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REVIEW SECTION.

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

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO. IX.—REV. ALEXANDER MACLAREN, D.D., MANCHESTER, ENG.

DR. MACLAREN is eminently a preachers' preacher. By this I do not mean—as in saying the same thing, for example, of Dr. Bushnell, I might—that his sermons constitute a mine of material and resource from which preachers may draw. Dr. Maclaren is not primarily, as Dr. Bushnell primarily was, a free, original, and fructifying thinker, who happens to occupy a pulpit. He is a true and proper preacher, and not a thinker half misplaced. But he is a preacher such as preachers in particular appreciate and enjoy. His singular skill in homiletic workmanship is a marvel and an inspiration to them. Seldom has a more cunning craftsman, one at every point less needing to be ashamed, wrought in the pulpit. This, preachers, of course, are especially qualified to feel, and this it is which makes Dr. Maclaren peculiarly a preachers' preacher. Preachers learn method from him, if they do not from him so much derive thought.

Still, Dr. Maclaren is in a very high degree a thoughtful preacher. Of thoughts—of thoughts rather than of thought, if one may make such a paradoxical distinction—any chance sermon of Dr. Maclaren's is likely to be full. The essential preacher deals in thoughts, while the essential thinker deals in thought. Dr. Bushnell was an essential thinker, but Dr. Maclaren is an essential preacher. He thinks for the pulpit, as Dr. Bushnell thought for the closet. Dr. Maclaren has done what Dr. Shedd recommends and President Robinson warns against—each authority speaking therein with excellent reason—he has “cultivated the homiletic habit.” You might half suspect that his mind must, through long exclusive application of faculty to the producing of sermons, have become in a sort automatic in its homiletic action; such is the inevitable, unerring precision with which it works, and such, within certain limits, is the flawless perfection of its results.

Those results are wonderfully even in value reckoned throughout

from one sermon to another. The average standard is high, but the uniformity with which the standard is constantly maintained—that is the thing most noteworthy, as it is the thing most characteristic, and the most nearly unique, in Dr. Maclaren's production, whether considered in the single particular sermon, or in the whole continuous tenor of his preaching. I cannot say that an impression of facility in working is also made, or at least that such an impression is made in any degree commensurate with the impression made of a certain fatal inflexible certitude and exactness. One feels a little—let us even admit, a little too much—the strain of intention on the part of the preacher. There is cost to him involved in the value to us. But what a fault—if a fault! The very rarest of excesses in the very rarest of virtues; the virtue, namely, of good, honest, hard work. Would that what exceeds here in Dr. Maclaren could be judiciously distributed to the rest of us!

What I have pronounced the chief peculiarity (which is, of course, at the same time a distinguishing excellence) in Dr. Maclaren's pulpit oratory as submitted in print—I mean the sustained and uniform high average of quality it shows—is due in great part to his method. His method is therefore pre-eminently worthy of study.

Of course, I cannot now wish to be understood that mere method, apart from that virtue in the man—virtue mental and moral both—which first produced the method, and since has steadily kept the method at work—I cannot mean that this alone constitutes the secret of Dr. Maclaren's remarkable achievement. But Dr. Maclaren's individual original gift is a thing incommunicable, while happily his method of working is not. This latter may be found out, and then so stated in words that whosoever will may learn it and put it in practice. Whosoever will; but will is a great matter here. It is something more than bare willingness. Willingness is negative; will is positive. Willingness is passive; will is active. Willingness raises no obstacles; will overcomes all obstacles. Will, in short, *will*.

What, then, is the master method according to which Dr. Maclaren, in producing his sermons, proceeds?

The first element of it, logically first, and first in importance, is a certain moral, issuing in a corresponding mental, habit—a habit of submission; on the preacher's part, sincere and utter submission, involving the whole man to the absolute and ultimate authority of the Word of God as contained in the Bible, and therefore as contained in the text chosen for any given particular occasion. Dr. Maclaren thus begins by approaching his text in the spirit of a learner. He does not bring with him a thought or a doctrine purveyed from some quarter outside of the Bible, or perchance laboriously evolved from his own inner consciousness, which is now to be somehow ingeniously injected into his text, in order to be ingeniously thence derived again—all with homiletic sleight-

of-hand, wonderful, rather than edifying, to hearers. Quite in contrast with such a procedure, Dr. Maclaren sets the wholesome example of laying, himself, a listening ear to the lively oracles of God. He will not speak until he hears. He will first learn and afterward teach.

What I now mean may best be shown in specific example. Almost at random—for Dr. Maclaren's habit hardly admits of exception—I light upon this; it is the beginning of a sermon entitled "God's True Treasure in Man." The text is a double one:

"The Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii: 9.

"Jesus Christ (who) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."—Titus ii: 14.

"In my last sermon I dealt with the thought that man's true treasure is in God. My text then was: 'The Lord is the portion of my inheritance; Thou maintainest my lot,' and the following words. You observe the correspondence between these words and those of my first text: 'The Lord's portion is his people; Jacob is the lot of his inheritance.' The correspondence in the original is not quite so marked as it is in our Authorized Version, but still the idea in the two passages is the same.

"You may remember that I said then that persons could possess persons only by love, sympathy, and communion. From that it follows that the possession must be mutual; or, in other words, that only he can say 'Thou art mine' who can say 'I am thine.' And so, to possess God and to be possessed by God are but two ways of putting the same fact. 'The Lord is the portion of His people' and 'The Lord's portion is His people' are the same truth in a double form.

"Then my second text clearly quotes the well-known utterance that lies at the foundation of the national life of Israel: 'Ye shall be unto me a peculiar treasure above all people,' and claims that privilege, like all Israel's privileges, for the Christian Church. In like manner Peter (1 Peter ii: 9) quotes the same words, 'a peculiar people,' as properly applying to Christians. I need scarcely remind you that 'peculiar' here is used in its proper original sense of 'belonging to,' or, as the Revised Version gives it, 'a people for God's own possession,' and has no trace of the modern signification of 'singular.' Similarly, we find Paul, in his Epistle to the Ephesians, giving both sides of the idea of the inheritance, in intentional juxtaposition, when he speaks (i: 14) of the 'earnest of our inheritance until the redemption of God's own possession.' In the words before us we have the same idea; and this text tells us besides, how Christ, the revealer of God, wins men for Himself, and what manner of men they must be whom He counts as His.

"Therefore there are, as I take it, three things to be spoken about now. First, God has a special ownership in some people. Second, God owns these people because He has given Himself to them. Third, God possesses, and is possessed by, His inheritance, that He may give and receive services of love. Or, in briefer words, I have to speak about this wonderful thought of a special divine ownership, what it rests upon, and what it involves."

What, in effect, is that admirable introduction? What but a thoughtful, reverent, obedient study of the texts, conducted with a view to learn—or rather to put hearers in the way of learning exactly as the

preacher himself had previously learned—the true, precise, deep meaning of these fragments of the Word of God? There is thought, to be sure, but it is submitted, obedient thought, not thought setting out, pioneer-like, to explore a path of its own, but thought wholly directed to directing itself, without the shadow of turning, in the right line of God's thought.

How much more fruitful it is intellectually (and it is more fruitful morally, in at least an equal degree) thus to make one's self an empty vessel to be filled from God's Word, than it is to empty a vessel found in God's Word to fill it from one'sself, this the volumes of Dr. Maclaren's sermons impressively show. A text of Scripture used as Dr. Maclaren uses his texts no more hampers and embarrasses preaching, than attachment to the ground hampers and hinders the flight of a kite in the air. The attachment to the ground is a necessary condition to the kite of its rising and staying aloft. So the text, to every preacher who will submit to be bound by it, becomes a condition of stimulated, directed, and unexhausted productiveness. The case is one in which service is liberty. You are free in proportion as you are obedient. Dr. Maclaren's example teaches the intellectual, not less than the moral, advantage to the preacher of vigilant, unbribable fidelity to his text.

It may, in passing, be useful to point out that Dr. Maclaren's title for the sermon just quoted from, "God's True Treasure in Man," is not ideally felicitous. It involves an ambiguity. It quite as naturally seems to announce that the preacher will undertake to show what it is in man that constitutes God's true treasure, as it does that the preacher will undertake to show that man constitutes God's true treasure. "God's True Treasure Found in Man," is a form of expression that would go far toward removing the undesirable ambiguity.

The second feature of Dr. Maclaren's habitual method is a logical, inseparable sequel of the first. As he loyally submits himself, mind and heart, to God's teaching in the Scripture to be preached from, so he actively exerts himself, mind and heart, to know exactly what that teaching is. He never indolently or carelessly assumes that the apparent meaning is the real meaning of the language. He goes to the original Hebrew or Greek of the passage in the best existing recension of text, and, in the light of independent investigation, corrected by comparison of the most competent exegetical authorities, decides conscientiously what God meant in these words to say. This same care is observably almost omnipresent throughout Dr. Maclaren's discourse. If he cites Scripture, even incidentally, in the progress of a sermon, you may count it in the highest degree probable that his citation will be made in the true, and not in the merely obvious, sense of that Scripture. There is, I should be inclined to conjecture, in Dr. Maclaren's preaching—let the estimate be made proportionately to the whole volume of preaching in each case presented to the public—a greater amount of sound exegesis

than would be found in the preaching of any other preacher whatever. There have been famous preachers—President Dwight, Dr. N. W. Taylor, Saurin in his day, were such—whose course of preaching constituted a sort of body of divinity. A body of exegesis rather, Dr. Maclaren's preaching would be found to supply—applied exegesis, the very ideal of legitimate preaching. Generally, in fact almost invariably, Dr. Maclaren preaches from short texts, but he is, in the best sense of the adjective, an expository preacher. I doubt if ever any preacher has more rarely used what has been called "homiletic license" in the handling of Scripture. The result is that it would be as safe to consult Dr. Maclaren, in a sermon of his, for the just interpretation of a Scripture cited, as it would be to consult for the same purpose almost any other man in a commentary. This is as it should be. Dr. Maclaren here too is an example and a model to be most heartily commended to preachers.

A third feature of Dr. Maclaren's method is the exercise of great care on his part to cast the teaching of his text into the best possible fresh mould of expression exactly answering to his own individual conception of what that teaching is. His effort here aims not at being ingenious, but at being just—not at modifying the meaning of his text into something other than itself, something more serviceable for his own immediate purpose, which shall at the same time, of course, be useful and true; not at this, but at making his fresh form of statement square exquisitely with the ascertained exact sense of his text.

An example or two of what I now mean. Dr. Maclaren is treating the text, "And every man that hath this hope in him, purifieth himself even as He is pure." "Put into its general form, the thought," he says, "is just this: If you expect, and expecting, hope to be like Jesus Christ yonder, you will be trying your best to be like Him here." (Here again, by the way, the title of the sermon is open to criticism. Dr. Maclaren says justly: "It is not the mere purifying influence of hope that is talked about, but it is the specific influence of this one hope, the hope of ultimate assimilation to Christ leading to strenuous efforts, each a partial resemblance of Him, here and now." And yet he entitles his sermon, "The Purifying Influence of Hope." "The Hope of Christlikeness a Motive to Self-Purifying," would more exactly express the idea of the sermon.)

A second example. The text now is: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Having instructively corrected the foregoing form of his text in accordance with the Revised Version, he says:

"I wish to look with you at the three things that come plainly out of these words. First, that principle that if men are clean it is because they are cleansed; 'Blessed are they that wash their robes.' Secondly, It is the

cleansed who have unrestrained access to the source of life. And lastly, It is the cleansed that pass into the society of the city."

In the last foregoing example Dr. Maclaren, it will be observed, has blended two things in one, namely, the restating in his own words of the teaching of his text, and the "partition" of his sermon; for he immediately adds: "Now let me deal with these three things," which accordingly he at once proceeds to do.

Such labor as that which I have thus exemplified—labor both of thought and of expression, on the preacher's part—is of the highest practical value in two different ways; ways different, but reciprocally related to each other. In the first place, the labor reacts upon the preacher himself to make him thorough and faithful in rightly understanding his text; and, in the second place, it enables him effectively to convey his result to the mind of his hearer. I cannot state this point too strongly. There is no mental exercise whatever more profitable to a public oral teacher than exercise in framing several accurately equivalent alternative forms of expression for a given thought. The profit of this exercise is carried to its height when the thought is one supplied from a source (like the Bible) the authority of which is accepted as ultimate, and so supplied, too, in a first form of expression accepted as infallibly true to the thought. Never was made by preacher mistake more sterilizing to his mind—to say nothing of evil effect on his conscience—than the mistake of regarding the use of the text in general as a mere form or convention of the pulpit, and thus of treating a given text in particular as a mere bit of quotation, a motto, more or less fit, prefixed to his sermon.

The somewhat extended extract first made from Dr. Maclaren, which I called his "introduction" to a certain sermon, consisted really of two parts, the first of which only is the introduction proper. The reader is invited to look back at it. The proper introduction ends with the end of the third paragraph. With the beginning of the fourth paragraph, "Therefore there are," begins what technically, in the language of some writers on rhetoric, would be called the "partition." In this fourth paragraph the preacher "partitions," or divides into parts, his discourse. The parts or divisions are not so much made by the preacher as happily found by him already existing in his two texts. The dividing heads consist severally of the three several ideas which, in examining his two texts for their teaching, he discovered those texts to contain. Compare the three "parts" thus found and put into statement of his own by the preacher, and you will see with what exactness, in this case, too, his free individual formulas of expression resume the ideas of the Scriptures he is treating.

It deserves to be noted as a fourth feature of Dr. Maclaren's method that, in immediate sequel to his introduction, he divides or partitions his discourse after the manner just shown. Sometimes he partitions

twice, that is, in two different forms of words immediately succeeding one another. He does this, and with excellent effect, in the instance to which I just now invited the reader to revert. The duplicated partition cannot, however, be called a prevailing, though it is certainly a frequent, practice with Dr. Maclaren. Indeed, the "partition," that is, the preliminary and preparatory announcement of the leading thoughts of the sermon in their order, is not always made even once with altogether the formal distinctness exemplified in the last instance foregoing. In the complementary sermon to the one from which that instance was drawn, namely, in the sermon entitled, "Man's True Treasure in God," occurs an example of obscurer partition. Here, from the text Psalm xvi : 5, 6, "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," the preacher, with the felicity of homiletic genius guided by homiletic conscience, derives these three ideas which furnish his three heads of discourse: I. "All true religion has its very heart in deliberately choosing God as my supreme good"; II. "This possession is as sure as God can make it"; III. "He who thus elects to find his treasure and delight in God is satisfied with his choice." (Again, let readers studiously note how well these three points restate the substance and essence of the text). The heads of discourse thus brought here into assemblage are not, by the preacher himself, announced together beforehand, in an express partition foreshadowing the order of treatment proposed. They are reserved by him to be announced apart, one by one, as each successively is reached in the progress of the sermon.

The better *rule* undoubtedly is, not only to make the partition, but to make it sufficiently formal to be unmistakably distinct. Dr. Maclaren probably admits exceptions for the sake of avoiding excessive monotony; which fault, however, he generally, and wisely, avoids by varying the partition in form, rather than by either making it obscure or dispensing with it altogether. His practice seems to me very happily to hit the golden mean between negligence and over-formality. His later practice, especially, I have now in mind, for I seem to observe that he tends of late to increase his care in what may be termed the technics of the sermon. In fact, Dr. Maclaren presents a remarkable instance of unrelaxed fidelity in work long maintained without break in the face of that twofold temptation to ministers, so apt to be fatal, namely, the lethargy of added years and the satisfaction of desire for fame. He not only does not deteriorate in the quality of his product—he actually improves. One may judge him very fairly in comparison with himself, for he now publishes his sermons weekly in an English Baptist newspaper, *The Freeman*, which is credibly said promptly to have doubled its subscription list after becoming the authorized medium of such publication.

It is a testimony to Dr. Maclaren's own sense of the even quality of his work, that to one seeking from him an expression of author's preference for some particular sermon or sermons of his, he had nothing to say except, modestly, with the confidence of a man conscious of always doing his best, that he was willing to be judged by what he currently did from week to week. Such confidence and such willingness on his part were safe,—as safe for his good name, as they were indicative of his good conscience. If there has been, since his earlier volumes, any decline in boldness and brilliancy of thought and of style, this has been fully compensated by advance in sobriety, solidity, fidelity to Scripture, and strict adaptedness, both in matter and in form, to the needs of hearers. The present writer, by the way, were he asked to give his own choice of best among Dr. Maclaren's sermons, would confidently name the one entitled "Witnesses of the Resurrection," as perhaps eminent above all the rest alike for value in doctrine and for eloquence in exposition. In this sermon the preacher does what is not usual with him—he heats his didactics white-hot in the fire of passion. I feel almost that it would be a truer figure to say, he beats his didactics white-hot on the anvil of thought. For Dr. Maclaren's intensity—and intensity is, after clearness, perhaps the chief note of his preaching, whether as regards the composition or as regards the delivery—Dr. Maclaren's intensity is an intensity rather of thought than of feeling. There is glow, but it is not so much of the heart as of the mind. Even the sermon just now mentioned on the resurrection of Jesus, which has almost the effect of passion, seems on careful discrimination to be passionately thought, more than passionately felt. But I am forestalling myself.

Let me recapitulate. Dr. Maclaren's method—which is the master-key to the secret of his power—has been found to include these four elements: 1. Unreserved and unqualified personal submission, on the preacher's part, of mind and of heart to the authority of the Bible, and therefore of the particular text; 2. Exhaustive study of the text to learn its true meaning; 3. Painstaking care to cast this true meaning into a new, original mould of expression, and not seldom into more than one such; 4. Announcement of the heads or divisions under which the discussion will be conducted, or, to speak in the technical language of rhetoric, "partition" of the discourse—the partition being sometimes, for the sake of greater distinctness, duplicated in an alternative form of expression.

