships continue to float, explained it by "their nearness to the true ship, for when at the bidding of His disciples the Master arises to still the waves and the sea, the other ships share in the benefits of the great calm"!

From this service we went to hear Charles H. Spurgeon. It was a service and a sermon that from first to last was fragrant with Scripture teaching and impression. He preached on Ephes. iii:17-19. No contrast could be greater than that presented by the two sermons. At every point this sermon bristled with Biblical truth, saving, sanctifying, edifying. He showed what the love of God is; he helped us to study the science of divine mensuration; he made us feel how unfathomable are its depths and heights, and how unspeakable the grace that reaches even to the least and lowest of all the lost. We saw 6,000

people held spell-bound under a simple, unpretentious, extempore presentation of the heart, pith, core of the Gospel.

Let us give another instance: We went on one sabbath into a stately American church edifice, where we heard a pulpit prince. It was an eloquent and fluent glorification of humanity. The text was as full of the practical Gospel message as any man could desire; but the text served only as a hook on which to hang a fine, stirring, large-hearted appeal to whatever is noble in human impulses. The sermon had in it nothing distinctively Christian. It might have been delivered by Keshub Chunder Sen, or Moncure D. Conway, or any other representative of the ethical in contrast to the evangelical elements. The substance of it was, there is nothing essentially base or degraded in human nature. No man is so deep down that he cannot mount as high as the highest if he will. What he needs is to reconstruct the existing materials into better forms and for better uses.

Just afterward, it fell to us to be in a city where one of the foremost men of the Baptist denomination was preaching, in the heat of summer, to crowds so great that the amplest available church edifice could not hold them. And we know in this country no more absolutely biblical preacher. He unfolds in his texts the Scripture germ which they contain; he makes it grow before you as the oriental magicians make the seed to burst into leaf, flower and fruit while your astonished eyes look on, and you go away marvelling how in one short discourse so much Bible truth can be packed. It is like Liebig's essence—condensed nutriment, that may be diluted and lived upon for forty days afterward. And again we say that, between those two sorts of pulpit discourses, there is absolutely no comparison in point of value. And yet the Biblical type of preaching is attainable by every devout student of the Word of God, while the more elaborate and artistic type of pulpit oratory baffles all who have not a genius for the literary and the æsthetic. Even those ministers, who are ensnared by literary ambition, feel the superiority of a thoroughly Biblical style of pulpit address. We are told to "*covet earnestly* the best gifts"; and no minister in this country is to-day more envied than he who is *the most thoroughly master of the English Bible*.

We know a man who, on any occasion and on any subject, will, with scarce any chance for a special preparation, give the testimony of the Word of God, chapter and verse included, with a correct and careful exposition of the texts cited. He has no phenomenal memory either; it is simply the result of long habits of Bible study, which, using the same Bible always, have fixed the locality, on the page, of each great text about which hangs a vital truth. He can sit down in the inquiry room, and in answer to any perplexity, question, obstacle, that hinders the sinner or the saint, turn at once to the very remedy which this Word suggests for each form of spiritual complaint. And, after

coming into contact with every prevailing type of education for the Gospel ministry, we have come to the conclusion that where *such mastery of the Word of God* is acquired, any other form of qualification may comparatively be dispensed with. Nay, more; if we can have only a choice between scholarship in the Greek and Hebrew, and a real, practical knowledge of the English Bible, we give our vote for the latter, without hesitation. We remember to have heard a brilliant pulpit orator, in course of a most elaborate "*concio ad clerum*," indulge in sarcastic sneers against those who "go about with a limp-covered Bagster, and imagine themselves able to instruct the ignorant, when they themselves have never seen the inside of college or theological seminary"; and yet at our side sat a man with his "limp-bound Bagster" under his arm, who, with "little Latin and less Greek," could any day surpass that preacher in real acquaintance with the contents of that Bible.

We would not thrust "novices and ignoramuses" into the great work of preaching and teaching. No doubt that old story has a practical lesson, which tells us of the colored brother who imagined himself divinely called to the ministry because he believed he had seen in the sky the letters "G. P. C.," which he interpreted, "Go preach Christ," but which an aged minister told him meant in his case, "Go plow corn." But we believe that any discerning eye, not veiled by prejudice, may see in the signs of the times, a demand for *a thorough teaching of the English Bible, and a biblical type of preaching*. The time is coming, if it be not already upon us, when a man who can handle his English Bible as a thoroughly familiar student acquainted with its contents only can, will be more in demand than the most accomplished scholar who, with all his gettings, has not yet acquired a real knowledge of that book.

We dare to say that much so-called preaching is most *untextual*, because the text is taken in isolation, as though it were complete out of connection with its surroundings. Even a study of the original may mislead, for while it may suggest many shades of meaning in the words used, which the translation fails to convey, the microscopic glance at the text cannot compensate for that telescopic glance which takes in the wider sweep of the whole firmament of truth. To attempt to exhibit the truth expressed by that grand text, "He is able to save unto the uttermost," etc., is impracticable until the whole argument of the Epistle to the Hebrews is understood. Paul's and Peter's "wherefores" and "therefores" often sum up an argument extending through chapters, where the conclusion is not obvious until the premises are understood. Take, for example, Romans xii:1; 1 Peter i:13; 1 Cor. xv:58. That word "therefore" in the first of these passages draws its force from all that precedes. Peter, in the second passage, addresses *pilgrims of hope*, sojourning in an enemy's coun-

try and on the way to a city which hath foundations, and who must not become entangled with obstacles, intoxicated with frivolities, or lose their vision of the future. That exhortation to be "always abounding in the work of the Lord" is the conclusion of the most elaborate and extended argument *on the resurrection* to be found in all the holy Scriptures. Yet many a sermon has been preached on those words by men who have never yet discovered that, as the sting of the scorpion is in its tail, the power of these words is to be found in their connection with the body of that argument of which they are the conclusion and finale.

He who confines himself unduly to the critical study of *words*, as the Hebrew and Greek student is prone to do, is apt to neglect the study of a whole book or epistle in its unity and totality, which gives the finest insight into its various particulars. On the other hand, the student who has nothing but the English Bible to engage his study, learns often that the careful reading of an entire gospel or epistle at one sitting, is like climbing the Matterhorn to get a view of the whole landscape around and beneath.

The preaching that to-day most convinces and converts, sanctifies and edifies, and fits for service, is the preaching that is most thoroughly saturated with the Bible; and the great corrective to loose notions of inspiration now prevalent, is the devout study of the very words of Scripture, which will show to any man that those words themselves, chosen with divine discrimination, can be replaced or displaced by no others without marring the sense and significance. After thousands of readings, a passage of Scripture will reveal a new mine of wonders and jewels, each word coming into new relations with the great thought of God, as stars, when gazed at, assume constellation forms. To perceive, after years of study, a wonderful selection and arrangement of words, where no peculiar wonders have ever before been detected, will impress the student with the fact that inspiration extends beyond the thoughts to the language which is their embodiment and vehicle.

One word more. We again lift our voice on this great platform of the printed page, in *appeals to our theological seminaries*, to establish and endow in every such institution, a CHAIR OF THE ENGLISH BIBLE, and place in such chair some man from among the most able and successful of all our Biblical preachers. Too often in the past, in theological seminaries, we have set human fossils of learning, who, with all their scholarship, are too much out of contact with the vital currents of life. We need the most alive and quickening men of pulpit and pastorate in chairs of the English Bible. And to such men no chair would be so attractive. Preachers whom no other call would draw from their beloved surroundings, would resign all charms of a pastoral life for the sake of training a new generation of preachers

who would be able to handle the Word of God as a whole, as a foremost lawyer handles Blackstone, or an accomplished artisan his tools. As we write, a paragraph of the newspaper states that a young man of the class of '89, at Princeton, is to give instruction in the Bible at that great university, filling a chair lately endowed, so that the nine hundred students there gathering will be taught in the English Bible.

And, but a day or two since, one of the directors of a theological seminary told the writer that one of the most successful of our pastors, who hitherto has been deaf to every call that would sever him from his field, is likely to take the presidency of that theological school, because he is offered there a chance to train the coming minister in the knowledge of the English Bible. We venture the conviction which we put on record, that the *theological seminary which leads all the rest* in the coming age, is that in which the student finds the *most complete and thorough equipment in the Word of God in his own vernacular*. For five years, we have seen the foremost men of our colleges and seminaries, gathering at Northfield, Mass., and similar places, for the study of the Word of God. And in scores of cases have we heard those men say that, during ten days, they have there learned more of the English Bible than during years of collegiate and even theological training. Mr. Moody has had the sagacity to recognize and supply this demand for a Biblical training. He has selected men like Dr. Moorehead, of Xenia; Dr. Broadus, of Louisville; Dr. Brookes, of St. Louis; Dr. Moore, of Hampden-Sydney; Dr. West, of St. Paul; Dr. Rainsford, of London; and David Baron, of Mildmay, to be his teachers. And these men are all like Apollos, mighty, above all else, in the Scriptures. With this great trumpet of the press, we sound once more the loud note of appeal to our educational institutions—from the preparatory schools to the theological seminaries—and say: Whatever else you neglect, *provide adequate instruction in the Word of God as a whole*. Give us chairs of the English Bible, filled by the best men in the land, who can give students keys to the Word, which unlock its hallowed chambers; and we shall have a new generation of men and women who have a practical mastery of the Word of God, and by whom it shall be made to permeate and penetrate all the avenues of our family, church and social life. *Verbum Dei vis vite*.

We cordially commend to churches and pastors the more thorough study and teaching of the English Bible. In all our larger churches there might be instituted schools for this study, in which not only clergymen, but many laymen would prove to be invaluable helpers. One night a week given to systematic study of the Books of the Bible, and of the Bible as a whole, would in course of three years suffice to cover the range of both Testaments. And a system of *graded* schools,

adapted to various ages and capacities and stages of knowledge, would make the church a grand Training Institution for Biblical students and Christian workers and teachers.

V.—PASTORAL VISITING.

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

IN the "dark ages," as the period before the Reformation is frequently called, the clergyman was commonly looked upon as having in his hand the keys of the kingdom of heaven, so that he could open and let in, or lock and shut out, the parishioners, as he could remit or retain their sins, not in a declaratory sense, but in an executive; not with regard to discipline in the church on earth, but with regard to standing in the life beyond. A certain sort of reverence could not but be displayed towards officials so powerful, even though there was not much affection.

When the Reformation—bringing in the light of the Bible—dispelled this illusion and set the ministers forward as simply the messengers appointed to proclaim the gospel and administer the sealing ordinances thereof, without these ordinances drawing any efficacy from him that administered them, a revulsion of feeling took place. Human nature is apt to swing, pendulum-like, to and fro, and the recoil from sacerdotalism sometimes expresses itself thus: "We need no priests or parsons;" sometimes it would not go so far, but it leads to the placing of the minister somewhere on the plane of the lecturer. It says in effect: "If you like to hear him, why go; if you don't, then stay at home." When, as in America, we cherish and exalt the ideas of freedom, equality, independence, and other admirable possessions, the danger of the ministry going down is all the greater. But for it to go down is for a divinely-instituted agency to lose its power; it is to put the gospel of Christ at a disadvantage; it is to make of little effect that message which is meant to be the power of God unto salvation.

It follows, therefore, that we ministers should do all in our power, by labor, intellectually and otherwise, by genial and kindly intercourse with the people, and by loving, faithful, presentation of the truth, to hold up and keep up our office, not for its own sake nor for our sakes who fill it, but for the sake of the work it is to accomplish, according to the will of the Chief Shepherd and Bishop of souls.

One of these forms of effort is put forth in the pastors going to the houses of the people as their pastors. Of course it is not meant to quote in support of this plan the apostles preaching the gospel from house to house. The apostles were not pastors; they were more like the missionaries we send to the Karens and to the followers of Confucius. They had not church buildings, organized congregations and regular worship. They spoke the truth wherever men would listen

to them ; and believers, no doubt, often gave them the opportunity by gathering their acquaintances into their dwellings to hear the apostles. The pastor, on the other hand, in his "visiting" goes to the homes of people who have chosen him as their religious teacher and friend; a teacher whose belief they have accepted, and to whom they look for instruction and edification. Now, after saying what the visitation ought to be, it is proposed to indicate some of the benefits that flow from it, and to offer a hint or two as to the ways in which this means of grace can be most utilized.

Visiting by a pastor is not mere ceremonious or social calling. If a man sets out on a fine sunny afternoon, when the average healthy person is "out," declares to the attendant his regret at not seeing Mrs. ———, gives his card, and, going home, congratulates himself that in so short a time he made so many calls, he is not effecting much. Nor is he making the most of his time if he makes a mere social call, discusses the health of his own family and that of the family receiving him, the weather and other like topics, and then shakes hands and disappears. There are times and places when such calls are not only proper, but necessary ; but they are not the kind contemplated in this article. The visit which is pastoral is not formal ; it contemplates religious objects ; it implies some talk as to the church, the truth, the interest felt therein by both parties, and it is an outward and sensible sign of the anxiety of the pastor for the family in his charge, as though he said tenderly and truly, "I wish to know if the teaching is interesting and helping them, and if any of them are not under it, I want to know if I can do anything to bring them under it." It finds tender and fitting expression when the minister, more or less articulately, shows what his concern is for them ; and when, trusting him as a friend, they tell him of their aims, their struggles, their hopes, and he says: "Let us pray together for the blessings we need, and give Him thanks for the blessings He gives," and when he and they, like a family, for the time, go together to the Father's throne of grace. There may be times, indeed, when, from various causes—such as its being the time for other visitors, for example—prayer, or the formal reading of God's Word may not be in place, and yet the visit may be pastoral, its influence spiritual, and its memory a help to faith and hope and spiritual life.

Now what are the benefits of such visits? There is a wide difference between hearing a public teacher who knows nothing about you, and hearing one who has shown personal interest in you, and whom you know in some degree, personally. The minister's visit creates this bond between him and his parishioner. He comes nearer to the church member than he could do in a general address. He can show sympathy of a kind that is out of the question in an appeal to a congregation. He can, without intentional display, show knowledge of

human nature's experiences, and an appreciation of the influences of relationships, joys and sorrows, which the hearer could not write down lucidly, but which comes out when it is said with real feeling: "I know him as I never knew him before, and I'll hear him with an interest I never felt before. It is not merely what he says, but *he*, the man that says it, that influences me."

There are endless varieties in the temperaments, experiences, views, and points of view, of a community such as a congregation makes up.

To come close to them one by one gives an opportunity to know these individual features, and sometimes—then and there—to give the needed counsel. "You don't know my son. Oh! I wish you did." And the good mother tells of the joy she has, or it may be the unspoken care and grief she carries. She hears the fitting word, and when reference is made to the matter in the minister's next call, she feels, though she may not say it, that there is another sincere heart besides her own on which 'his life of her son's is carried. It were easy to multiply the examples of such comfort, and such linking of hearts in the communion of saints.

A man preaches more intelligently to people whom he knows than to comparative strangers. But one knows people better for seeing them in their homes and "environments." He learns the needs his people have of particular truths from God's Word, and he comes into closer sympathy with them from being in their dwellings. Questions will sometimes be put in such interviews which his people have no other opportunity to put, and the answer he gives may be a means of grace to the questioners. Details of individual and family life, too minute for pulpit treatment, will come up, to which he has an opportunity to apply the guidance of the divine Word. And as he goes to hundreds of families of varied races, habits and conditions he will, if he keeps his eyes open, get a needed knowledge of human nature, and there will come to him suggestions as to sermons, their topics, their adaptation to the people in style and spirit, for which he will be the better. I am bound to say for myself that I have often been rewarded for a visit—perhaps to a suffering saint—by getting fresh light on Bible texts and truths from the simply-stated experience of the sufferer.

There is an old-world usage—less maintained now, I fear, than it used to be—of mentioning, from the pulpit, the streets or districts in which the calls are to be made on given days. By this plan, time is saved; the family will, as far as possible, be at home and ready to receive the pastor. System is drawn into his methods of working. The poor learn that their districts are no more passed over than the rich, and it is good to perpetuate this impression. The people get an idea of the minister's work, and the question "I wonder what he does with himself all the week?" is not likely to be asked. Now and then

a visitor to the church will linger and say : "I heard you say that you would be in my street on such a day. It would be a pleasure if you would call and see us," and the invitation may lead to permanent church connection. One thing the writer may be permitted to add. In the three cities in which I have been a pastor, all having a proportion of rich people commonly called "fashionable," I have had among the congregation, and some of them most useful and liberal members, domestics, girls and women in various positions, sometimes with employers of different religious profession ; but never once have I had anything but facility for visiting and courtesy from their employers ; and sure I am that the carrying out of a plan like this, among other good results, would dispel some of the ill feeling that divides class from class and contribute to better relations between employers and employed.

When we remember the barriers in the way of the gospel from the world, the flesh and the devil, the obligation resting on us as ministers, the value of souls, and the charge to us to "endure hardship," we cannot but see the wisdom of adapting and working out methods which bring us near to the people and the people near to us, and of our being, in a sense, all things to all men that we may save some.

SERMONIC SECTION.

SIGHT AND FAITH.

(An Easter Sermon.)

BY REV. S. L. BOWMAN, D. D., S. T. D.
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Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed.—John xx : 29.

THE scene referred to in the text is one of the most extraordinary found in the Gospel. It is the more intensely interesting because of its social character. Christ is the centre of a group. Around Him are gathered His disciples, realizing His return from the sepulchre, and filled with joy that they had seen the Lord. But Thomas was greatly disheartened. We can imagine him saying to the others, "I once thought as you do. None of you twelve has had a stronger faith in Jesus as the Messiah than I had. But He has been crucified and buried. The kingdom with me is at an end. Now you tell me He appears again. No, I cannot so believe. Unless the

evidence shall be so tangible and so sensible that I can put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Such were his convictions then.

And now Jesus appears to them a second time, eight days afterward, when the disciples are all together, and Thomas with them ; and having given them the beautiful salutation, "Peace be unto you," turns immediately to Thomas, and, in the language of Thomas' challenge of the fact previously, says, "Thomas, reach hither thy finger ; and (exposing His side) reach hither thy hand and thrust it into my side ; and be not faithless, but believing."

These characters move thus in the scene before us, with such vivid individuality, that it seems to us less an idealizing than a reality. It was, however, the supreme moment for Thomas. And yet, when he saw the Lord, as the other disciples had

already seen Him, he made an open confession of his wrong. He faced about on all his former convictions, and exclaimed, "My Lord and my God!"

Now, I do not understand the text to be of the nature of a reproof, but rather of the character of special instruction. The preëminence of faith over sight is a thing which is here brought to view—one of the first lessons touching that grander life, which was to be, in comparison with that life that had been. It was an inestimable privilege indeed to walk up and down through the landed estates of Israel, in the presence of the Master, feeling the wonderful influence of His personality, listening to the wonderful words of truth that fell from His lips daily upon their hearts, witnessing the wonderful works which He wrought in miracles before them among the people. But it was still grander to walk by faith; and the crisis was at hand when they must learn to take their first steps alone and without sight, instead of walking in daily companionship with Jesus. In this sense I regard the text as simply a method of elevating the faith and of educating the spirit for the life and work which should glorify Jesus in the years to come.

Now, let us not disparage the *seeing* of Christ. The first proposition I wish to lay down is, *that seeing Christ was a supreme fact*, and factor, in order to secure a reasonable conviction with men and the acceptance of Jesus as the Redeemer. If no one had ever seen Jesus, the story of His living and dying, and of His rising and ascending to Heaven would be taken as a figment of the imagination. Christ's reappearance on earth after death was certainly no matter of inadvertence. Nor was the incarnation a mere incident; rather, it was a part of the system of God's self-manifestation by Jesus Christ. "For this purpose the Son

of God was manifested"—"God manifest in the flesh."

Now that Jesus Christ actually lived, died and rose from the dead, His being seen under these conditions was indispensable to give us a warrant for our believing in Him. Sight here is the foundation of faith. These men were to be eyewitnesses of the facts which they were to attest, and were also to be the guardians of the truth and the propagators of the Gospel. It was, therefore, the peculiar privilege and prerogative of the disciples to see Jesus. That factor was indispensable to their mission. They must have seen Christ after his rising, to identify Him as the one who was crucified, in order to authenticate their Gospel story. This was necessary to the hour of the ascension when the disciples followed our Lord to the east of Jerusalem, down across the narrow valley of the Jehoshaphat, around the southern slope of the Mount of Olives, out of sight of the temple city, and quite to the border-line of the village of Bethany; there while Jesus was in the act of pronouncing a parting benediction upon them, beginning to ascend before their eyes, He rose into the skies, until "a cloud received Him out of their sight"; and as the disciples still stood gazing up through the Syrian sunlight, the voice of an angel broke the silence, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which was taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

With this identification, Jesus at once became the object of their worship, the subject of their Gospel story, and the theme of their conscious experience. Thenceforth Jesus, having given to them the promise, "Lo, I am with you alway, even to the end of the world," was to be with them, not in bodily form, exposed

to the sense, but a spiritual Presence, a spiritual Power, accompanying each individual. Sight precedes faith in the order of our believing. The testimony in the Gospels is based upon their seeing. So that we read of Simeon, that "just and devout one"—how he was in the temple on one occasion, and they brought in the infant Jesus; and Simeon had had it revealed to him by the Holy Ghost that he "should not see death until that he had seen the Lord's Christ"; and when he saw the Lord he took up the child Jesus in his arms and said, "Now, Lord, lettest thou thy servant depart in peace, *for mine eyes have seen thy salvation.*" And so, too, we read that Jesus said, "We speak that we do know, and testify that we have seen, and ye receive not our witness." Luke opens his gospel with the remark, "That thou mightest know the certainty of those things, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the Word."

After Paul had been smitten down by the unseen power that flashed so suddenly from that light that was above the brightness of the sun, as he was journeying on his way to Damascus, Ananias came to Paul and said, "God has chosen thee, that *thou shouldst see that Just One.* For thou shalt be *a witness unto all men of what thou hast seen and heard.*" When the disciples were arrested because they preached Jesus, a few days after His resurrection, they voiced this sentiment (and that voice has been ringing down through the Christian centuries ever since) when they said, "We cannot but speak the things which we have seen and heard." And Peter, when he was growing aged, and before his crucifixion, wrote, in his letter concerning the Transfiguration, "We have not followed cunningly devised fables, when we made

known unto you the power and coming of our Lord Jesus Christ, but were *eyewitnesses* of His majesty, when there came such a voice from the excellent glory, saying, This is my beloved Son, in whom I am well pleased."

John wrote, "That which was from the beginning, which we have heard"—but not recognized by that sense only—"which we have seen" but, not satisfied with that expression, he emphasizes it still more by saying, "which *we have seen with our own eyes.* Not content with that he adds another sentence: "which we have looked upon"; that is, which we have gazed upon, contemplatively (*θεόωμαι*); and still further he adds, "and our hands have handled, of the Word of life. For the life was manifest, and we have seen it and bear witness. *That which we have seen declare we unto you.*" Thus they laid great stress and power upon the fact that they had seen the Lord alive, and their identification of Him was perfect.

Now the Lord's resurrection was in its very nature a return to the recognition of humanity; and among the many infallible proofs which He then gave was this: "*Being seen of them forty days,* and speaking of the things pertaining to the Kingdom of God."

Jesus said unto his disciples, with reference to this, "Handle me and see: for a spirit hath not flesh and bones, as ye see me have." And He ate of fish and honeycomb before them.

Now Thomas would also have believed on Him if he had seen Him and enjoyed the same privileges which the others had enjoyed, for this the sequel proves. But the end of seeing and of social intercourse must come. There must now be introduced the life of faith, without the sight. And so Christ ascended on high, and the cloud received Him out of their sight. And now the

Apostles voice the universe with the saying, "And *we have seen* and do testify that the Father sent the Son to be the Saviour of the world."

Then a new consciousness dawns upon the minds of men in the absence of Christ.