It is at least curious that, by actual count of forty-four sermons, taken at random, consecutively, in two different volumes from Dr. Maclaren, it turns out that three in every four of his divisions are threefold. I mention this not to imply fault on the preacher's part. If the tripartite law of division were even more prevalent than it is, it would not follow that the preacher should be blamed. The fair ques-

tion would always be, Is this given division—triple or other, as the case might be—a good division, the best division? Other things being equal, the threefold division is the best for the sermon. If lines of cleavage can be found that will naturally and satisfactorily lay open a subject in three parts, why so much the better; let the preacher seek no further, but use these and be contented—even though it prove that nine-tenths, instead of three-fourths, of his discourses divide themselves thus threefold. What needs to be guarded against is the natural bent of the mind to move in habitual grooves, and so to move mechanically instead of rationally and logically. There is no absolute safety here but in keeping the mind thoroughly alive and alert. This Dr. Maclaren does in a truly remarkable degree. I shall not say that his divisions are always beyond criticism, but certainly they are always made with care, and often with careful felicity.

I am at a loss how to describe what I wish next to set down as a fifth element in Dr. Maclaren's homiletic method. I might evade my difficulty by resorting to figurative language, and saying that the preacher performs a kind of incubation on his text, quickening the quick that was dormant and potential within it, and evolving the rich and varied life involved. The result often surprises as much as it delights you, but you feel that it is a perfectly natural result, that it is merely the fruit of a vital process carried on, the offspring of life brought into life-giving contact with life. You say, Yes, that was all in the text; why had no one ever found it there before? Ah, it is only to the sculptor, such by the gift of God, that the statue imprisoned from creation in the quarry, cries out, "Here I am, make haste to deliver me"; and it is only to the preacher, such by genius and by habit, that the sermon cries out of the text, "Here I am, come take me and give me to the world."

That which I have spoken of under the parable of "incubation" is, of course, simply thought, reflection. Dr. Maclaren thinks on his text. Success here is largely a question of mere mental patience. Such patience, however, can never be *mere* mental patience. There must be a moral basis to mental virtue of this sort. The mind can, because the conscience says it should, and because the will says it shall. I have seen a letter from Dr. Maclaren written under circumstances that make it not improper for me thus to quote from it, in which he says:

"I have never been able to write what was meant to be said, and content myself with getting subject and outline into my head and heart, getting these down on paper much abbreviated, and letting the moment do the rest. So my 'method of work' is very much to sit with my hands in my pockets, and stare at the back of Meyer's Commentaries, which happen to stand opposite to me."

Even that is written in the manner of a man instinctively and habitually impatient of the pen. Evidently Dr. Maclaren has schooled himself to use, as his first and chief organ for expression of thought,

not the pen but the tongue. It is wonderful that he has nevertheless been able to exact from himself so much genuine thinking. His success is due, I believe, principally to his making his text a fixed central point of regard. This has concentrated his mind, brought his mind to a focus, saved it from dispersing itself over too wide a surface. Let a preacher once resolve fixedly that he will find his sermon, all of it, within the bounds of his text, and it is little less than marvelous how fruitful his text will prove itself to be. This Dr. Maclaren seems to have done. Thus is accounted for the style of introduction prevailing throughout his sermons. He does not find it necessary to bring his introduction from far. He never begins remotely, by saying, for instance: "There hangs on one of the walls of the Vatican in Rome a picture," etc., etc.; "It is a remark of Goethe that," etc., etc. Such introductions often do unintended dishonor to the Word of God by impliedly saying, "The bare Scripture is uninteresting; I must import from elsewhere an interest which otherwise my sermon would lack." Dr. Maclaren makes his text itself yield him his introduction. His introductions, accordingly, are real introductions, varying constantly with the varied themes introduced. You could seldom or never transfer an introduction of his from one sermon to another. All which is here said only to bring out strongly that fifth element in Dr. Maclaren's homiletic method, namely, his habit of long, patient, brooding thought centered on his text.

We may now regard our analysis of method in Dr. Maclaren as ended, if not as complete. There needs that something be said of the native gifts and the acquired accomplishments of the man who puts this method so effectively at work.

Dr. Maclaren is a singularly sane mind. The personal equation in him, to be allowed for when you seek to appraise exactly the value and trustworthiness of his intellectual results, is very small. He views things in a dry light. There is almost no refraction, distortion, exaggeration, disproportion, to his view. He seldom overstates a point. Such moderation gives what he says great weight. His hearer or reader is not obliged to apply an ever-uncertain coefficient of reduction and correction to find the probable real value of meaning intended to be conveyed. This law of just statement it would be strange indeed if he did not now and then violate. He does so when, for example, he says: "Absolute possession of others is only possible at the price of absolute surrender to them. No human heart ever gave itself away unless it was convinced that the heart to which it gave itself had given itself to it." The first of these two sentences shows that in the second sentence the author's meaning was "convinced" *in accordance with fact*. Now look sharply at that second sentence, and you will observe that therein the preacher, in making his statement over-strong, has really destroyed his statement altogether. It is a curious case of unconscious

suicide in expression, due simply to the author's stretching his statement beyond what was really his own thought. But Dr. Maclaren's thought itself here is very doubtfully sound. Or are there, then, no instances of absolute self-surrender, in love felt to be unrequited? And what would Dr. Maclaren do with such cases as those of Napoleon's soldiers, who, thousands of them, gave themselves joyfully up, even to death, for their emperor without the smallest return of reciprocal affection (real or probably even imagined) from him to them?

Intellect, pure intellect, I think, prevails in Dr. Maclaren both over the imaginative and over the emotional in him. The comparative defect of passion keeps him steadily a teacher, or at least prevents him from being distinctively and eminently an orator. This, and the comparative defect of imagination, disqualify him for producing sermons justly to be pronounced great—disqualify him even for rising to genuine greatness, majesty, sublimity, in occasional passages. You are never, with Dr. Maclaren, "borne like a bubble onward" on the breast of an ocean of eloquence. The land is always in sight on either side. It is only a river on which you are embarked—a strong river, a deep river, but never sea-like, never such as the Amazon at its mouth.

To deny to Dr. Maclaren a great gift of imagination will seem to some a strange error of judgment on the part of the critic. I know that there has been a considerable volume published under the title, "Pictures and Emblems," composed exclusively of extracts from Dr. Maclaren's sermons—extracts of passages in which the preacher had illuminated his preaching with illustration by description or by comparison. Vividly brilliant passages often they are, these extracts, almost always apt to their legitimate purpose in the sermon, and of true teaching power. They show their author to be a man of lively fancy, quick to discern resemblances in things, and to be, moreover, a master in the art of using words. Fine-gifts I thus indicate, which Dr. Maclaren possesses in ample measure, and nobly has he used them. But such gifts are not quite what constitutes high imagination in their possessor. If I have seemed here to be diminishing the merit of this eminent preacher, to do so has not been my intention. I most sincerely think that Dr. Maclaren is better than a great preacher, or rather—for great preacher he certainly is, a very great preacher, even among the few greatest—better, I mean, than a preacher of great sermons; he is an inexhaustibly productive preacher of good sermons, useful sermons, sermons that make a powerful impression, and make it chiefly not for the preacher, but for the truth preached.

These critical papers are planned to be just, and to be just in balancing praise with blame. I feel bound, accordingly, to point out that in instances, rare indeed, Dr. Maclaren's illustrations fail to be effective. Examples :

"The deepest rest and the highest activity coincide. . . . The wheel that goes round in swiftest rotation seems to be standing still."

The word "*seems*" here, which had to be introduced, shows that the illustration only *seemed* to illustrate. Again—this time from a sermon on the Lord's Supper :

"Although the differences are infinite in regard of the sacredness of the person and the thing to be remembered, shall I shock any of you if I say that I know no difference in kind between the bread and the wine that is ["are" ?] for a memorial of Christ's dying love, and the handkerchief dipped in blood, sent from the scaffold by a dying king, with the one message :—Remember ! 'Do this for a memorial of me !'"

The careful guardian clause in preface hardly saves the foregoing illustration from producing some effect of that "shock" which is deprecated.

Once more. The text is, "Surely every man walketh in a vain show," which the exegete preacher finds to mean, "Surely every man walketh in a shadow" ; that is, as a shadow. The preacher asks :

"Did you ever stand upon the shore on some day of that 'uncertain weather, when gloom and glory meet together,' and notice how swiftly there went, racing over miles of billows, a darkening that quenched all the play of color in the waves, as if all suddenly the angel of the waters had spread his broad wings between sun and sea, and then how, in another moment, as swiftly it flits away, and with a burst the light blazes out again, and leagues of ocean flash into green and violet and blue. So fleeting, so utterly perishable, are our lives for all their seeming solid permanency."

Brilliant description that, of a scene and a movement that had been looked on by the describer with a poet's eye. You read it and you see again the scudding shadow fleet over the sea on the wings of the wind—the blackening and the brightening of the waters both you see. You see it all but too vividly. You are dazzled for the moment from seeing anything else. The brilliancy and circumstance of the description prevail over the purpose which the description was introduced to serve. What is admirable in itself becomes the reverse of admirable in its relation.

But enough of exception. The rule is that Dr. Maclaren makes his fancy as faithful a servitress as she is an efficacious servitor of his reason and his will.

It has already been made sufficiently clear that this great preacher has not failed to equip himself with acquirements answering to the gifts with which a bountiful nature had equipped him. His culture is nearly as strong a mark on his sermons as is his homiletic genius. He has manifestly been an affectionate student of poetry, and of the best poetry. Inwoven with the texture of his discourse, not simply embroidered upon it, are frequent flowers of verse culled with a choice hand from out the fairest gardens of the Muses. Spenser, Shakespeare, Milton in especial, and in especial Wordsworth and Tennyson, have become "portion and parcel" of his intellectual life. He furnishes an excellent example of the purifying and elevating influence on the orator of habitual familiar communion with the poets. The conception, the diction, the syntax, are each and all of them insensibly thus

ennobled. Insensibly, I say; but I mean only that the process is insensible to the subject. The result is sensible enough to hearer and reader, whether or not these concern themselves to trace it to its source. The influence from poets of which I now speak is especially to be noted in certain places of Dr. Maclaren's discourse, in which there is no outright acknowledged quotation of the poet's words. For example, contrasting "the region where dwells the divine nature" and "the various phases of the fleeting moments which we call past, present, and future," he says: "These are but the lower layer of clouds which drive before the wind, and *melt from shape to shape*." How evidently both conception and expression here are moulded by the silent influence of that magnificently imaginative description in Tennyson of the geologic changes going forward so slowly as to be invisible about us, but in the poet's vision seen swift and fluent like the shifting scenery of the skies:

The hill are shadows, and they flow
 From form to form, and nothing stands;
 They melt like mist, the solid lands,
 Like clouds they shape themselves and go.

Likeness to Christ, at last, no longer blurred, no longer hidden in believers' hearts, "shall flame in their foreheads," Dr. Maclaren says. He does not quote, but he had, of course, more or less consciously in mind, Milton's starry line,

"Flames in the forehead of the morning sky."

One of Dr. Maclaren's titles, that to the sermon on the text containing these words, "Truth shall spring out of the earth, and righteousness shall look down from heaven," is a poetically quoted line of poetry, "The Bridal of the Earth and Sky." Mere adjectives, as "crimson-tipped," "jewels five-words-long," or even not so long, *e.g.*: "solemn troops and sweet societies," "most ancient heavens," "appareled in celestial light," "visited all night by troops of stars," "light of setting suns," "birds of tempest-loving kind," "birds of peace sit brooding on the charmed wave," "a sunshine in a shady place." Such gatherings from the poets, frequent, but not over-frequent, on Dr. Maclaren's page, have their charm to the imagination. They seem to heighten the value of the setting in which they occur, where also sometimes they themselves, in turn, seem to have their value heightened—such is the unerring taste with which the citations are fitly made. Seldom is a citation of Dr. Maclaren's other than true to the text of his original; the last two, however, of the foregoing examples offer exceptions. Milton wrote "birds of *calm*," instead of "birds of *peace*," and Spenser sang of Una that, on a particular occasion, she made "a sunshine in the shady place" where she then was.

Dr. Maclaren's English is fresh, racy, idiomatic, as well as in general correct, tasteful, and scholarly. As in duty bound, so to do one person's part in keeping up the standard, I note again a few exceptions.

“Diagnose” (the barbarous medical term) is a word which I venture to “prognose” will not be admitted to good literary society even on the strength of an influential introduction like Dr. Maclaren’s. “Without knowing *what a big thing* they were doing,” reads strangely out of place in this author’s chaste pages. “Durst,” used in the present tense for “dare;” “amongst the *whole* of you,” for “among you all;” the tangle of *as*’s (and the dreadful correlation of “equally” with “as”) in a sentence declaring that Paul looked upon the “miraculous appearing [to himself on the way to Damascus] of Jesus Christ in the heavens *as* being equally available *as* rooting ground for his Christian conviction *as* were,” etc. These are examples of negligence which, because such negligence is so rare with Dr. Maclaren, serve only to set off by contrast the astonishing correctness, purity, and neatness of his style.

Astonishing I thoughtfully call these attributes in Dr. Maclaren’s discourse; for it must be remembered that the discourse is, as composition, extemporaneous: unless, indeed, the preacher’s own testimony, already quoted, concerning his habits in preparation for the pulpit, be construed to consist with the idea that though he does not *write*, he yet in premeditation *composes*, as Robert Hall did, the greater part of his sermon. But even in that case the result achieved is, in the respects named, nothing less than extraordinary. The present writer has, in one instance, had the opportunity to compare the printed form with the form previously preached of a sermon of Dr. Maclaren’s; and he can testify that the process of revision for the press leaves the sermon as delivered from the pulpit almost entirely unchanged. Regarded as products of proper extemporization, Dr. Maclaren’s sermons are, in the aggregate, for logical progress of thought, for density of sententiousness, for freedom from surplusage, for balance of judgment, for prevalent good sense and good taste, for precision of statement, for purity of diction, for various excellence in style—his sermons are, I say, for these virtues, I dare not affirm without parallel, but so near to that mark that I, for my part, if a parallel were demanded, should have to remain silent. But even such ascription does not make of Dr. Maclaren a rhetorician like Dr. Storrs, or an orator like Mr. Beecher.

Of Dr. Maclaren’s manner in delivery, little requires to be said beyond this, that, as might be looked for in so thoroughly genuine a man, the manner admirably answers to the matter. It makes the matter very effective. One thing it lacks, which also the matter itself lacks, and that is the intermingling of tenderness and pathos. What Dr. Maclaren says is not seldom tenderly thought, but it somehow fails to be tenderly felt, whether in the writing or in the speaking. Dr. Maclaren sincerely mourns, but he does not uncontrollably weep, over Jerusalem. One wishes at times that this clear-headed, true-hearted,

may, gentle-hearted man could remember *Sunt lacrymæ rerum*. There should now and again be tears in the ink with which the preacher writes, and tears in the tones with which the preacher speaks. But what business have I, in estimating Dr. Maclaren, to require the thing that is not? Let me rather give myself up to enjoying and commending the still more precious things that are.

On the point of Dr. Maclaren's work as done in the pulpit, I shall not perhaps do better than to quote what a late article in *The Independent* says, descriptive of an occasion on which the writer of that article heard the great Manchester preacher. The following words answer well to the observation and experience of the present critic himself :

“More thoroughly, more intensely vital discourse, I think I have never heard than I heard last Sunday from Dr. Maclaren's lips. The speaker himself, in the act of speaking, seemed to tingle to his very fingers' tips with costly electric vitality. His voice was pitched sympathetically in a high key, a key in fact too high ; the tension of it produced the effect of having grown to be habitual. At first it was slightly unpleasant to the unaccustomed hearer, as implying laborious strain on the speaker's part ; but the harmony between the thought and the utterance soon obliterated the sense of this, and you came at length to feel that such utterance was required by such thought. Intensity, eagerness, unintermitted insistence, unrelaxing grasp of his hearer, mind and conscience and will—this is the predominant note of Dr. Maclaren's delivery. His voice has a quality in it that will not let you go, and even his fingers curl tensely and prehensively, as if to seize you and hold you fast. It might almost be said, too, that like Coleridge's Mariner, he holds you with his glittering eye ; for although he may not fairly look at you so much as once in the whole course of his sermon, yet his eyes, fixed forward, as if on his thought instead of on his audience, ‘glitter,’ and they fascinate you. This is from the very start. There is a pause after the speaker rises before he actually begins to speak ; and when he does begin it is in a scer-like manner, and with a far-forward-looking eye which makes you instinctively think of Pope's line :

‘Rapt into future worlds the bard began.’

You do not so much feel yourself personally addressed in the sermon as admitted to hear a man think aloud powerfully on a subject on which you are perforce deeply, vitally concerned. The aspect of the audience is, universally and continuously, well-nigh as eager and intent as that of the speaker. The silence is half as eloquent as the sound.”

Taken for all in all—quantity too as well as quality being admitted to affect the comparative estimate—the collective series of Dr. Maclaren's printed sermons may, I think, safely be said to equal, if it does not exceed, in present practical value for ministers, any single similar body of production existing in any literature, ancient or modern. And

it gives you a joyful sense of added wealth in prospect to consider that the unbroken, though ripe, age of the preacher, together with his remarkable habit of steadily improving upon himself, seems to promise us, year by year, for yet many and many a year to come, "A Year's Ministry"—in volume after volume so named, of sermons growing more helpful rather than less, from the pen—or shall we say tongue?—of Alexander Maclaren.

II.—JOHN CHRYSOSTOM,

THE GREATEST PREACHER OF THE GREEK CHURCH.

A SKETCH OF HIS LIFE AND WORK, BY PHILIP SCHAFF, D.D.,
NEW YORK.

NO. I.

"ALMIGHTY GOD, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen."

This beautiful and comprehensive prayer, which is translated from the Liturgy of St. Chrysostom, has made his name a household word wherever the Anglican Liturgy is known and used.

John Chrysostom is the greatest pulpit orator and commentator of the Greek Church, and still deservedly enjoys the highest honor in the whole Christian world. No one of the Oriental Fathers has left a more spotless reputation; no one is so much read and so often quoted by modern commentators. An admiring posterity, since the sixth century, has given him the name CHRYSOSTOM (THE GOLDEN-MOUTHED), by which he is generally known.

He was born at Antioch, the capital of Syria, and the home of the mother church of Gentile Christianity, where the disciples of Jesus were first called "Christians." The year of his birth is 347. His father, Secundus, was a distinguished military officer (*magister militum*) in the imperial army of Syria, and died during the infancy of John, without professing Christianity. His mother, Anthusa, shines with Nonna and Monica among the most pious Christian women of antiquity, who prove the ennobling influence which Christianity exercised on the character of woman, and through her on all the family relations. She remained a widow from her twentieth year that she might bestow her entire strength and care to the training of her only son, who early exhibited rare aptitude for learning. Perhaps she shared the aversion of the ancient Church against a second marriage. She gained by her exemplary life even the admiration of the heathen, and the famous advocate of heathenism, Libanius, on hearing of her consistency and devotion, felt constrained to exclaim: "Ah, what wonderful women there are among Christians!" She gave her son a good education, and

early planted in his soul the germs of piety, which afterward bore the richest fruits for himself and for the Church. By her admonitions and the teachings of the Bible he was secured against the seductions of heathenism.

Yet he was not baptized till he was twenty-eight years of age. The same was the case with Gregory Nazianzen, the son of a bishop, with Jerome, and with Augustin, the son of Monica. Such examples prove that infant baptism was by no means general at that time, especially where only one of the parents professed Christianity, as was the case with the mothers of Chrysostom and Augustin. Anthusa and Monica were probably influenced by the apprehension that their son might, by early baptism, before actual conversion, run the risk of a forfeiture of the baptismal blessing of forgiveness of sins. This is the argument which Tertullian used against infant baptism; and this was the reason why so many, even the Emperor Constantine, put off their baptism to the hour of dangerous sickness or to the deathbed.

Chrysostom received his literary training from Libanius, the faithful friend of Julian the Apostate, and the first classical scholar and rhetorician of his age. He was introduced by him into a knowledge of the Greek classics and the arts of rhetoric. Libanius accounted him his best scholar, and, when asked shortly before his death (395), whom he wished for his successor, he replied: "John, if only the Christians had not stolen him from us."

After the completion of his studies Chrysostom became a rhetorician, and began the practice of law, which opened to him a brilliant career. The amount of litigation was enormous. The display of talent in the law courts was the high road to the dignities of vice-prefect, prefect and consul. Some of his speeches excited admiration and were highly commended by Libanius.

But the dangers and temptation of a secular profession in a corrupt state of society discouraged him. The quiet study of the Scriptures, the influence of his intimate friend Basil, who embraced the monastic life, and the acquaintance with Bishop Meletius, combined to produce a change in his mind and career. He entered the class of catechumens, and after the usual period of three years of instruction and probation he was baptized by Meletius. This was the turning-point in his life, the entire renunciation of this world and the dedication to the service of Christ.

His first inclination after his conversion was to adopt the monastic life as the safest mode, according to the prevailing notions of the Church in that age, to escape the temptations of the world, to cultivate holiness, and to secure the salvation of the soul. But the earnest entreaties of his mother prevailed on him to delay the gratification of his desire. She took him to her chamber, and by the bed where she had given him birth, she adjured him with tears not to forsake her. "My

son," she said in substance, "my only comfort in the miseries of this earthly life is to see thee constantly, and to behold in thy traits the faithful image of my departed husband. This comfort commenced with your infancy before you could speak. I ask only one favor from you, do not make me a widow a second time; wait at least till I die; perhaps I shall soon leave this world. When you have buried me and joined my ashes with those of your father, nothing then will obstruct you in your long journey through life. But as long as I breathe support me by your presence and do not draw down upon you the wrath of God by bringing such evils upon me who have given you no offense."

These tender, simple and impressive words suggest many heart-rending scenes caused by the ascetic enthusiasm for separation from the sacred ties of the family. It is honorable to Chrysostom that he yielded to the reasonable wishes of his devoted mother. He remained at home, but secluded himself from the world and practised ascetic mortifications.

Meletius wished to secure him for the active service of the Church, and ordained him to the subordinate office of reader, who had to read the Scripture lessons in the first part of divine service, the "Missa Catechumenorum." But after the death of his mother he retired to a convent near Antioch for quiet study.

When Meletius and other bishops were banished by the Arian Emperor Valens in 370, the attention of the clergy turned to Chrysostom and Basil as suitable successors. Chrysostom avoided an election by a pious fraud. He apparently assented to an agreement that both should accept or resist the burden of the episcopate, but concealed himself and put forward his friend, whom he accounted worthier. His conduct is unjustifiable from our standpoint of Christian ethics. He, however, felt no compunction of conscience, and rather gloried in it as good management or accommodation (*oikonomia*). He justified it by the stratagems of war, the conduct of physicians towards refractory patients, several examples of the Old Testament, Paul's circumcision of Timothy for the sake of the Jews, and his observance of the ceremonial law in Jerusalem at the advice of James. (Acts xxi:26). The Jesuitical maxim, The end justifies the means, is much older than Jesuitism, and runs through the whole apocryphal, pseudo-prophetic, pseudo-apostolic, pseudo-Clementine, and pseudo-Isidorian literature of the early centuries. Several of the best fathers show a want of a strict sense of veracity. Origen, Chrysostom and Jerome explained the collision of Paul and Peter at Antioch (Gal. ii:11 *seq.*) away by turning it into a theatrical farce, which was arranged by the two apostles to convince the Jewish Christians that circumcision was not necessary. Against such wretched exegesis the superior moral sense of Augustin rightly protested, and Jerome changed his view.

The escape from the episcopate was the reason of one of the best and

most popular works of Chrysostom, the Six Books on the Priesthood. He vindicates, in the form of a Platonic dialogue, his conduct towards his friend Basil, and sets forth with glowing enthusiasm and eloquence the trials, duties and responsibilities of the sacred ministry, as the greatest office in the world. This book is to this day one of the most popular and stirring works of patristic literature.

CHRYSOSTOM AT ANTIOCH.

By excessive self-mortifications, in a convent near Antioch, where he spent six years, Chrysostom undermined his health, and returned to the city. There he was ordained deacon by Meletius in 371, and six years afterward presbyter, by Flavian. As deacon he had the best opportunity to become acquainted with the practical needs of the population, the care of the poor and the sick. After his ordination to the priesthood he preached in the presence of the bishop his first sermon to a vast crowd. It abounds in flowery eloquence, in humble confession of his own unworthiness, and exaggerated praise of Meletius and Flavian.

He now entered upon a large field of usefulness, the real work of his life. The pulpit was his throne, and he adorned it as much as any preacher of ancient or modern times.

Antioch was one of the four capitals of the Roman Empire, along with Alexandria, Constantinople, and Rome. Nature and art combined to make it a delightful residence, though it was often visited by inundations and earthquakes. An abundance of pure water from the river Orontes, a large lake and the surrounding hills, fertile plains, the commerce of the sea, imposing buildings of Asiatic, Greek and Roman architecture, rich gardens, baths, and colonnaded streets, were among its chief attractions. A broad street of four miles, built by Antiochus Epiphanes, traversed the city from east to west, the spacious colonnades on either side were paved with red granite. Innumerable lanterns illuminated the main thoroughfares at night. The city was supplied with good schools and several churches; the greatest of them, in which Chrysostom preached, was begun by the Emperor Constantine and finished by Constantius. The inhabitants were Syrians, Greeks, Jews and Romans. The Asiatic element prevailed. The whole population amounted, as Chrysostom states, to 200,000, of whom one-half were nominally Christians. Heathenism was, therefore, still powerful as to numbers, but as a religion it had lost all vitality. This was shown by the failure of the attempt of the Emperor Julian the Apostate to revive the sacrifices to the gods. When he endeavored to restore the oracle of Apollo Daphneus in the famous cypress grove near Antioch and arranged for a magnificent procession, with libations, dances and incense, he found in the temple one solitary old priest, and this priest ominously offered in sacrifice—a goose! Julian himself relates this ludicrous farce and vents his anger at the Antiochians for squandering

the rich incomes of the temple upon Christianity and worldly amusements.

Chrysostom gives us in his sermons lively pictures of the character of the people and the condition of the Church. The prevailing vices, even among Christians, were avarice, luxury, sensuality and excessive love of the circus and the theater. "So great," he says, "was the depravity of the times that if a stranger were to compare the precepts of the gospel with the actual practice of society, he would infer that men were not the disciples, but the enemies of Christ." Gibbon thus describes the morals of Antioch: "The warmth of the climate disposed the natives to the most intemperate enjoyment of tranquillity and opulence, and the lively licentiousness of the Greeks was blended with the hereditary softness of Syrians. Fashion was the only law, pleasure the only pursuit, and the splendor of dress and furniture was the only distinction of the citizens of Antioch. The arts of luxury were honored, the serious and manly virtues were the subject of ridicule, and the contempt for female modesty and reverent age announced the universal corruption of the capital of the East. The love of spectacles was the taste, or rather passion, of the Syrians; the most skillful artists were procured from the adjacent cities. A considerable share of the revenue was devoted to public amusements, and the magnificence of the games of the theater and circus was considered as the happiness and as the glory of Antioch."

The Church of Antioch was rent for eighty-five years (330-415) by heresy and schism. There were three parties and as many rival bishops. The Meletians, under the lead of Meletius, were the party of moderate orthodoxy, holding the Nicene creed; the Arians, headed by Eudoxius, and supported by the Emperor Valens, denied the eternal divinity of Christ; the Eustathians, under the venerated priest Paulinus, were in communion with Athanasius, but were accused of Sabellianism, which maintained the divine unity and strict deity of Christ and the Holy Spirit, but denied the tripersonality, except in the form of three forms of self-revelation. Pope Damasus declared for Paulinus, and condemned Meletius as a heretic. Alexandria likewise sided against him. Meletius was more than once banished from his see and recalled. He died during the sessions of the Council of Constantinople, 381, over which he presided for a while. His remains were carried with great solemnities to Antioch and buried by the side of Babylas the Martyr. Chrysostom reconciled Flavian, the successor to Meletius, with Alexandria and Rome in 398. Alexander, the successor to Flavian, led the Eustathians back into the orthodox church in 415, and thus unity was restored.

Chrysostom preached Sunday after Sunday, and during Lent, sometimes twice or oftener during the week, even five days in succession, on the duties and responsibilities of Christians, and fearlessly attacked

the immorality of the city. He declaimed with special severity against the theater and chariot races, and yet many of his hearers would run from his sermons to the circus to witness those exciting spectacles with the same eagerness as Jews and Gentiles. He exemplified his preaching by a blameless life, and soon acquired great reputation and won the love of the whole congregation. Whenever he preached the church was crowded. Pickpockets found an inviting harvest in these dense audiences, and Chrysostom had to recommend his hearers to leave their purses at home.

A serious disturbance which took place during his career at Antioch called forth a remarkable effort of his oratorical powers. The populace of the city, provoked by excessive high taxes, rose in revolt against the Emperor, Theodosius the Great, broke down his statues and those of his deceased excellent wife Flacilla and his son Arcadius, dragged the fragments through the streets, and committed other acts of violence. The emperor threatened to destroy the whole city. This caused general consternation and agony, but the city was saved by the intercession of Bishop Flavian, who in his old age proceeded to Constantinople and secured free pardon from the Emperor. Although a man of violent temper, Theodosius had profound reverence for bishops, and on another occasion he submitted to the rebuke of St. Ambrose for the wholesale massacre of the Thessalonians.

In this period of public anxiety, which lasted several months, Chrysostom delivered a series of extempore orations in which he comforted the people and exhorted them to correct their vices. These are his twenty-one "Homilies on the Statues," so called from the overthrow of the imperial statues which gave rise to them. They were preached during Lent, 387. In the same year St. Augustin submitted to baptism at the hands of St. Ambrose in Milan. One of the results of those sermons was the conversion of a large number of heathens. Thus the calamity was turned into a blessing to the Church.

During the sixteen or seventeen years of his labors in Antioch, Chrysostom wrote the greater part of his Homilies and Commentaries; his work on the priesthood; a consolatory epistle to the despondent Stagirus; a treatise on Virginité; and an admonition to a young widow on the glory of widowhood and the duty of continuing in it. He disapproved of second marriage, not as sinful and illegal, but as inconsistent with an ideal conception of marriage and a high order of piety.

The years of his presbyterate at Antioch were the happiest of his life. We now follow him to the patriarchal chair of Constantinople, and the scene of his conflict with a corrupt court which led to his banishment.

III.—CHRISTIAN EVIDENCES: HOW AFFECTED BY
RECENT CRITICISMS.—MIRACLES.

NO. V.

BY A. J. F. BEHREND, D.D., BROOKLYN, N. Y.

IT has been said that the question of the supernatural is the question of our time. An eminent German theologian traces the debate of the present to a fundamental divergence on the part of the contestants in their views of the constitution of the universe. Against the Christian theist, who believes not only in the creative energy of God, but also in His living superintendence and government of the world which He has made, and in the disposition of His holy love to communicate the knowledge of Himself and the energy of His grace to creatures whom He has endowed with reason and conscience, are arrayed the atheist, the materialist, the pantheist and the agnostic. But through all the varying phases of the argument, the citadel of assault and of defense is the question of the supernatural. The atheist denies the existence of God. The materialist eliminates Him by the denial of all spirit. The pantheist identifies Him with the sum total of being. The agnostic, who is a modern edition of the deist, confesses at the most that there may be a God, but that no knowledge of Him is possible, and that we are not warranted in making any affirmations about Him. It is a tremendous assumption, therefore—an assumption taking the form of an emphatic negative—that urges and presses the campaign against revealed religion. And it may also be said that it is a tremendous assumption, an affirmation which is felt to carry its own evidence with it to every thoughtful man, with which the Christian enters upon the argument. With an intensity of conviction, born of spiritual intuition, supported by historical study, and confirmed in personal experience, he proclaims as the first article of his faith the underived, eternal, sovereign existence of the personal God. That, to him, as Dove puts it, is not a proposition to be demonstrated, but the only rational solution of the problem of being, the hidden and universal implication of all conscious thought and feeling.

THE LIVING GOD! Is that a mere phrase, an audacious, glittering generalization, or is it the emergence in human speech of an awful and subduing fact? Has man evolved the idea, or has it been borne upon him, through the gateways of reason and conscience, from the throne of the Eternal? Here is the final battleground between faith and unbelief. In a word, the supernatural is the burning question of every time. Where the Christian idea of God has obtained hearty credence, miracles and prophecy have been recognized as rational and necessary. Where prophecy has been explained as guesswork, or as skillfully disguised comment *after* the event, and where miracle has been treated as legend or exaggeration, the criticism has always been based upon a

philosophy which denies the living agency of God. For plainly, if God be sovereign in power and wisdom, He must be capable of doing extraordinary things, and His prevision must be unique; and unless redemption be irrational, or within the unaided capacity of fallen man, the divine intervention, by work and word, becomes a moral necessity. It has been shown again and again that the boastful "higher" criticism assumes the irrationality and the incredibility of the free action of the supernatural. On the plea of scientific treatment, the miraculous is denied; as if anything could be truly science in which a theory is made to determine what facts are credible. And yet, when this theory has done its utmost, it finds a few great facts in its way, refusing to be eliminated, toned down, or explained; as when Baur was forced to admit that the faith of the early Christians in the actual resurrection of Christ, and the conversion of Saul of Tarsus, are incapable of scientific explanation. So much the worse, we reply, for the science. Its incompetency is its condemnation. The supernatural element has not been dislodged so long as these facts remain; and from these, as points of departure, the tide of battle may be made to sweep over the entire field invaded by the critics.

It may be said, therefore, that recent criticism has not shaken the Christian faith in miracle, as the emergence in human history of the supernatural. Still, there are two or three points in which the literature on the subject reveals an altered conception of the place and the evidential value of miracles; and to these the remainder of this article is directed.

The first concerns the definition of a miracle, especially in its relation to the general order of Nature. It was usual, a century or more since, to speak of the miracle as a *violation*, or *suspension*, of the laws of Nature. There are still some who adhere to, and defend, this phraseology; but the more usual habit now is to regard the miracle as the product of the divine will within the sphere of nature, and in connection with a firm maintenance of its general order. The appearance of life on the globe has all the marks of a "leap" from the preceding order. Spontaneous generation has utterly failed to make good its claim. And yet no one imagines that mechanical and chemical laws were disturbed or displaced when the first blade of grass appeared above the bleak earth. There was no jostling among the stars when the miracle of life was wrought. The preceding order of nature held on its even way, enriched and enlarged by the new birth. There was no opposition to overcome; there were no barriers to be broken down; the stranger received hospitable reception from earth and sky, and clasped hands eagerly and lovingly with its older kindred. So do we call the incarnation the great miracle of redemption. Historical antecedents and environments cannot account for Christ. His figure is wholly unique. Still, He came in the fullness of time. The sleepers of Bethlehem

were not aroused when He was born. The world moved right on, unconscious that a new and strange being moved among its crowds, destined to recreate and permanently to enrich it. Thus the miracle creates no disorder or confusion. It makes a place for itself without dislodgement or disturbance of natural law, while it produces results that enter as permanent factors in all subsequent development. The latter idea needs emphasis as well as the former. The true miracle is not only the emergence of the supernatural, but a permanent addition of supernatural energy to the forces of nature and of human history, as illustrated, for example, in the appearance of life on the globe, and in the advent of Jesus Christ.