There are grander scenes than those of the sense. There is a grander sense than those of the body, could we but look upon it so. There are movements about us sometimes, which we can almost discern, and yet they escape discernment. There are beings about us, unseen, whose wings we almost hear, whose soft tread we almost note, and whose love we almost feel. There are myriads of viewless hands about us in service constantly to guard our steps. We read "Are they not all ministering spirits, sent forth to minister to them who shall be the heirs of salvation?" "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Do you not remember how it was with Elisha, as he walked forth, with his servant accompanying him, on the mount? There was a detachment of soldiers from the Syrian army sent to arrest the prophet, knowing that the prophet had revealed the plans of the Syrian commander to the army of Israel. So they sought to kill the prophet. And as they walked forth, the servant became extremely nervous, and called the attention of the prophet to the soldiers, and the prophet prayed God that He would open the eyes of his servant—just that and no more; and presently we learn that the Lord opened the eyes of the servant, and he saw around about him the mountains filled with horses and chariots of fire. God did not send down just at that moment that garrison of angels for the defense of the prophet. They were all there, but He simply opened

the eyes of His servant, and he saw them. And so God's care is over us, and He ministers to us through the angels, and Jesus is now ministering to us every hour, and with Him all symbols or representations of Him, of the ancient character, have passed away, save this of the broken body and shed blood of Christ. None of the old emblems of Christ remain on earth, that our faith might be put in request; that our souls should see nothing but Jesus. "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 through the grace of God should taste death for every man"; "whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Now, if sight furnished advantages which are invaluable, faith furnishes advantages which are supreme for the soul. "Faith is the substance of things hoped for, the evidence of things not seen"; and the sense of the soul is far superior to the sense of the body, could we but look upon it so. An eye to eye acquaintance is not half so thorough or precious as one that comes through trust. Every man must and does trust beyond his own eyesight. "An eyeservant" is a designation of reproach. Brutes and birds have a sense far superior to man's. The greyhound has a keener eye than any human being. The eagle, in his eyrie, far up in the height, has that peculiar power to convert his eye into a microscope and look at things that are invisible to the human eye, or again to convert it into a telescope and see his prey from a distance through darkness and mists. No man has an eye that is comparable to that of the eagle. No one can scent with the dog, or run with the deer, or soar with the eagle, or measure strength with the lion. Yet is man immeas-

urably superior to all these, and subjects them to his will. Why is this? Because he bears the image of God, and in his intellectual and spiritual nature are those things that give him superiority and "dominion." And because he has an intellectual and spiritual nature he is endowed with the faith faculty. Man is preëminently the creature of faith. The higher powers of our nature are imagination and reason and the moral sense. Man has also, coördinating with his reasoning power, a faith faculty. I care not whether you call it a distinctive faculty or whether it is the outcome of other faculties. It is the power to believe, the power to rely, the power to trust; and this is expressive of that faith to which I refer, as enforced in the teachings of the gospel. You don't appeal to a stone, or a tree, or a cloud to trust, to rely; because neither has the power to do it. You *do* appeal to a man's reason, because he has the reasoning faculty. You appeal to a man's memory because he has the memory faculty. You appeal to a man's faith because he has the faith faculty. The man who is all reason becomes a rationalist. The man who is all faith becomes a fanatic. It is in the union of the two and the coördination of the two powers that we attain supreme results.

These two powers, then, are twin powers, cofunctional, coördinate, correlative. Faith cannot supersede reason, nor reason usurp the place of faith. It is a vice of the mind that would substitute either one of these faculties for the other. What would you think if you should see a boy, for example, trying to see with his ear, or hear with his eye, or taste with the ends of his fingers? You would say that he was an idiot, because he was at cross purposes with himself, and there was derangement in his faculties. Well, then, what are you to think of the man who proposes to

substitute his reasoning faculty for his faith faculty in the practical affairs of life? Faith and reason have distinct spheres, and neither one is to take the place of the other.

Now I propose to take a step forward in this argument, and to say that it is simply impossible for any man to be practical and to be intelligent without faith. Why, the foundations of society would be broken up in a day, were it not for our faith. No marriage vows could be proffered or accepted without the trust of our hearts. No medicine could be administered in the family by the physician, because it could not be received without faith. No business could be transacted with men without faith. If you are a business man you would be compelled to shut up your business, and to discharge your men, for every man would discredit and disbelieve every other man. Nay, more. You would not dare to eat your meals tomorrow, lest you would be poisoned by some enemy among the servants. More than that, it would convert every man into an Ishmaelite whose "hand is against every man, and every man's hand is against him."

But it is a peculiar fact that faith is acceptable and accepted any where and everywhere except in religion, just where it is most beautiful and appropriate. The farmer goes forth to his fields, turns up the soil, and drills in the grain. Why? Because he has the crop and harvest in his hand? No. Because he believes that after the long winter the spring will come, bringing the harvest of plenty. It is a perfect exercise of faith in the returns of his labor in due season. So with the manufacturer, when he invests his capital. So with the merchant, when he buys his goods abroad and trusts them to perils of the deep. Science proceeds on faith. America was discovered by the faith of Columbus. If it be objected that we cannot reason out

our doctrines, it is sufficient to say that the Gospel does not require that we should. But a man can no more become a Christian by an argument than he can by the exercise of his imagination or his memory. God asks of us no syllogisms, but asks of us our heart's trust.

Faith is universal with men, for all men have faith, though all men have not faith in God. It is for the learned as well as for the unlettered; for the frontiersman as well as for the judge clothed in his ermine, or for the king robed in royalty. It is for the laborer who breaks stone upon the public highway, and for the poor woman who washes clothes in the kitchen; for the sailor in the fore-castle, for the invalid upon his bed of straw; for the dying as well as the living, giving his soul into the keeping of God.

Oh, is it not highly irrational to deny our own consciousness, when God has given to us the blessedness of peace? There is no true man that ever could or would deny what his soul thus found by faith—something that is within us, that meets us and satisfies us where all else will fail on earth—that Divine something that rules us by a Divine right.

Jesus has secured to us this resurrection. We shall live by faith for a while, in the faith of a great fact, believing that He will give to us the joys of the redeemed, even the redemption of our body. "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by the spirit that dwelleth in you."

So is it that Jesus came that He might redeem us. Jesus came and stood at the gates of mourning, and looked at this world, and said, "I will ransom them from the power of the grave. O death, I will take away thy sting. O grave, I will take away thy victory." And when He comes again, He will call from the

east and the west the saints who died in his love, and they shall be changed, in the twinkling of an eye, when He shall come to claim the ransomed of the Lord's house. And then the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and we shall obtain gladness, and sorrow and sighing shall flee away. It is but a short while that we shall have to live for Christ, and then the long silence. Then Jesus shall come, and in His image we shall appear, and we shall be like Him, for we shall see Him as He is. O, may it be a day of gladness, and not of sorrow, for every soul in this presence to-night. Trust in Him, believe on Him. Then we shall see Him, but not now. Then shall we behold Him, but it shall be reserved for us at the great transporting look, when we reach heaven. "We shall be like Him, for we shall see Him as He is."

BLESSED AND TRAGIC UNCONSCIOUSNESS.

BY ALEXANDER MACLAREN [BAPTIST], MANCHESTER, ENGLAND.

Moses wist not that the skin of his face shone while he talked with Him.—Exodus xxxiv : 29.

And Samson wist not that the Lord was departed from him.—Judges xvi : 20.

THE recurrence of the same phrase in two such opposite connections is very striking. Moses, fresh from the mountain of vision, where he had gazed on as much of the glory of God as was accessible to man, caught some gleam of the light which he adoringly beheld; and a strange radiance sat on his face, unseen by himself but visible to all others. So, supreme beauty of character comes from beholding God, and talking with Him; and the bearer of it is unconscious of it.

Samson, fresh from his coarse debauch, and shorn of the locks which he had vowed to keep, strides out

into the air, and tries his former feats; but his strength has left him because the Lord has left him; and the Lord has left him because, in his fleshly animalism, he has left the Lord. Like, but how unlike Moses, he knows not his weakness. So strength, like beauty, is dependent upon contact with God; and may ebb away when that is broken, and the man be all unaware of his weakness till he tries his power, and ignominiously fails.

These two contrasted pictures, the one so mysteriously grand and the other so tragic, may well help to illustrate for us truths that should be burned into our minds and our memories.

I. Note, then, the first thought which they teach us in common. BEAUTY AND STRENGTH COME FROM COMMUNION WITH GOD.

In both the cases with which we are dealing, these were of a merely material sort. The light on Moses' face and the strength in Samson's arm were, at the highest, but types of something far higher and nobler than themselves. But still, the presence of the one and the departure of the other alike teach us the conditions on which we may possess both in nobler form; and the certainty of losing them if we lose hold of God.

Moses teaches us that the loftiest beauty of character comes from communion with God. That is the use that the Apostle makes of this remarkable incident in 2 Cor. iii, where he takes the light that shone from Moses' face as being the symbol of the better lustre that gleams from all those who behold (or reflect) the glory of the Lord with unveiled faces, and, by beholding, are changed into the likeness of that on which they gaze with adoration and longing. The great law to which, almost exclusively, Christianity commits the perfecting of individual character is this, "Look at Him till you are

like Him, and, in beholding, be changed." "Tell me the company a man keeps, and I will tell you his character," says the old proverb. And what is true on the lower levels of daily life, that most men become assimilated to the complexion of those around them, especially if they admire or love them, is the great principle whereby worship, which is desire and longing and admiration in the superlative degree, stamps the image of the worshipped upon the character of the worshipper. "They followed after vanity, and have become vain," says one of the prophets, gathering up into a sentence the whole philosophy of the degradation of humanity, by reason of idolatry and the worship of false gods. "They that make them are like unto them; so is every one that trusteth in them." The law works upwards as well as downwards, for whom we worship we declare to be infinitely good; whom we worship we long to be like; whom we worship we shall certainly imitate.

Thus, brethren, the practical, plain lesson that comes from this thought is simply this: If you want to be pure and good, noble and gentle, sweet and tender; if you desire to be delivered from your own weaknesses and selfish, sinful idiosyncrasies, the way to secure your desire is, "Look unto Me and be ye saved, all the ends of the earth." Contemplation, which is love and longing, is the parent of all effort that succeeds. Contemplation of God in Christ is the master key that opens this door, and makes it possible for the lowliest and the foulest amongst us to cherish not presumptuous hopes of "being like Him" if we see Him as He is revealed here, and perfectly like Him when yonder we see Him as he is.

There have been in the past, and there are to-day, thousands of simple souls shut out by lowliness of

position, and other circumstances from all the refining and ennobling influences which the world makes so much of, who yet in character and bearing, aye, and sometimes in the very look of their meek faces, are living witnesses how true and mighty is the power of loving gazing upon Jesus Christ to transform a nature. All of us who have had much to do with Christians of the humbler classes know that. There is no influence to refine and beautify men like that of living near Jesus Christ and walking in the light of that Beauty which is the effulgence of the Divine glory and the express image of His Person.

And in like manner as beauty, so strength comes from communion with God, and laying hold on Him. We can only talk about Samson as a saint in a very modified fashion, and present him as an example in a very limited degree. His dependence upon Divine power was rude, and divorced from elevation of character and morality, but howsoever imperfect, fragmentary, and I might almost say to our more trained eyes, grotesque it looks, yet there was a reality in it; and when the man was faithless to his vow, and allowed the crafty harlot's scissors to shear his head of the token of his consecration, it was because the reality of the consecration, rude and external as that consecration was, both in itself and in its consequences, had passed away from him.

And so we may learn the lesson, taught at once by the flashing face of the Lawgiver and the enfeebled force of the hero, that the two poles of perfectness in humanity, so often divorced from one another, beauty and strength, have one common source, and depend for their loftiest position upon one thing. God possesses both in supremest degree, being the Almighty and the Allfair; and we possess them in limited, but yet possibly

progressive, measure, through dependence upon Him. The true force of character, and the true power for work, and every real strength which is not only weakness, "a lath painted to look like iron," comes on condition of our keeping close by God. The Fountain is open for you all; see to it that you resort thither.

II. And now the second thought of my texts is, THE BEARER OF THE RADIANCE IS UNCONSCIOUS OF IT.

"Moses wist not that the skin of his face shone." In all regions of life, the consummate apex and crowning charm of excellence is unconsciousness of excellence. Whenever a man begins to suspect that he is good, he begins to be bad; and you rob every virtue and beauty of character of some portion of its attractive fairness when the man who bears it knows, or fancies that he knows it. The charm of childhood is its perfect unconsciousness, and the man has to win back the child's heritage, and become as a little child, if he would enter into and dwell in the Kingdom of Heaven. And so in the loftiest region of all, that of the religious life, depend on it, the more a man is like Christ, the less he knows it: and the better he is, the less he suspects it. The reasons why that is so, point at the same time, to the ways by which we may attain to this blessed self-oblivion. So let me put just in a word or two some simple, practical thoughts.

Let us, then, *try to lose ourselves in Jesus Christ*. That way of self-oblivion is emancipation and blessedness and power. It is safe for us to leave all thoughts of our miserable selves behind us, if instead of them we have the thought of that great, sweet, dear Lord filling mind and heart. A man walking on a tight-rope will be far more likely to fall if he is looking at his toes, than if he is looking at the point to which he is going. If we fix our eyes on

Jesus, then we can safely look, neither to our feet nor to the gulfs; but straight at Him gazing, we shall straight to Him advance. "Looking off" from ourselves "unto Jesus" is safe. Looking off anywhere else is peril. Seek that self-oblivion which comes from self being swallowed up in the thought of the Lord.

And, again, I would say, *think constantly and longingly of the unattained.* "Brethren, I count not myself to have apprehended." Endless aspiration and a stinging consciousness of present imperfection are the loftiest states of man here below. The people down in the valley, when they look up, may see our figures against the sky-line, and fancy us at the summit, but our loftier elevation reveals untrodden heights beyond; and we have only risen so high in order to discern more clearly how much higher we have to rise. Dissatisfaction with the present is the condition of excellence in all pursuits of life; and in the Christian life even more eminently than in all others, because the goal to be attained is in its very nature infinite; and therefore ensures the blessed certainty of continual progress, accompanied here, indeed, with what I have called the sting and bite of a sense of imperfection, but one day to be only sweetness, as we think of how much there is yet to be won in addition to the perfection of the present.

So, dear friends, the best way to keep unconscious of present attainments is to set our faces forward, and to make "all experience" as "an arch where thro' gleams that untravelled world" to which we move. "Moses wist not that the skin of his face shone."

And the third practical suggestion that I would make is, cultivate a clear sense of your own imperfections. We do not need to try to

ascertain our goodness. That will suggest itself to us only too clearly; but what we do need is to have a very clear sense of our shortcomings and failures, our faults of temper, our faults of desire, our faults in our relations to our fellows, and all the other evils that still buzz and sting and poison our blood. Has not the best of us enough of these to knock all the conceit out of us? A true man will never be so much ashamed of himself as when he is praised, for it will always send him to look into the deep places of his heart, and there will be plenty of ugly, creeping things under the stones there, if he will only turn them up and look beneath. So let us lose ourselves in Christ, let us set our faces to the unattained future, let us clearly understand our own faults and sins.

III. Thirdly, the strong man made weak is unconscious of his weakness.

I do not mean here to touch at all upon the general thought that, by its very nature, all evil tends to make us insensitive to its presence. Conscience becomes dull by practice of sin and by neglect of conscience until that which at first was as sensitive as the palm of a little child's hand, becomes as if it were "seared with a hot iron." The foulness of the atmosphere of a crowded hall is not perceived by the people in it. It needs a man to come in from the outer air to detect it. We can accustom ourselves to any mephitic and poisonous atmosphere, and many of us live in one all our days, and do not know that there is any need of ventilation or that the air is not perfectly sweet. The deceitfulness of sin is its great weapon.

But what I desire to point out is an even sadder thing than that—namely, that Christian people may lose their strength because they let go their hold upon God, and know nothing about it. Spiritual declen-

sion, all unconscious of its own existence, is the very history of hundreds of nominal Christians amongst us, and, I dare say, of some that are listening to me now. The very fact that you do not suppose the statement to have the least application to yourself is perhaps the very sign that it has. When the life blood is pouring out of a man he faints before he dies. The swoon of unconsciousness is the condition of some professing Christians. Frost-bitten limbs are quite comfortable, and only tingle when circulation is coming back. I remember a great elm tree, the pride of an avenue in the South, that had spread its branches for more years than the oldest man could count, and stood, leafy and green. Not until a winter storm came one night and laid it low with a crash did anybody suspect what everybody saw in the morning—that the heart was eaten out of it, and nothing left but a shell of bark. Some Christian people are like that; they manage leaves, they manage fruit; when the storm comes they will go down, because the heart has been out of their religion for years. "Samson wist not that the Lord was departed from him."

And so, brother, because there are so many things that mask the ebbing away of a Christian life, and because our own self-love and habits come in to hide declension, let me earnestly exhort you and myself to watch ourselves very narrowly. Unconsciousness does not mean ignorant presumption or presumptuous ignorance. It is difficult, and it is always uncertain, to make an estimate of ourselves by poking into our own sentiments and supposed feelings and convictions. There is a better way than that. Two things tell what a man is—one, what he wants, and the other, what he does. As the will is, the man is. Where do the currents of your desires set? If you watch their flow, you may be

pretty sure whether your religious life is an ebbing or a rising tide. The other way to ascertain what we are, is rigidly to examine and judge what we do. "Let us search and try our ways, and turn again to the Lord." Actions are the true test of a man. Conduct is the best illumination, especially in regard to ourselves, of character. So watch, and be sober—sober in our estimate of ourselves, and determined to find every lurking evil, and to drag it forth into the light.

Again, let me say, let us ask God to help us. "Search me, O God, and try me." We shall never rightly understand what we are, unless we spread ourselves out before Him, and crave that Divine Spirit, which is the candle of the Lord, to be carried even in our hands into the secret recesses of our sinful hearts. "Anoint thine eyes with eye salve, that thou mayest see," and get the eye salve by communion with God, who will supply thee a standard by which to try your poor, stained, ragged righteousness. The *collyrium*, the eye salve, may be, will be, painful when it is rubbed into the lids, but it will clear the sight; and the first work of Him, whose dearest name is *Comforter*, is to convince of sin.

And, last of all, let us keep near to Jesus Christ, near enough to Him to feel His touch, to hear His voice, to see His face, and to carry down with us into the valley some radiance on our countenances which may tell even the world, that we have been up where the Light lives and reigns.

"Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not

appear; and anoint thine eyes with eye salve, that thou mayest see."

THE RELIGION MAN NEEDS.

BY RICHARD S. STORRS, D.D. [CONGREGATIONAL]. BROOKLYN, N.Y.
Commending the truth to every man's conscience.—2 Cor. iv:2.

THIS may be better rendered "to the conscience of mankind." It is not so much to the individual conscience, as to the moral sense of all humanity that the appeal is made. The Apostle had already spoken of the conscience of certain individuals as being weak, defiled, seared, tolerating, or impelled towards idolatry, and delighting in lies, but now he has in mind, obviously, the moral reason of the world. To this general moral sense the Gospel is addressed. Its elements, its interior contents, intent and effect are exhibited to man. Constitutionally, he is a religious animal. The bee, the beaver, the fish, the lion or eagle, with all that is admirable in purpose and perfect in structure, are destitute of the religious instinct, but man by his intellectual and moral nature, by the power of character, by the capacity of affection, by his ability to recognize a supreme moral power above him, and his recognition of something for him beyond the grave, is distinctively a religious being. This is universally true, true not less among the races that are uncivilized, than among the polite and refined. The worship may be gross, foolish, cruel, savage, but worship there is. To the end of his history, man will have some form of religion. The great ethnic religions show the preferences of men in this regard. Historic forms to-day reflect these varying tastes, the homage of affection which they have elicited and the sacrifices which they have prompted their adherents to make in their maintenance.

Now supposing we should ask one

his preference, what would his answer be likely to be? Let it be a man of genial and cultivated manners, one who is comfortably situated in life and of fair character. He would be likely, if called to frame a religion for himself, to combine the following elements as suited to his tastes:

1. It must be a religion easy to comprehend in all its propositions, a system, simple and plain, not difficult to understand. It would be very like the report of a committee, or the statement of some business scheme, not difficult to comprehend in any of its features, or to receive and carry out. It would bring no startling and leave no teasing questions behind. Life is crowded with care, with business and pleasure. There is little leisure for reflection. Men, like a regiment of soldiers, like to travel light, free from impediments. Their idea is expressed in the saying credited to a member of the French Directory, "Give us a religion very simple, only a couple of doctrines." This, in brief, is the substance of what man desires.

2. As to a rule of action, a daily guide of conduct, he would choose something that conforms to his line of ordinary action, his pleasant, genial, easy-going course of life; something that was not mandatory and coercive, confining his freedom by authoritative precept, but pleasant and easy. Of course this man of gentle instincts would frown on gross sins like revenge, perjury, adultery, murder and the like. We are not asking what a pirate, thief or drunkard wants, but a man of fair outward morality. He would cherish kindness and prefer a rule of life that encouraged benevolence, and generosity. Nay, more, a guide of action that gave comely rules of worship suited to decorous tastes.

3. He would wish a God tolerant, temporizing, not too strict; displeased indeed with repulsive forms

of evil, but always ready to accept the regrets of those who had erred, never fiercely and finally displeased with the incorrigibly wicked, but overlooking transgression and gathering all at last, happy and blest, to Himself. Such a man would enjoy the contemplation of the Creator's wisdom and taste in the beauty of the cloud, the shimmer of the sea, the venations of a leaf, the linings and blended tints of a shell, the brilliancy of a crystal or a flower, but if you pointed to the earthquake or lightning as possibly suggestive, he would regard these as intrusions into the divine order of things. His God is a sympathetic Philanthropist on a large scale.

4. The heaven of such a man would be a continuance of his easy, enjoyable earthly existence, on somewhat enlarged and ennobled scale, to be sure, but with its social and pleasing ministries to gratify forever the present tastes which he here has cultivated. These, in rapid outline, are the elements which a man of the world, of the type supposed, would be likely to combine in his ideal religion. This is what he wants. Now what does he *need*? what does the Bible offer? Is it this easily understood system of truth, this accommodating rule of conduct, this good-natured, amiable Ruler and this future of pleasant delights? We answer:

1. The religion we have offered to us in the Bible, is one thickset with mysteries, profound, incomprehensible, difficult of comprehension, not easy even of apprehension until the soul is touched by grace. It is a system dense with darkling truths, propositions of transcendent significance, problems of solemn depth and thorny questions hard to handle. It is what we might expect would come from God. The scientist speaks to us in no infantile speech. The large, subtle philosopher cannot utter his truths in a child's vo-

cabulary. You might as well think that you could pluck the stars from the skies and wear them as gems on your fingers, or gather up the sea in a cup, as to put the profound mysteries of God's being and government into commonplace speech. Mystery is the idiom of God. We know Him from this idiom of his utterance as we judge of other authors from theirs. If God had no more to say to us than what literature has to say, we do not need a religion in the world. This element of difficulty is an impulse to study and so an educating influence. The scholar hastens to libraries to solve difficulties and the physician searches with the microscope to discover the secret germs of disease. The astronomer sweeps the starry heavens with his glass, studies the strange zodiacal light, or that auroral splendor which flings its flaming, palpitating banners on the northern sky. To eliminate mystery is to flatten the lever by which we move mankind, and extinguish that charm which often lures one to "come up higher." What we know not now we are to know hereafter. We are inspired by the thought of an immortality beyond.

2. Man needs a rule of absolute holiness. This the Gospel offers to him in the Word of God. It is spotless, unsullied. It is perfection we seek for in science. We demand a circle as perfect as Giotto's "O." A trial balance that is ten dollars or ten cents out of the way, does not satisfy. A pair of scales ten pounds or ten ounces astray or a clock half an hour fast one day and as slow the next, would be discarded. No shipmaster would go to sea with a chronometer that was inaccurate. Every model or standard must itself be perfect. So to satisfy the more imperative demands of our moral nature we must have a true ideal. "The Law of the Lord is perfect." It must be so in the moral, as it is

in the physical world. If gravitation lost its grip on a single grain of sand, chaos would come; and a blotched and speckled sunshine would bring a pall upon the earth. God's law, like the air we breathe, and which enters all secret places, encompasses all our life and goings. It is a discerner of the heart's deepest recesses and wields its sway wherever thought and experience go.

3. Man needs, and the Gospel offers, a God who stirs remorse in the sinner and flings fiery judgment at him who persists in his sins; a God of absolute charity and truth. He is not an easy-going God, but "Holy, holy, holy," or else the earth would not be "full of His glory." Man may hate Him, but he must obey. God prepares a way of pardon, not new, but as old as the race, a method of forgiveness by which he may be saved. He is conscious of failures and tries to make up for them by good works, by sacrifices and gifts, by bodily mutilation or immolation, not knowing or appreciating God's method of justification, through the sacrifice of Jesus Christ.