This conception of the miraculous removes it wholly from the sphere of the arbitrary and the accidental. The miracle has not only its ground in the power of God, but also its occasion in the reason of God. Miracles are under law. They are always associated with extraordinary men, and with critical periods of history. They are the great exceptions even in Biblical history. They fall into six great periods, while a seventh and last is still to come. They meet us at the Creation, the Deluge, the Exodus, the Reformation under Elijah, the Babylonian Captivity, and the Advent of Christ. They cluster around such men as Noah, Moses, Elijah, Daniel, and Jesus of Nazareth. They are most numerous in the life of our Lord, and the vast majority of them are connected with the two great chapters in the moral life of the world—the founding of the Jewish commonwealth, and the appearance of Christianity. Not a single miracle is reported in the period between the creation of man and the Flood, a period covering more than sixteen centuries. Nearly nine hundred years follow before we come to that stupendous collection of miracles, which attended the giving of the Law and the occupation of Palestine. The reigns of David and of Solomon are without miraculous incidents; a most extraordinary fact if the genesis of miracles is the tendency of associating legendary tales with the persons of popular heroes. Nearly six hundred years after Moses, the miracle again appears in the life of Elijah; and the miracles of Daniel wait until three hundred years after the prophet of Carmel. Once more, six centuries pass away, and then the miracle bursts into prominence in the ministry of Christ, and the founding of the Church. Prophecy points to a final period of miracles, associated with the Second Advent and the Final Judgment. This hasty review is sufficient to show that Biblical history makes the miracle the great and rare exception, introduced only when tremendous crises are at hand, and when great men appear on the scene. It is not to be studied as an isolated and independent fact, but as related to its historical and moral environment. The display of power is always subordinate to the moral exigency calling for it, and to the divine purpose of which it is an expression.

It is not strange, therefore, that the evidential value of miracles is somewhat differently conceived from what it was a century or two ago. The earlier habit was mechanical ; it proceeded from the authenticity and the genuineness of the documents to the honesty of their writers, and thence to the miracles, as sealing their prophetic authority. The doctrine was proved by the miracles—though even here the veracity of the writers and witnesses vouched for the miracle. While the miracle was made to prove the doctrine, faith in the miracle rested, after all, upon confidence in the man. The present habit is more thoroughly and consistently ethical. It emphasizes character as vastly more impressive and convincing than wonderful deeds. It does not believe in Moses and Christ because they wrought miracles ; but it accepts the record of the miracles, because it believes in Moses and Christ. It refuses to make the miracle sponsor for the doctrine. No miracle can prove an ethical truth. The Decalogue and the Sermon on the Mount shine in their own light, and command instant recognition. It would be more nearly true to say that no miracle is worthy of credence which is wrought by an immoral teacher, and for immoral ends. The true place of the miracle is as the rational and necessary concomitant of a great prophet of God, summoned to do a mighty work in human regeneration and redemption. Christian thought holds as firmly as ever to the reality of the supernatural, and to the truth of the Biblical miracles ; but it avoids needless perplexity, by regarding the miracle as consonant with the maintenance of the current order of Nature, and as the index of a higher law dominating history, while its evidential value is regarded as incidental and confirmatory, as bearing visible testimony to the presence of God, and disclosing in parables of action the deeper thoughts and purposes of His heart. For miracles are signs as well as wonders ; and their highest mission is in their interpretation of the gospel of redemption.

IV.—THE CHRISTIAN CHURCH AND OUR WORKINGMEN.

By LYMAN ABBOTT, D.D., BROOKLYN, N. Y.

THE editors of *THE HOMILETIC REVIEW* ask me to say something to its readers on the question, What the Church owes the workingmen of America, and how it can fulfil its Christian obligation to them. The subject is too large and complex for adequate treatment in a brief article like the present, and all I can hope or even endeavor to do, is to offer some general suggestions on the subject having relation to certain distinctly observable tendencies in our time.

I. The duty is not to be fulfilled by turning the pulpit into a lecture platform, the church into a lyceum, and the preaching into a lecture on politics or even industrial topics. To be perfectly explicit, it is not

in my judgment, to be fulfilled by following the example set by Father McGlynn and Hugh O. Pentecost. It is no part of my purpose to criticise either of these gentlemen. I mention their names only in order to make my meaning clear by a specific illustration. To me they serve simply to illustrate how not to do it. It is always a mistake to make the pulpit the organ or representative of a party, a faction, or even a theory. That this mistake has often been fallen into by advocates of sectarian doctrines and schismatic organizations should make us charitable, and even tolerant in judging those who fall into the same error by making their pulpit the organ of a political party, or the advocate of an economic theory.

But two wrongs do not make a right; and whether the party be ecclesiastical or political, whether the theory be theological or industrial, making one's self the recognized representative of a sect, is a serious mistake, and a radical departure from the example set by Christ and the apostles for the guidance of His Church. The function of the ministry is to expound and apply eternal and immutable principles of truth and duty, not to incorporate them in legislation, nor even to embody them in specific, organized reforms. It is the function of the preacher of the gospel to preach God, not to be the advocate of Trinitarianism or Unitarianism; to preach liberty, not to be the advocate of Congregationalism or Prelacy; to preach temperance, not to be the advocate of a Prohibitory party, or a High License party; to preach the Golden Rule, not to be the advocate of Henry Georgeism, or State Socialism. The pulpit is sneered at for being theoretical. But we need a body of teachers in this country who shall be theoretical, whose function it shall be to set forth clearly the fundamental laws of life, to teach them as an absolute science, leaving the work of specific application to others. One man cannot do everything; and when the preacher ceases to be a preacher and becomes a politician, a legislator, or even a social or political reformer, he abandons a work for which he is fitted, to take up a work for which he is not fitted. Let him preach theories; only let him be sure that they are theories of life, theories which can be applied in answering the actual problems which his congregation have to meet on Monday morning.

II. In order to fulfil his duty to the workingmen the minister is not to preach to the workingmen as such—any more than he is to preach on industrial or social science as such. He can easily fill his house, if he be a man of moderate ability, by announcing a series of sermons to workingmen and discussing from his pulpit the problems of sociology. But the question with an earnest preacher is not how to get a great audience together, but how to render any audience, large or small, a moral and spiritual benefit. The tendency of modern life in America to separate into two distinct classes is an un-American, an undemocratic, an unchristian tendency. The minister ought to know no dif-

ference between classes—rich and poor, laborer and capitalist, native and foreigner, white and black. The evils that have come upon our body politic are largely due to the disowning of our fundamental principle, that "A man's a man for a' that." Our negro problem is due to the fact that we have treated the negro as somehow different from the white man; our Indian problem to the fact that we have treated the Indian as somehow different from Anglo-Saxon; our foreign problem is likely to be enhanced by a growing tendency to treat the foreigner as different from the native American; and our labor problem will be aggravated, not helped, by treating the laborer as different from capitalists, large and small. No temporary advantage which the minister may gain, or think he may gain, can compensate for the evil he will do by recognizing class distinctions and so deepening the chasm between classes. The duty of the Church toward workingmen is nowise different from its duty towards all men. If, indeed, by its course it has practically recognized a difference in classes; if it has become a capitalistic institution; if as a result, the preacher finds himself preaching to one class only, he must set himself to work to break down the barriers which carelessness, or selfishness, or caste has erected; but to preach to another class will not break down these barriers; it will only make them higher and more difficult to destroy.

III. The most of what we call workingmen are men of moderate means, and the first duty of the Church is to make its services accessible to such men. Many of our churches, in fact, exclude them; partly by high pew rents; partly by extravagant dress; partly by a social atmosphere which makes such persons feel that no one is wanted who does not belong to "our set." All these obstacles must be removed; and the minister who undertakes to remove them will find at the outset of his undertaking, at least in many instances, that the obstacles which prevent the attendance of workingmen on church are due quite as much to the church as to the workingmen. Where these obstacles are removed, and wage-earners feel themselves at home in the church, the church finds little difficulty in securing their attendance. The free-pewed Methodist churches in some of the towns are largely attended by wage-earners. Six years ago, Dr. Rainsford was called to the rectorship of St. George's Church, in New York City. It was an empty church. Its aristocratic congregation had removed up town. For two years after he went there, the galleries were closed to the public, because there was not congregation enough to fill the body of the house. But Dr. Rainsford insisted, as a condition of his coming, that the pews should be absolutely free. He inaugurated a method of finance by contribution, in which each person gave his share and no public competition shamed the small giver and glorified the large one. He organized a system of visitors to invite the common people. He set the young people—men and women, clerks

and shop girls—at work on a position of equality with other workers. He made his mission Sunday-school and his church Sunday-school one. He recognized himself no difference between rich and poor. He organized a band of ushers who seat incomers as they come in, without regard to the question whether they are regular worshippers in the church or strangers, rich or poor, one class or another. Last Fall, when I attended service there one Sunday, the great church—one of the largest in the city—was crowded, every seat on the floor and in the large galleries being occupied by a congregation largely made up, if I do not wholly misjudge, by wage-earners. And yet I doubt if Dr. Rainsford ever preached a sermon in his life to workingmen, as such ; or one on Land Tenure, State Socialism, Equality of Taxation, or even Prohibition or High License. There are not two sets of Ten Commandments, one for the capitalists and the other for the workingmen; nor two gospels, one to save Joseph of Arimathea and the other the widow with her two mites.

IV. The mere abolition of pew rents will not, however, suffice to bring workingmen into a church. I doubt whether the abolition of pew rents is even necessary, though perhaps desirable. Most workingmen in America are able to pay their own way, and quite ready to pay their own way. What they want they get. They are not beggars. It is a great mistake to suppose that they are complaining at home because pew rents shut them out from the rich blessings of the gospel, and that if the doors were only open they would rush in and fill the pews. Nothing of the sort. It is not the pew rent which is the barrier, but the spirit of which that pew rent is the symbol. They will not go on sufferance where they are not wanted, or where they think they are not wanted. They will not go as second-class passengers or in second-class compartments. The spirit of caste is decidedly hostile to the spirit of Christianity ; and so long as our churches are caste churches, the workingmen will not attend the church of the rich, nor the rich the church of the poor. If the church is a working organization, the sons and daughters of all classes must work together ; if a social organization, they must fellowship each other. Workingmen are not self-excluded from Masonic lodges, nor the sons of workingmen from colleges ; because the spirit of Masonry and the fellowship of learning is stronger than the spirit of aristocracy. If they are self-excluded from the churches, it is largely because the spirit of Christianity in our churches is not stronger than the spirit of social caste. I do not believe that there is any desire to exclude workingmen from our churches. A year or two ago *The Christian Union* sent a reporter, dressed as an artisan, to make the round of the aristocratic churches in New York City, and he was everywhere, with possibly one exception, courteously received and shown a good seat. But it is not enough to say that the church is ready to welcome workingmen. It must want them ; want them not

merely to sit in the vacant pews and give the preacher an audience, but want their Christian fellowship and their Christian co-operation. And it must show its faith by its works. When it does this, as it did in St. Stephen's Church when Dr. McGlynn was its rector, as it does in St. George's under the rectorship of Dr. Rainsford, and in Bethany Church, Philadelphia, under the ministry of Dr. Pierson, there appears to be no difficulty in getting and keeping a congregation of wage-earners. I know of one Methodist minister who, the first week after his arrival in his new parish, came across a small boy tugging at a too heavy load on a wheelbarrow, took hold, gave him a lift, went with the boy to his destination, invited him to the Sunday-school, his parents to the church and—to make a long story short—in a year's time had his church full of working people. There is no method. Everything is in the spirit; but it must be a loving, working, demonstrated spirit.

V. When the workingmen come to church they must find something that attracts them, that is, something that fits their needs and feeds their nature. This opens a large field, and I cannot dwell upon it. I can only suggest one fundamental principle. The irreverent West has coined a slang designation for the clergy; it calls them "sky pilots." The minister who wants to reach workingmen must be something other than a "sky pilot." He must teach his people how to live. He must deal with the duties of to-day. There lies before me a letter from a man who says that he has not been to church for fifteen years, and he assigns one reason for his absence in these words:

"When I turned away it was because of what Paul might have most properly designated as the foolishness of preaching. I found the clergy everywhere preaching what I had become satisfied was foolish and untrue, and too often with an unteachable spirit they refused to learn any better. The clergy would do well to cease to utter so much about the Future, as to which matter they nor any one else know anything, and to give more time to the Present, of which all may know something. The rightful sphere of the clergyman is as a teacher of things and not as a reiterator of surmises concerning the unknown. There are no more fitting subjects for pulpit utterances than the social problems now pressing with such earnestness for solution."

I do not quote these sentences as indorsing them. They seem to me but half truths—if so much as that; but they are among the half that the clergy need to consider, and they at all events will serve to put the ministerial reader of these pages in touch with the mind of a non-churchgoer. If he will then turn in the light of these sentences to the four Gospels, and read anew the sermons and conversations of Jesus of Nazareth, he will, perhaps, be surprised to find how large a proportion of them were devoted to setting forth the claims of daily duty here, and how small the proportion to a consideration of theories or even to unauthorized revelation of the unknown hereafter. All duty does, I believe, derive its sanction from the eternal world; not from

the future with its rewards and punishments, but from the fact that we are immortal beings, and that our relation to each other is not that of a higher order of animals having only a terrestrial existence, but of the children of God having within us the possibility of a divine, and therefore an unending, life. But this possibility is important only, or at least chiefly, from its bearing on the duties we owe to ourselves, to each other, and to God—here and now; and our attention should be directed by our religious teachers, not to a consideration of the question how we can prepare ourselves, or even each other, for some very dimly perceived or even clearly recognized existence after death, but how we can grow in knowledge and in goodness here, and promote growth in knowledge and in goodness in our fellows. In other words, the end of preaching is not to minister to spiritual luxury here or hereafter, but to build up character, to work out what Paul calls righteousness, and to do that here and now, in the assurance that the laws of character are eternally the same, and that what even ministers to the best and noblest character on earth prepares for the best and divinest existence when the earthly life terminates. The church which will minister in this spirit, and will abolish not only all symbols of caste from its organization, but also all remnants of a caste spirit from its consciousness, will find no difficulty in reaching with its ministry all classes of men, and in so doing it will best fulfill its duty to what we call the workingmen.

VI. All this must be accomplished by "works meet for repentance." We must practice what we preach. We cannot talk the Golden Rule on Sunday and practice on the world's motto of "Get all you can, and keep all you get," on Monday, and expect to have the respect of the world for what we are pleased to call our religion. We cannot gamble in breadstuffs through the week and preach industry to wage-earners on Sunday. We cannot exhaust our ingenuity in inventing new luxuries, and preach contentment to the underpaid poor on Sunday. We cannot practice high caste all the week and preach the democracy of Christianity on Sunday. We cannot crowd the laborer to the wall during the week and expect him to worship in fellowship with us on Sunday. We must set ourselves to make it possible for every willing worker in America to find work, and every worker to be fairly paid; to make sweet and cleanly homes possible for all our tenement-house population. George Macdonald says that "There is not one word about the vices of the poor in the Bible, from beginning to end." I am not sure that this is true; but certainly it has much more to say of both the duties of the rich and the dangers which beset them. It is my conviction that the best way for the pastor of the church which has in it no workingmen is to preach to his present congregation what the Bible bids him preach. The fault is probably with his church, and his admonitions would better begin there. In short, I am persuaded that there is no specific for the absence of workingmen from our churches, and no better way to get

them back within its organization than to go to the four Gospels, see how Christ preached and lived in that epoch in which the poor had the gospel preached to them, and heard it gladly, and follow the example which He set.

V.—CLUSTERS OF GEMS.

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

NO. XI.—TRUTH.

Fine Compendium of Bible. "These are the true sayings of God." Rev. xix : 9.

Truth is to be esteemed above all price, both as a trait in man and as a gift from God. To be true and know what is true represents the height of character and knowledge. Instinctively we feel the beauty and sublimity of truth and bow before it, even though ourselves false and faithless. Truth is the foundation of all goodness, as falsehood is the prime element of all sin. God is the God of truth. The devil is a liar and the father of lies, and his first act on earth was a falsehood. Cain's first crime was murder; his second was a lie. Truth is the very bond of the universe. "Do the devils lie?" was asked of Sir Thomas Browne. "No," he replied, "for then even hell could not subsist." Truth is so essential to God, that Pythagoras said that if it were possible for God to become incarnate, He would take light for His body and truth for His soul.

Truth and Morality. Without it no man can make any pretension to character. Even the false and vain Chesterfield acknowledged, "Truth makes the manners of a gentleman." Characters, great and noble, were remarkable from an early age for reverence for truth. Masters of education, like Arnold of Rugby, always succeed in awakening and cherishing youthful regard for this prime virtue. Thomas Sherwin, late Master of Boston's English High School, among many traits, had a grand manner of administering rebuke. Once, when one of his pupils had been guilty of falsehood, he called him to the platform, and then began a soliloquy on the beauty and majesty of truth, and so impressively was it spoken, that the boy's face turned scarlet and then he burst into tears. Without a word of direct rebuke, he was allowed to take his seat, and was never afterward known to be untruthful.

Statue of Truth. In Aurora, N. Y., is an institution for the education of young ladies. In its parlor stands a marble statue, a symbolic feminine figure of full life-size. The face expresses womanly sweetness, blended with heroic resolve, befitting the helmet on the head and the sword in the right hand. An open lily lies upon the pure bosom; the left hand gathers the folds of the robe, as if keeping it from contact with something which might soil its whiteness; the point of the sword touches the pedestal near the feet, and close beside lies a mask. As the eye glances downward along the figure, it falls at last upon the inscription, on the front of the pillar, "TRUTH." She has smitten the face of Dissimulation, and carefully holds her white garments away from the defiling touch of her foe. The power of that silent statue is wonderful. It tells of the awful loveliness of Truth; of such absolute sincerity that dissimulation is unmasked and put to shame. What a regeneration of social life would there be, if only truth should purify social intercourse. "In such a social atmosphere men would rise to a nobler manhood, and human speech from lips of man or woman would become a power, filling with nobler, holier meaning than we have yet conceived, that deep word *eloquence*."—Dr. H. A. Nelson.

Whately says: "Every one wishes to have truth on his side; but it is not every one that sincerely wishes to be on the side of truth."

Dr. Arnold also says: "Differences of opinion give me but little concern; but it is a real pleasure to be brought into communication with any one who is in earnest, and who really looks to God's will as his standard of right and wrong, and judges of actions according to their greater or less conformity."

In the leaders of public opinion falsehood and treachery make even repentance and reformation untrustworthy. A great statesman declared that he would not want to tell a lie for anything less than an empire. But he is greater who would not lie for life itself.

Half truths are almost as bad as whole errors. Satan's first lie was a half truth. He told our first parents that to eat the forbidden fruit would open their eyes, and it did, but it was to see themselves sinners; he said they would know both good and evil, and so they did; but how much better to have known only good! He said they should not, in the day they ate, surely die; and they did not, in the lower sense of physical death, though they did die to God's favor and sympathy. Satan's favorite device for deluding and destroying souls is to use half truths. He coats the poison of error with a sugar coating of truth, and so it tastes sweet at first, but is bitter and deadly after we swallow it.

Men need the truth and want it; the certain, infallible truth; the absolute and positive truth; the whole truth. We cannot afford in such matters as the soul's nature and destiny to deal in guesses or vague speculations or partial and misleading statements that as far as they go may be true, but do not go far enough.

The Bible tells us the truth, the whole truth, and nothing but the truth—the very truth of God. These true sayings of God cover all that we most need and want to know. What, whence, whither am I? Is there a future after death? What is my highest interest and destiny? Is there a God, and what are my relations to Him? Am I a sinner, and is there salvation for me? These questions the Bible answers *for the first time* in all history.

How do we know that these are the true sayings of God?

1. The evidence from *Prophecy*. God has chosen to give us evidence that these Scriptures are from His hand by communicating to the holy men that wrote them such knowledge of the future as no man could possess. We know that the entire Old Testament was in the hands of the Jews hundreds of years before Christ; and yet all the leading features of His life and many of its smaller details are foretold with such wonderful accuracy that even the time, place and circumstances of His birth are prophesied. And there are other prophecies now fulfilling before our eyes, as for example the dispersion of the Jews, retaining their peculiar national character while scattered among all other nations. They cannot be gathered in their own land till the times of the Gentiles be fulfilled.

2. *Miracles* show the Word of God to be genuine. All other works of divine power may be passed by, for Christ's miracle of resurrection is all-convincing. For forty days after His burial He was on earth, seen of above 500 brethren at once. And no adequate answer can be given to the mystery of the universal belief of Christians except to admit the fact. *That fact* alone establishes Christianity.

3. *The Bible bears on itself the stamp of truth*. To believe it to be a mere production of men is to exercise toward an absurdity a faith that is the most foolish credulity. Scores of contributors, living in different ages, and having no opportunity for collusion or conspiracy, frame one grand book, which

bears the seal of unity. It is one grand testimony to truth, and its consistency and harmony throughout show that a more than human mind moulded it.

The highest virtue in a Christian minister or teacher is, to be true to the Word of God, not corrupting it nor handling it deceitfully, but by manifestation of the truth commending himself to every man's conscience in the sight of God. In matters of religion what men want is not smooth, plausible and flattering falsehood, which may act as a salve to a wounded conscience, and soothe men to sleep in a false security; but, above all else, the truth spoken in love. In the long run, the men who try to catch the popular ear and to please everybody, end by pleasing nobody; for nothing more surely forfeits the confidence of others than the discovery in us of a lack of sincerity or genuineness. Men forgive a thousand blunders in trying to be true, sooner than one breach of truth or trustworthiness!

A truth-loving spirit, a candid mind. There is no greater virtue than a willingness to see an unpleasant truth and admit its force. "Let the righteous smite me: it shall be a kindness; and let him reprove me: it shall be an excellent oil which shall not break my head." It is the height of folly either to be offended at the truth or to shut one's eyes to it. There were those who were offended even at the utterances of our Lord. (Matt. xv: 12-14.) But he went right forward, rooting up every plant of error, whether men liked it or not; and telling men that if they preferred to shut their eyes and follow blind leaders, they would, with their leaders, fall into the ditch of destruction. The ostrich, hotly pursued, will run and stick his head in a clump of bushes, imagining that all danger is past if he be only blinded to its approach. Many human beings are as foolish as the ostrich!

Truth vindicated. At the funeral of a man, very generous and lovely, but ungodly and dissipated, I felt unwilling to make a funeral address that should be untrue to my convictions of the truth of the Word of God. Accordingly I spoke to the business men, present in very large numbers, who had been his companions, about the folly of neglecting the soul even for the sake of worldly profit. They had expected to hear a eulogy of the dead, and get comfort in their own ungodliness, and were much incensed. One of them cursed and swore that he would provide in his will that I should never officiate at his funeral. Shortly after, God smote him with incurable disease, and for many months he lingered in great agony, and died. He would send for me and cling to me like a child, confess to me his sinful life, and beg me to pray for him and with him. Before his death he wrote me a letter with a trembling hand—a letter that is to me as precious as gold. In it he says: Be always honest and true with men; tell them the truth, and even those who at the time may take offense, will afterward stand by you and approve your course." When he came to look into the great hereafter, he wanted no shallow quicksand of flattering falsehood on which to rest his feet. There comes a time when every man wants to know the truth.

"I am the way and the truth and the life." Here is the core of the gospel. Jesus is the way, both of God to man and of man to God. In him God comes down to us in redeeming love; in Him man goes up to God in restored fellowship. He is the truth. In himself we have all the truth taught and lived out before us. He is the life. Believe in Him, trust Him, and you pass from death to life instantly. There is no longer for you any condemnation. You are saved, and shall not come into judgment.

Truth and Certainty. God's truth, like the Lusk Observatory at San Francisco, is never enveloped in a fog.

SERMONIC SECTION.

THE INFLUENCE OF THE CHURCH OF GOD.

BY HERRICK JOHNSON, D.D. [PRESBYTERIAN], CHICAGO, ILL.

Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.—Ezekiel xlvii: 2.

“BECAUSE their waters issued out of the sanctuary.” There are a great many things that are determined as to their character by their source. A bad man may do good things, but in the long run the fountain tells its true story. You may cover up a miasmatic swamp with Nature’s fairest garniture, but the sources and shrouds of death are there. The streams from a Sabbath-school are a blessing, from their beauty and fragrance; the streams from a grog shop are a curse through out the entire length of their filthy and slimy course. A good thing could come out of Nazareth, as the world knows very well now; a bad thing may come out of the sanctuary, as, sadly enough, the world has had occasion to observe. Such instances, however, do not affect the truth that as the heart is so is the life, “because their waters issued out of the sanctuary.”

The prophetic vision that I have already read for you suggests for the morning’s theme “The Influence of the Church of God.” I shall speak to three points: the striking characteristics of this influence; its sole condition, and what it determines concerning the Church.

I. Looking at the characteristics as seen in this vision we notice first, the smallness of its beginnings. When the waters left the temple inclosure they were not even a small running stream. The Hebrew indicates that they were seen trickling or dropping

down; hardly enough to make a steady and continuous current. So the Church of Christ began small; she sounded no trumpets before her; she did not “thunder in the index,” as others have done. Whether with the first promise after the fall, or the call of Abraham out of Ur of the Chaldees, or of those unlettered fishermen out of Judea and Galilee—the beginning of the Church was small in every case. One man from Chaldea, or a dozen common Galileans, do not seem much to turn the world upside down with. That little stream, issuing out of the infant Church of Jerusalem, looked as if there would not be needed more than one hot day’s sun of opposition to dry it up. A handful of corn in the earth upon the top of a mountain. Indeed, it was the veriest infinitesimal grain of mustard seed thrown on the air, and it found as hostile a bosom to grow upon as earth ever gave a seed.

Mark another characteristic of these waters—they were ever widening and deepening. Though at first just trickling down from the temple, dropping in a kind of hasty way, as if it were doubtful whether they would ever get far on in their course, they grew and grew until they became a great river. Read the prophet’s story, and see how the waters became a river that could not be passed over. So the gospel stream, easily stepped over at the first, has gone on widening and deepening until now it covers the world’s best places and belts the whole earth, and you will search long before you find a man who thinks that even a million suns beaming from that number of skies could dry it up. The waters are risen indeed; “waters to swim in.”

2. Another characteristic of these waters of the vision was, that they were fed by no tributaries—and herein is a marvelous thing. That little stream that crept down the

stones of the temple walls soon became swift, and grew and grew until the vast flow reached all nations, and not a contribution had been made to it from any source whatever. A river grows by the aid of a multiplicity of feeders that here and there cut its banks and pour in their liquid treasures. Rivulets and branching streams help to form the majestic tide that bears upon its bosom—as does the Mississippi—all the commerce of a continent. But no tributaries helped to form the stream of Ezekiel's vision. No countries were drained, no fountains were tapped, no clouds were pierced for tribute. Those waters had but one source—just those drops at the gate of the temple, and that was all. They issued out of the sanctuary; they grew and they grew. They were inherently developed. Those drops of the temple walls became a river only a few thousand cubits away. Their ever-increasing volume came, therefore, from their seemingly exhaustless capacity of unfolding. This is true of the gospel stream coming out of the sanctuary. No other religions have swelled its waters with their inflowing tide. Nor wealth, nor learning, nor art, nor government has contributed one drop to its volume. Sometimes it has been claimed that these things have helped to make the tide of influence coming out from the Christian Church and sweeping far and wide over the world's waste places, but the subsidence of the waters that have been formed by wealth, and learning, and art, and government, has proved that the claim is false. The influence of the Church to-day, and the secret of its depth and power, is the pure gospel stream, accompanied by no adjunct and fed by no tributary. Issuing out of the sanctuary, it widened and deepened, until now the waters are waters to swim in that cannot be passed over. The Christ stands and breaks His five loaves, and the five

thousand and the five millions are fed by the same loaves.

3. Mark again this characteristic of the waters—they transform whatever they touch. Everywhere they spread in their onward flow, they make a place of beauty. Trees grow up along their banks; the desert blossoms at their coming. The old Dead Sea, where nothing could live, even that was helped by this all-healing flood. The fishermen spread their nets there, and the food of the trees was not consumed. Beauty and fertility were everywhere. This is the picture. What are the actual scenes marking the course of the gospel stream down through the world? Where do you find the world's moral garden to-day? Where are the high places of the earth? Places high in cleanliness and conscience, in charity and forgiveness? They are here, by the banks of the River of Life, flowing from the sanctuary.

Sometimes the gospel waters have been made turbid by the godless world's admixture, and then they have not transformed, except by whitening the sepulchers and not getting out the dead men's bones and all uncleanness there. But the influence of the Christian Church has been unaffected by the world's interference where the pure gospel has had its way. What savages have been changed to saints! What hells of opposition have become homes filled with all sweet charity. How love as a lust has been transformed into love as an inspiration! Whether you name force, or malice, or envy, or jealousy, or hatred, or pride, or revenge, there is not a passion that can be named in the whole dark crew that has not taken on heavenly beauty by the side of these waters. The proudest man has been glad to wear the raiment of a meek spirit; the murderer's heart has softened, until it has become capable of fond friendship; doubting Thomases have been delivered out of doubt into the

largest confidence. There is not a kind of man, or a range of intellect, or a capability of character, or an order of temperament, or a phase of society, or a degradation of spirit, or a deadness of conscience, that has not been changed in manifold things, down through the centuries, by the magic of these waters of the sanctuary, fulfilling thus the prophetic word, "Every thing shall live whither the river cometh."

These, then, are the striking characteristics of the waters of this prophetic vision, and they are the distinguishing features of that Christian Church which they so vividly represent—smallness of beginning; unceasing progress; transforming power.

What is the secret of these? Is there one thing that can be named as the sole condition of the influence of the Church? Beyond the shadow of a doubt, for the Church was to be the Church of the living God, the dwelling-place of Jehovah. What distinguished this sanctuary whence flowed these marvelous waters was this—that God was there. Jehovah had consecrated it to be the dwelling-place of His divine, gracious blessing. The glory of the Lord came into His house "and the earth shined with His glory." As He took His position He said to the prophet, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." "This is the law of the house; the whole limit thereof round about shall be most holy." It was the sanctuary thus possessed and filled, out of which flowed the marvelous waters. The builders of that material temple could never have made such waters possible. No imposing ritual, no pomp of ceremonial, no crowd of worshipers, no countless repetitions of breathed prayer, no blood of sacrifices can account for that magic stream that trickled down from the sanctuary,

and swept on and out to deserts and Dead Seas, leaving only beauty and fertility along its track. The illimitable God was there.

This picture of prophecy is the reality of history. From the time of the descent of the Holy Spirit at the day of Pentecost, whenever God has been in the Church, her influence has been immediate and beneficent. Nothing has made her influence a track of fragrance throughout the world but this presence. Nothing transformed deserts into fertility but this. When holiness has been her law and the Lord her glory, she has triumphed. When she put her trust in imposing structures, on the splendor and pomp of her services, or the number and respectability of her worshipers, or the variety and sweep of her activity, or the alliances she has effected with States, her influence has weakened and many a beautiful garden of the Lord has become a desert. When Constantine allied the Church with the power of his imperial throne, and elevated her to place and prerogative, he condemned her to be the mother of oppression and of unholy arts. Then the living waters grew still and stagnant, and the green scum of corruption gathered on their surface. When Gregory the Great consolidated the Church under the primacy of Peter, that the Church might be rendered more stately by the power of the pontificate, and usurped the power of God's prerogative and the dispensing of God's pardon, what wonder that the church lost her power of moral transformation. She had vast accumulated wealth, a monopoly of learning in her ministers, but holiness was not her law and the Lord was not her glory, and behold the waters of salvation did not flow in fructifying beauty beneath her gates. The smiling river became a Dead Sea; green things took on the hue of death.

The Church since has never been

guilty of thrusting God out after that fashion, but whenever she has grown rich and trusted in her riches, has grown numerous and trusted in her numbers, has grown very respectable and trusted in her respectability; whenever she has bristled all over with the outward forms of activity, and has substituted these for spirit and life, she has forgotten where the hidings of her power were, she has let go her hold of God. The one sole condition of power on the part of the Church is that she be filled with the Spirit of God. If the Lord God come down and dwell in His sanctuary, out of His sanctuary will issue the waters of salvation.

The proof of old that God was in His sanctuary was the Shekinah in the Holy of Holies. The proof today is the Holy Spirit in His people's hearts. "Ye are the temple of God, if so be the Spirit of God dwell in you." This determines all power, achieves all victory, and works all spiritual transformation. There are no adjuncts of any kind whatever while the waters are there, because they issue out of the sanctuary. The name of the sanctuary is nothing, the service is nothing, its ordinances and sacrifices are nothing otherwise.

Let me briefly suggest now what all this determines concerning the Church. There are these three things: her divine origin; her perfect existence; her world-wide triumph.

Her divine origin. Those drops of water could never have swelled that river, and thus reversed the law of all waters, unless behind them there was something supernatural out of which they sprung. These waters could never have flowed on, keeping their freshness and conquering Dead Seas and deserts unless something supernatural followed them as they went. See what the Church has done. See her beginning at Jerusalem. See how she has since breasted the deep currents of the world, how she has made everything live. Demanding

such sacrifices, wielding such weapons as she has, she could never have gone on one step of her brilliant way if she were not of God. Gibbon's fifteenth chapter is simply an insult to intelligence. Not one step could the Church have gone if God had not been in the midst of her. The Church has borrowed no life; she has sucked nourishment only from one bosom. She has got no help whatever from worldly tributaries. She has gone down through the centuries, and her death has often been predicted, but the prophets have been proved false. Nineteen centuries have proved them so. The gates of hell shall not prevail against the Church of God.

We see in this picture the world-wide triumph of the Church of God. What was there these waters touched that they did not heal? The desert they made to blossom with beauty. Even the old Dead Sea into which living things had been borne only to die, was filled with life that conquered all death by the inflow of these waters of the sanctuary. All this is but another form of the prophetic word that the wolf should dwell with the lamb, and the earth should be filled with the knowledge of the Lord as the waters cover the sea. The Church is here in order that the gospel may be preached unto all nations, not alone as a testimony but as a transforming power. It is to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and then shall the end come.