This is not a sacrifice of truth and of character, such would fill the earth with gloom, but it is the taking on Himself the burden of our sin. God is just and the justifier of him who believes on Jesus.

More than this. Man needs a preparation for heaven. Man cannot purify himself for this holy realm. The power of renovation comes from above. If so, it commends itself to the reason of the world.

4. Heaven is a sphere of spotless purity. Men below have their ideal heaven of hours and wine, of hunting grounds, of other materialistic ideas which debase the life of those who entertain them. "Nothing that defileth" can enter the gates of the city. Nothing shall sully the

absolute whiteness that is regnant and radiant throughout eternity. A religion like this impels men to climb to noblest heights, to seek those things which are above, above their low ideals.

It follows that the religion of the Bible is not of human origin, for it refutes the tastes of men. They might as well be supposed to invent pain, or the storm, as to invent that system which at so many points conflicts with their preferences. We see also that the attempts to amend, modify, mitigate and make religion easy come from those who know not its power. They wish something to suit them. They need something that will change them. We see the folly of thinking that sin is a joke and the great white throne a dreamer's fancy. Such preaching would fill churches, perhaps, and make the earth glitter and resound with festal processions. But in the crisis of life, in the hour of trouble or of death, what is the religion you need? One fashioned after man's lazy preferences or instinct with the life of God? Will you say, "prophecy unto us smooth things, prophecy deceits?" Such ideas are futile. They will fall as the leaves which perish. The Gospel stands where human preferences are forgotten, enduring as history, firm as the earth itself. It appeals not to changing tastes, but to the universal, eternal, moral sense, an essential and enduring criterion. Finally, it is a grand thing, it is a great thing to preach it. "Commending the truth to the conscience of mankind." The elements which men hate should kindle enthusiasm. They are the credentials of God, the jewels of his robe, as it were, the stars of his crown, the jasper, sapphire, and chalcedony of the eternal city! They who believe and receive this divine truth of God are knit in endless fellowship. May God bring us all into this supreme consummation

at last; and in that sublime felicity above, the music of no seraph's lips shall be sweeter than that which we shall bring to Him as the people redeemed by his grace!

THE MINISTERIAL WATCHMAN.

BY S. V. LEECH, D. D. [METHODIST],
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So, thou son of man, I have set thee a watchman unto the house of Israel, etc.—Ez. xxxiii: 7-9. (R. V.)

AMONG the many significant biblical titles accorded to a pastor, few are more impressive than the name "Watchman." Ezekiel presents to us:

I. THE SOURCE OF A MINISTER'S APPOINTMENT.

God says, "I have set thee a watchman." A properly qualified pastor is divinely called to his sacred office before any bishop, or other ecclesiastical officers, ordain him, or any congregation welcomes him to holy duties. Concerning himself Paul says, "I am called of God to be an apostle." "I thank Him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to His service." "No man taketh the honor unto himself, but when he is called of God." Passages of a similar import gem the Pauline epistles. The Duke of Wellington always received the Queen's judicial officers with the honor he would have lavished on his sovereign, not because of their personal merits, but on account of their representative positions. A congregation should honor its minister not primarily because of his inherent worth, either intellectually or spiritually, but because he stands as God's immediate delegate, a man appropriately designated by Malachi as "the messenger of the Lord of hosts." No man of lofty, moral honor will dare to select the Christian ministry as a desirable profession in which to successfully pursue

salary, reputation or progressive culture. John Fletcher illustrated the spirit of a model pastor when he chose the poor parish of Madeley in preference to the wealthy one of Durham on the sole ground that the former offered him better opportunities for spiritual success. No deeply consecrated man feels complimented when hearers speak to him in praise of his ability or eloquence; but any honest pastor has a right to rejoice, and assign the glory to God, when parishioners tell him how God blessed the discourse to their spiritual edification. A man may as well attempt to raise the magnificent fruits of California without the heat or light of the sun, as for a cultured pastor to attempt to win souls for Christ on the solitary basis of theological learning or brilliant pulpit oratory. The surest evidence of a divine call to the Christian ministry is not the presence of a crowded auditory, for many an ecclesiastical buffoon has won this reward for his ministrations; but rather the conscious attendance of the divine Spirit, as he stands and delivers his message, profoundly realizing that "necessity is laid" upon him, and that he can echo Paul's statement, "woe is unto me if I preach not the gospel." A sermon may be very defective in logical coherence, homiletical symmetry and rhetorical polish; but if the Holy Spirit inspires and endorses its delivery, God can make it to human souls "the power of God unto salvation."

Last year, crossing the Atlantic on an ocean steamship, I saw her pass many gallant merchant vessels that started from New York many days before her. Why her speed? They depended on exterior conditions and agencies, sails and favoring winds, for progress. But down in the heart of our ocean monarch throbbed the tremendous engines that made our vessel independent

of these external environments. So is it in preaching. Superior to the sails of culture and oratory, and to the winds of public applause and splendor of exterior conditions, is the conscious presence of the Holy Spirit as a magnificent seal on a pastor's divinely attested commission to occupy the sacred desk. No man has any right to put on the uniform of one of God's clerical watchmen until he has ascertained beyond question that the King of kings has appointed him to his august office with its immense responsibilities. The text also presents—

II. THE DIVINE ORIGIN OF THE WATCHMAN'S MESSAGE.

By his faithful prophet God says, "Thou shalt hear the word at my mouth and warn them from me." The Bible—God's latest and most instructive revelation of Himself to mankind—is to constitute a pastor's thesaurus of information, the reservoir from which he is to dispense the water of life to thirsty and deathless souls. Men who hold delegated responsibilities, such as national ambassadors, conductors and engineers, are furnished with compendiums of rules and regulations from the governments or corporations that bestow appointments on them, that they may intelligently perform their important duties. In the army and navy, officers receive from headquarters volumes that map out their work and indicate their obligations. However helpful other volumes may be they must, in all emergencies, appeal to their official guidebooks.

The Holy Scriptures, whose divine inspiration has been affirmed and emphasized by a vast host of kingly scholars, embody the divine instructions for God's watchmen of all lands and centuries. No consensus for formulated dogmas, no creeds of human compilation are ever to be exalted into authoritative competi-

tion with the sacred oracles as standards of ultimate appeal. Standing before the saintly and lamented Bishop Edward S. Janes for ordination to the office of an elder in the Church of God I promised to "teach nothing as required of necessity to salvation but that that I should be persuaded may be concluded and proved by the Scriptures." Each Methodist Episcopal elder has made, publicly, this solemn promise in the presence of his conference, as a requisition vitally preliminary to his election and ordination. Hence if, in a lifelong course of theological studies, any such pastor shall detect, even in the prescribed and endorsed theological standards of his denomination, doctrinal statements at variance with the teachings of Christ and his apostles, it is his imperative duty to ignore such statements and appeal to the Gospels and Epistles, and primarily to His sayings who, when He was incarnated in human flesh, said, "the words that I have spoken, the same shall judge men in the last day." All compendiums of theology, all catechisms of doctrine, must be finally tested by their severe loyalty to the Scriptures. When there is hardly an important dogma of any evangelical branch of the Church of Christ that is not controverted and unfavorably criticised by cultured and consecrated scholars, pastors must independently decide what the infallible book reveals to their intellects and hearts.

They are to warn men from the standpoint of divinely equipped messengers of Deity. They are to "feed the flock of Christ," not primarily from works of science, philosophy, poetry or history, but from the Bible, "converting the soul," "making wise the simple," "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

In Venice, the beautiful city of marble palaces, I stood in the famous

square of St. Mark's and saw, just as the bell of the tower struck the hour of two, the vast flocks of pigeons sweeping into the area for their daily banquet of corn. They are always there at the appointed hour, because the daily experience of many years has taught them that they will always be fed and never be betrayed and sent away disappointed. Pastors may learn a practical lesson as they watch these birds. They must understand that the true method of winning congregations to promptness and regularity of attendance is not to entertain them with garnished dishes of rhetorical desserts, but to break to them steadily and on all occasions the bread of life. There is too much thin float and charlotte russe served from many sacred desks, while the people hunger for more solid diet. A Christian minister is not to be, as a sacred writer puts it, "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument," but rather one of the men God bade Jeremiah picture when He said, "I will give you pastors according to mine heart which shall feed you with knowledge and understanding." Far better is it for their mental and moral help that congregations should sit under the ministrations of men who are profoundly spiritual than enjoy the discourses of even more brilliant and scholarly pastors in whose sermons the vital and fundamental doctrines of the New Testament are not held aloft constantly and conspicuously, and emphasized steadily with all possible earnestness and power.

A theme is scarcely worthy of the Christian pulpit that may not legitimately lead an auditor to the Cross for salvation. Christ should be the central figure in all the word-paintings of the sacred desk. Preaching the Word of God as a direct personal revelation to himself

must be the overshadowing business of the modern pulpit. Aeropus was one of the most inefficient kings of Macedonia, because he spent so much of his royal time in making lanterns, in seeming indifference to the majesty of the work entrusted to his custody. He is an emblem of a Christian pastor, who, forgetting the sublimity of his position, and the messages his divine sovereign has committed to him, expends his intellectual endowments on secular themes and sensational subjects, with the supreme aim of magnetizing the curious throng, or who spends more time in personal recreation than his physical condition makes necessary or the urgency of the King's business will sanction. He who preaches along profoundly spiritual lines, with the peril of human souls ever oppressing his thought, may not attract great throngs to his ministrations; but, winning the approbation of his own conscience, he may appropriately say with John Haddington, "My congregation is quite as large as I will wish to be responsible for in the day of judgment." "WARN THEM FROM ME," should be the talismanic words furnishing the inspiration of each pulpit appeal. Contemplate—

III. THREE OF THE CHIEF DUTIES OF A PASTOR AS SUGGESTED BY THE TITLE "WATCHMAN."

What were the primary duties of oriental watchmen, by whose official work Ezekiel suggests that of the pastor?

By day and night they paced the walls of the great cities of antiquity. I have seen at the old historic gates of Rome such tall watch towers and citadels as these vigilant men occupied centuries ago. Their duties were grouped under three general heads—warning the citizens against approaching enemies, protecting their lives from resident foes, and guarding their material property.

From the moral standpoint, the work of a Christian pastor lies along kindred lines. Let us see. He is to guard against its enemies the Church of Christ. When the world, the flesh and Satan unite for its ruin, when spiritual indifference is stealing over the pews, when the cardinal sin of covetousness is laying its deadly grip on the hearts of the followers of our Lord—when the fascinations of worldliness are seducing Christian families—when the professed friends of Jesus are neglecting the Bible, the ordinances, the means of grace, or patronizing the theatre or saloon, God's watchman is to ring out the divine warning, by divine authority, regardless of personal popularity, craving the epitaph of Sir Henry Lawrence, "This man was never afraid to do his duty." So faithful a sentry will not always receive congregational approval, even if he performs his duty with tenderness and affection. David was not pleased when Nathan fixed on him his withering gaze, and exclaimed, "Thou art the man." Ahab was not happy when Elijah said to him, "Thou hast sold thyself to work evil in the sight of the Lord." Louis the Eleventh dared to threaten to punish his brave chaplain, Oliver Millard, because of his fidelity to truth in the court pulpit. No minister of Christ ever received a higher compliment from mortal lips than the French orator, Massillon, received when Louis the Fourteenth grasped his hand and said, "Massillon, I always become more dissatisfied with myself when I have heard a sermon from your lips."

But no manly minister of Christ will ever degrade his august office by prostituting his pulpit to cowardly thrusts at laymen against whom he may entertain well or ill-founded prejudice.

The oriental watchman protected physical life as he guarded the peo-

ple against the secret assassin and rendered official aid to the injured, helpless and perilled. Spiritually, God's clerical watchman is to follow his example. Ignorance is a mortal foe to spiritual life, and hence the pastor for the times ought to be a man of culture and studious habits. Because formalism paralyzes the vigor of any membership, the occupant of the pulpit should be an ensample to his congregation in personal holiness of character and life. Paul bravely, and yet modestly, said to his Corinthian Christian friends, "Beye followers of meeven as also I am of Christ." To his beloved colleague, Timothy, he said, "Be thou an example of the believers in word, in conversation, in love, in spirit, in purity." As the prayers of a righteous man for Christ's Church still have prevailing efficacy, a pastor should enter his pulpit from his closet.

This protection of spiritual life the text indicates as being largely associated with the rescue of the unsaved. They are to be constantly told that they "shall surely die" unless they fly for refuge to an inviting, crucified and ascended Redeemer. They are to be pointed steadily to the one and only way to heaven. A chief factor in the watchman's duties is to manifest to the unconverted their ruined condition out of Christ, and His ability, willingness and readiness to save them in the present tense.

Somewhere I have read of a soldier who had suffered the amputation of a leg on a battle-field. When his nurse dressed the limb, blood began to flow from an artery. The watcher of the doomed man put his thumb on the mouth of the bloody canal. When the surgeon saw the condition of his patient, he informed him that the removal of his friend's thumb would result in a quick and painless death. The wounded soldier replied, "Let him hold it there

until I feel better prepared to go." For several hours the nurse was faithful to the dread situation. Then the man facing eternity said, "Thank you; good-bye; remove your thumb for I am ready." In a few minutes he had joined the silent majority. A human life hung on the movement of a human finger. But what was this in comparison with the doom of immortal souls whose destiny is being shaped by a minister's words and work! Awfully true are the lines:

"Tis not a cause of small import
A pastor's care demands,
But what might fill an angel's heart,
And filled a Saviour's hands."

THE ACCELERATION OF GOD'S MOVEMENTS.

BY REV. EDWARD P. THWING, M.D.,
PH.D. [CONGREGATIONAL], BROOKLYN.

(At the Missionary Conference, Shanghai, China.)

Shall the earth bring forth in one day? or a nation be born at once?—
Is. lxvi: 8.

THE Conference of missionaries which has convened to-day in this city is, indeed, an imperial one. Its composition, its constituency, its aims, methods and influence are imperial. These four hundred and more preachers, teachers, physicians and other workers from all parts of this Empire, represent not China's needs alone, but the resources and power of Immanuel who has commissioned them. The keynote has just been given, in the discourse of the morning, in a call for a thousand new recruits. In harmony with the spirit of Rev. J. Hudson Taylor's sermon, I invite you tonight to study this inspiring truth, *The Acceleration of God's Providential Movements in Modern History, Indicative of the Rapid Evangelization of the World.*

When it is said that "the plowman shall overtake the reaper, the treader

of grapes, the sower of the seed"; that moonlight is to be as sunlight, and the light of the sun seven-fold, even as seven days; when it is intimated that the earth is to bring forth in a day, and a nation is to be born at once, we are taught that in these latter days God is to shorten normal processes, accelerate events, and so "make a short work in righteousness."

Three points need notice, namely:

1. The truth of God has weight, therefore, momentum.
2. This inherent momentum increases with the progress of God's truth, in harmony with the natural law of forces.
3. God is beginning to give it now an added celerity.

He seems straitened until His purposes are fulfilled, and so great is the urgency of His love He says: "Before they call I will answer, and while they are yet speaking, I will hear." "There shall none of my words be prolonged any more; the word which I have spoken shall be done."

God's truth has weight. Many, since the days of the Roman Procurator, have repeated his scornful query, "What's *truth*?" as if spiritual certitudes were unsubstantial, visionary, fabulous. Materialistic philosophy looks with contempt on the claims of this spiritual factor of human progress, whereas truth is as real, definite, actual and absolute a power as powder, steam or lightning. An idea is mightier than a million men. They live and die, they can be in but one place at a time, but ideas abide with us as the air by which we breathe and as the light by which we see. They crystallize into customs, they are embodied in institutions, they live in nations, they sway the race in religions. What *is* truth? Simply the reality of things, therefore unchanging, ubiquitous, supreme, eternal. Its power, momentum, vitality and

velocity are all of God, and therefore unconquerable.

Again, there is increased celerity of movement as the truth is more widely spread abroad, just as the speed of falling bodies increases with their descent. Preparatory work in any great enterprise is slow, vexatious, unremunerative. Millions of money, weary years of toil, and the sacrifice of human life are required at first, as in the building of a railway across the isthmus of Panama, where it is said of portions of it, every tie that was laid represented a human life. Years of labor were spent on the reef in East River, but a baby's finger on the electric button was all that was needed to finish the work, when the preparation was complete. "God's chronometer never loses time." He is not slack concerning His promises, though the movements of history seem so slow that we, with the wearied, groaning earth below, and martyred saints above, are crying "How long O Lord, how long?" Truth is gathering new power as it advances. Obstacles are being overcome. New auxiliaries are yearly added. Material forces, discovered and applied by science, are becoming the servants of the church. Opposition, even, is turned to impulse and the instruments of her foes, the trumpets of her praise. Truth is having free course. God will be glorified. Thirdly, as the end of all things hastens, the Lord seems to make bare His holy arm in the eyes of all the nations. He outstretches it to give, as it were, an added push, to hasten the progress of the truth. This rush and ongoing life of the truth and Kingdom of God is vividly pictured in the words of Isaiah and Amos quoted. There will be not only a reduplication in the energy of the outward, material adjuncts, hinted at in the splendid leaps which science is now making, but a rapid augmentation of the personal power

of believers. The Church is to wake from worldliness and weakness into a more healthful, aggressive life. It is quite likely, as many believe, that the first waking may be in heathen lands, where a mighty outpouring of the Spirit of God will first shake the foundations of idolatry, and bring multitudes to a knowledge of the truth, as well as believers into a grander life. We are on the eve of momentous events. We are wedded to no failing cause. Missions are not a failure, for God is not a failure and missionary work is of His appointment. He hath been mindful of us, He will bless us. He is preparing the world and His church as well. The lame man is yet to leap as an hart and the tongue of the dumb will sing; one shall chase a thousand, two put ten thousand to flight; the weak among us is to become as the house of David, and the house of David as God. "Thus saith the Lord," is the imprimatur on our work. Like a sovereign's signet ring, it is the pledge and seal of victory. There is no ground for pessimistic doubt and complaint. The branch of the Lord is to be more and more glorious and its fruit more excellent and comely.

Is the urgency of my desire to serve in keeping with the vehement desire of God to bless? Do my love and loyalty keep pace with the swift movements of His gracious providence? As events are accelerating the consummation of all things, is my faith rapidly ripening and my efficiency increasing with the broadening field of opportunity?

Over the Egyptian obelisk that graces the square before St. Peter's at Rome, my delighted eyes read one day the inscription CHRISTUS REGNAT. Christ reigns; nothas reigned, a mortuary tablet, a "*Troja fuit*" of history; not Christ will reign, a hope, a promise, but He does reign, reigns in Rome, in China and in all the world. "The government is upon

His shoulder." The sceptre is in His hands. He is the centre of truth, the summit of human history, the goal of human hope! Because He reigns, we shall triumph. . . .

Completing a long journey, which will record 30,000 miles of travel at its close, I speak with hopeful confidence of what has been seen by me in these empires of India, Japan and China of the Gospel's triumph and of the brightening future, and of the Church of Christ in the Orient. Be of good cheer. The morning cometh. . . .

Beyond and above this eager, listening congregation, I see a larger audience, and hear the voices of a sweeter choir. There are the redeemed out of every kindred and nation and tongue. There are apostles, martyrs, missionaries and converted souls from every clime. Above all, best of all, there stands the Captain of our salvation, Jesus, under whose illustrious leadership we are marching, and at whose pierced feet it will be our joy, ere long, to cast our crowns. Let us walk under the shadow of these august realities, feeling the inspiration of His presence hour by hour till we shall see Him face to face, and taste the joys which are supernal and eternal!

THE SECRET OF BEING KEPT.

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

[PRESBYTERIAN].

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life, keep yourselves in the love of God.—
Jude 20, 21.

THUS arranged the participles represent the *means* by which the injunction is followed. Compare 1 Peter i: 13, which is exactly similar in construction and closely akin in sentiment.

Jude is the prophet of the Apostasy. He sounds the final note of

warning. The key word is "kept." Those who embrace the faith and contend for the faith are *preserved* unto the day of presentation; those who reject and oppose the faith are *reserved* unto the day of retribution. Those who kept not their first estate, and are kept for judgment, are contrasted with those who keep themselves in the love of God, and are kept by His power.

There are two sides to this *keeping*: a *divine* side (v. 24) and a *human* side (vv. 20, 21). The words *preserve* and *persevere* are so much alike that one can be spelt from the other; and so if we are to be preserved it is equally true that we must persevere. *How to persevere* is the subject of this text.

The text itself supplies the divisions: 1. The great duty and privilege: Keep yourselves in the love of God. 2. The way to do it: Building, praying, looking.

We begin with the three *means* of perseverance:

1. A perseverance of *Growth*. Building up yourselves on your most holy faith means carrying up character and conduct toward perfection. The foundation is laid, which is Jesus Christ. We have simply to add stone to stone and story to story, and use material consistent with the foundation (1 Cor. iii: 10-15). Faith seems to stand here, as it often does, for the *Truth held in faith*; what is believed and the belief of it both being included. And the disciple is to go on adding to faith, virtue, etc., until the whole life is complete. (See 2 Peter i: 5-7.) Two conditions are essential to this growth: (a) Growing knowledge of the Word of God, which supplies the material for faith; (b) growing obedience of the Word, which incorporates the truth in the life. The Word is the quarry from which obedience takes the blocks that are built into conduct. To study the Scriptures daily and practise what

we learn insures this building up, and nothing else will; it also insures that right material shall be used.

2. A perseverance of *Prayer*. As the Word of God supplies the truth to be embraced by faith, so prayer supplies the energy and force to appropriate truth and incorporate it into our life. If the Word of God is the quarry, Prayer is the power which turns the stone into building material and puts it in its place. The phrase is peculiar, "praying in the *Holy Ghost*." Elsewhere the Holy Ghost is represented as praying in us (Rom. viii: 26, 27). Both representations are true. Here the Spirit of God is represented as an atmosphere necessary to prayer. We can only persevere in prayer as we abide in the Spirit. A worldly atmosphere stifles prayer. We must breathe in the Spirit and then prayer is the breathing out of the Spirit unto God. Here again is a twofold condition of praying: first there must be daily fellowship with the Spirit, or we shall not have the spirit of prayer; and again there must be daily exercise of prayer itself as communion with God. Such prayer becomes both a protection from temptation and a means of assimilation to God.

3. A perseverance of *Hope*. (Comp. 1 Peter i: 1-13.) Hope looks forward into the future. The final consummation of the mercy of our Lord Jesus Christ waits to be revealed. We are pilgrims toward a better country, and are passing through an enemy's territory. Here we are to have only our *tent*; our permanent home is beyond. Hence the importance of fastening our gaze upon the city which hath foundations. All apostasy comes from looking at the past or at the present. To dwell on past attainments makes progress impossible. To be absorbed in the present is to follow the spirit of the age, always contrary to God. If

faith provides the quarry and prayer the energy for building up Christian life, hope presents the ideal of the structure, and teaches us how to build. It becomes to us a perpetual, inspiring, heavenly vision, and the building grows into conformity with it.

We are now prepared to appreciate the injunction: *Keep yourselves in the Love of God*. This suggests, first, that our only hope is in positive culture of holiness. Negative resistance to evil is not enough: we must overcome evil with good. We must learn the "expulsive power of a new affection" which drives out evil, and displaces it by good. Ulysses sought to escape the sirens by being bound to the mast of his vessel. Orpheus drowned their voices with his lyre and sacred songs. Secondly, it is in the love of God; not our love to Him but His love to us that we must find keeping power. Archbishop Usher, when an old man, lacked animal heat, and he used to seek to be constantly bathed in sunshine. When too feeble to go out of doors he would be wheeled in his chair to an eastern window in the morning, a southerly window at noon and a western window toward evening, and abide in the sunshine.

THE UNKNOWN QUANTITY IN CHRIST.

BY J. T. GRACEY, D.D. [METHODIST], BUFFALO, N. Y.

What manner of man is this?—Mark iv: 41.

THE marvel of the first century is the marvel of the nineteenth at its close. There is still an unknown quantity in Jesus of Nazareth.

He was a peculiar man, an entirely unique character; solitary among the sons of men. Let us glance in outline only at some of these peculiarities.

1. As to His Life Plan. Few people are able to give any plan to their lives with any confidence for even a

few years. Young men find it not easy to select a course in life. Many men become diverted from the course they do select. Incidental things arise in the general course which often become more prominent than the main event. Max Müller attempts to translate the Vedas, but incidentally finds beautiful things which he puts together as *Chips from a German Work Shop*, which become much more widely known than the greater work. Most wars of history were not concluded on the issue on which they began. The race is like the individual. Streams of colonization develop unexpectedly by discoveries of diamond and gold mines. Men surprise themselves by the success of their achievements, as they often are disappointed at their failures. Death comes, too, with their plans half wrought out. But here is a man who gives no evidence of any surprise or of any disappointment; who is never diverted, is always calm and confident. He saw farther than the men around him, and lived in the presence of the reserve force of twelve legions of angels. At twelve, He says he must be about his Father's business, and dying, He says it is finished. His is the only life and death which met all for which life and death were designed.

2. He is a good man who realizes every man's ideal of goodness. None of us are equal to our own ideal. The best saints we ever saw failed to realize all that we perceive to be essential in goodness. The purest recognize their own incompleteness, failures, follies and faults, and the higher their spiritual type, the deeper their sense of unworthiness. We could not in a month or a year write a description of our own ideal character. But here is a good man, and the only good man the world ever saw who never said "I repent," yet who answers to the ideal of every man in the world who be-

comes acquainted with the fullness of his character.

3. As a religious Teacher He is also peculiar. He speaks as if He had a right to propound universal principles, to be the common law-giver of men, not at second hand, not as the result of dream or vision, but as one having the legislative and regal right to command; "as one having authority" in Himself. "Other mental monarchs rule by logic. Jesus Christ's word is law," says Bishop Thomson.

4. As a founder of religion He betrays no indication of incomplete knowledge. We know not whence His acquaintance with all truth. We know how we acquire it. We pick painfully amidst what survives of the past. Babylonian bricks, Sinaitic rocks, Assyrian remains, contribute slowly as under torture to our stock of knowledge. But whence had this man wisdom? There may have been fragments of the Lord's prayer in many lands. Confucius may have taught one arm of the Golden Rule, but whence did this man learn it all? Without books or travel, without geographical exploration or commercial communication, he reproduced all that is "good and beautiful and true" in morals and theology of all the past, and having reproduced, he rearranges, restates, reformulates it all. Nineteen hundred years after his ascension the world knows no religious thought or fancy of recognized value that was not embraced in what he taught; no system or fragments of truth which men who became acquainted with his would exchange for them. Accord to them whatsoever degree of originality, or discover whatsoever accretion to the common stock of religious thought within them we may, the fact still remains that all the religious thought now in the world, other than that introduced by him, was in it when he came. We ransack the great re-

ligions which have a history and a literature, and the vast fetish systems of the superstitious and unlettered barbarian, in vain attempt to discover a single addition to the world's stock of religious thought which dates since the close of the revelation of Jesus Christ. With all the discoveries of the modern centuries we have not been able to substitute or to supplement the teachings of this Teacher. In every point of morals, as in every phase of theology, He is the world's master at this hour. We follow Newton in his discoveries, Bacon in his logic, Milton in his imaginings, but they and we bow to Jesus Christ as the monarch of morals, and the prophet who announces theological thought, which in all the future none shall displace or exhaust. He beggared the past and bankrupted the future, and we now, as they of old, ask, Whence had this man this wisdom?

5. He is the only founder of a religion among men, whose person is essential to his doctrine. Sakhya Muni may or may not have lived, Buddhism may or may not have originated with any one person, and the whole teachings of the "Three Baskets" will remain intact. Confucius may have never lived, but the teachings of the Analects will remain intact. Mohammed may have been a myth, but the theology and ethics of the Qurān will be as vital and valuable as under any Khalif or commentator.

Not so with Jesus Christ. If He were not, and if He were not what He claimed to be, our theology falls to pieces. Take a single illustration. The doctrine of the resurrection is sometimes sought to be proven by the imagery of nature. But this is not satisfactory. Nature is a conundrum, and Jesus Christ never pointed to its monstrous anomalies and hieroglyphs to show the doctrine of the resurrection. His argument was formulated by Paul. Because Christ

rose, we shall rise. Take away that fact and you have no faith. "We are of all men most miserable."

Jesus Christ's religious system is tied to the facts of Jesus Christ's life, death, resurrection and ascension. Jesus Christ cannot be divorced from His doctrine. Hence Paul forcibly says: "We preach"—what? Not so much a creed, but "*We preach Christ.*" This, as we have said already, is wholly unique in the history of mankind.

It would be a grateful task to point out others of the multitude of points in which Jesus Christ stands sublimely alone, distinct from all men in all time. What manner of man is this? No human genius is equal to the invention of such a character and such a career. We do not ever expect to see the like of this man walking amongst men. John Baptist in prison and disappointed, chained like an eagle, impatient that his eyes should see the Messianic kingdom set up, asked: "Are thou He that should come, or do we look for another?" But we, in the light of the later event, do not expect ever to see Jesus Christ duplicated. The world looks for never another. An attempt, we are told, was made by a brilliant Frenchman—M. Lepaux—to establish a new religion which he termed Theophilanthropy. His trial proved a failure. He went to the great master of statecraft, Talleyrand, and asked his advice. Talleyrand said: "Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I do not know how you can be successful. I venture to give you one piece of advice. I advise you to be crucified, and rise from the dead the third day."

"I know men," said the great Napoleon, "and I tell you, Jesus Christ was not a man." In 1786, the youthful Spalding wrote to M. Jacobi that he had heard Biester say,

"We must not relax our efforts, and then, in twenty years' time, the name of Jesus in a religious sense will be no more heard." That was in Germany, a land which since then has supplied missionaries to make known the name of Jesus in every quarter of the globe. Two monuments were erected to Diocletian. The reason of their erection engraved on one was: "For having extinguished the name of Christianity." And on the other, "For having everywhere abolished the superstition of Christ." And yet to-day

"From North to South the Princes meet
To pay their homage at His feet."

The more we study Jesus Christ as a man, the more we see He outgrows all human proportions.

The applications are patent and easy.

"Thou, O Christ, art all I want,
More than all in Thee I find."

THE UNITY OF THE EARLY CHURCH BY REV. E. E. CURRY [CHRISTIAN], MT. HEALTHY, OHIO.

And the multitude of them that believed were of one heart and of one soul, etc.—Acts iv : 32, 33.

The early Church composed of a multitude (Acts ii : 41 ; iv : 4). Here we have a description of it. Two ideas are presented—its *unity*, and its *spirituality* and *power*. The latter no doubt sprang, in part, from the former.

I. *The Unity*.—"The multitude of them that believed were of one heart and soul." The Church of that day was a great contrast with the world, where there were "wars and rumors of wars," envious and jealous hatreds. Unity ever set forth in New Testament as a fundamental conception of the Church. Christ prayed for it. Apostles strove to preserve it. The ideal we should ever keep before us.

II. *The Manifestation*.—"Neither said any of them that aught of the

things he possessed was his own ; but they had all things common." This a convincing evidence of their unity. While it sprang from brotherly love, it was a policy demanded by the exigency of the time. But while not essential, and no doubt impracticable in this age, the example is *instructive*. Teaches the surpassing love of that brotherhood of Christ. The principle is *just as true to-day*. The Church is a partnership in *preaching the Gospel and in good works*.

III. *The Causes*.—By examining the context we may discover some of the causes or conditions. (1) Fidelity. They had been entrusted with the Gospel. They had *faithful leaders* (Acts ii : 14 ; iii : 12 ; iv : 3-8 ; xiii : 19). They had faithful people (Acts iv : 24-30). (2) Prayer (iv : 24-30). (3) Recognition of God's Providence (iv : 28). (4) Holy Spirit (iv : 31). Notice it came in answer to prayer. To *believers* (cf. Acts ii : 4). Churches need renewals (cf. ii : 4 and iv : 31) of Holy Spirit.

IV. *The Results*.—(1) Great spirituality. Scatter the embers of a dying fire and it goes out. Rake them together and you have warmth and glow. So with a divided and a united Church. (2) Great power. "A city set on a hill," etc. Such a Church can make the powers of darkness tremble.

Keep this ideal before us and we shall be a united, spiritual and aggressive Church.

WHY I AM A DISCIPLE AND PREACHER OF JESUS CHRIST.

BY REV. WILLIS S. HINMAN [LUTHERAN], COLUMBIA, PA.

Behold the man.—John xix : 5.

INTRODUCTION.—Outline review of the noble, beautiful, matchless life of Jesus Christ.

1. *Because His is the noblest thought and the noblest action.*
"Never man spake like this man."
"We never saw it on this fashion."

No wonder, for, "The words that I speak unto you I speak not of myself . . . the Father that dwelleth in me, he doeth the works."

2. *Because His is the highest motive for thought and action.* "I must be about my Father's business."

3. *Because His is the noblest ruling sentiment.* It is sympathetic love. "Christ also hath loved us and hath given Himself for us."

4. *Because He seeks the highest satisfaction.* Satisfaction of His soul in saving others. "He shall see of the travail of his soul, and shall be satisfied," etc.

5. *Because He holds supreme authority.* "All power is given unto Me in heaven and in earth."

6. *Because He demands of men their best service.*

CONCLUSION.—I seek an ideal. Is it any wonder that I find it in Him? To His disciple He says, "Go, preach." Shall not the disciple obey his Lord?

THE ENEMY OF RIGHTEOUSNESS CONFRONTED BY THE SPIRIT OF THE LORD.

BY REV. J. S. CLOMER, QUITMAN, ARK.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—Isa. lix : 19.

I. THE ENEMY.

1. Worldliness: (1) Fashion. (2) Business cares. (3) Pleasures.
2. Political sins. (1) Party spirit.
- (2) License of vice.

II. CHARACTER OF THE ENEMY'S OPPOSITION.

1. Active, "shall come in" etc. 2. Vehement, "shall come in like a flood."

III. THE ENEMY CONFRONTED: "The Spirit of the Lord shall lift up a standard against him."

1. In the faithful, earnest preaching of the Gospel.
2. In the social services of the church.

3. In the godly example of Christians.

BEARING THE YOKE.

BY O. T. LANPHEAR, D.D. [CONGREGATIONAL], BEVERLY, MASS.

It is good for a man that he bear the yoke in his youth.—Lam. iii : 27.

IN becoming a sinner, man must toil painfully for his bread, physical, intellectual and spiritual. It is this pain of labor which constitutes the yoke. In the light of experience it appears,

I. That men rarely if ever feel prepared to bear the good yoke the moment it is presented to them.

II. The qualification for bearing the yoke is obtained in bearing it. Practical skill comes only by practice.

III. Those who refuse to gain qualification for a place by working in that place, always fail of qualification and of usefulness anywhere. He who will be a tramp in religion must not expect the glory of immortality.

IV. It is good for a man that he bear the yoke in his youth, because then he will not suffer from having wasted time.

V. In view of all this, how beautiful the Saviour's call, "take my yoke upon you," for if men take not the yoke of Christ, then they must take the yoke of sin and everlasting despair.

Themes and Texts of Recent Sermons.

1. God Fighting Sin. "But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them."—Isa. lxiii : 10. Rev. C. H. Spurgeon, London, Eng.
2. God Forgiving Sin. "He will abundantly pardon," etc.—Isa. lv: 7-9. Rev. C. H. Spurgeon, London, Eng.
3. God's Way and Man's Character. "The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity."—Prov. x : 29. J. H. Young, D.D., Louisville, Ky.
4. Christ, the Great Sin-Bearer. "Behold the Lamb of God which taketh away the sin of the world,"—John i : 29. Rev. A. R. Moore, Boston, Mass.
5. God's Will and Man's Ideas. "Thy Kingdom Come, Thy Will be Done."—Matt. vi : 10. Rev. Dr. Thomas, Chicago, Ills.

6. How To Prosper. "Beloved, I wish above all things that thou mayest prosper."—John iii: 2. Rev. J. F. Carson, Brooklyn, N. Y.
7. Corrected Estimates of Life. "A man's life consisteth not in the abundance of things which he possesseth."—Luke xii: 15. Rev. R. M. Higgins, St. Louis, Mo.
8. Exalted Love. "Even as the Father hath loved me, I also have loved you: abide ye in my love."—John xv: 9. Rev. J. E. Cook, St. Louis, Mo.
9. Truth's Authority. "I have planted and Apollos watered, but God gave the increase."—1 Cor. iii: 6. Rev. Henry Frank, Jamestown, N. Y.
10. Who are Fit to Live? "Away with such a fellow from the earth: for it is not fit that he should live."—Acts xxii: 22. Rev. W. D. Buchanan, New York City.
11. Sin's Relations to Suffering. "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."—John ix: 3. C. D'W. Bridgman, D. D., New York City.
12. The Lessons of the Snow. "Hast thou entered into the treasure of Snow?"—Job. xxxviii: 22. Rev. J. B. Remensnyder, D. D., New York City.
13. Universal Adaptedness of the Gospel. "And a superscription also was written over him, in letters of Greek and Latin and Hebrew: This is the King of the Jews."—Luke xxiii: 28. Rev. A. Christie Brown, Peoria, Ills.
14. The Relative places of Men and Women in the Gospel Field. "For there can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female, for ye all are one man in Christ Jesus."—Galatians iii: 28. R. V.—Rev. W. W. Hopkins, St. Louis, Mo.
15. The Transforming Power of the Gospel. "Instead of the thorn, shall come up the fir tree, and instead of the briar shall come up the myrtle tree."—Isa. lv: 13. P. H. Swift, Ph.D., Oakland M. E. Church, Chicago.
16. Household Furnishings seen by Visitors. "What have they seen in thine house?"—2 Kings xx: 15. Rev. A. F. Newton, Marlboro, Mass.
17. Divinity in Humanity. "And the Word became flesh and dwelt among us."—James i: 14. Rev. Ernest C. Smith, Denver, Colo.
18. Suggestive Themes for Pulpit Treatment.
1. Revelation Limited by the Capacity of Receivers. ("I have yet many things to say unto you, but ye cannot bear them now."—John xvi: 12.)
 2. Immutability of Christ's Words. ("Heaven and earth shall pass away; but my word shall not pass away."—Mark xiii: 31.)
 3. The Sinner's Insecurity. ("Thou shalt be . . . as he that lieth upon the top of a mast."—Prov. xxiii: 35.)
 4. The Soul's New Language. ("And began to speak with other tongues as the Spirit gave them utterance."—Acts ii: 4.)
 5. Two Centres of Power—Adam and Christ. ("For if by the trespass of the one, death reign through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."—Rom. v: 17. R. V.)
 6. Two Conditions of Progress. ("Forgetting the things that are behind, and reaching forth unto those things which are before."—Phil. iii: 13.)
 7. Society's Responsibility for the Saloon. ("But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death," etc.—Ex. xxi: 29.)
 8. From Faith to Faith. ("And as he was now going down, his servants met him, and told him, Thy son liveth. . . . And he himself believed and his whole house."—John iv: 5 and 53.)
 9. Christ as a Winnower of Men. ("Whose fan is in his hand."—Luke iii: 17.)
 10. The Servant's Advantage over His Master. ("And greater works than these shall ye do; because I go unto my Father."—John xiv: 12.)
 11. Causes of Spiritual Blindness. ("And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."—Rom. i: 28.)
 12. Peace Wedded to Righteousness. ("Righteousness and peace have kissed each other."—Ps. lxxxv: 10.)
 13. Prayer and Its Rewards Prevented by Ignorance. ("If thou knewest the gift of God, etc.; thou wouldst have asked of him, and he would have given thee living water."—John iv: 10.)
 14. The King in His Beauty. ("Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever."—Ps. xlv: 2.)
 15. Blessings Promised Upon Missions. ("Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."—Is. xxxii: 20.)
 16. Proofs of the Divine Origin of the Gospel. ("The Gospel of God, which he promised afore by his prophets in the holy Scriptures concerning his Son, who was born of the Seed of David, according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead."—Rom. i: 2-4. R. V.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D. D.

The Nature of Charity.

Charity, which is the Bond of Perfectness.—Col. iii: 14.

THIS is an unusually suggestive text. Faith, Hope and Charity are all bonds. Faith binds us to God,

Hope to the future, and Charity to man and present duty. Love has been defined as that "something without which anything done or borne is nothing." *Αγαπη*, charity, is a word not born of Greek wisdom

nor found in Greek philosophy, but born of Christianity and taught us by God, whose essence is love. One very important distinction should be observed, which, in our judgment, shows that the revised version is wrong in substituting love for charity in that wonderful lyric, 1 Cor. xiii. Love is a personal affection founded on moral esteem. It implies complacency in its object, and can therefore find few satisfactory objects, and these must be personally known and well known. Charity is a law, a principle, rather than an affection. James calls it the "Royal Law" (James ii : 8). It is the principle of good will to all, without respect to their moral quality or desert, to nearness or remoteness, whether friends or strangers, known or unknown personally. Love is intensive, and exclusive; charity is extensive, inclusive, diffusive, universal. A true disciple cannot *love* all men because all are not lovable, are not even known to him personally; but he can be in charity with all men, wishing all well, and, so far as possible, doing to all good, even to enemies. Or, if we choose to give love the wider meaning, including both the love of complacency and benevolence, then love becomes generic and charity specific, one of the forms of love.

God's Plan in Our Lives.

Ye ought to say, if the Lord will, we shall live and do this or that.—James iv : 15.

THREE grand sayings may illustrate this text :

1. The late Prince Albert's maxim: "Find out the plan of God in your generation; and then beware lest you cross that plan, or fail to find your own place in it."

2. Pastor Monod of Paris: "Our work is but a segment in the great sphere of God's eternal work, and if we have eyes to see, we may read in that portion of His work which

belongs to us, our name and the date of the present year."

3. Constantine, when marking out the bounds of Constantinople, being told that the city would never fill out such a vast area, replied: "I am following Him who is leading me."

All true life has a divine plan, does God's work, and submits to God's leading.

The Believer God's Agent.

Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight.—Heb. xiii : 21.

WE often speak of ourselves as only "*instruments* in God's hands." It is our privilege to think of ourselves, if we are truly His servants, as *agents*. An instrument is a dumb, senseless, lifeless thing, which has no active, intelligent power even to coöperate with him who handles and uses it; but an agent (*ago*) is one who *acts*; however in behalf of, and under control of, another, yet acting intelligently and individually, as Aaron spoke under Moses' dictation. Even the ox and ass yield a voluntary, intelligent obedience, and are far above the plow they drag or the goad by which they are urged on. We are God's agents, and He worketh not only *by* us, but *in* us, both to will and to work. (See Greek of Philippians ii : 13.)

Unconscious Accommodation to the World.

Because iniquity shall abound, the love of many shall wax cold.—Matt. xxiv : 12.

NO believer can afford simply to breathe a polluted atmosphere, and if his work for God compels such associations, he must frequently go, as Christ did, apart with God, and on the lofty mountain tops breathe a pure air, taking long and deep inspirations of that purifying and

strengthening oxygen and ozone. Prof. Bernard used to illustrate our unconscious accommodation to a vicious atmosphere by placing a sparrow under a bell glass receiver, with air enough for three hours' respiration. Then, at the end of two hours, he put a second sparrow under the receiver, and it fell over dead, while the former bird was able to sustain the process of respiration for the remaining hour.

So there is a law not only of physical but of *spiritual toleration*. We learn to live in a polluted atmosphere, to accommodate ourselves to a low level of spiritual life. Could we come suddenly from a pure society into the carnal and worldly and selfish atmosphere often found even in Christian churches, we should be stifled. Let us live much with God, in the closet, and so learn to detect and flee from a contaminated atmosphere. May this law not explain in part the high consecration of true missionaries? They can maintain spiritual life amid such surroundings only by much converse with God.

Taking a Stand for God.

Stand. . . Withstand in the evil day, . . . and having done all, to stand.—Ephes. vi: 11-14.

In these verses this exhortation is found four times.

The Rev. George Duffield, the author of "Stand up! Stand up for Jesus!" was a Presbyterian minister. This hymn was written under affecting circumstances. In 1858 the Rev. Dudley A. Tyng had been engaged in a remarkable mission in Philadelphia, and on the Sunday before his death had preached in Jayne's Hall one of the most stirring sermons of modern times, so that out of the five thousand present at the delivery at least a thousand are believed to have been converted. On the following Wednesday he left his study and went to a barn where a

mule was at work on a horse-power, shelling corn. Patting him on the neck, the sleeve of his study-gown caught in the cogs of the wheel, his arm was torn out by the roots, and in a few hours he died. Just before his death he sent the message, "Stand up for Jesus!" to those assembled at the Young Men's Christian Association prayer-meeting—a message which suggested this hymn, and formed the concluding exhortation of the funeral sermon for Mr. Tyng, which was preached from Ephesians vi: 14, by its author. It was printed as a fly-leaf for the Sunday-school scholars.

In the Waldensian Synod Hall there is a crest of the Vaudois Church—an anvil with many hammers broken about it and the motto, "*Trituntur mallei: remanet incus.*"

The Greatness of Self-Bule.

And he that ruleth his spirit than he that taketh a city.—Prov. xvi: 32.

STANLEY has just said some fine things in a letter to the London *Times*: "For myself I lay no claim to any exceptional fineness of nature. But I say that, beginning life as a rough, ill-educated, impatient man, I have found my schooling in these very African experiences. . . . I have learned by actual stress of imminent danger that self-control is more indispensable than gunpowder, and that persistent self-control is impossible without real, heartfelt sympathy."

The Keypnote of Paul's Ministry.

AN ORDINATION SERMON.

Testifying. . . repentance toward God and faith toward our Lord Jesus Christ.—Acts xx: 21.

It is a melancholy fact that both evangelists and preachers of our day preach so little about sin, its guilt, its penalty and the connected topics of repentance and renunciation. More than one evangelist has confessed that he deliberately preached

on the love of Christ rather than repentance, as a means of winning souls. But such forget that from our Saviour himself down to our day the mightiest of preachers have made the keynote of their ministry Repentance and Faith. In proportion as men feel the fact and guilt of sin will be their sense of their need of Christ and his power to save.

The superficial and artificial results of much modern evangelism and pulpit work may be largely traced to this preaching of smooth things. Even the love of God is the more potent to draw men when it is seen to be the opposite pole of His holy wrath. A love that is a mere insipid and forceless amiability is a defect in character, as we often see in the family, where such love makes all discipline impossible. The love that can be righteously angry, that can punish, correct, chasten and, if need be, destroy what can only, if spared, work harm, is perfect love—is God's love.

The True Gentleman.

Be Courteous.—1 Peter iii : 8.

It is almost a definition of a gentleman to say that he is one who never inflicts pain. He carefully avoids whatever may cause a jar or a jolt in the mind of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment; his great concern being to make every one at ease and at home. He has his eyes on all his company, he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions on topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring. He never speaks of himself except when com-

pelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantages, never mistakes personalities or sharp sayings for arguments, or insinuates evil, which he dare not say out. From long-sighted prudence, he observes the maxim of the ancient sage, "that we should ever conduct ourselves toward our enemy as if he were one day to be our friend." He has too much good sense to be affronted at insults. He is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing and resigned on philosophic principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.—*Cardinal Newman.*

The Word a Temple.

Search the Scriptures, for they testify of me.—John v : 39.

WE may compare the Bible to the Tabernacle with its three courts. The outer court is the *letter* of the Scripture; the inner court, or Holy place, is the *truth* of the Scripture; the holiest place of all, the *Person* of Jesus Christ, and only when we pass the inmost veil do we come to Him.

The True Riches.

Lay not up for yourselves treasures upon earth.—Matt. vi : 19.

GOD shows us what is His estimate of riches. First by what He says about them, "A man's life consisteth not in the abundance of the things which he possesseth," and, secondly, in the condition in which He permitted His own Son to enter and pass through this world. "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

The Law of Edification.

Seek that ye may excel to the edifying of the church.—1 Cor. xv : 12.