The Spirit of God in the Church is the sole condition of her influence, and He is almighty. "When he has come," says Jesus, "He will reprove the world for sin, and for righteousness, and for judgment." This was no guess. Jesus never made mistakes. The Holy Spirit was not going to narrow those waters in. The triumphs of the cross were to be as wide as the measure of sin, and as pervasive as the omnipresence of

life. "Waters to the knee; waters to the loins; waters to swim in that could not be passed over." Oh, scenes surpassing fable, and yet true! Scenes that no one can behold, even in indistinct prospect, and not feel his soul thrilled with a foretaste of the joy to come. Look at the world to-day. I would not discourage you with the magnitude of the evil it contains. But all the world's suburbs of hell are now open to the light of the gospel. The Scriptures are in almost every tongue. The land is dotted with schools. The dark places have light. The gates of the nations have swung open and God has entered. The Lord has proclaimed, Say unto the daughters of Zion, Behold thy salvation cometh, because the waters have issued out of the sanctuary.

Now what is the lesson with which I may close this discourse? First, the practical lesson that the Spirit of God is the spirit of missions. A sanctuary with no outflowing waters is a church that accomplishes no saving results. A church that does not let its influence go down into the moral deserts and the Dead Seas of sin, that sends not the healing flood of the gospel out from its gates, making a track of greenness and beauty; that does not go, with its sympathies and prayers and alms into all the world—is a church with a name to live but dead; having the form without the substance, the spirit of the cross is utterly dead in her. A church cannot exist long that fashions for itself a beautiful temple, and repeats an orthodox creed, but that has not the Spirit of God in its sanctuary. Oh, may this church and every church of God in this city be as the place of God's throne, and the place of the soles of his feet. May every church in this city shine with His glory. As He is here in this center of wealth and civic trust, and vast material enterprise, let there be perpetual testimony, my dear hearers, you who represent the different

churches of this city, in godly and obedient lives, in your devout and reverent worship, in your sympathy for the poor and the outcast, in your wide-reaching and world-impressing character—that the Lord is in the place where you worship. There is not a desert of crime nor a Dead Sea of poverty in this city that the waters of this sanctuary may not reach for healing. Dare to believe that the living waters here have their sources beyond this earth, that they have a mission to shed upon the continental wastes the greenness of paradise, and as the years go on who shall measure the waters, or guess their possible reach and power if God be in the sanctuary.

THE TRIAL OF CHRIST'S PERSONAL VIRTUE.

BY S. E. HERRICK, D.D. [CONGREGATIONAL], BOSTON, MASS.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.—Matt. iv : 1.

LED of the Spirit to be tempted of the devil. Simultaneously played upon by two forces directly opposite in kind, and the perfected character of the man, Jesus Christ, was the resultant of these two forces so contrasted in His experience. Without either of these he would not have been the perfect man that he was. He did not begin life a perfect man. He became perfect, we are told, through suffering. "He grew in wisdom," says the Evangelist. "He learned obedience," says the apostle, "by the things that he suffered." He rose, through temptations resisted, from grace to grace, ever graduating, as it were, through the strife, into some new mastership of spiritual acquisition. This was his life's epitome—led of the Spirit and tempted of the devil—His whole biography in eight words. This is also the universal genesis of virtue. There is no virtue on earth, and there never was any,

that was not begotten in precisely this way. This is the burden of life, and of life's attainment, which is set before every man. No doubt we have often wished that it might have been otherwise. We do not like this perpetual antagonism of life. This warfare of the flesh and the spirit on the soul's arena. The wings of life taking upward against the gravity of the body of death. If we could always and only be led by the Spirit without feeling at all that terrible devil pressure—but no! they go together.

Led of the Spirit, tempted of the devil, and it is that devil pressure that makes Gethsemane, and gives its burden and its bitterness to the cross. Led of the Spirit to be tempted of the devil. Some people think to escape the antagonism by simply throwing themselves wholly upon the leadings of the Spirit. Giving themselves to the fierceness of the temptation. Willing simply to be tempted of the devil, without any of the Spirit's leading. Simply letting temptation sweep them away wherever it will. There is no antagonism about such a life—it is easy. If a man wishes to throw himself at the mercy of the waves, they will carry him whither they please. Such people become like wandering stars—nothing in them but the centrifugal force of life, and when borne out into the darkness—it is too painful to follow their course, even in imagination.

"What God hath joined together let no man put asunder." The same God that hath made the forms of the natural world to be the resultants of two great opposing forces—the same God who hath made the noble steadfastness of the oak and the tender grace of the lily the resultants of the power of gravity downward, contending with the upward impulses of vital growth—that same God hath also set character between those two forces that are in every man's life, and made its future to depend upon the conflict between them.

We will, sooner or later, be to the man who expects to be led of the Spirit without being also tempted of the devil, or who determines that he will be tempted of the devil without, at the same time, being led of the Spirit.

Is it a good thing, then, to be tempted of the devil? Nay, I did not say that, but I said: "What God hath joined together let no man put asunder." It is a good thing to be led of the Spirit *and* to be tempted of the devil. Did not Christ, very shortly after this experience of His, teach His disciples to pray, "Lead us not into temptation"? No; He did not teach them to pray any such thing. It reads quite differently if you read the whole of it: "Lead us not into temptation, *but* deliver us from evil." It is balanced by a divine delivering force, that is the thing he deprecates. A tempest is not a bad thing for an oak, save when the oak has no roothold—then it is a bad thing—but a tempest is a good thing for an oak if it have a roothold. The whole trend of Bible teaching is that temptations under the Spirit's leadership are themes for thanksgiving rather than for repining. "Blessed is the man that endureth temptation." "Count it all joy, my brethren, when ye fall into manifold temptations." There is no grander spectacle to be beheld on this round earth than the man who is beset on every side by various buffetings, oppressed by evil suggestions, persecuted by solicitations to self-indulgence, pursued by the lusts of the flesh and of the eye and of the pride of life, and yet enabled to encounter them all—feeling the full force of their impact, and yet able to resist them all in the might of a divine energy that has been put within him by the Spirit of God. Great possibilities of evil are in any temptation, to be sure, but only in temptation by itself; only in temptation as divorced from that resisting

force which God has abundantly supplied for its modification and transformation. When the twain are grappling, there are in that conflict great possibilities, and of that grappling comes all human virtue. Character is born of it. What is character? What do you mean by it? Character is something far greater than untempted innocence. Untempted innocence is not character. Adam before he sinned had innocence, but he had no character. Character begins with the first resistance to temptation, or with the first yielding to it. That is the point at which character begins. It does not begin before that. No man has character until he has met temptation, and either resisted it or yielded to it. Think about that word "character" for a moment. It carries an abiding significance in itself. It means something that has been scored or engraved. It comes down to us from the olden time when all writing was done with some hard substance, with bone or ivory, with an iron pen, so that every letter was scored or cut into the substance written upon, and the letter so scored was called a character, because it was "carassed" into the substance written upon, cut in. We mean now by the word certain abiding results which have been scored into the soul of a man by the experiences of life, by some searching trial. Temptations leave a mark, and that mark is always significant whether we have overcome the temptation or it has overcome us. The temptation leaves a mark, and that is character.

Holiness, what is it? Simply innocence, no more than innocence. It is innocence that has endured the test, and that bears the mark; of endurance. What is unholiness? Why, that is innocence too, but it is innocence that has succumbed under the stress, and bears the mark; that has broken down under pressure. That is sin, that is unholiness. Holiness

and unholiness, both are character. Now I know of no words in the biography of our blessed Lord that bring Him down so closely and tenderly into the fellowship of our human sympathies as these words of the text, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." They are words which seem, on the surface, to be preliminary or prefatory to an episode of His life, but as we stop to ponder them we feel how fully He was with us. I think there are no words for which we ought to be so devoutly grateful, not even those that tell us of His crucifixion or of His resurrection. Because here we see Him, the Son of God, putting Himself down into our conditions, taking life at just our level—if I may so express it—and going through with its great struggle which we all have to undertake. Of course I do not mean now the struggle for bread and butter. I am not speaking of that, though He had to endure that also, but I mean now that higher conflict which every one knows who has ever had one noble thought start within him; who has ever had one higher ambition awakened within him, and who has felt a something trying to drag him down from those higher things. That is what I mean by the struggle with life which every one has to feel. An everlasting fight it is, and a universal one, this struggle between the endeavor to be sons of God and the temptation to be only children of the flesh and of earthliness. Jesus, I say, entered Himself into this same conflict, and precisely at the same level with us. We see Him, made like unto us, taking upon Himself the same susceptibilities to evil, having just such possibilities as you and I—and I say this in its fullest meaning—with just such possibilities as you and I have, for if it was not possible for Him to sin, then He was not tempted as we are to sin. Having just the same possibilities that

you and I have. "We have not a High Priest that cannot be touched with the feeling of our infirmities." If it was not possible for Him to sin, He could not have been touched with our infirmities—He did not have infirmities. He knew, in His own personal experience, just what we feel when appetite suggests that we should become, just for the sake of gratifying it, less like the man and more like the brute. He knew in His own experience just what we know when the ambition for popular influence suggests that in order to gain that influence we plunge into some vulgar and vainglorious and sensational display. He knew just what we experience when, feeling that our path is rugged and the way upward is slow, we are tempted to take some short-cut to wealth, and so to ease and comfort, which, if we proceeded in strict uprightness and the fear of God, we might not so readily reach. Nowhere else does Jesus come closer to us than just here on this path of our daily experience, when "tempted of the devil."

This story of Jesus is worth nothing to us if it is not true. The Gospels are no better than almanacs to us if this is not true. In order to make His experience available and in the highest degree healthful to us, we must take note of the way in which He has received in His own life these two contrasted forces. We must take notice of the order in which He allowed Himself to be subjected to their play. Notice how carefully the statement is made, "Then was Jesus led up of the Spirit to be tempted of the devil." It will not do for us to reverse this order, as some of us do at times, and come to be tempted of the devil with the expectation that that we shall be led of the Spirit. I see men doing that occasionally; I have done it myself. If we are really led of the Spirit, then let Him lead whithersoever He will, and we shall be likely to receive not detriment but

blessing. But if we are going merely of our motion, the temptation into which we enter will shortly prove defeat and disaster. Keep in the order; be led of the Spirit, and let Him lead you wheresoever He pleases, and you can be tempted of the devil with safety; but do not be tempted of the devil with the expectation that you are going to be led of the Spirit.

Let us look a little more particularly at this experience of our Elder Brother, and see what was the nature of this spiritual leading; what is meant by this word of the Evangelist as he tells the story of Jesus' life; what is meant by this "leading of the Spirit," this reinforcement and co-operation which were vouchsafed to him as some special preparation against attack. It is one of the unnecessary hindrances to our understanding of the record, arising from the dividing of the Bible into chapters and verses, that we almost always think of the beginning of a new chapter as the beginning of a separate narrative. Nowhere is this artificial division more of an impertinence, almost amounting to a profanity, than at this point. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." That is no place for the story to begin, and the man was impertinent and profane when he cut up the Bible in that way. I do not want my conversation cut up in that way and given to men in disconnected bits. You would not like to have your conversation cut up in that way, but ministers have to submit to it a good deal.

Read the preceding words, "Jesus when he was baptized went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him. And lo, a voice out of heaven saying: This is my beloved Son, in whom I am well pleased. Then was Jesus led up of the Spirit into the

wilderness to be tempted of the devil"—led by that same Spirit that had just descended upon Him, with the full, clear, unmistakable disclosure of His Sonship; with the words of the Father ringing in His ear. The same Spirit that comes to us, His disciples, as the apostle says, by the spirit of adoption or of sonship by which we cry, Abba, Father. That heavenly preparation under which Christ went forth into the wilderness to meet his trial was not some mystic, undefinable influence. The leading of the Spirit is set forth just as clearly as the story of the devil is told. They are both told together, and should never be cut apart.

Many people are inclined to think that the action of the Spirit of God is something that exists only in the imagination of weak enthusiasts. It is no such thing. Here we have it given us with the utmost clearness—the way in which, and the end to which, the Spirit came to Jesus Christ. It came bringing down into the mind of Christ this clear strong assurance, that He was God's beloved Son, that God was His Father. Not that He had not known it before; He had known it before, even from His childhood, as He had had the Spirit before from His childhood. But there came to Him at this point such an impressive and powerful assurance and conviction of Sonship that, under the burden and glory of the thought, He was constrained to go away, away alone by Himself into the wilderness, to contemplate in solitude far from the influence of men, the relations in which He stood—the Son of God! the Son of God, well beloved. How, henceforth, should He bear Himself? That was the thought. What does sonship mean? what does it demand of me? He was asking. What towards God, if I am His beloved Son? What towards man, my brother, if I am God's Son? What if I bear myself a

true son in my Father's house, may I expect from my Father? What may I expect from my brethren, who neither know my Sonship nor their own? These were the questions that were burning like fire through His bones, as He went out under that impression of the Spirit into the wilderness. These were the questions which He answered there, and kept on answering through all His life and with His death. This explains all the thoughts, and nothing else does explain them. This explains all that follows; the character of the temptation; the Sermon on the Mount—that was no extemporaneous affair. It was made in the wilderness during these forty days. It was forged under heat. He did not just open His lips and pour out that Sermon on the Mount. Under this grand, this unquestionable assurance of His relations to the Father were wrought out all these matchless expositions of the essentials of human wellbeing that are in the Beatitudes. This dowry of the Spirit upon Him fits into the whole Sermon on the Mount, and explains it as nicely and as accurately as in some fine piece of mechanism one cog-wheel explains and interprets another. The story of the temptation explains and interprets the Sermon on the Mount in the same way.

Now this was the end of the Spirit's power and leading upon Him by which he became equipped and fortified against the attack which was so sure to fall. You can see if this is not so. Look at these contrasted forces which are let loose upon Him. We have already looked at the leading of the Spirit, what the nature of it was. In what shape did the temptation come? See if the one does not exactly correspond to the other. "If thou be the Son of God." What had the divine Spirit just said to him? "This is my beloved Son, in whom I am well pleased." The first words of the tempting devil are, "If

thou be the Son of God command these stones to be made bread." "If thou art the Son of God cast thyself down, and He will send his angels to hold thee up." All these temptations were addressed to this one point in His affections. This was the bull's-eye of the target to which every fiery dart was directed, "If thou be the Son of God." The whole endeavor was to shake Him and loosen Him at this point of His conviction of His divine sonship; to make the poor hungry man disbelieve that He is the Son of God, and that God is treating Him like a son. To make Him act as if he was not a son. To make Him plunge into some unfilial course, to break into some temper of dissatisfaction. See how the contrasting forces play back and forth. The Spirit divine and the spirit devilish. Like deep calling unto deep. If you are the Son of God there is no need that you should go hungry. Turn the stones to bread if you are hungry. Nay, says the sonly spirit, my Father made the stones to be stones and not something else. A son lives not alone by the bread which he can find or can make in his father's house; he maintains his sonship by obedience, not by making bread. Let him obey, if he is a son, every word that proceedeth from his father's mouth, then he will maintain sonship, not by making bread.

If you be the Son of God, the devil says, you can win the following you ought to have among your brethren by giving some grand proof before their eyes. Your Father will sustain you, and your brethren will flock around you. No, replied Jesus, a son will not tempt his father to break what he knows to be one of that father's laws, and the force of gravity is just as much one of My Father's laws as a law of the Decalogue graven on stone, and every law of nature is just as much so as a law of Moses. If there was any necessity for so doing, no doubt my Father would be

willing that I should suspend or modify that law, but there is no necessity, and I will not be unfilial.

So He was led of the Spirit and tempted of the devil. To and fro the forces played on Him, and they are working on the character of every man in precisely the same way. This is the method and the *rationale* of their operation. That temptation of the wilderness stands typical of all temptations. There is no human trial that does not still range under it. Look at the last temptation that came to you, perhaps this morning or last night, or take the very next one that meets you and study it, and you will find that this is at the heart and center of it—that you are God's child, and it is your greatest obligation and your clearest privilege to bear yourself as God's child in this world, which is simply a part of your Father's house, and the temptation is always to do something that will break down your character at the point of sonship. I care not what may be the external form which the temptation takes; it may spring out of the fires of youthful appetite, or the suggestions of ambition or of covetous desire, or the narrowness or restrictions of your poverty, or your pains or weakness, and the meagerness of your life itself, with its dry and barren monotony, or out of your wealth and ease and comfort, but whencesoever it comes, the evil essence, the subtle, evil spirit of temptation will be, in every case, that you shall be, or do, or say, what is unfilial, what will tend to break down God's Fatherhood and your own sonship, in your heart and life; what will put estrangement between you and Him, of whom your spirit has been begotten. It comes to me as the great conviction of my life that we need to be born again each day into the sense of a divine sonship; to have descend upon us in ever-increasing measures that same spirit of adoption by which we cry, "Abba,

Father." Then, led up into every day and its experiences by that Spirit, as temptations earthly, sensual and devilish rise upon us, they will simply work for us as they did for our Elder Brother, "a far more exceeding and eternal weight of glory."

BURDEN-BEARING.

BY REV. MELVILLE BOYD [EPISCOPALIAN], BROOKLYN, N. Y.

Every man shall bear his own burden.—Col. vi : 5.

THERE are few who go far into life who are not made conscious that this is a world where all are called upon to bear some burden, or to assume some responsibility. When, therefore, such a one reads, "Every man shall bear his own burden," he is tempted to feel, if these words express a truth—and to the vast majority of us it is patent that they do—that all burdens are detrimental, and to look upon such words as these as expressing a doom rather than a benediction. I must admit that I have no sympathy with this idea. I believe that a heavenly Father is guiding your life and mine, and that all these years we are permitted to live upon this earth we are as children at school. At the hour of our graduation, when prepared, having been washed in the precious blood of the Lamb, it shall be our reward to enter upon those joys which God has not only prepared for us, but also prepared us to enjoy. I cannot, therefore, subscribe to the statement that our burdens are our doom, but rather it appears that every God-given burden which every one of us is carrying, is not a doom but a blessing.