WHAT is "the edifying of the church"? What is "increase of the body"? To the average church and chapel-going Christian, an edifying sermon means a sermon which gives a fresh glow of comfort or a new view of truth to the believers there assembled: an edifying ministry is that of a man who keeps his congregation well together by the attractiveness of his sermons and maintains the local and congregational activities by the stimulus of life and conversation. It has ceased to be thought that "building up" (higher and higher) means the adding a new layer of stones to the spiritual Temple; but it is held to be rather the carving and polishing of the stones already laid in it: the building may be at a complete standstill under this perverted notion of edifying. "Increase of the Body" ceases to mean increase, enlargement, real growth; it has come to mean only the beautifying of the body, its decoration with spiritual gifts even with a shrinkage in dimensions.

"Oh, what a delightful sermon, how comforting, how beautiful!" seems the desideratum; not a sermon which awakens the conscience, and makes Christian people ashamed of themselves and of their apathy and coldness.—*Jas. E. Mathieson, Esq.*

The Parable of the Church.

1 Tim. ii : 13-15.

MR. J. E. MATHIESON, of London, suggests that these words furnish a parable with an instructive moral: the undeceived and undeceivable Head of the Church, and the easily deceived and fallible bride of Christ—the Church—and that the only salvation for the individual believer or the body of believers, is the birth of new souls and new churches unto

Christ. The history of churches, viewed in this light would, he says, be an interesting study; churches have perished, in heresy, schism and spiritual decay for want of "child-bearing" unto the Lord. But where there is a travail of soul for souls, with faith, holiness, sobriety, the church is "saved" from ten thousand forms of destructive doctrine and practice.

A Funeral Sermon—Life and Service Beyond the Grave.

God is not the God of the dead but of the living; for all live unto Him.—Luke xx : 38.

DEATH is not extinction of being, nor sleep of souls. All saints continue to live, and live unto God. Serving, but not suffering, doing, but not enduring, at work for God, but not at toil. Note Rev. xiv : 13. *ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.* Here *κοπος*, troublesome, vexatious, uneasy toil or travail, is contrasted with *εργον*, the broader word for anything done, activity, deed. From all toilsome, wearisome labors they rest; but their service follows after them, accompanies them (Rev. xxii: 3).

Homiletic Hints.

1 PETER i : 7. The blessing of trial. That was a fine motto of Francis the First. It represented the salamander in the fire, and beneath was the inscription "I purge and I destroy."

THERE is a great distinction which the Apostle Paul draws between gifts and graces in the 12th and 13th chapters of 1 Corinthians. Gifts are extraordinary and exceptional endowments. Graces are ordinary and not exceptional. One may be possessed only by the few, and the other by the many. The gifts are the oftenest sought for, but when obtained serve but a temporary purpose. The graces are to be sought

for by all, since they are essential to completeness of character, and the gifts are useful only so far as the graces are controlling.

ISAWat Braemar, near the Queen's castle of Balmoral, four emblems. A tree by the water, lilies of the valley, a vine in process of pruning, and waving palms. The four together represent the four stages of Christian life. First, growing through the truth; second, blossoming into beauty; third, under-

going chastisement, and fourth, enjoying final triumph.

THE Bible is *milk* for babes, needing only reception. It is *meat* for strong men, requiring mature reflection, and *honey* needing to be stored in the cells of the memory. It is *water*, reflecting the face as in the laver and providing the means for purification like that same water in the laver; and it is *manna*, to be gathered daily, early in the morning while the dew is yet upon it.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 2-7.—A GLIMPSE OF THE HEREAFTER.—Luke xvi: 19-31.

While our Scripture does not furnish us with a complete disclosure of the Hereafter, it does furnish us with a real disclosure of it. It is no hearsay statement. It is no statement founded on report. It is the disclosure of **One**, who, for our sakes, issued from that world to this to tell this world of that. As Columbus sailed back from the western hemisphere to the eastern, so Christ comes from the other world to this with a real and personal knowledge of it. He came forth from Heaven. He knows whereof He speaks.

And His sinlessness is His credential. Sinlessness is truthfulness. An unsinning being must be a truthful being. It is not possible that falsehood fall from the lips of sinlessness. What, then, Christ tells us must be the truth.

1. Self was the sin and trouble with the life and heart of Dives. The supreme love of self is the ultimate root of sin.

2. We pass *at once* from this life into the next. There is no such thing as the sleep of the soul for a longer or shorter interval. This disclosure of Christ is dead against such notion. This earth, then retribution or Paradise, with only death between.

3. In the Hereafter, there are two states possible—and but two. Of the sort of these two states this disclosure of Christ distinctly informs us.

4. In that Hereafter, each man goes to his own place; each human character finds its appropriate environment.

5. In that Hereafter, each man *stays* in his own place. The great gulf is fixed.

6. The only time granted for preparation for that Hereafter is this present life. In this disclosure of Christ there is no hint of second probation.

MARCH 9-14.—THE PERTINENT QUESTION.—John v: 6.

“Observe,” says that most loving commentator, Mathew Henry, “when Christ came up to Jerusalem He visited not the palaces but the hospitals.”

That sick man, lying there, is a typical man, and that question, falling from the lips of Jesus, is a typical question. And in the asking of this question Christ lays bare four momentous facts concerning the human condition.

1. Christ lays bare the great fact of *moral unhealth*. He asks the man lying there—Wilt thou be made *whole*? (a Health is obedience to

law. That man was lying there in the porches of Bethesda instead of walking the streets of Jerusalem, because the laws of God which touch the body had been transgressed. V. 14: "Sin no more lest a worse thing come upon thee." So in the higher region of the soul health is obedience to law. But in this higher region of the soul man has transgressed the Divine law and so is in moral unhealth. (b) Health is relation. The healthy eye is in relation with the sunlight. The healthy soul is in relation with God. But man has thrust his sin between God and his soul, and so again is in moral unhealth because he is out of relation with the God for whom his soul was made.

2. Christ lays bare the great fact of a *moral impotence* toward cure:—Wilt thou *be made whole*? Man is impotent toward his own cure because (a) he cannot mend the law he has broken; (b) because sin is bondage.

3. Christ lays bare the great fact of the necessity of a *personal interest* in the matter—Wilt thou be made whole?

4. Christ lays bare the great fact of the necessity of a *personal choosing*—Wilt thou be made whole?

MARCH 16-21.—HELP SUPERNATURAL AND NATURAL.—Acts xii: 1-11.

Help supernatural is such help as comes to us from above and beyond the ordinary course of things—help from God, from the Holy Spirit, help which we cannot depend upon ourselves to get.

Help natural is such help as lies within the ordinary course of things, which we can and must depend upon ourselves to grasp; which will not be furnished us except as we furnish ourselves with it.

There are those who deny that there is any such realm as the su-

pernatural; they look no higher than force, law; they root themselves in the material. There are those who, while they accept the truth of the supernatural, deny that the supernatural has any relation whatever with ourselves; God is only "a kind of absentee God, sitting on the outside of His universe and seeing it go."

But the Biblical and religious thought of things is that there is both a realm supernatural and that that supernatural realm is in most intimate and helpful relation with ourselves; God conditions His supernatural help to men upon their sedulous use of such natural help as they can themselves get hold of.

Now of this mingling of the two sorts of help; of the supernatural help coming down upon a man where he is weak and cannot, but ceasing to fall upon him where he is not weak and can lay hold of help natural, our Scripture is signal illustration.

1. Consider the power of prayer. The church could do nothing but pray; but they *could* pray and that prayer brought marvellous supernatural answer.

2. Peter could *not* get himself out of prison; but God sent His angel.

3. Peter could *not* smite off his chains; and the angel smote them off for him.

4. But Peter *could* bind on his sandals; that the angel did not do for him.

5. Peter *could* cast his garments about himself; that the angel did not do for him.

6. Peter *could* follow the angel; and the angel did not carry him.

7. Peter could *not* open the prison's iron gates; and that was supernaturally opened for him.

8. Peter *could* go through the gate; and he was not carried through.

Now it is evident enough if Peter

had refused to do what he could do, he would not have had the help of God where he could not do.

Apply (a) to the prison of Doubt. We can *attempt* release from it; we can *investigate*; *pray* for illumination of Holy Spirit, etc. Our attempt God will surely meet and answer unto the flooding of His certainty.

(b) To the prison of Trouble. We can carry ourselves bravely and prayerfully; and then we may confidently look for Divine deliverance.

(c) To the prison of Sin. We can resolve against our sin; then we have right to look for the Divine forgiveness of it and empowering against it through Jesus Christ our Lord.

MARCH 23-28. — TRUTHS ABOUT TRIBULATION.—Rev. ii:10.

As example of Tribulation, and of the certainty that the Divine prediction of it will be fulfilled, look up the account of the martyrdom of Polycarp, who was one of the early Pastors of this church at Smyrna. "In the world ye shall have tribulation," said the Saviour.

But what is tribulation? There is a latent poetry in the word, which besides being very beautiful, will assist us to discover its design and use. It is an oriental harvest-time. There is the threshing-floor. It is hard and broad and smooth, formed of the living rock or of the earth closely trodden together. Here come the reapers, bending beneath their loads of gathered grain. They cast the grain upon that threshing-floor. And here comes the tribulum—the threshing-tool. It is a heavy wooden platform. On the underside it is studded thick with bits of broken flint, or with savage iron teeth. Oxen are yoked to it. See, they drag it back and forth over the prostrate grain. Now look; all the wheat-sheaves are sadly bruised

and broken. The wheat itself is crushed out from the enfolding and useless straw. Everywhere, lying on the threshing-floor you can see multitudes of the clean kernels. Now they clean off the straw. Now with fans they blow the chaff away. There lie the wheat-kernels, the real thing they have been after through all the sowing and the reaping and the threshing; fit now to be ground up and manufactured into bread for human using. But they could not have gotten at the wheat had it not been for the tribulum. And tribulation takes its name and meaning from this threshing-instrument—the tribulum. Tribulation is the Divine threshing of a man; and Christ tells us that in this world we must have it. The world is a threshing-floor; and in every threshing-floor there is tribulation. Blows of pain must break off the evil husks, hindering what is good and noble in us. The useless straw must be beaten away from the golden kernel.*

First—the reason for Tribulation. *Sin* is a reason. There would be no discipline as discipline, were it not for sin. Sin and sinful tendencies must be beaten out of a man. Also *love* is a reason. Love is the desire for the best good of the object of affection. Such is the only genuine love. A real love is never a merely slipshod good-nature. And just because the Divine love is so intense in its desire for the best good of men and women, when pleasant ways fail to cause that highest good, must the Divine Love set itself to using painful ways.

Second—Notice some effects of Tribulation.

(a) It gives us true estimates of life.

(b) It makes Heaven substantial instead of shadowy.

* I have used the same explanation in my little book, "Hints and Helps for the Christian Life."

(c) It makes sympathy for other sufferers real for us.

(d) It interprets to us the Bible.

(e) It forces us to God.

Third—Consider the *extent* and *continuance* of Tribulation. It shall be only so long and much as it is absolutely necessary to be. There is no cruel lavishness in Tribulation. And ye shall have Tribulation *ten days*, says our Scripture; that is, only for the definite, needful time.

MARCH 30-31; APRIL 1-4.—MAKING EXCUSES.—Luke xiv : 18.

“Grant, Lord,” says old Thomas Fuller, in his quaintest way, “that I may never rack a Scripture simile beyond the true intent thereof, lest instead of getting milk I squeeze blood out of it.” And that is as good a prayer for the interpretation of a parable as for a simile. Parables are always best and most truly interpreted in the light of the Oriental customs in which they are set. Said a gentleman who was travelling in Palestine to a long-time resident there, “I notice that the person at whose house we dined last evening sent a servant to call us when dinner was ready. Is this custom generally observed?” “Not very strictly among common people, nor in cities where Western manners have greatly modified the Oriental,” was the answer. “But in Lebanon it still prevails. If a sheik or Emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in the parable in Luke—‘Come, for the supper is ready.’ The fact that this custom is mainly confined to the wealthy and to the nobility is in strict agreement with the parable, where the certain man who made the great Supper and bade many, is supposed to be of this class. It is true now, as then, that to refuse is a high insult to the maker of the feast, nor would such excuses as those in the parable be

more acceptable to an Oriental Emeer, than they were to the Lord of this great Supper. But however angry, very few would manifest their displeasure by sending the servants into the highways and hedges after the poor, the maimed, the halt, the blind. All these characters abound in the streets; and yet I have never known,” said this long resident in the Holy Land, “rich men who filled out the customs of the parable in this particular. It is pleasant, however, to find enough of the drapery of this parable still practised to show that originally it was, in all its details, in close conformity to the customs of this country.”

Notice a further peculiarity of these Oriental feasts. There are always extended to the guests who come to them *two* invitations. When the man has determined to give a feast he sends out his invitations to those he would call to it, acquainting them with his purpose, appointing the time, and asking their attendance. At this time, the guests *accept the invitation; that acceptance is understood to be a pledge of their attendance when the feast shall come off.* Then, when the time of the feast has come, and when everything has been prepared, the master of the feast sends forth his servants a *second* time, to the *already pledged* and invited guests, to say to them, “Come, for all things are now ready.” Then, since they have before promised attendance, their refusal and excuse is insult.

Now, in the light of these customs a careful study of this parable will disclose this as the mighty lesson of it. The worldly heart, whether absorbed in the management of property, like the man who had added to his estate, or absorbed in the acquisition of riches, like the man who must prove the oxen he had bought to see what they would bring in the next market; or absorbed in the

mere sensualisms of contented comfort, like the man who had just set himself in a quiet home—the *worldly heart, thus absorbed, and held in any sort of worldliness*, is for evermore something incompatible with any real desire for the true Banquet of the Kingdom of Heaven.

First—Make application of this lesson of the parable to a *too common kind of Christian profession*. Christians know that an utmost feast of Divine love, joy, peace, noble experience, has been proposed for them; they know that invitation to such feast has been made them; they know that such invitation they *have accepted*—in their Christian profession they pledged acceptance of it, they pledged themselves to become the truest, saintliest Christians possible; but when the message sounds all things are *now* ready, then how often do professing Christians begin to make excuse. The worldly heart prevents.

Second—Make application of this lesson of the parable to a *too common bad use of our mercies*. These excuses spring out of things the possession of which, in themselves, is entirely right. But these excuses turn the very blessings, falling from the Lord's hand, against the Lord.

Third—Make application of the lesson of the parable to a *state of the heart possible for professing Christians*. Constant willingness to remain at a cold and evil distance from Christ; the readiness to turn these providential blessings into arguments against the real feeding the soul upon His spiritual feast; the making the possession of such blessings excuses for refusing His invitation to as deep and real a spiritual experience as possible. Is not this proof that such a cold, willingly unalert professing Christian *has really never come to Christ at all?*

EASTER SELECTIONS.

(From the German.)

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

Easter Joy.—Rev. i:18.

THE Easter season is a time of great joy for all the children of God. They rejoice (1) on account of the completeness of the work of salvation. For when Christ had risen from the dead, He thereby had fully paid the wages of sin. God has accepted the death of His Son in the place of our death, and therefore has given us life. (2) All Christians rejoice on account of the excellent witnesses and testimonies concerning the resurrection of Christ. He appeared no fewer than ten different times after His resurrection, and on one occasion was seen of five hundred (1 Cor. xv:5). He conversed and ate with His disciples alone (Acts x:41). He permitted Himself to be touched by them (John xx:25; 1 John i:1). Evidence of this kind admits of no contradiction. Even now He still

furnishes the proof that He is alive by living in us (Gal. ii:20). (3) Christians rejoice on Easter because they have been given the seal and security of the gracious forgiveness of sins, of peace with God, so that they can, without fear, approach God, and know that He will come to them. (4) Christians rejoice because the resurrection of Christ is for them a comfort in death. Christ has sweetened death for the believers, has sanctified the grave, and they, too, shall enter into eternal life. (5) Christians, for these reasons, make it a special point to celebrate Easter-day by rejoicings of the heart, by meditation and prayer, and contemplation of the great things which God has done for them. (6) They give daily to rise from the dead spiritually, to throw aside sin and evil deeds and sanctify their lives to

the service of God.—*Stark's Hand-Buch.*

Easter Comfort.—1 Cor. xv:17-18.

If we only believe the Easter Gospel, then we can live and die happily. For Christ did not overcome death, and did not rise again from the dead, for his own sake; but we must cling to it, that He did so for us, and that with the *resurrexit* we stand or fall, and that with him we rise and live eternally; that in Christ's resurrection and life our resurrection and life have already begun, and are as certain and sure as though they had already taken place. We must look so sharply at this article that all others are regarded as nothing compared with it, and as though we see nothing else in heaven or on earth. For as surely as Christ arose from the dead, so surely, too, shall we rise bodily from the grave. For what can all the world do against Christ, our Head? As little as a drop can do against an ocean, or a grain of sand against a mountain. Now since Christ, the Head of the Christians, through whom they live, and in whom they have all things, and who is so great that He fills all the heavens and the earth, has arisen from the grave, and has thereby become Master of all things, even of the grave and hell; thus, too, we, his members, are affected and controlled by his resurrection, and must become partakers of the same, and of what He has secured thereby.—*Luther, Erlangen Edition 3, 289, 290.*

Christ our Pascal Lamb.—1 Cor. v: 6-8.

I. *The great truth herein expressed.* Comparison of the Old Testament Paschal Lamb and that of the New Testament with reference to the immaculate character (John viii:46; Heb. vii:26; 1 Pet. i:19); (2) the sacrifice itself (Acts ii:38); (3) the partaking; (4) the significance of both.

II. *The Lessons to be learned.* We

are taught (1) to dedicate ourselves to genuine piety (cf v. 8); heartily to rejoice (Rom. iv:25; viii:33 sq; John xiv:19); (2) to cultivate true piety (a) by laying aside sin (v. 8); and (b) by a new conversation (vv. 7, 8).

How Can the Easter Season Become a Blessing to us?—Luke xxiv:1-10.

WHEN we learn:

I. *To appreciate the resurrection of the Lord;* (1) the Easter at Christ's grave; (a) the sorrow of the women, (b) their subsequent joy; (2) our joy at the Easter season (a) is dependent upon our heartfelt faith in Christ's resurrection, (b) consists in embracing the great truths thereby conveyed.

II. *When we learn to remember the injunctions of the Lord;* (1) the blessed Easter festivities at the grave of Christ; (a) the injunction there given to the women (vv. 6,7); (b) we must follow these behests at once (v. 8); (c) the agreement between the promise and the fulfilment of the Lord fills us with joy; (2) the blessed results of Easter (a) dependent upon our remembrance of the Lord's words, (b) which makes us all the more obedient to, and trusting in the Lord.

III. *When we declare the glory of the Lord;* (1) how this was done at the grave, by the women and by the apostles; (2) how we can do this, by testifying, and by our lives.—*Schultze's Sermon Sketches.*

The Signs and Wonders at the Grave of the Lord.

I. *The shaking of the earth and the hiding of the sun.* The earth, the region of the dead, as the prophet Isaiah calls it, trembles, because the first fruit of those who are asleep arise, and must be given up to live again. Significant and typical of the disturbance and conquest of the world of sin and death. Christ rises with the sun,

but he was born in the night. The contrast significant. He came into the night of sin, but when he rose again from the dead, the Sun of righteousness had arisen above the horizon. Night had become day, and darkness light, spiritually and eternally. The last triumph of darkness had been on Mount Calvary; after the resurrection of Christ the possibility of a victory of the kingdom of darkness no longer exists. The day of grace has come for all and for all times.

II. The second miracle is the *rolling away of the stone*. This stone has become the stone of demarcation, marking the end of the wickedness of the adversaries of the Lord; also the memorial stone of the conquest of darkness by the light; also the foundation stone of the Church, as it is the basis of Christian faith and hopes. Sin lay between man and his God, preventing the approach of this corrupt being to his Maker. Now this stone has been removed for all time. The women lament because they cannot remove the stone from the grave. No human strength could remove the rock of sin between our Saviour and man. This was the work of God's grace, just as God Himself had the stone removed from before Jesus' grave. The removal of the stone is the proclamation of God's free pardon and of His gracious work of redemption, done without our work or assistance. On this subject Christians have no reason to worry or to fear.

III. The *angel at the grave* is the third miracle. Angels were present at Christ's birth to declare what the birth signified; now they are present to declare that what had been promised at Bethlehem had now become actual realities. They point to the empty grave, thereby directing the Christian's faith to the fact that his grave, too, is or shall be empty, thus promising the resurrec-

tion of the dead to all, and the spiritual resurrection of the soul to all believers. The angels' presence is sunshine on the grave of all who sleep in Christ. Hence, too, Christian graves often are marked with a cross to signify this conquest of death and Satan.—*Ziethe*, "*Immanuel*."

The Resurrection the Chief Doctrine of Christian Faith.—1 Pet. i: 3; 1 Cor. xv: 55.

OUR whole faith and hope are dependent upon the resurrection of Christ (1 Cor. xv.). If Christ had not risen from the dead there would be no Christianity; our faith would be in vain, and our hope void, the whole Gospel a farce, and there would be no forgiveness of sin. The resurrection of Christ is the basis of all that we have and hope and love in Christ, but especially have we in it the surety of the hope of eternal life, because thereby all fear of death has been banished, and future blessedness and life have become a reality in Christ Jesus. He is our Head, and we through faith are members of His body. And since our Head has overcome sin and death and Satan, we partake of the triumph and the victory. For He has conquered our enemies for us and not for Himself. The victory is ours, as is also the triumph. When a ruler or a general conquers the enemies of a kingdom, he indeed triumphs, but the fruits and glories of the victory belong to the whole country and to all the citizens. Therefore all Christians triumph with Christ in His glorious resurrection.—*Gossner's Schatz-Kästlein*.

FOR this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.—1 Cor. xv: 53-54.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

God's Exhaustive Knowledge of Man.

NO. XXVII.—THE ONE HUNDRED AND THIRTY-NINTH PSALM.

THIS lyric has always been the subject of praise. Aben Ezra said there was none like it in the five books. Lord Brougham spoke of it as "that singularly beautiful poem." Herder said that language utterly failed him in its exposition. Erskine of Linnlathen wanted this to be before him on his death bed. The title ascribes it to David, an ascription corroborated by its originality and majesty and its correspondence with psalms undoubtedly Davidic. The chief objection to the claim is the prevalence of Aramaic forms which, it is said, indicate a post-exilic origin, and Dr. Cheyne goes so far as to speak of it as "debased Hebrew." But it is yet to be shown that the Aramaic coloring is not a mere dialectic variation, existing during the whole period of Hebrew history, and occasionally coming to the front as circumstances suggested it. Delitzsch curiously enough says a strophic arrangement is not evident, whereas it seems very naturally to fall into four strophes of equal length. The theme is God's thorough acquaintance with man, and this is argued: 1, from God's Omniscience (vv. 1-6); 2, from His Omnipresence (vv. 7-12); and 3, from the fact that He created man (vv. 13-18); whereupon 4, the writer avows his sympathy with God, and invokes His searching scrutiny to keep him from error (vv. 19-24).

I. The Divine Omniscience.

Jehovah. Thou hast searched me and knowest—

Thou knowest my sitting and my rising,

Thou discernest my thought from afar.

My path and my couch Thou sittest,

And art familiar with all my ways.

For before a word is on my tongue,

Lo, Jehovah. Thou knowest it all.

Behind and before Thou hast beset me,

And laid Thy hand upon me.

A knowledge too wonderful for me!

It is high: I cannot reach it.

The poet multiplies expressions to indicate how complete is God's knowledge of him. It is like the result of a searching inquisition which left nothing unexplained. Whether he be at rest or in motion, in every posture and state, God knows him. Not only his outward acts but the thoughts from which they spring are at once discerned. A sifting process precludes all possibility of error. And so in regard to words, the instant a conception exists, and before the tongue is stirred to utter it, it is wholly known to the All-Seeing One, its origin, its tendency, its moral quality. Nothing can escape Jehovah's eye, for He is behind and before, *i. e.*, on all sides of man, and His hand is upon him to restrain and control. The strophe closes with a frank confession of the writer's impotence and awe. He cannot comprehend it, which is not strange, for how is the finite to comprehend the infinite? But he knows it and bows in reverence before the sublime truth. A fine parallel to this utterance is found in the words of the great Apostle concluding his argument concerning the system of grace (Rom. xi:33): "O the depth of the riches both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past tracing out!" But this agnosticism, unlike that which parades itself as the last result of science, is devout and reverent. What it does see and know of God only excites to a profounder adoration of that which it does not and cannot know.

II. The Divine Omnipresence (vv. 7-12.)

Whither shall I go from Thy spirit,

Or whither shall I flee from Thy face?

If I mount the heavens Thou art there;

If I make Hades my bed, lo, Thou art there.

If I lift up the wings of the dawn,

If I settle at the end of the sea ;
 Even there shall Thy hand lead me,
 And Thy right hand shall grasp me.
 Or, should I say, " Only let darkness cover me,
 And the light about me become night ! "
 Even darkness makes nothing dark to Thee,
 But the night shineth as the day,
 To Thee darkness and light are the same.

The omniscience of God naturally suggests the kindred perfection here so poetically set forth. The animated questions with which the strophe opens contain their own answer. God is everywhere. He is not only above all as transcendent, but He is also through all and in all as immanent in nature.* This thought is expanded and enforced by its application to all measures of space. First is the region above; were man to scale the azure vault overhead, it would only confront him with the divine personality, but even were he to sound unimaginable depths in the other direction, the result would be the same. The dark, gloomy realm of Sheol, the underworld, hides no one from the ever-present Jehovah. Of the region above and the region below it must alike be said that He is *there*. It is for different purposes and with different results, still He is there. Nay, if a man mounted on wings, not those of the sun (Mal. iv : 2), nor those of the wind (Ps. xviii : 10), but of the dawn, and pursued the farthest flight westward, if he should fly with the same swiftness as the first rays of the morning shoot from one end of the heavens to the other, still he would not get beyond the Divine presence. Beyond the sea and far out of the sight of man, God's hand would lead him, and God's right hand grasp him.

In the last two verses of the strophe, darkness is substituted for distance as a means of escaping the knowledge of God. The first couplet with great vivacity represents the delusive hope, darkness coming down upon a man so dense and deep

that even the light is turned into night. But even though it were the gloom of Egypt's sore plague, " a darkness that might be felt," it makes nothing dark to God. No veiling or concealment is possible before Him. The night is as easily seen through as the day. One is just like the other, and there is no difference to his penetrating gaze. Some, following Calvin's lead, understand darkness here as a figure for calamity and danger, but this, while it gives a good sense in itself, is unsuitable as leading the mind off from the one great towering thought of the whole composition, God's supreme and unlimited knowledge.

III. Omnipotence in the Creation of Man (vv. 13-18).

For Thou didst create my inmost being,
 Thou didst weave me together in my mother's womb.

I praise Thee, for that I am fearfully distinguished,

Wonderful are Thy works,
 As my soul knoweth right well.
 My frame was not hid from Thee,
 When I was made in secret,
 Skillfully wrought in depths of earth.
 Thine eyes saw me, when yet imperfect,
 And in Thy book were they all written—
 The days that were fashioned,
 When as yet there was none of them.
 Unto me, then, how precious are Thy thoughts!
 How vast, O God, is their sum !
 If I reckon them, they are more than the sand ;
 When I awake, I am still with Thee.

The poet turns to another reason for affirming God's complete knowledge of man, viz., the fact that He created him. The whole complex organism proceeded from Him. The " reins " of the common version, for which Dr. Dewitt finely substitutes " inmost being," as above, seems to denote the emotional part of man's nature, just as afterward the bones are designated by the " frame." Many of the words and clauses in this passage are obscure and difficult of exact interpretation, but the general sense is clear and certain. The singer revolves in mind the secret processes of man's birth and development,

* See Ephes. iv : 6. R. V.

and gratitude overflows into praise. He sees how he has been made to differ from the inferior creation in constitution and destiny. It is a fearful distinction, in the same sense in which Jacob called the place of his glorious vision (Gen. xxviii: 17) fearful.* Anv iginal manifestation of Jehovah's presence, however favorable, inspires awe. The consideration of this single case leads to the general statement that all God's works are marvellous, a statement which the writer reaffirms as from an experimental conviction of its truth. In the next verse the curious growth and unfolding of the embryo is referred to. It goes on in secret, as far from human vision as if it were deep down in some subterranean cavern, but God sees it and directs the mysterious and complicated tissue, as if it were a piece of delicate embroidery. Even in its most rudimental form, invisible to any other ken, it is still open to His eyes, and He determines all its subsequent development, recording in his book the days to come, *i. e.*, the various events and vicissitudes of life, even before one of them existed.

Struck by this view of God's omniscience as embracing the beginning, the unfolding and the completion of all things, the singer bursts out into a recognition of its value. Others may count it a hardship, but to him God's thoughts, *i. e.*, his plans and purposes as displayed in these miracles of creation, are precious beyond measure. Nor are they few or slight, but amount to a vast sum, more numerous than the sands of the sea. They are ever before David as an object of adoring wonder, not by day only, but by night; not merely in the watches of night, but even in his sleep. His meditations are continuous. His communion is unbroken.

*The Hebrew word is the same in both places.

IV. The Practical Application (vv. 19-24).

If Thou wouldst but slay the wicked, O God,
—And ye men of blood depart from me—
Who speak of Thee to evil purpose,
And take in vain Thy name, being Thy foes.
Should I not hate, O Jehovah, them that hate
Thee,
And loathe them that rise up against Thee?
With perfect hatred, do I hate them,
I regard them as mine own enemies.
Search me, O God, and know my heart,
Prove me and know my thoughts;
And see if there be any way of grief in me,
And lead me in the way everlasting.

Every reader notices the sharp transition in this strophe. The singer passes at once from his exquisite meditation on the divine attributes to an imprecation upon the wicked. (See a similar turn in Ps. civ: 35.) But the abrupt departure is not unworthy or inappropriate. The poet is not occupied with a mere literary exercise or an abstract disquisition, but is testifying his entire sympathy with God. After asserting in many striking ways the thoroughness of God's knowledge of man, he affirms in view of that truth that he is perfectly at one with the heart of God, as if challenging question or denial. His wish for the overthrow of the wicked does not rise from a sense of personal wrong or danger—there is no hint of anything of the kind—but from an intense hatred of wickedness as wickedness, and a profound conviction that if it is abhorrent to God it should be also to all true-hearted friends of God. Dr. Arnold has said that "in a deep sense of moral evil, more perhaps than in anything else, abides a saving knowledge of God." Hence the poet invokes God's judgment, and, till it is inflicted, repudiates any communion with the wicked, who in word and act show themselves scornful and hardened enemies of God. Nay, he hates and loathes them, because God's enemies are his enemies. The greater any man's nearness to God, the more intense is his abhorrence of the im-

piety which disowns or despises the living God. Nor does such a feeling indicate malevolence. "When a foul crime has been perpetrated, tender-hearted Christian women who would not harm a hair of the enemy's head, but would rather feed him, will express keen resentment, and will be disquieted in mind till they hear that the perpetrator has been convicted and duly punished."

The conclusion of the strophe is striking. The poet returns to the opening words of the Psalm, and prays for a new experience of Jehovah's searching scrutiny, that he may not be given over to self-conceit. The petition is a proof of humility. Although he had averred so strongly his aversion to the wicked, he prays that this may be no mere outward separation. The All-seeing Eye may detect in him some way that leads to sin and sorrow, though he is unconscious of it. Hence he entreats God to see and disclose it, and then taking his hand to lead him in a way which, unlike the way of the wicked (Ps. i: 6), does not perish, but ends in everlasting life.

The practical aim of the Psalm needs to be emphasized. It is not a mere speculative tribute to the divine perfections, but aims directly at edification. If God is such a Being, if He pervades all space, if His knowledge has no limits, if His eye sees afar off the springing thought or word, and is present with the elemental germs of life, then two consequences ensue to His worshipper on earth. First, he must cease to have any communion with the wicked as such, and shun them with abhorrence. Secondly, he must ask a new scrutiny of his own heart, lest in its unsounded depths there be something amiss which only the eye of the Omniscient could explore.

New Exegesis Required by New Discoveries.

BY HOWARD CROSBY, D.D.

THE SUN AND THE MOON STANDING STILL.

THE geographical knowledge of Palestine as applicable to the Old Testament history has been wonderfully developed in the last fifty years, beginning with the epoch-making work of Dr. Edward Robinson. New life is thus given to the old narrative, and an exactness of detail is afforded which often has a bearing on the higher teaching of the passage.

As one instance of this, we adduce the famous record of the miracle wrought through Joshua on the day of his battle with the combined armies of Southern Palestine (Josh. x: 12-14), a record which infidels have derided, and which weak believers have tried to explain away. When Gibeon and Ajalon were not sited, commentators taught that the sun was about setting and that the day was prolonged in order that Israel might continue the slaughter of the enemy, and what confirmed them in that view was the statement "hasted not to go down about a whole day" (Heb. *lo ats labo keyom tamin*). Now *k*, abridged from *ken*, before words of time, with numerals, means "about," as *ke-esher shanim* (about ten years). So also with words of time alone as *kechatsoth hallayelah* (about midnight), *ke-eth minchath erev* (about the time of the evening sacrifice). But I cannot find *k* used before a word of time and a common adjective with this sense of "about." If "about" is the sense here, moreover, it would make the one day equal to two whole days. But even if *k* before a word of time and a common adjective may be found used as "about," even then we are not prevented from also using it in its ordinary sense of "as." So we find it in Amos viii: 10, *keyom mar*, an exact parallel to this, *keyom*

tamim, and as we say there "as a bitter day," so we may say here "as a perfect day"—that is, "as a regular day without any peculiarity or blemish in it." Hence we can read this passage "hasted not to go down as a perfect day." The ellipsis of the prepositional connection is common in all languages.

Now as to the geography. Ajalon lies nine miles due west of Gibeon. The Canaanitish host encamped before Gibeon. Joshua came against them from Gilgal and chased them down the Bethhoron pass. He must have stood between Gibeon and Ajalon to some extent in order to place sun and moon on conspicuously different points. Now, on the west of the hill of Gibeon is the plain lying between it and Beit Izza (where, we believe, the two battles of Ebenezer were fought), from which it would be natural to refer to Ajalon. On the east of Gibeon's hill it would not be. We can safely, therefore, locate the battle on the west of Gibeon. Now if the sun was on Gibeon, it would be *in the morning*, say at 10 or 11 o'clock, and if the moon were then in the valley of Ajalon it would be about setting and would be a gibbous moon of the last quarter. Evidently the miracle occurred in the morning. The geography settles that. By no possibility can we put the moon over Ajalon from Gibeon and the sun at the

same time setting over Gibeon. The sun and the moon would then have to be in the same part of the heavens, and so the moon would be invisible. And besides, if one is east of Gibeon, the hill of Gibeon would prevent his seeing the sun when close to the western horizon.

Now, if the miracle occurred in the morning, it certainly was not to prolong the day. It had another purpose. I take it that it was a token to Israel that God was with them and would give them victory. Doubtless the whole army had been notified that God would cause the sun and moon to abide still in the heavens for a long period (say 2 or 3 hours), so that the whole people could see the prodigy and be encouraged.

God may have used the laws of refraction for His purpose, and after His purpose was accomplished the sun and moon appeared in their rightful places, the refraction ceasing. As to doing away with the miracle, only infidels can take this position. It is a plain statement of God's word. It is more than poetry from the book of Joshua. The sacred writer adds his own deliberate prosaic statement. It is a most natural intervention of the Most High for His church and people at a crisis, using the laws of nature in a superhuman way for their encouragement.

EUROPEAN DEPARTMENT.

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Thoughts for the Times.

PROFESSOR VIRCHOW in speaking of Schliemann's individuality says, "If in this age of the richest development of human activity which the world has ever seen, a few persons succeed in rising, through their own efforts, above the masses, at the same time retaining unimpaired their individuality and even developing it, we look at these with admiration and joy."

The activity of which Virchow speaks is indeed intense, but many students of the age have no high opinion of its intellectual character. Were independent thought and original intellectuality its characteristic, would not then individuality be the result? The thinking is collective, socialistic, communistic, not individual; for the energy of thought, which ought to be inherent, men look to things, to circum-

stances, to movements. While more materials of thought are now accumulated than ever before, the mind fails to penetrate and master them, and the intellectual bond that unites the materials is wanting. It is the conviction of many observers of the times that the age loses itself in details, and lacks deep, comprehensive thought. A writer on the age expresses the conviction of many when he says, "The peculiar, most widely disseminated modern disease, not excepting the learned, is the dread of thoughts, a fear of ideas. This evil especially affects the modern masses. Whoever will not admit this has but imperfectly observed the present times."

Thought is a unit and forms an intellectual cosmos. A German philosopher has declared that the tendency to unify all things so that they constitute one system is innate to the human mind. Therefore no department of learning, no idea is isolated. But the specialization of the day attempts to isolate individual members of the organism and to treat them as complete in themselves. The result of the process is disintegration where there should be unity, and death where there ought to be life. In religious matters the effect is most serious. No scholar questions the importance of the historical and critical study of the Bible; but it is a mistake to suppose that this study exhausts the Scriptures. Inquiries which are limited to externals give but a fragmentary knowledge of Scripture, separate the body from the soul, and end in distraction. The comprehensive, total view, including what is inner and outer, is wanting. A view of Scripture is needed which presents it as an organism with all the members vitally articulated. It is not strange that those who treat the Bible as a system of anatomy deal with a skeleton, but not with the heart. If criticism is the anatomy

of Scripture, history is its physiology; but there is also a psychology of Scripture. We are waiting for the biologist who can unite all into the actual living system. In the meanwhile we cannot be surprised to learn that candidates for the ministry are found who understand the problems of biblical criticism, but are not familiar with the contents of Scripture. How can the kernel be reached if all the time is devoted to the shell? The processes of specialization insure greater thoroughness in the specialties; and there is no doubt that eventually the minute observation of the various members will lead to a better knowledge of the entire organism. But at present there is danger of losing the unity in the diversity. In general the tendency to analytic thought is stronger than to synthetic thought. So vast has the realm of knowledge become and so overwhelming the number of unconnected details, that the synthesis of the whole into a universe of thought seems at present impossible.

It is evident that the distraction and disintegration of thought is mainly due to the lack of a comprehensive philosophy. The mind has lost its grip on ultimate, universal principles, which embrace all things and furnish the threads that bind them together. The facts, the laws, the methods of science are the order of the day; and inquiries into the final thought are out of order. Formerly the leaders in scholarship reasoned, and wrought out systems; now their time is largely consumed in weighing and measuring, in registering observations and cataloguing events. Yet never did the history of philosophy excite so much interest as at present—an evidence of the importance attached to the problems of philosophy. Even if our age cannot solve the problems of being, of mind, and of matter, yet it cannot dismiss them. We want

at least to know what others have thought of the greatest themes which can occupy the human mind.

Not in all respects are the evils of the present greater than those of former times; in many instances they are, in fact, less, while the good has made wondrous progress. But our age of electric lights has made the evils more glaring. They are better known than formerly. To the general awakening of mind belongs the growth in the consciousness of the evils of the day. Urgent needs are deeply felt, and have aroused intense longing in earnest minds. As is usual in such times, prophetic elements abound. We move amid crises similar to those in which the prophets appeared. The prophecies now uttered are by no means always the product of divine inspiration. Atheistic Socialists utter a prophecy which, they say, makes it unnecessary to attack the church and religion. The prophecy reads, "Without forcible attacks, religion will vanish of its own accord." They think its day is past. But Christianity is also full of prophetic elements. Why should not new emergencies bring out new powers of Christ's religion? It has evidently not yet been perfectly fathomed, and its application has not been exhausted. Some seem to be afraid of discovering new truth and new forces in the Gospel. Genius is welcome everywhere else; why not in religion and theology? If the seed will not grow on the wayside, why do not the sowers enter untrodden but fruitful fields? Christianity has seeds which have scarcely germinated; it has buds that can be developed to the perfect flower and the ripe fruit; and it teems with possibilities which are ready to be turned into realities. So great are the demands now made on Christians that a great change in the Church and in Christian work is deemed necessary in order to meet these demands. Some express the

hope that a great Christian personality may arise, through whom God will guide the Church into new and better paths, and lead it to victory.

The prophetic anticipation of the inauguration of a new era is not confined to religious subjects, but is quite general. Thus a philosopher speaks of the expectation of a universal reform in views and relations, as a characteristic of the age. Much of the old is regarded untenable; it has already been outgrown, although the new which is to take its place has not yet become evident. There is an effort to leap forward, as if a mighty impulse in things themselves were the moving energy. The impulse has seized schools, science, philosophy, literature, art, politics, and religion. The age is restless, because intensely progressive.

Especially in social matters is the restlessness evident. Agitation here means revolution; the storm, the volcano, the earthquake, are the natural symbols of the movement. Slowly, but surely and intensely, men are beginning to learn what the social problem involves. Nature does not favor all alike; some are stronger by birth and have greater capacity than others. But should not society be so organized that the means of culture and happiness are equally within the reach of all? That is the fundamental problem that must be solved by politics, by society, and by religion. The solution which tradition gives in the present constitution of society is rejected as false. It must also be considered that the increase in the number of eaters is more rapid than the increase of the food to be eaten. In other words, human production is more rapid than natural production. These and numerous other considerations add force to the words: "The more one examines the social question, the greater it becomes. It cannot be exhausted. Still less can we expect a solution of

the problem. No man can give that. Perhaps it may be thought out, but it cannot be realized."

People speak with horror of sleeping over a volcano, and then sleep in perfect security, never asking how they can get to a place of safety. Awful things are transpiring; the roar of the cataract is heard distinctly. Yet the old frivolity continues. The Church is on trial, to see whether it can meet the needs of the times. The judgment has already begun. "Can ye not discern the signs of the times?" It is madness to treat the laborers, who want to rise into better condition, as if deserving only a kick which will thrust them back into their old place. How can they be wisely and safely guided, except by such as have intelligence and religion? If poverty wants to rise, it is not too much to expect wealth to lend a helping hand. But a writer has made the discovery that "we have converted Christians whose conversion has not had the slightest effect on their money."

We are shocked at the materialism in which the young laborers are cultivated. But what shall we think of the statement respecting cultured youth, that "purity of soul is rare" among them? It is a notorious fact that many of the corruptions among the poorer classes receive their most powerful examples in what are called the higher circles.

The poorer members of the human family now absorb attention. But the wealthier must not be neglected. Not a few knowing ones declare that they are the very ones who need reformation most and yet are the hardest to reform. In a large part of scholarship and literature the ethical element is either wholly ignored or else actually trampled upon. In many places, what is called the "best society" is foul with corruptions, and all the world knows it. One of the greatest problems of religion is the reformation

at the top. Shall religion become the essence of culture, permeating it, moulding and controlling it? Or shall religion and culture be divorced, not seriously affecting each other, perhaps antagonistic? Already much of the culture of the day is hostile to religion. Shall it become still more so?

Progressive Theology in Germany.

EVERY student of German theology is struck with the various schools and numerous systems that prevail, as well as with the changes which they are constantly undergoing. Theology is regarded as living, and as consequently subject to growth. Being free here as nowhere else, it has abundant room for expansion and for development in all directions. The past is earnestly studied and great stress is laid on historical development; but tradition and dogmatic utterances of the past are not regarded as of binding authority. The influence of philosophic systems on theological thought has been made especially prominent in recent times; and it is admitted that theologies must change just as do the philosophies by whose help they were formed. German theology is also intimately connected with the entire development of thought in all departments of learning. The theological faculty being an organic part of a great university, they come in contact with eminent scholars in medicine, in law, in science, philosophy, history, languages and politics. As a part of this great organism, theology cannot remain indifferent to the discoveries, the progress, and any special movement in the sciences with which it is so intimately connected. Besides, German theology goes directly to Scripture for its source, looking to exegesis for its seeds and germs. Whatever, therefore, affects the text and the interpretation of

Scripture will also affect theology. At a time when biblical criticism is especially active and when changes in exegesis are great, we must also look for changes in theological systems. Thus the materials with which theological systems are constructed change; the circumstances under whose influence the systems are formed change; the special emergencies they have to meet differ; and the individuality, the training and the views of theologians have peculiarities. All these things must be taken into account. With so many essential factors subject to change, we can readily see why the changes in German theology are at times so great and so rapid. With the difference in principles as found in the various schools, with the difference in the materials, the aids, the conditions and the theologians, nothing else could be expected.

It is this life, this possibility of growth which gives Protestant theology an immense advantage over Catholic systems. Nothing hinders it from appropriating all the new light from any quarter, or from the most perfect and the freest adaptation to the peculiar needs of the times. Not only does every theologian claim the right to change the theological systems if the progress of knowledge demands it, but he also regards it a duty to do so under these circumstances.

Another consideration has received much prominence in recent times. The ability of theology to give a correct, full and a final expression to what is comprehended by Christian faith and experienced by the Christian heart is seriously questioned. This doubt is the product of the entire development of the century, and is but one phase of the prevalent criticism and skepticism which are shared by theologians as well as by philosophers. It is claimed that religion is not purely intellect-

ual, and that for this reason no intellectual formulas can ever be a perfect expression of religion. Theology requires a plus and a minus in order to be the true formula for actual religion. This accounts in part for the modern depreciation of theology in certain quarters, even where religion is highly esteemed. Even the ability to put the teachings of Scripture into a scientific form is not held with the same degree of confidence as formerly. This confidence has been especially shaken by the Ritschl school and by the frequent changes in the theological systems. It is not unusual for eminent theologians to outlive their systems.

The author of a system naturally has the greatest confidence in it, and what wonder if he regards it as final? Especially in the orthodox school are changes least expected. But even here they have become very marked. Hengstenberg, once the mighty leader of this school, has been abandoned by his own pupils. In the present crisis, orthodox leaders are themselves undergoing changes. And they publicly admit that differences exist among them, although they all claim to be in harmony with their confession and with their Church.

Some interesting light has been thrown on our subject by the recently published correspondence between the well-known Erlangen theologian, Von Hofmann, and the Leipzig theologian, Delitzsch, both deceased. Prof. Von Hofmann's biblical theology produced a profound impression and won many disciples, but decided opponents also arose. In a letter to Delitzsch, Von Hofmann expressed the conviction that, although others might reject his theology as arbitrary, he was confident that God would regard it differently. It was this conviction that his theological system had attained finality, which Delitzsch

criticises in his reply. Prof. Delitzsch thinks Von Hofmann is right in attempting to construct a system of theology on the basis of the regenerated consciousness, this consciousness itself being tested by the doctrines of Scripture. Delitzsch says: "You have comprehended the problem in a masterly manner. The work you have produced does not merely contain fermentations, but golden nuggets of knowledge. But because you are human, and because in the domain of abstract science infallibility can never be attained, as is possible in the domain of living experience sealed to us by the Spirit of God, therefore it is to be supposed that both in your principles and in their application many mistakes occur. And since no work, however excellent, is so perfect as not to admit of further development, therefore you will have to be content to let your work in its totality, as well as in its various parts, be subjected to the processes of historical development, though not without leaving to the progressive theology (*der fortschreitenden Theologie*) a deposit of fruitful germs. To the most gifted theologian I deny the possibility of accomplishing more than this. Schleiermacher's "Dogmatics" became epoch-making. But why? Because he drew the system of dogmatics from the pious consciousness; that is, he made subjective the contents of faith which had, until then, been petrified into objectivity (which had until then been regarded as merely outside of the believer and had not been made a matter of experience). But how much that is invaluable did he lose by this process of making faith subjective? You undertake to solve the same problem with a much better knowledge of Scripture, with a better appreciation of history, and with more churchliness. But it would be arrogant for you to believe that you have put

the subjective element of systematic theology into the final relation to the objective element, and have found for this relation the formula which henceforth cannot be overthrown. It is therefore my desire that your scientific self-satisfaction be somewhat lowered."

This imperfection and liability to change on the part of all human theological productions were fully admitted in the Reformation, and are now admitted in theory by all Protestants. The practical application to systems of theology is, of course, easier than to creed. That it has an application to all human creeds is, however, freely acknowledged even by the most strenuous adherents of the confessions. What they deny is, that there are sufficient reasons for the change of the creeds.

Hofmann's theology has already entered the historical process; the sifting has been going on for some time; scholars accept certain parts, and modify or reject others, and it is not probable that a single disciple of his remains who regards his system as the final statement respecting the inner experience of the Christian, and the ultimate scientific formula of the teachings of Scripture. Although Ritschl was but recently called from his earthly labors, his system is undergoing the same process on the part of his disciples. We know in part; and a theologian is to be deemed fortunate if a few fragments of his system continue on the current of history, which buries in the sand and leaves behind on the shore so much more of human productions than it continues through the ages.