Doubtless we are all ready to admit that we have many consolations under the cares and sorrows of life, and that we are sustained by many bright hopes. But this does not go far enough. We are ready to say when a cloud descends that we shall enjoy it because it is God's will. Do

we not secretly wish it was not His will? Do we not secretly wish that He would reach down, and graciously lift this or that burden from our tired shoulders, and allow us to pursue our way free from all cares and responsibilities? Is not this true? Is not this a fact? Yet I am bold enough to declare that not only Holy Scripture but my own experience have taught me that our burden is our blessing, our doom is our benediction. I will attempt to give you this great comfort under the toils, cares, and griefs of life, that God's goodness is manifested in our daily lives as much when He imposes a burden as when He removes it; as much in seasons of adversity as in hours of prosperity.

We have burdens occasioned by business, and those occasioned by family relations. As to business: Here is a man who, by no effort of his own, has inherited both a vast fortune and an established business. He is pointed out and regarded as a very fortunate man. He has no serious difficulties to encounter, no hardships to endure. He lives at his ease, and most of his time is given up to pleasurable pursuits. He is greatly envied, but is he likely to be a good man of business? Is such a training conducive to the development of clear business acumen? Are the men who are the great powers in the mercantile exchanges of the world graduates from such a business curriculum? With nothing to bear and nothing to do, such a man, having no burden to carry, will, before he is forty years of age, have to face the fact that he is a burden to himself. It is from such a quarter that the complaint rises that life is not worth the living, and this is simply because such lives are failures. Better, a thousand times, to carry burdens, than to have life itself a burden.

Look at the other extreme. Here is a man who began life rich in noth-

ing but undaunted courage, a fine physique and a determined will. He has had no training in a college. Under pain and necessity he had to work and be contented. He has been obliged to master the secrets of his craft; to learn by experience that he must guard his good name; to inspire others with the idea that he has ability and is thoroughly trustworthy. These have all been burdens, but these burdens have trained, and developed, and made him a man. There are thousands of such men in New York and Brooklyn. Their name is legion. Talk with such a man, and a glow of honorable pride will flush his cheek as he dwells upon the difficulties of the past. He will tell you that at such and such a time it appeared as if the waves would dash him and his bark be wrecked upon the shore; yet he thanks God for these very trying times, for without them he would never have been the safe adviser, the loyal friend, the capable man he is. You see that surely this man's burdens have been his blessings.

Such burdens are not only helps, but they are also honors. Who has the most honor in all our acquaintance? The rich, prosperous man, without a care, or the man struggling under heavy responsibilities? The women lapped in luxury, or the woman toiling with unaccustomed hands to win bread and a shelter for her children? Whom do we admire the most, the ladies of the luxurious court of the second French Empire, or those that administered to the sick and wounded in the hospitals of the Crimea? What name on that blood-stained page of history shines forth so luminously as that of Florence Nightingale? No, brethren; do not be deceived, but be assured when we beheld bright, untroubled prosperity, and homes filled with luxury, we may thank God that in a world so pervaded with care, some appear to be exempt from

anxiety and pain. When we meet, as we all do, with those who show a cheerful face under cares and infirmities, and labor patiently at an ill-paid task, with hands that ache and hearts that bleed, and go on unceasingly, year after year, bearing a burden that is sufficient to bow them to the earth, then we realize that in these last we behold the noblest and the best heroes, unknown on earth, perhaps, but whose names are written in heaven, and who are being trained for that portion of the heavenly choir that is near to the throne itself.

Ye who are burdened and manfully discharge your duty with the grace that God gives to you, look not on it merely as a matter of submission; it is evident the great God is ordering the burden for a great good. If not earth, then heaven will reveal the truth that your burden was your blessing; your doom, your benefit.

The burden which is our help is also our honor. This is equally true in our domestic life. For instance, children receive their best and most lasting education in no seminary, in no public school, but in the home. Despicable indeed must that parent be who fails to recognize that each child is a burden, and who will not understand me when I say—because a burden therefore a blessing. We teach our children many things, but do they not likewise teach us many things? What parent, worthy of such an honor, does not for the children's sake deny himself, rule his conduct, bridle his tongue. Woe be to that parent who uses blasphemous words to soil the young life that God has committed to his care. Soon we learn that if we would have our children grow up into good habits, ours must be a good example, which is to children the most powerful teacher. We set to work to make that example, and shape and order our conversation aright.

A man once startled his wife by

saying, "We must take a pew at the church. This sending the children to Sunday-school is all wrong unless we go to church." That was acted on, and to-day that man is a communicant. What began as a burden for the sake of the children has proved to be what has sweetened and blessed that man's life and home, and he is treading a path that will eventually lead to heaven itself.

A burden! no, a blessing. My children have taught me more than I will ever be able to reward them for, from the fact that living for them and for their future happiness has taught me the necessity of being very careful as to the example I set before them, and which they unconsciously imitate. So in the family life our burden is our blessing.

Let me recall an incident that occurred some years ago in London. A clergyman was invited to make a short address at a midnight mission. He did so, and in concluding made an appeal to his somewhat obdurate audience to reform their evil lives on the plea of love for their mothers. I cannot describe to you his surprise and consternation when a voice in the most vindictive manner shouted, "Love my mother! Never! She it was who dragged me down by giving me the first glass of liquor I ever drank." I know that this is an extreme case, but I cite it here simply to show that parental example may be a curse rather than a blessing to the children. Remember, however, that it need never be so. It is good to possess the consciousness of having tried to do our whole duty for our children, even when they go wrong—and that is the heaviest burden life lays upon any man or woman. The self-sacrifices we make for others eventually bestow a happiness of which nothing can rob us. It sweetens our last hours to feel that we have done our duty to our children, and our burdens become our blessings; so do all burdens if we

realize that our Heavenly Father lays them upon us in love. When you go home to-night try and recall the anxious hours and the dark days you have passed through, and see if you do not find benedictions that have made you a holier man or woman.

The legend of St. Christopher is an example of your life and mine. He had to bear a burden. Instead of being allowed to shrink into weakness in a monastic school, he was sent to carry wayfarers over a river. Once he took a child on his shoulders, and, as he bore him across, the child grew heavier and heavier. Had it not been so, however, the giant would have been swept away by the rushing torrent. The burden was his safety, and made him plant staff and foot more firmly, and when he reached the shore, he found he had been carrying the child Christ. It is thus, I am persuaded, with all our burdens. The stream of life beats strongly against us. As we cross it the footing is slippery and uncertain, the waves strong, and the night—oh, so very dark! Be not discouraged. Press on with good courage, and the celestial light will reveal that we, too, have been Christ's bearers, as we carried our burdens patiently for His sake.

As we separate for the summer, one going this way and the other going that way, let us remember that Christ Jesus is ordering our path. He is sending to us the very best help to develop in us those qualities that will prepare us to acknowledge the good things the Father hath prepared for them that truly love Him.

HEB. iv: 15, 16—"For we have not a high priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

THE REDEMPTION OF THE BODY.

BY THE LORD BISHOP OF MEATH, IRELAND (REV. DR. REICHEL), AT ST. PATRICK'S CATHEDRAL, DUBLIN.*
Waiting for the adoption, to wit, the redemption of our body.—Rom. viii: 23.

THE preacher in Ecclesiastes was a despairing Jew, who, in the struggles of the Maccabean times and under the influence of effete Grecian philosophy had lost faith in God. He utters these melancholy words, "Vanity of vanities, all is vanity. What profit hath a man of all his labor under the sun? One generation goeth and another cometh, and the earth abideth forever. The sun also ariseth, and the sun goeth down and hasteneth to his place where he ariseth. All the rivers run into the sea, yet the sea is not full. Unto the place whither the rivers go, thither they go again; all things are full of weariness." These utterances open a most melancholy book. They express the feelings which nature's vastness and monotony and the littleness of man produce on minds abandoned to such contemplation. The ancient classics express the same lament over the aimlessness, fruitlessness and joylessness of life, its brief enjoyments, resultless waste and deepening disappointment. Modern science shows the writer's error in thinking that all things remain the same. The world had a beginning and will have an end. Constant flux is the law, not enduring sameness. Progress, too, is seen from the lower to the higher, yet so slow and on a scale so enormous that our experience does not perceive it, and there seems a remorseless uniformity. Men are born and die. The seasons come and go. The old story is repeated with wearisome monotony amid all the improvements which make life more rapid but not more

happy. Youth and manhood are eager to do and to enjoy, but the powers soon diminish and doing is difficult, enjoyment less possible. Soaring anticipations subside into disappointments. What with all these frictions, limitations, lost opportunities, gradual decay and the inevitable withdrawal of objects of affection, the summary of the most successful career must ever be "All is vanity."

Now, all this is in itself a strong indication of something beyond this present life; otherwise the present would be inexplicable and intolerable. No sense of conscious imperfection and disappointment is shown by the brute creation. It is only man who frets against the limitations of intellect and action. The amazing discoveries of science only make this feeling more distressing. This unrest does not prove the fact of another existence, but it does powerfully corroborate the truth we draw from other considerations. Outside of revelation the most powerful argument I know of for life beyond the grave is pessimism like that of Ecclesiastes. I lay little stress on the simplicity of the soul's essence and its consequent indestructibility, for such speculations furnish small ground for certainty of hope. The Christian reason for full assurance in a personal hereafter is the justice and benevolence of God. He has made nothing in vain, certainly not the race of man for annihilation, after so brief a tenancy of this globe.

Christ has risen and brought to light life and immortality. It is not a trifling corroboration of the resurrection that it bears out the hopes found in us by considerations already adverted to, and in a manner for which men in Christ's day were unprepared. Thinkers who then ventured to dimly hope for a future life, spoke of it as connected with the discarding of this body as an incubus which hindered the spirit. Hence

*Before the British Medical Association; reported for *HOMILETIC REVIEW* by a member of the body, Dr. E. P. Thwing.

Paul was ridiculed when he preached Jesus and the resurrection as the basis of our future hope, ridiculed by the same men who would have respectfully listened to a discourse on the blessedness of a soul forever free from a body. When he made Jesus and his resurrection the ground and type of a new series of existence, they laughed and jeered at him, dismissing him with contempt. Satisfied with their own philosophy, they accepted on historic evidence no supernatural fact that went in the teeth of all their own prepossessions. They were satisfied with their schemes, though contradictory as in modern philosophy, and were convinced of the absurdity of the new doctrine. But the crucified Galilean in a few years conquered the school of Athens. It is a curious fact, however, that this triumph was for a long time qualified and turned into apparent defeat by the very advocates of Christianity. Metaphysics corrupted the truth. The fact of the resurrection was not denied, but its significance was lost. In the last century the argument for an hereafter ignored the resurrection, nay, was incompatible with it. For if it be desirable for the soul to be entirely delivered from the body, and death is welcome because of this divorce; if the soul is to have a more dignified, separate existence, then our resurrection after the type of Christ is a mistake. Why should we wait for the redemption of the body? Why desire "not to be unclothed, but clothed upon" with that which absorbs and transmits our present earthly frame? I boldly say that Paul is mistaken if the metaphysical theology of the last century be true and the resurrection of a body be an impertinence, the soul acting freer without it.

But are Christianity and philosophic thought irreconcilable? No, as Virgil says, an unexpected path of deliverance is opened by our apparent enemies. Physiology corrects meta-

physics, and without defining the nature of soul, recognizes that which secures identity under the constant flux of sensation and emotion. For every thought there is a change in brain substance. In disease the action is distorted, accelerated or checked. Mental disease is only a convenient phrase to denote such bodily disease as renders the mind incapable of action. This seems altogether in favor of the doctrine of a future life, which teaches that our final bliss is conditioned on a reunion with a body of infinitely higher capacities. In the teeth of metaphysical speculation, Christianity tells us that it is in the perfecting and exalting of the body that we look for ultimate happiness. An ally is found where a foe was feared. In physiology we have corroborative evidence of revelation. The gospel two thousand years ago proclaimed a hope far more in union with recent discoveries than with the conceptions of the age which gave it birth.

Briefly notice the bearing of this subject on that of the due care of the present physical frame. Our Lord treated the body with tenderest care and absolute respect, in all its weakness, wants and perishableness, this in marked opposition to all initial theosophies, which saw in matter an antagonist to God and mind, an enemy of both, to be destroyed. Christ's miracles were the healing of the body's ills, meeting its needs and in one case ministering to its enjoyments. His most exquisite parables were spoken at rich men's tables. The only slander the Jews tried to fasten on Him was based on His avoidance of that ascetic severity which distinguished John. His outer robe was woven throughout, showing some care and taste for the body it invested, though a body of humiliation. The mighty acts of the apostles had reference also to the ministry of the body, excepting two miracles of punishment.

The Good Physician has a peculiar and intimate relation with those who endeavor by natural means, and often at great labor, to do what He did by supernatural means. When wearied by the toil incident to His profession, or falling a victim to disease contracted in attendance on the sick, let the physician remember the words of Isaiah concerning Christ: "Himself took our infirmities and bare our sicknesses." This implies that the act was not one of sheer omnipotence, but that it involved fatigue and even exhaustion, as well as sympathy. Medical men seldom recognize the ennobling likeness between their own duties and the activity of Christ, and so lose the inspiration which the more believing hearts among them acknowledge. May I, then, venture to suggest to you a more direct and personal imitation of that noblest of all characters? What a nature! Who was ever so delicate in his intercourse with others? His deeds of kindness left no sting of inferiority in their recipients. Who was ever so full of sympathy? Who so void of self-assertiveness? Without yielding an atom of His dignity, He never forced it on one's notice. His voice was not raised in the streets by any trickery or mannerism. Who ever cared less for wealth's position? He spoke with equal authority to the highest and the lowest. Cruelty was abhorred. The devilish principle of Spinoza that we have no duties to the inferior animals and may treat them as we please cannot be carried out by any one who sets Christ before him. The pursuit of science at the expense of humanity is inconsistent with the mind of Christ.

What purity in Him! No ambiguous word and no breath of slander evertainted His lips. You are brought into close contact with some of the most debasing conditions of human nature, and may be tempted to treat them with coarseness or levity because the process of learning what is needful is fraught with terrible dan-

ger to delicacy and purity. The very conception of humanity may be lowered by almost exclusive attention to its lowest functions. The body cannot be studied in all its perfection, for it begins to change and decompose the instant such study becomes possible. Disgust sometimes leads to brutal irreverence. No better safeguard against such temptations is there than to steep the mind in the character and precepts of the Great Physician, He who will reconstruct these bodies on a nobler and more enduring type, when He comes to judge the quick and the dead and renovate the universe. In medieval times, when matter and mind were arrayed against each other, anatomy was proscribed and physiology became impossible. Long before this, Christianity had consecrated medical studies by erecting the first hospital ever dedicated to the cure of the sick poor at Rome. This hospital, founded perhaps partly under the influence of St. Jerome, absorbed the wealth of two Christian ladies, and the term *Hotel Dieu*, "House or palace of God," borne by the chief hospital of Paris, represents the same religious spirit.

While we devote to the care of bodily diseases energies which seem to have an almost illimitable field, especially in surgery, it is well to remember the transitoriness of all which this world contains and promises. Our highest aspirations will be only reached in that hidden future state in which the adoption will be complete by the redemption of the body from its present imperfection and its transformation into a perfected organ of a perfected spirit. Nothing else can save us from the otherwise overwhelming consciousness of ultimate, invariable defeat. For the body must decay, and the utmost skill only delays the catastrophe. But whilst things that are seen are temporal, the things unseen are eternal. In the sure and certain hope of them we may defy disappointment and triumph in apparent defeat.

THE SUPREMACY OF LOVE.

BY REV. W. G. THRALL [LUTHERAN], SOUTH WILLIAMSPORT, PA.

The greatest of these is charity.—
1 Cor. xiii : 13.

CONTEMPLATING a luxuriant garden of flowers it might be difficult to name one that for beauty of appearance and richness of perfume would surpass all the rest. Thus, as we walk in the garden of the written Word, there are so many and such variety of the flowers of virtue, that are all so beautiful, the mind is confused in trying to select the queen.

As enumerated in "Thirty Thousand Thoughts," there are more than three hundred principles or essential elements that enter into the compound of Christian character, and every one is of so great importance that it is next to impossible to compute their relative value. But Paul, under the influence of divine inspiration, does not hesitate to declare the supremacy of love.

Patience, kindness, hope, faith and all the kindred virtues are strong beams in the structure of Christian character; but the one of the text is pronounced chief of them all.

Paul tells us plainly that we may have the others, and yet be nothing without love. And the poet of a later day argues for the higher merit of this virtue :

"The night has a thousand eyes, the day
but one,
But the light of the whole world dies with
the setting sun.
The mind has a thousand eyes, and the heart
but one,
But the light of a whole life dies when the
love is done."

"The greatest of these is charity."

What determined this conviction in the mind of the apostle we do not know, but we need not look very far to discover good reasons for it; and in contemplating some of these reasons we shall not only find the truth of the text, but discover such attractiveness and value in this virtue as

must graciously impress any devout student of the Word.

Of the several reasons that argue for the supremacy of love I would mention :

I. It was the exercise of this same virtue on the part of God at first that made possible our deliverance from sin. "God so loved the world" that, even when there was nothing to commend, but everything to condemn us, He sacrificed His beloved Son. It was love, too, on the part of Christ, that constrained Him to do and suffer so much that the sinner might be restored to the favor of an offended God.