German Literary Statistics.

WHEN the statistics of the various occupations in the German empire were taken in 1882, 19,350 persons reported literature as their chief calling. Of this number, 350

were ladies. 2,210 persons reported literature as a secondary calling, many of these being professors who are also authors.

In 1800, there appeared in Germany 3,335 books; in 1885, the number was 16,305, nearly five times as many, although the population had not quite doubled.

The department of belles-lettres outnumbered all other books in 1800, being 18 per cent. of the total published. In 1885, the same numbered only 8 per cent. The second place was occupied in 1800 by theological and religious books. They occupy the first place in the middle of the century, being in 1850-51 as many as 17.2 per cent. of the totality. Then, for twenty-five years, namely, till 1875, the time was especially unfavorable for theological and religious works. There has been an increase since 1876; still they now occupy only the fourth place. The first place now belongs to pedagogics and books for youth, being, in 1885, one-sixth of the whole. There has been a great increase in industrial and technical literature, so that at the same time books on commerce and industries occupied the second place, while the third belonged to politics and law. In 1800, every thirtieth book was philosophical; now only every one hundred and twentieth. The contemplative departments have been pushed more and more into the background, while the preëminence was given to the practical.

The following shows the growth of pedagogical and industrial books.

In 1865, there appeared 9,661 books. Of these, 1,411 were theological and religious, or 14.6 per cent.; 878 were on industries and commerce, or 9.1 per cent.; 1,247 on pedagogics, or 12.9 per cent.

In 1881, the total number was 15,191. Of these, 1,472 were theological and religious, or 9.6 per cent.; 1,605 on industries and commerce, or

10.5 per cent.; 3,053 on pedagogics, or 20.1 per cent.

Problems in Philosophy.

THE Philosophical Society of Berlin was established by friends and disciples of Hegel, for the purpose of perpetuating and spreading his system. For some time a Hegel fund has existed which is devoted to the encouragement of philosophical literature. The Society selects certain themes and offers prizes for the best productions on the chosen subjects. Heretofore the themes selected were all connected with Hegel's philosophy; but the competition for the prizes did not result in very satisfactory productions. It was evident from these productions that to-day Hegel is but little studied and little understood in Germany.

In the Society itself there is not a single Hegelian, although the dialectic philosopher has many admirers. More of the members, however, build on Kant than on Hegel, while others are eclectic. At a recent meeting the question arose whether henceforth the subjects for prizes should be limited to themes connected with Hegel's system. This was not only decided in the negative, but the debate also showed that this system at present excites little attention among philosophical thinkers. Other interests have come to the front and are absorbing the minds of scholars.

At the same meeting the subject for a new prize essay was selected. Two themes connected with Hegel's philosophy had been proposed, but both were withdrawn. The subjects which excited most interest were all related to natural science. "Darwinism and Teleology" was proposed, and strong reasons were presented in its favor. Does Darwinism admit of design? It was claimed that the very struggle for existence implies design. Why such a struggle unless existence is the end in view? Spe-

cial attention was called to the emphasis placed by Aristotle on design. It was argued that the relation of the mechanical processes to design is one of the most important problems of the day.

Another subject proposed was "Atomism." What ground is there for accepting the atomic theory, viewing atoms as the seed of the universe? Can we even form a consistent theory of atoms? How can we conceive of them as coöperating to form the universe, and to evolve the mind and consciousness? It was shown that the atomic theory is not a part of science, but belongs to metaphysical speculation, which so many in our day profess to abhor. Atomism lies at the basis of materialism, and materialism is metaphysical, being a speculative attempt to solve the problem of being. One advantage in postulating atoms is that we know nothing about them and never can discover them, and that therefore we can do with them what we please, and can make them fit as occasions demand, the atoms never rising to protest. Illustrations were given of the prevalence of silly talk respecting atoms and materialism; and it was argued that the whole subject ought to be thoroughly discussed from a philosophic point of view, in order to prove the absurdity of the atomic theory as the interpretation of the universe.

The subject finally chosen for the next prize essay was "The Relation of Natural Science to Philosophy." Formerly the two were connected, philosophy including all that was known of the science of nature. This was true of Greek philosophy and of that of the Middle Ages. Only in modern times have the natural sciences and mathematics been separated from philosophy. Even now the term philosophy is used in England for science, societies and journals being called philosophical

which are devoted to physics and chemistry. As the terms philosophy and science are sometimes used for entirely different spheres of thought, while at other times they are used synonymously, the result is the most perplexing and the most pernicious confusion. Thus science is lauded as perfectly exact in its method and final in its conclusions; yet scientific works teem with hypotheses and theories which are purely speculative, are constantly liable to change, and yet are dubbed scientific. Positivism, agnosticism, materialism, Darwinism, are all philosophical and speculative. The few experimental data on which they are founded dwindle into insignificance compared with the amount of speculation they involve. Our ignorance of matter is so great that we cannot even define matter; yet men are found who have the effrontery to pronounce materialism the scientific explanation of the universe. This effort to give mere hypotheses and philosophical speculations the absoluteness and finality of real science is the bane of so-called science. There is need of a careful distinction between science and philosophy, indicating the sphere and method of each, showing what they have in common and wherein they differ. For these reasons it was decided to offer a prize for the best essay on the Relation of Natural Science to Philosophy.

The changes in the Society since its foundation by Hegelians, and the change in the use of the Hegel fund, now devoting it to discussions in natural science instead of subjects taken from Hegel's philosophy, are significant of the philosophical transitions in Germany during the last fifty years. The process has been from the dominion of Hegel to the dominion of natural science. Philosophy is no longer supreme; but there are many indications that

the day for philosophy is coming again.

French Universities: Shall the Isolated Faculties be United?

THIS question is at present agitating the educated circles of France. Now the different faculties are separated, and thus they fail to exert on each other that influence which may be expected when different members are so united as to form but a single organism. German universities are a sample of this unity, all the faculties—the theological, juridical, the medical and the philosophical—forming but one corporation. This union of all the sciences so as to form a *Universitas Litterarum*, a universe of letters, is regarded as of great importance for the sciences themselves, as well as for the professors and students. Is not the separation unnatural, and does it not promote unhealthy oneness?

In the *Revue Chrétienne* Prof. Auguste Sabatier considers these questions in discussing the relation of the Protestant faculties to the future universities in France. He says that there is a strong disposition to bring about an important change in French universities. The minister of public instruction has sent to the Senate the proposal to create a law whose object is the establishment of universities in various parts of the land, with almost entire power of self-government. In these universities are to be concentrated the various forces of higher education which have heretofore been scattered. If this project is adopted—there is reason to believe that it will be done eventually—it will end the regime introduced by Napoleon I., and inaugurate a system much better adapted to present scientific and educational needs. The dispersion of the faculties was the plan of a despot opposed to the liberty of science and education, as to all other liberty. The scholastic view of the

isolation of the sciences has ceased.

We have learned that they all belong together, so that progress in one department necessarily affects the whole domain of thought. The discoveries of Pasteur in chemistry have produced a revolution in medical theory and practice. Those of Darwin have given birth to a new philosophy. Can any one longer speak of psychology without being familiar with studies in cerebral physiology or the functions of the nervous system? Besides, the spirit of every science is a superior bond of union which connects all educated minds. In human knowledge all the elements are connected. This is the profound reason for complete and self-governed universities. They constitute an organic unity like that of the human soul, whose various faculties are connected with one another and find their unity in conscience. What the conscience is to man, that is the scientific spirit to the university.

This university as an organism of the sciences exists everywhere now except in France, the land where it had its birth. The good results it has produced have impelled all the reforms in higher education for the last twenty years toward the creation of such institutions in France. It is at this that the project of the minister of instruction aims, a project of which During, Jules Simon and Michel Bréal were the prophets, and Ferry, Waddington, Goblet, Mesnil, Albert Dumont and Liard were the promoters. In such centres as Paris, Lyons and Montpellier, students and professors have been forming associations which are like universities, although the State has not yet given them legal sanction.

Prof. Sabatier inquires into the probable effect which this movement will have on the two Protestant theological faculties in France, and what opportunities it will afford

them. He says, in reviewing the influence of Catholicism on higher education, that since the close of the seventeenth century, that is, ever since the violent extirpation of Protestantism, one essential element has been lacking in French thought, namely, the intelligence of religion with inner power and inspiration. The divorce has been complete. There was Catholic piety without enlightenment, and an intellectual life without piety and without depth. This accounts for the aridity and barrenness of French philosophy, trying to satisfy the mind with sensualism or eclecticism, and with the exception of Maine de Biran, almost a stranger to the grand problems which inspire the German thought of the same period. Without religious inspiration all philosophy is empty and narrow. The results attained could not well be otherwise than barren. For under what other form than that of an institution externally infallible and overbearing have our philosophers, authors and legislators known religion? The conflict between this religion of authority and the modern spirit of freedom is inevitable. To this modern spirit of scientific culture we can and ought to bring the idea and the reality of an inner religion that is an inspiration, of a faith of conscience that is liberty, of a religious spirit that judges everything and profits by everything. Where shall French genius again find the revelation of this inner and free religion which it has forgotten, if not in the scientific life of our Protestantism?

It is important to use wisely the intellectual and moral revolution which is being accomplished under the Third Republic, a revolution of which the symptoms are seen in the secular and free obligatory instruction in the lower schools, and in the institution of self-governed universities. A grand effort is being made

to revive the education of the French people, that is, of their soul. Not only is the Catholic Church excluded from this enterprise, but the undertaking is essentially opposed to her. What a misfortune for national pedagogics to be obliged to regard the national religion as an enemy! Between the new France and the Catholicism of the Middle Ages there seems no possibility of reconciliation. The university, the oldest daughter of the Church, no longer wishes to recognize her mother. The rupture between the Church and the new generation of universities seems to be complete. Yet there is among educational reformers the indistinct feeling that something is wanting, namely, religious faith. In their best moments they cry out for a religion of liberty, of which they are ignorant. Is not this the religion of the Gospel under a Protestant form? A door is suddenly and unexpectedly opened for the Protestant theological faculties, an opportunity resembling that of the sixteenth century, when Lefèvre d'Étaples explained before the whole university the Psalms and the Pauline Epistles, there being among the students Farel, Briconnet, Calvin, Théodore de Bèze; when Nicolas Cop, before the whole university, preached beautiful discourses, and Calvin reviewed the principles of the rediscovered Gospel; when through the teachings of the professors and the propagandism of the students there began a moral and religious reformation which soon agitated all France. Shall the French Protestants now be found lacking in intelligence and courage to respond to the demands of the times? The times are, of course, different; humility becomes us better than any other virtue. It is rather the poverty of our faith than the lack of power which prevents far-reaching hopes and great ambitions.

Some Protestants urge the contin-

ued isolation of our theological faculties, thinking that the students will be less liable to pernicious influence. But Sabatier claims that contact with the scientific spirit in the university will be a benefit to theology, to the professors and to the students. Against the continuance of the isolation he urges Christ's petition, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." In the proposed organization of the universities, there will be constant and fruitful intercourse between the faculties. Theology may expect to receive much from the general scientific culture, but it will also have something to give. Salutory influences must proceed from the place

where science is elaborated and taught. Who can tell how much German theology owes to the privilege of developing normally in concert with all the modern sciences? If it has practised rigorous methods and produced works of remarkable value, is it not chiefly due to this scientific solidarity, created by a common university life? What an advantage for our Protestant religious thought not to lose contact with the moral and intellectual life in its best form!

There can be no doubt that a union of the Protestant theological faculties with the new universities would give Protestantism a great educational and religious influence, as well as prove a blessing to evangelical theology.

MISCELLANEOUS SECTION.

Is Sabbath Observance Advancing or Declining?

BY REV. WILBUR F. CRAFTS, AUTHOR OF "THE SABBATH FOR MAN."

FROM the first, there has been ebb and flow in Sabbath observance.

The observance of the Sabbath among the early Christians of the Roman empire, many of them slaves of heathen masters, was doubtless very difficult and very imperfect until Constantine (321 A. D.) reënforced their rights of conscience by civil law, making "Sunday" a day of liberty for worship and from work, in the cities, where the Christians were then almost exclusively found, as witness the word "pagan," which then meant simply countryman. The later emperors, beginning with Theodosius (388 A. D.), more and more protected the day against amusements. Leo I. (440 A. D.) seems to have been the first to extend these Sunday laws from the cities to the country districts. We regard it as a "decline" and not an "improvement" of Sabbath observ-

ance when the Sunday laws began to require church-going, which was not in the days of the Puritans, but long before, in the French code of Charlemagne, 800 A. D. It was the Pharisees' mistake over again, of being more strict than God, who put no such requirement into any of the civil laws He gave to the Jews with civil pains and penalties.

The great Reformation caused an improvement of Sabbath observance by its spiritual quickening, but sowed the seeds of a decline into the present Continental Sunday of toil and dissipation and childish play, by the careless utterances of its great leaders, who, in their reaction against Romish formalism, did not sufficiently distinguish between the sacred day God had made and the saints' days that the Church had made. The moral of the decline of Sabbath observance on the Continent since the Reformation is, that no edict of *man* in the State or Church is strong enough alone to protect the Sabbath against greed, without the edict of God echoing

from Sinai in the consciences of the people.

Such a decline of Sabbath observance as cursed the Continent was prevented in England by the Puritans, who, instead of veiling Sinai, as Continental reformers had done, uncovered its flaming heights, and chiseled out the moss from the Fourth Commandment, which had been turned into a tombstone, and set it up as the universal and perpetual law of the Most High. In the three hundred years since Dr. Bownd's Puritan exposition of the Sabbath appeared, whatever the ebbs and flows in Sabbath observance have been, it has never in Anglo-Saxon countries declined to the half-holiday against which the Puritans successfully protested, and which many of them fled to this new world to escape. The Puritans, in purifying the Sabbath, were not sufficiently in advance of their age to repeal the compulsory church-going which they received by inheritance from their predecessors and persecutors, and so they, as well as the Cavaliers of the South, put these provisions in their law books, seldom, if ever, enforcing them, and in some cases kept them there until the nineteenth century's light drove these mediæval bats to oblivion.

The American Sabbath was at its best both in law and custom in the second quarter of this century, before the triple attack upon it by the railroads, the immigrants and the war. The laws had then generally erased the obsolete clauses about church-going, and had not put in their place the equally unjust provisions excepting railroads from the law of general rest. Only mail trains were allowed, Congress having authorized Sunday mails in 1810 as a war measure, which became the occasion of a Sabbath observance revival in 1828-9, when petitions poured into Congress from

nearly every State, asking that this official attack upon religion and rest alike should cease. The petitions failed, because the Postmaster-General and Congress were partly too shallow and partly too wicked to see the fallacy of a Seventh-day Baptist argument presented to them, which assumed that for Congress to cancel its order for Sunday mails would be a union of State and Church, as if the order itself were not a case of State *against* Church, and also against the rights of Government employees in the matter of rest and conscience. The United States mail continued to be a battering-ram, daily assaulting the Sabbath in all parts of the land. The war added to the mail trains, passenger trains and freight trains for war purposes, which were continued for profit and pleasure when the war closed. Then came the Continental immigrants with the Sunday saloons, a new army of invasion, and the last quarter of the century opened with Sunday work and Sunday dissipation, growing apace from the Hudson to the Pacific, with a strong downward tendency also in New England and the South, in both cases chiefly due to Sunday mails and Sunday trains.

Has the tide turned since 1875? What reasons have the fifteen years already past of this last quarter of the nineteenth century given us to believe that the American Sabbath shall yet recover from the injuries wrought by Congress, by railroads, by war, by immigration, by newspapers, by rum, and by Sabbath-breaking Christians, and enter the twentieth century as a day of complete *liberty for worship and from work* except of real necessity and mercy?

In 1884, in the "Saboath for Man," I noted the following indications of a rising tide in Sabbath observance: (1) that the Sabbath has secured a

strong foothold in many heathen lands through the work of missionaries; (2) that a strong reaction has set in against the Continental Sunday in its own blighted haunts; (3) that the Greek and Roman churches are sharing this reaction; (4) that in Great Britain, not only the churches but the labor organizations also, are resisting the attempted introduction of the holiday Sunday; (5) that nearly all the great men in Anglo-Saxon lands have given their testimony against relaxing Sabbath observance; (6) that in spite of frequent attempts to destroy or nullify American Sabbath laws, they still remain on the statute books of nearly all our States; (7) that twenty per cent. of our people are members, and twice as many more are adherents, of evangelical churches that believe the Sabbath should be protected against both work and dissipation, while the other churches also, in a measure, hold to this same view and swell the number far beyond a majority; (8) that less than a quarter of our population are in the cities, where Sabbath-breaking chiefly abounds; (9) that a good degree of Sabbath observance has been retained in some of our largest cities; (10) that the religious conservatism of the South has preserved the Sabbath there to a good degree; (11) that the frontier camps improve in Sabbath observance as they grow into beautiful cities and wish to attract Eastern settlers; (12) that prohibition is in so many places closing Sunday saloons effectually by closing them all days.

All these encouragements are increasingly true to-day, and the following may be added to the golden sheaf: (13) There is encouragement in the numerous instances where Sunday closing of saloons has been secured in our large cities, especially in the victories in Pittsburgh, in Denver, in Los Angeles and in Cincinnati; (14) there is an omen of

hope, also, in the important fact that, during the last five years, nearly all of the numerous books on Sabbath reform that have appeared, and of the numerous organizations that have been formed for this work, and of the speakers that have devoted their time to this cause, build on the universal and perpetual authority of the Fourth Commandment as their sure foundation; those who deny this not seeming to find inspiration enough in their holy ambiguity to lecture or write or organize in its behalf.

In my judgment no external foe can break down all these breastworks that protect our Sabbath without aid from church people within, whose lack of consistency and persistency together form a more serious peril than the alliance of the infidel, the saloonist and all other enemies together in the attack from without. Rev. Dr. Hamlin, of Washington, deems the increasing tendency of "Christians" (?) who are "in society" to devote the Sabbath afternoon to receptions and dinner parties and other social pleasures as the greatest peril now threatening the Sabbath, doubtless taking into account the fact that those too poor to have parties will turn their mimicry of the rich into picnics. Many others think that the "Christians," who try to keep the Sabbath holy with their Sunday mail in one hand and a Sunday newspaper in the other, riding to church or to New York on a Sunday train, are yet more dangerous foes to the Sabbath in its own household.

The Sabbath is also in peril of pastors who decry "law" in favor of "gospel," as if God did not give both; who allow themselves to be confused by sophistries about "liberty," as if a Sabbath law were not the very *Magna Charta* of the toilers, not *restricting* but *protecting* their only chance of liberty for worship,

for rest, for fellowship, their weekly Independence Day.

O Sabbath of God, His earliest messenger to man, your right hand filled with blessings for the soul, your left laden with gifts for the body, at your side the sword of law to protect these blessings against the miser's greed of gain and the prodigal's greed of pleasure, march on, through all the centuries of toil and sin, and bring us at length to the divine Sabbath, whose march is through the eternities of tireless service!

How to Make the Voice Strong, Flexible and Clear.

BY PROF. A. S. COATS, ROCHESTER, N. Y.

FIRST, get acquainted with your own voice. Get acquainted with it when it is in operation. Find out how it behaves itself in public. Be assured that it is quite a different thing in public from what it is in private. If you are convinced that you must be so absorbed in your thought when speaking that you can pay no heed to what your voice is and how you are using it, then do not ask the question, "How may I improve it?" Only as you are convinced of the possibility and immense importance of paying attention in speaking, both to the thoughts you are uttering, and to the voice you are using in uttering them, does this question interest you.

But having become assured of these facts, then the very next time you open your mouth in public, turn your ear upon the sounds issuing therefrom, "and awake your senses that you may the better judge." When you finish speaking, use your memory on your voice and try to analyze it. Ask it questions, "What was your key, your quality, your force, your volume, your rate?" "Were you as agreeable or as disagreeable to other people's ears as to my own?" "Was there a pleasing or a dis-

pleasing variety in you?" "Were you strong in the right places and weak in the right places?" "Did you accurately represent me—my thoughts, my emotions?" Possibly you will find that, after all, it is not your voice that so much needs improvement as your use of your voice. Many voices, "strong, flexible and clear," are great failures in the proclamation of truth. If you have such a voice, and yet are an inefficient speaker, you need to learn how to use your voice, not how to improve it.

If you find, however, on careful and persistent inquiry, that your voice itself really needs more strength, purity and flexibility, then set yourself diligently and persistently to the task of adding these characteristics to it. Be sure that such addition is not only eminently desirable, but easily possible. But two things are necessary—its right use, and time.

Rome was not built in a day; and, if your task is to improve, in the three particulars of strength, clearness and flexibility, a voice that has already served you in some poor fashion for years, you must plan to give some hours every week for many months to its cultivation.

Use it. Use it in a larger room. Use it if possible daily in the room in which most of its work in public is to be done. If you are seeking for your voice all, or, indeed, any of the qualities under consideration, you will get but little good from voice-practice in a small room. But having determined to use your voice every day in a large building, either in voice cultivation, or in the communication of truth for the well-being of others, the only thing you need to insist upon is—its right use. Strength, clearness and flexibility must come from the persistent right use of the voice, as truly as result follows cause. Avoid, in your chosen half-hour, we will say, for

daily practice, all "examples," with which books on elocution abound, for the development of different voice qualities and movements. We are supposing that you are a man, and therefore not averse to using your common-sense in the expression of ideas, whether your own or another's. Select for your practice some masterpiece of thought and emotion in the English language, if that is the language you use in public address. If it be indeed a masterpiece, either in prose or verse, you will find, if you study it enough, abundant demand for a great variety of voice quality and movement in its adequate expression. Imagine your audience, if you have not a real one, and strive to give the men and women and children composing it, the fullest, intensest, most appropriate and therefore most interesting and impressive setting-forth of the ideas and feelings with which you are dealing. Your masterpiece is surcharged with thoughts and emotions grander and deeper than you at first realize. Hesitate not, therefore, to read, or, better, recite it again and yet again. You are growing intellectually and emotionally on every new and more adequate expression of great thoughts and emotions. Unconsciously to you, your voice is taking on an ever fresh increment of strength, purity and flexibility, and largely in the degree of your growth of mind and heart.

If you are striving to add strength especially, to the speaking voice, remember that your problem is not so much how to increase the amount of air you force over the vocal chords, as how to magnify the sound made by the air thus employed. Very possibly if your voice is weak, thin or in any way disagreeable, the difficulty is in the way you open your mouth. Your mouth may be open wide in front and narrow in the rear, at the base of the tongue. The

sounding-chamber that Nature has there provided you, may be nearly closed, through an elevation of the tongue at its base, and a dropping down of the soft-palate. If so, strive you never so worthily, the voice will be lacking in volume and power. Try the better way. Make the sound before you emit it. Do not open your mouth so wide in front. That is not the place to "open thy mouth wide" if you are seeking to fill full of large, rich, pure sound the ideas you are expressing. Open it wide away back at the base of the tongue. Drop down the jaw on an obtuse angle rather than as you are accustomed to do on an acute angle. Speak from full lungs and from the open throat. Avoid all constriction of the muscles of the throat.

But you say, "I have no control over these parts of my vocal machinery." Very true: gain control of them. This you can do indirectly more easily than directly. Fix your mind on these parts. Imagine—*image*—the large sounding-chamber that is there, and make it your purpose to enlarge it. Dwell long and lovingly upon the round, rich, vowel sounds, especially the Italian A.

Be sure you keep up your acquaintance with your voice. Your ear must be growing more true all this time or your voice will be gaining little, especially in purity and flexibility. If you grow daily in the realization of great thoughts and emotions through their daily expression, and your ear daily serves you more accurately as a guide and critic, and you daily enlarge by use and wont the sounding chambers that Nature has so thoughtfully provided you, your voice cannot fail daily to increase in strength, clearness and flexibility.

—
 THAT I may publish with the voice of thanksgiving, and tell of all thy wondrous works.—Ps. xxvi: 7.

PREACHERS EXCHANGING VIEWS.

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

My Donation Party.

FOR THE PRIZE.

It was during the year 1873—remembered by many ministers as the year of small marriage fees, small and irregularly paid salaries. I was pastor of a small church in one of the manufacturing towns of New Jersey, with 110 members, of whom only one man owned his home.

Salary came in slowly—indeed it seemed cruel to speak of my needs, seeing the needs of my members. But trouble seldom comes singly, and I was smitten with an ulcerated sore throat, and for six long weeks I was a prisoner.

God only knows what the record of that six weeks was, except that we never wanted for bread, and water was plenty at a depth of 54 feet.

My officials realized my situation, and thought that relief might be had from a Donation Party, in hopes that others than members might be able and willing to lend a helping hand.

So it was announced from pulpit and from daily press, that a Donation Party would be given at the Parsonage on Tuesday eve.

A few good sisters came early, and brought some cakes, etc., etc. A loving wife, fearing a lack, had made provision also, but by the time supper was ready, the corner store had been visited for many things, such as butter, cheese, bread, etc.

All parties were invited to deposit upon a large table provided their donations, and after a good supper, a social time, songs and prayer, friends bade us good-night, congratulated us upon the handsome donation we had, for the table actually groaned beneath the loads of goods deposited, and they stood up against the wall fully two feet.

After the departure of friends, the business of opening and emptying began. Then we saw four large paper sacks marked xxx flour, Minneapolis, Minn. But wife stopped me ere I put down 200 lbs. of flour at \$7.00 by saying, "See!" The first sack opened revealed four heads of cabbage, next a peck or more of turnips; next came a sack of potatoes, next a sack of beets and onions.

There were four paper bags full of what by appearance we took for sugar. We discovered (after emptying one into our sugar box and spoiling what sugar we had) that that was salt; so another; while two which looked like light brown sugar contained corn meal. But here next are six packages of coffee, 2 lbs. each; but, lo and behold, they were only six quarts of poor man's beans—and thus it continued. We did find some soap, a little tea, a pound or two of sugar; but the bulk of the donation was as stated. The next day's paper gave a glowing account of the large party, of the banquet and of provision enough to last the Dominion six months, valued at from \$50 to \$60. The market value of the whole was \$2.30. My bill at the store was \$2.75. Of what we had in stock all was gone, and I had, as set off, the good-will of all, the opinion of the masses that I had no further need, and a host of friends into the bargain.

Now I am not ready to blame any one, for each one was ignorant of the other's doing, and as they wanted to do something, as the best they could do was to bring what they did,—not wishing to let the people know what they brought, they chose to cover their goods in the manner already stated.

Salary came in very slowly for the

next two months, and lots of my members who were afraid to stop with me for a meal before this, were now ready, and felt that I was equal to the task. They are still in ignorance as to the facts in the case.

WILLIAM HOLLINSHED.

MT. FREEDOM, N. J.

Rejuvenating a Prayer Meeting.

OUR prayer meeting lagged. Sel-don did any one participate in the discussion of the topic; although the pastor at the close of his remarks always invited volunteer remarks, invitations were without avail.

A devotional committee was appointed, who brought subjects and arranged a programme for two months ahead. This was placed on the bulletin board, and subjects announced from week to week. Then as the subjects came up in turn for discussion, that member of the committee who had suggested the subject for that particular evening secured two or three or half a dozen persons to participate in the discussion. Thus there is always a variety of speakers promised for each evening, while not excluding any.

The pastor conducts the opening exercises, and tells the people to go ahead, making no remarks himself until all who are pledged and all who volunteer have spoken. Then he adds what seems needful. The plan has worked admirably, and the people say to the pastor, "We feel it is our meeting rather than yours."

D. SCOTT CLARK.

PHILADELPHIA, PA.

Changing a Funeral Custom.

IT was the custom in my charge to hold funeral services in the church. At these services all the male relatives, as well as the pall-bearers, kept on their hats. This I regarded as unscriptural, as well as irreverent in the house of God, and

that no custom could justify a wrong. Therefore I took the following method of reform. Just before the formalities of taking the body from the house of mourning all the relatives were collected, and I spoke to them, reading portions of 1 Cor. xi, and said: "Of all times and places, our proposed assembly in the house of God is one of the most solemn, and it is most desirable that God would be with us to hear our prayers. Let us therefore appear in His house in the most becoming, respectful and reverent manner, and the men having their heads uncovered." At the first service the men all went into the church as usual. In a few moments one of them remembered the request, and in less than two minutes all the hats had been quietly removed. Some persons, not of my congregation, criticised my course, saying I was striking at customs sanctioned by good men who were held in high esteem by the people. I replied that I thought I was right, and that my predecessors felt very much as I did. In less than six months two other congregations of the place were as strict to observe the propriety of the house of God as my own, without any mention by the pastor. Yet these congregations are the most conservative with regard to forms and methods in and about their church services; while one other congregation professing to be radical and modern has paid no attention to my innovation.

I never made a public allusion to the subject. I proceeded in a strict regard for the Scripture and propriety in divine worship.

J. T. GLADHILL.

STONE CHURCH, PA.

[It would be interesting to know where the odd custom referred to originated, or what reason is given for it. Can any one inform us?—Eds.]

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Coffee Houses for Our Cities.

A START IN NEW YORK.

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.—Is. xxv: 4.

No thinking man can walk along the streets bordering the Bowery, both east and west, without being struck, not only by the number of the lowest class saloons, where what is called "whiskey" can be purchased from three cents a glass up to a large glass of "Kentucky Rye" for five cents, but by the misery and want which prevails in these localities. In the former places, which are kept by Italians, wretches in the very lowest strata of society may be seen in all stages of intoxication stretched upon the sawdust-covered floor, wallowing like hogs in the accumulated filth of their brethren in misfortune. In the latter places, a man is allowed to remain as long as he is sober enough to maintain the perpendicular by propping himself against the barrels with which these dives are lined, and has the means wherewithal to pay his score. Of these resorts, between Cooper Union and Chambers street, there are no less than four, all of which are owned by Jews, who are clearing vast sums yearly by the awful and soul-destroying traffic in which they are engaged. In vain have the churches and undenominational missions sent their men and women missionaries into these districts to cope with this evil. It was too strong for them, and they have had to retreat and stand passively, but with aching and prayerful hearts, watching souls going to perdition—men, boys, women and young girls—until at last a remedy suggested itself, or at least a palliation of this

evil. The thought suggested itself to men who had studied the question of temperance, that it might be well to establish coffee palaces in different parts of the city, as has been done in England with great success, also in Toronto, Canada. The first company was formed in Liverpool in 1875, with a share capital of \$200,000. It has now 63 houses, and has never paid a dividend of less than 10 per cent. In Birmingham a coffee-house company was formed in 1877, with a capital of \$100,000. The company now owns 23 houses and pays a dividend of from 10 to 15 per cent. In London the movement was started in the East End, shortly after, by Mr. Toynbee, a young man who, filled with profound pity for the deplorable condition of his fellow creatures, sought to relieve them, to some extent, at least, by coming to live among these poor people and point out to them a better way of living. To this end he built what is now known as Toynbee Hall, and associated with himself a number of Christian young men from the Universities of Oxford and Cambridge, who went into the purlieus of Whitechapel, Houndsditch, Lower East Smithfield and Radcliffe Highway, visited the grog-shops and dance-houses and rescued hundreds of human beings from the grip of the jail, the brothel, the gallows, and the temptations that lead there. At length it became necessary to have another building, and Oxford House was erected, and is doing equally good work. With these examples before her, a lady well known in the charitable circles of this city determined to see what could be done for the unfortunates here. About a year ago she purchased a building at 338 East 23d street, next door to the Galilee Mission, which she fitted

up at large cost; but, at the end of the year, finding that she could not devote her time to the undertaking, she decided to give it up and sell the property, after having expended upwards of \$40,000 upon it.

At this juncture, Rev. Dr. H. Y. Satterlee, in whose parish the coffee house is situated, appointed a committee to wait upon the lady and see if she would be willing to rent the house, providing the members of Dr. Satterlee's congregation would raise a sufficient sum to pay the rent and any possible loss that might be incurred during another year of the experiment. The owner agreed to accept a rental of \$2,500, giving of this sum \$1,250 to the good cause, and Dr. Satterlee did his part by raising \$3,000 from eight members of his congregation who with Mr. Graham are in the committee of management, and the building was opened on December 24th. The coffee room is a spacious apartment 23x75 feet, and with plate glass windows. It is well ventilated and lighted, and contains all the most modern appliances for the purpose for which it was intended, such as a commodious kitchen, storerooms, refrigerators, etc. In the second story, containing three rooms, it is the intention of the committee to establish a Workingman's Club with reading, writing and smoking rooms. Every inducement will be held out to men who, from the squalor of their surroundings or the excessive crowdings in the tenements they inhabit, are tempted to go for more light, warmth and society, to the neighboring saloons, to come into these rooms, where they will meet with welcome and counsel, should they be in need of it. The men will have a voice in the management of the club, the committee reserving to itself the right of casting the deciding vote in all matters which are deemed of sufficient importance. On

the next or third story are finer rooms which it is intended to give free of rent to two young medical students who may be willing to give medical and spiritual aid to the members of the club in return for free quarters. The top floor is occupied by the superintendent, Mr. Turner, and his family. This last named official has had great experience in the management of temperance establishments, has started and successfully conducted three of them in the parishes of St. Pancreas and Kentish Town, London. There is a regular coffee bar where a customer can call for his coffee, cocoa or chocolate, drink it at the bar, pay three cents and walk out; or, if he wants bread and butter with it, the charge is five cents. Or, if he desire something still more substantial, he can have a square meal, consisting of beef-steak, pudding and vegetables, for twelve cents.

These are the main features of what these people intend to do, and it is to be hoped that their example will be followed by the erection of coffee houses in all parts of the city. Mr. Graham says, of it: "I am sure the undertaking will be a success. There is more grinding poverty in London, but not so much crowding as there is in New York. If we would abolish the saloon with liquor, we must substitute in its place the saloon without liquor. The man we have engaged to run the coffee house is a practical man with years of experience, and I see no reason why he should not succeed here as well as he did in London."

Millionaire and Tramp.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi:8.

THE social condition which confronts us is brought vividly to light in a recent speech of Senator Ingalls,

in the Senate of the United States. Without endorsing or discussing the Senator's theories and remedies, his striking setting forth of facts deserves the closest consideration. The great Problem of Industry is one with which the ministry must deal, and must rapidly qualify itself to deal. Here is the Senator's statement of

THE CONTRAST :

"We have become, Mr. President, the wealthiest nation upon the face of this earth, and the greater part of these enormous accumulations has been piled up during the past fifty years. From 1860 to 1880, the wealth of the country increased at the rate of \$250,000 for every hour. Every time that the clock ticked above the portal of this Chamber the accumulated permanent wealth of this country increased more than \$70. . . . And the national ledger now shows a balance to our credit, after all that has been wasted and squandered and expended and lost and thrown away, of between sixty and seventy thousand million dollars. I believe myself that, upon a fair cash market valuation, the aggregate wealth of this country to-day is not less than one hundred thousand millions of dollars. This is enough, Mr. President, to make every man and every woman and every child beneath the flag comfortable ; to keep the wolf away from the door. *It is enough to give to every family a competence, and yet we are told that there are thousands of people who never have enough to eat in any one day in the year. We are told by the statisticians of the Department of Labor of the United States that, notwithstanding this stupendous aggregation, THERE ARE A MILLION AMERICAN CITIZENS, able-bodied and willing to work, who tramp the streets of our cities and the country highways and by-ways in search of labor with which to buy their daily bread, in vain.*

If we put this estimate of national wealth at \$63,000,000,000, with our estimated population of 63,000,000, that allows an average of \$1,000 to every man, woman and child ; or, on the common estimate of five persons in a family, \$5,000 to every family. The question is not whether it shall be so divided. Few, except the extreme agitators, would demand that. But the question is, whether it is morally right that a few men should hold an enormous excess of this, and millions of men be left to actual destitution ?

"The people are beginning to inquire whether, under a 'government of the people, by the people, and for the people,' where the bounty of nature is supplemented by the labor of all, any citizen can show a moral, yes, or a legal title to \$200,000,000. . . . If I were to be put upon my *voir dire* I should hesitate before admitting that, *in the sense of giving just compensation and equivalent, any man in this country, or any other country, ever absolutely earned a million dollars. I do not believe he ever did.*

"It appears from a [recently published] compendium that there are in the United States 200 persons who have an aggregate of more than \$20,000,000 each ; and there has been one man . . . who acquired within less than the lifetime of a single individual, out of the aggregate of the national wealth *that was earned by the labor of all, applied to the common bounty of nature, an aggregate that exceeded the assessed valuation of four of the smallest States in this Union.*

"Four hundred persons possess \$10,000,000 each, 1,000 persons \$5,000,000 each, 2,000 persons \$2,500,000 each, 6,000 persons \$1,000,000 each, and 15,000 persons \$500,000 each, making a total of 31,100 people who possess \$36,250,000,000. *As I said, the assessed valuation recorded in the great national ledger standing to our credit is about \$65,000,000,000.*

"Our population is sixty-two and a half millions, and by some means, some device, some machination, some incantation, honest or otherwise, some process that cannot be defined, less than a two-thousandth part of our population have obtained possession, and have kept out of the penitentiary in spite of the means they have adopted to acquire it, of more than one-half of the entire accumulated wealth of the country. *That is not the worst, Mr. President. It has been chiefly acquired by men who have contributed little to the material welfare of the country, and by processes that I do not care in appropriate terms to describe ; by the wrecking of the fortunes of innocent men, women and children : by jugglery, by book-keeping, and by financiering, by what the Senator from Ohio calls "speculation," and this process is going on with frightful and constantly accelerating rapidity.*

"The entire industry of this country is passing under the control of organized and confederated capital. More than fifty of the necessities of life to-day, without which the cabin of the farmer and the miner cannot be lighted, or his children fed or clothed, have passed absolutely under the control of syndicates and trusts and corporations composed of speculators, and, by means of these combinations and confederations, competition is destroyed ; small dealings are rendered impossible ; competence can no longer be acquired, for it

is superfluous and unnecessary to say that if, under a system where the accumulations distribute per capita would be less than a thousand dollars, 31,000 obtained possession of more than half of the accumulated wealth of the country, it is impossible that others should have a competence or an independence.

"So it happens, Mr. President, that our society is becoming rapidly stratified—almost hopelessly stratified—into the condition of *superfluously rich and helplessly poor.*"

A bitter contest between labor and capital has become a chronic condition of our industrial system.

"It is estimated that during the year that has just closed, in consequence of these disorders, . . . the actual loss in labor, in wages, in the destruction of perishable commodities, by the interruption of railway traffic, has not been less than \$300,000,000.

The Christian minister must recognize that such a distribution of the fruits of industry is not according to the plan of God, and the ideal of Jesus Christ. The minister should beware lest, while millions are restless under manifest injustice, he seem by any hostility, or even apathy, or by any class sympathies, to array the Church against the needy millions, and drive them hopelessly away from its power to help, as, in the French Revolution, the people turned with fury against Christianity because all the Christianity they had ever known had been the ally of crushing despotism. In the Gospel there must be a

remedy for our financial troubles, if we can be wise and true-hearted enough to find it.

General Booth's Scheme Launched.

THE following dispatch in the New York Herald of Jan. 31, will be of interest to all who have followed the unfolding of the great plan for "The Way Out" of "Darkest England."

LONDON, Jan. 30, 1891.—In St. James' Hall to-night General Booth, of the Salvation Army, inaugurated the carrying into effect of the scheme of social regeneration set forth in his book, "In Darkest England and the Way Out." In connection with the exercises, he affixed his signature to the deed of trust drawn up in the interest of the subscribers to the fund for carrying on the work. He also commissioned the first band of Salvationist officers set apart for the new work.

General Booth retains large powers under the deed of trust. Either himself or his successor will be supreme director of the scheme and of the moneys. Any change must be assented to by two-thirds of the Consultative Committee. Of this committee Gen. Booth will nominate six members, and the Archbishop of Canterbury, the president of the Wesleyan Society, the chairman of the Congregational Union, the chairman of the Baptist Union, the Attorney General and the chairman of the County Council will each nominate two members, one of whom may be the nominator.

All friends of humanity must be glad of the evidence that capital is not "heartless," but ready to aid when the way of help is shown. It should be a matter of careful study and earnest prayer, that any defects in the plan may be removed, any needed improvements added, and somehow, the Gospel of Rescue be incarnated anew upon earth.

EDITORIAL NOTES.

Ministers and Sunday Trains.

NECESSITY is often pleaded as a reason for ministers taking Sunday trains, but we very much doubt whether a minister's example in favor of the vast system of Sabbath-breaking by our railroads, does not do more harm than any multiplication of services thereby will do good. From some sermons we have heard where the preacher had been railroaded to church, we have felt that what he had gained in velocity he had lost in spirituality, and that

most assuredly no one would have perished for want of that sermon.

College Pulpits and College Bible Study.

DR. PIERSON appeals, in the present number, to our theological seminaries and colleges—

"To establish and endow in every such institution a CHAIR OF THE ENGLISH BIBLE, and place in such chair some man from among the most able and successful of all our Biblical preachers. We need the most alive and quickening men of pulpit and pastorate in chairs of the English Bible. And to such men no chair would be so attractive. Preachers whom no other call would draw

from their beloved surroundings, would resign all charms of a pastoral life for the sake of training a new generation of preachers who would be able to handle the Word of God as a whole, as a foremost lawyer handles Blackstone, or an accomplished artisan his tools"—

which recalls to mind Prof. Murray's plea in the February number, for the best endowment of College Pulpits and the ablest preachers in them. Why cannot the two be combined? Make the Professor of the English Bible the University Preacher. His study for the classroom would help his preaching, and the students would honor in the classroom the mighty preacher. By his teaching he would come into personal contact with the students, and by his preaching he would keep in the full sweep of evangelizing work on the highest plane—at the sources of power.

Inherent Right vs. Common Law Right.

THE *Examiner* of Jan. 8, commenting on the plan proposed in Dr. Funk's contribution to the symposium in the December number of THE HOMILETIC REVIEW, draws a distinction between an "inherent right" and a "common law right," saying:

"Under [the common law] any person had a right to make and sell liquor, a right that was exercised under the common law in England for centuries before there was any excise legislation. No historical and legal fact is better attested than that. The citation from the Supreme Court's decision does not dispute this common law right. It denies the 'inherent' right to sell liquor. An 'inherent' right is one that is inalienable, that the law cannot touch, like the right to life, liberty, and the pursuit of happiness. There is no such right to sell liquor, says the Supreme Court, and few will quarrel with its dictum."

Also, in the centuries referred to, any two knights might fight each other to the death, wherever they happened to meet. That would hardly be a "common law right" now. The question is, what would

happen in the United States to-day, if all license laws were repealed. It is claimed that this would be "free rum." But, most assuredly, it would not. For, 1. There would remain the common-law right to proceed against any liquor-selling establishment as a nuisance, which Blackstone defines as "anything that worketh hurt, inconvenience or damage." It does not matter that at some former time, when the injury was not clearly understood, liquor-selling was allowed, as slaughter-houses and grave-yards were allowed in towns, and as pigs were allowed to run the streets of New York. These things would be promptly declared nuisances now. The common-law right to declare the saloon a nuisance would rest, not upon what our ancestors knew 500 years ago, but upon what we know it to be now. 2. All the right of restriction which we now exercise would remain. We could forbid a man to sell on Sunday, after midnight, to a minor, to a drunkard, etc., without giving him permission to sell at any other time. There is "no inherent right" to sell, with which the sharpest restriction would conflict. The Supreme Court says:

"The police power of the State is fully competent to regulate the business, to mitigate its evils or to suppress it entirely. THERE IS NO INHERENT RIGHT IN A CITIZEN TO SELL INTOXICATING LIQUORS BY RETAIL; IT IS NOT A PRIVILEGE OF A CITIZEN OF A STATE OR OF A CITIZEN OF THE UNITED STATES. AS IT IS A BUSINESS ATTENDED WITH DANGER TO THE COMMUNITY, IT MAY, AS ALREADY SAID, BE ENTIRELY PROHIBITED, OR BE PERMITTED UNDER SUCH CONDITIONS AS WILL LIMIT TO THE UTMOST ITS EVILS. THE MANNER AND EXTENT OF THE REGULATION REST IN THE DISCRETION OF THE GOVERNING AUTHORITY."

BLUE MONDAY.

The Best Parishioner.

A HELPFUL PARISHIONER.—When I was pastor of a city church, and a stranger yet to most of my own people, I had an Elder whose seat was near the door, and who always had a handshake and a kind word for any new-comer who might drop in.

It was also his custom to invite them to come again, or to ask them if they would be introduced to his pastor, or if they would give him their name and street and number he would request his pastor to call upon them.

In this way he helped his minister more, and did more to build up his church, than all the other members together, and was my best parishioner.

A GENEROUS PARISHIONER.—After accepting the call of a church in this city, S—, and coming, I spent a few weeks in searching the record of the church, *i. e.*, the minutes of their meetings.

Seven weeks after my arrival, I began my regular pastoral work, visiting the sick (and helping them), the careless, etc. One of my parishioners discovers that I contribute to the sick, besides to the Sunday-school and church. He therefore says it is rather hard for me to pay car fares, and contribute to the church, etc., but if I will do it he will undertake to refund me every penny paid on such conditions as mentioned above.

For the last six months the same is carried out faithfully. I need not say I am glad. B.

GAVE HIS LAST CENT TO THE PASTOR.—He is now one of our State Senators. The incident which I am about to relate transpired long before I became his pastor, and when he was but a mere boy, and is illustrative of his character. His pastor's salary was yet unpaid. He and his family were in absolute need. One day, meeting his pastor, he handed him 75 cts., remarking that it was the last cent he had in the world, but he could work and secure more, while his pastor was in no position to do so. He is my best parishioner, and a better one never lived.

L. S.

The Meanest Parishioner.

AN ODD WAY OF MAKING A PRESENT.—The meanest parishioner I ever knew, and a brother who could offer prayer above any man I ever heard, was introduced to me Sept., '90, who said he had a load of hay he wished to present to me. He hauled the hay, put it in my mow, went to the nearest store at which I dealt, bought himself a supply of goods, and had me charged with the hay at \$7 a ton, and had it entered against me on the store book without my knowledge, until so informed by the clerk of the store one week after.

Can any one give in a meaner case ?

A SINGULAR EXCUSE EVEN FOR A MEAN MAN.—On my second charge, the people to whom I ministered had the misfortune to lose their church edifice by fire one night after the weekly prayer service. The pew rental system prevailed in that church, and the fire occurred just prior to the beginning of a new church year. Although the pastor sympathized deeply with the people in their loss, and materially assisted them in rebuilding, the trustees found difficulty in collecting the usual salary of the pastor. One man was mentioned to me, who, because the church had burned, and he had no pew, argued that he was under no obligation to pay salary, and that man was a member of the church, and an officer in the Sabbath-school. He attended the services held in the hall, and heard the Gospel preached. Was not this a peculiar species of meanness ?

G. H. S.

General Clerical Anecdotes.

GAVE TWO DOLLARS AND TRIED TO KISS THE PREACHER.—It was my first wedding. The couple had come down from the mountains. Having heard, probably, that white gloves were the proper thing to be married in, the groom had on a pair of *ten cent, white cotton, pall bearer's gloves*. The ceremony concluded, I reached out my hand to congratulate him. Confused, and knowing that kissing should have a place in such a ceremony, he reached forward to kiss me. Of course I pushed him back. Then, before all the crowd, he blurted out "What's the damage." Being a new-comer to the State, and having made inquiry, I replied, "The law of Colorado allows me four dollars." Without explanation or comment he handed me two dollars and left.

J. N. M.

"WHY HE VOTED NAY."—During the agitation a few years ago, prior to the submission of the local option law (generally known as the Scott Act) in Ontario, two Methodist ministers (Revs. C. R. M. & W. R.) addressed the first public meeting, on behalf of the Act, held in the village of Beamsville, Ont. At the conclusion of their addresses an informal vote was asked, to show how the audience stood on this question. Nearly every one in the house arose, and voted "Yea." When the Nays were asked for, one solitary individual arose, and the small boy began to laugh. "What are you laughing about ?" was the query of one of the speakers. "Why, that's the gravedigger!" was the response. "Oh, I see," said the questioner. "He's afraid that the Scott Act will ruin business!" and the laugh became general. I have no doubt the gravedigger had just as good reason for voting nay as the majority of our opponents.

WYOMING, ONT.

W. R.