While the several attributes of deity are so plainly asserted in Holy Writ, and so obvious in the book of "natural theology," it is LOVE that stands out in boldest and grandest outline. And the exercise of it first on the part of the Father as well as the Son, and exclusively in the interest of unworthy man, confirms the claim of the apostle, "the greatest of these is charity." Again,

II. Love is supreme because there is no other virtue like it to inspire sacrifice, self-denial. Love for God and love for man inspires a Grace Darling to imperil her life that she may rescue the wrecked mariners from a watery grave. It will move an Elizabeth Fry to cast behind her all the royalty and felicity of her English home, if she may but find the criminal in his dungeon cell and lead him to his own better self and to a higher life. Love for souls will induce the minister of the cross to leave all the endearments of home and friends, endangering his life both upon a tempestuous sea and in savage climes, that he may but lead some benighted spirits from the shadows of death out into the light and liberty of gospel truth; that he may aid in bringing his heathen brother from the worship of the "unknown" to the known.

Every virtue has its own high

value and place in the culture of the soul life, but there is no other that will inspire that sacrifice for others, so conspicuous in the Christ-life. And when we find ourselves shirking from the cross, refusing sympathy and life to those in need, we should pray as well as sing :

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers ;
Come shed abroad a Saviour's love,
And that shall kindle ours."

III. Love is the highest virtue, because there is no other so effective for winning and maintaining the good-will of our fellow-men. The exercise of this principle endears a man to those of every grade in society as no other quality of mind or soul can do. The man of eminence, intelligence or affluence is envied if not hated at times by the poor or by those less fortunate ; but a good man, a man who possesses and displays love and goodwill toward his fellows, unites all classes to him. He is admired by those above him and loved by those beneath him, and wherever he moves honor attends him.

And this is not the extreme limit of love's power, maintaining the favor of our friends, but it will conquer our enemies and compel their love in return. David conquered his enemy, Saul, by love, when he could not in any other way ; he had him in his power, and might have slain him with the king's own sword, as when he found Saul asleep in the cave at noon-day, but the great loving heart of David would not permit of the exercise of any revenge. And what was the effect upon Saul? Fully conquered by this spirit of love, he exclaims, "Thou hast rewarded me with good, whereas I have rewarded thee with evil."

In the treatment Christ extended to those who sought in every conceivable way to torture Him we have exemplified most beautifully and effectually the conquering power of love.

The testimony of one who in his day was a very Colossus of authority and power, and who was neither a pietist nor a simple-minded man, declares in favor of love as the supreme virtue, as Christ exercised it while upon the earth :

"Alexander, Cæsar, Charlemagne and myself," says Napoleon, "founded great empires ; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions are ready to die for Him."

Coming nearer home, and to a later date, we discover the superior power of love over enemies, in the instance of the "immortal Quaker," who lived for many years in the midst of six warring Indian tribes in harmony and peace. As with serene countenance, majestic presence, and in the spirit of fraternal love, he assured his dusky brother of the forest, "The great God of heaven has written His law of love upon our hearts, by which we are taught and commanded to love, to help and to do good to each other ; and to-day we meet you in the broad pathway of love and goodwill, hoping no advantage may be taken on either side." And it was this conquest of love over the barbarous sachems as he stood in their midst, without a weapon, and yet unharmed, that immortalized the grand old spreading elm, under whose wide extending branches the treaty was made.

While other colonists were building forts and displaying their arms, and hence involved in trouble and war, the flowers of prosperity and peace blossomed in the footprints of William Penn. Well may the apostle declare of the several virtues, "The greatest of these is charity." True, there is many an enemy who is a very Saul for meanness, and who would die very slow under the weapon of love ; yet the final conquest is sure.

IV. Supreme, because there is no

other virtue that so gladdens the heart and enriches the life as love.

Love is to the heart what summer is to the year, maturing all the noblest and grandest fruits. The man in whose heart the spirit of love abides has a sort of music within to which he may march all the day long without exhaustion. His work, whether spiritual or manual, on Sunday or Monday, is no servitude, for duty becomes a delight. Love "oils" the complex machinery of his whole being, and thus prevents the daily friction that is such an enemy to human life. Where there is love for one's work there will be no reluctance or hanging back, for love is an *impelling* motive.

The daily toiler, whether on the farm, in the school-room, behind the counter and wherever, with no love for or interest in his work, is little better off than the "machine" convict. There is no happiness or pleasure in it, besides less efficiency and success. And this is the cause of so much slavery instead of liberty in God's service; there is lacking that quickening impulse of love that makes the religious life a happy walk with God.

Yea, love is the supreme virtue, the crowning virtue and the all-inspiring virtue. With this the impelling, dominating motive in the heart, life will blossom as the rose; without it will be a desolate waste.

"What is life bereft of love?

A vast abyss of nothingness,
The lonely heart that knows not love's
Soft power, or friendship's ties,
Is like yon withering flower that bows
Its gentle head, touched to the quick
For that the genial sun hath hid its light,
And, sighing, dies."

THE CLEANSING POWER OF TRUTH.

BY REV. L. D. TEMPLE [BAPTIST],
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Then I turned, and lifted up mine eyes, and looked, and beheld a flying roll.—Zech. v : 1-4.

I. THE flying roll is the Word of God.

1. It is the written Word, for it is a roll.

2. It is the completed Word, for the text stands in connection with prophecies relating to the coming of Christ (chap. iii : 8) and to laying the spiritual foundation.

3. It is not bound, for it is a flying roll.

II. Influence and effect of the Word of God.

1. It is to extend to all the earth. Therefore adapted to all the earth.

2. It will find out the wrong-doer and fasten his sin upon him.

3. It declares judgments which will come upon the sinner if he fails to repent. Thus it will lead many to repentance. Thus will it cleanse the land, leading many to forsake their sins.

4. Its final effect shall be the disappearance of sin and sinners. Then, as says Joel, Jerusalem shall be holy, and no strangers shall pass through her any more (iii : 17).

OWNERSHIP AND SERVICE.

BY REV. J. E. ROBINSON [METHODIST], BOMBAY, INDIA.

Whose I am and whom I serve.—Acts xxvii : 23.

THE New Testament maintains the absolute authority of Christ over the Christian. This authority may be acknowledged or not. Every disciple is a servant. Paul calls himself the *slave* (*doulos*) of Jesus Christ—"captive, yet divinely free."

I. Christ's Ownership of Believers: "Whose I am."

1. Based upon His two-fold relationship as Creator and Redeemer.

2. Exists independently of us, in one sense.

3. Realized when we believe on Him unto salvation.

4. Should be unceasingly recognized and acknowledged.

II. Christian Service: "Whom I serve."

1. Spiritual deliverance a prerequisite. Luke i : 74, 75.

2. A reasonable requirement—justice demands it.

3. Should be gratefully and cheerfully rendered.

4. Should be inspired by love; otherwise profitless.

5. It covers the whole life—"the trivial round, the common task."

6. It will have full and everlasting reward.

THE CHRISTIAN NOT HIS OWN.

A SACRAMENTAL MEDITATION BY T. A. NELSON, D.D. [PRESBYTERIAN],
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Ye are not your own; ye are bought with a price.—1 Cor. vi: 19.

THIS memorial feast is an emphatic witness to this truth of God's ownership of His people. In proportion to our recognition of the fact of the divine proprietorship does Christian character rise in altitude. Men lose sight of it; not that they would live outside the range of His providential care and love, for they are glad of this. But they desire to act, practically, as if they were their own. They do not realize that proprietary right is wholly vested in God, in Him who fearfully and wonderfully made their bodies and adjusted their functions to noble uses; their minds with still higher attributes of creative thought and opulent imagination; their affections to love the good and loathe the evil, and their will, with its all but omnipotent energies, to be exercised always and only for God's glory. Their neglect grieves Him and elicits, as of old, the sad lament, "O Jerusalem, how often would I have gathered thee!"

But this claim is valid. First, on the grounds of creation. He hath made us and not we ourselves. Both great and small are God's creation. The narrowest and most meager being is a microcosm, little lower than the angels. The most sinful—broken and blighted though he be—is yet in the image of God. It doth not yet appear what we shall be.

In the second place, we are His on the ground of sustentation. He cares for us, not in that loose, general way in which a parent provides for his offspring, but by a penetrating and continuous infusion of life, by undergirding and encircling us every moment. In Him we live and move, and have our being.

But, above all, in redemption this divine claim is specially grounded. We are bought with a price, and, as if an alienated and lost possession, as we surely are, we are purchased by the life, the blood, the agony and death of the Son of God. This solemn fact is a memorial of that priceless and costly redemption. It cost but a word to create, but it cost torture to redeem. Were not man's soul of unspeakable value such a price would never have been paid for it, even the crown jewel of the kingdom, not corruptible things, but the blood of God's own dear Son. What a climax and a mystery!

God acts on the assumption that we are His. He does not consult man as to the time, place and condition of his birth, as to the length or conditions of his life. So in the realm of grace. Yet it is comparatively futile, this imperial proprietorship, until man acts on the same plan and assumption. God has power. He may crush us. But we are free to choose. We are not governed as the stars. God desires and seeks our joyful acquiescence. We are made willing in the day of His power, but it is without violating our personal freedom. The discipline may be stern through which the providence and grace of God brings us into harmony with Himself, but when the conflict is over it ends forever, and we will bless the hand that wrought out the work in us.

We are not our own. God desires an intelligent, honest surrendry of material as well as spiritual possessions. In 1478 Louis XI. made a deed giving Boulogne to the Virgin Mary.

while he still kept the revenues himself—a farce, and nothing more. He has many imitators, who make a verbal, outward consecration, yet keep back part of the price. Were the punishment of Ananias and his wife repeated now, how many would be smitten!

Ralph Wells once entered Grace Mission Sunday-school and wrote on the blackboard these words: "See that Jesus gets it all." Little Emma, a poor child, was dying. She asked her grandmother to bring her the purse in which she kept the pennies she had saved for the Mission. There were found forty-eight. The dying child told her aged guardian that this sum was her own, and saved for the mission, adding, "*See that Jesus gets it all!*" Is there not with many who profess religion a mere sentimental attachment to Christ, a lack of the spirit of real sacrifice? They spend money lavishly on the adornment of their person and in pleasure, but not for the Master. God will "get even" with those who are not rich to Himself. I know of two millionaires. The only son of one of them squandered his entire patrimony in a single year, and was left penniless. A son of the other put his wealth in a variety troupe, and to other ignoble uses. On the other hand, the blessing of God enriches all we have, and addeth no sorrow. "Them that honor me I will honor." Give, then, the whole flow and fervor of life to Him who died for us. Nothing less will satisfy Him. That we may quicken this spirit of humble consecration, think of our suffering Lord amid the mocking crowd, extended upon the cross; the garments he had worn, and which the sick had touched to be made whole, torn from him; nails piercing the hands, which so often were stretched out in blessing, and the feet, which had walked so many weary leagues on errands of mercy. Hear, again, the blows of the hammer, and ask, "What nailed

Him there?" Was it not our sins? Yes, by his stripes are we healed. We are not our own, but bought with a price. Let us, therefore, at this eucharistic feast, meet this claim of God lovingly and loyally, saying:

"Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!"

THEMES AND TEXTS OF LEADING SERMONS.

1. Hybrid Philosophy. "Thou shalt not plow with an ox and an ass together."—Deut. xxii: 10. Henry J. Van Dyke, D.D., Brooklyn, N. Y.
2. Divine and Human Reciprocity. "The Lord is with you, while ye be with him."—2 Chron. xv: 2. J. M. Ludlow, D.D., East Orange, N. J.
3. A Father's Influence. "So Manasseh slept with his fathers, and they buried him in his own house, and Amon his son reigned in his stead."—2 Chron. xxxiii: 20. Rev. William Carson, Harrison, O.
4. The Just Doom of Unbelief. "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."—2 King vii: 2. T. D. Witherspoon, D.D., Louisville, Ky.
5. The Power of the Thought of God. "When I remember thee."—Ps. lxxiii: 6. William Lloyd, D.D., New York.
6. Thanksgiving Sermon. "There shall be an handful of corn in the earth upon the top of the mountain; the fruit thereof shall shake like Lebanon."—Ps. lxxii: 16. Rev. S. G. Hutchison, Stroudsburg, Pa.
7. The Immensity of Divine Mercy. "The Lord is merciful and gracious, slow to anger and plenteous in mercy."—Ps. ciii: 8. J. L. Withrow, D.D., Chicago, Ill.
8. The Responsibilities of Wealth. "The rich man's wealth is his strong city."—Prov. x: 15. T. W. Chambers, D.D., New York.
9. The Gospel in Ezekiel. "For I will take you from among the heathen. . . I will sprinkle clean water upon you, and ye shall be clean. . . A new heart will I give you. . . And I will put my Spirit within you."—Ezek. xxxvi: 24-30. F. A. Horton, D.D., Oakland, Cal.
10. The Three Greatest Things to Do. "The people that do know their God shall be strong and do exploits."—Dan. xi: 32. T. De Witt Talmage, D.D., Brooklyn, N. Y.
11. The Nation's Desire. "The desire of all nations shall come."—Haggai ii: 7. F. S. Henson, D.D., Chicago, Ill.
12. Jesus Known by Personal Revelation. "But whom say ye that I am? Peter said, Thou art the Christ. . . Jesus said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi: 13-17. Rev. C. H. Spurgeon, London.
13. All at It. "Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them."—Acts viii: 4, 5. Rev. C. H. Spurgeon, London, England.

14. Christianity before Theology. "I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you," etc.—1 Cor. i : 10-16. Marcus Dods, D.D., Glasgow, Scotland.
15. Anathema and Grace. "The salutation of me, Paul, with mine own hands. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus,"—1 Cor. xvi : 21-24. Alex. Maclaren, D.D., Manchester, England.
16. The Music of the Soul. "According as his divine power hath given unto us all things that pertain unto life and godliness," etc.—2 Peter i : 1-7. Hugh Macmillan, D.D., Glasgow, Scotland.
6. Fleeing from the Pestilence. ("Arise ye and depart; for this is not your rest; because it is polluted, it shall destroy you even with a sore destruction,"—Micah ii : 10.)
7. The Repose and Patience of Faith. ("Rest in the Lord, and wait patiently for him,"—Ps. xxxvii : 7.)
8. Backsliding has its Genesis in the Heart. ("The backslider, in heart, shall be filled with his own ways,"—Prov. xiv : 14.)
9. The Ideal Christian Life a Glorified Childhood. ("Except ye be converted and become as little children. . . . Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven,"—Matt. xviii. 3, 4.)
10. Christ's Knowledge of Satan's Plottings a Source of Comfort to the Christian. ("Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not,"—Luke xxii : 31-2.)
11. The Holy Spirit Better than Christ's Bodily Presence. ("For if I go not away, the Comforter will not come unto you," etc.—John xvi : 7.)
12. The Three Crosses. ("Where they crucified him and two others with him, on either side one, and Jesus in the midst,"—John xix : 18.)
13. Bartering One's Birthright. ("A profane person like Esau, who, for one morsel of meat, sold his birthright,"—Heb. xii : 16.)
14. Beholding and Forgetting One's Real Self. ("He is like unto a man beholding his natural face in a glass. For he beholdeth himself . . . and straightway forgetteth what manner of man he was,"—James i : 23, 24.)
15. The Mystery of the White Stone and Its Inscription. ("To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it,"—Rev. ii : 17.)

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. The Language of Blood. ("The voice of thy brother's blood crieth unto me, from the ground,"—Gen. iv : 10.)
2. The True Ground of Peace. ("When I see the blood I will pass over you,"—Exod. xii : 13.)
3. A Scarlet Sinner Saved by the Scarlet Line. ("And she bound the scarlet line in the window,"—Josh. ii : 21.)
4. A Popular Study of the Scriptures and Its Result. ("And all the people gathered themselves together as one man into the street. . . . and they spake unto Ezra the scribe to bring the book of the law," etc.—Neh. viii., whole chap.)
5. God's Omnipotence Building on Man's Weakness; or, Economy in the Supernatural. ("What hast thou in the house?"—2 Kings iv : 2. "How many loaves have ye?"—Matt. xv : 34.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

NOV. 4-10.—THE FIELD OF THE SLOTHFUL.—Prov. xxiv : 30-34.

Industry and thrift usually go together in the affairs of this world. The field of the slothful and the vineyard of the thoughtless are sure to be grown over with thorns and nettles, and the fences broken down. "Yet a little sleep, a little slumber, a little folding of the hands to sleep," and "poverty" is at the door, and "want as an armed man." This is not an occasional experience, the result of chance or misfortune; but it is a universal law from which there is no escape.

The wise man looked upon this picture and "received instruction."

And we may do the same. For we have such sad examples before our eyes continually. Sloth, the want of forethought, foolishness in the economics of life, are the fruitful sources of most of the poverty, want and physical wretchedness which exists in the world. No industrious, sober, provident, healthy and active man or woman, need ever know the pangs of poverty, or be reduced to actual want. "The field of the slothful," "the vineyard of the man void of understanding," preach to us all with solemn and emphatic emphasis.

The lesson has a *spiritual* application, and this is my main object in calling attention to it. The Church

of Christ, alas! exhibits many a slothful field, all grown over with thorns and nettles; and many a vineyard whose walls are broken down and which are given over to desolation. There are thousands who have taken upon themselves the vows of service and professedly consecrated their all to God, who are idlers in His vineyard, slothful and indolent and im-provident, having a name to live while they are dead. This perpetual lullaby is the refrain: "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Not only are all such cursed with spiritual barrenness and want and desolation, but the Church herself is cursed by reason of them.

Note the fact, reader, that every individual member of the Church has his *special field* assigned him, his own particular vineyard, for which God will hold him responsible. He is required to cultivate *that field* and make it fruitful as the garden of the Lord—to dress and keep that vineyard to the praise and glory of God. Remember that that field is assigned to *you*; that vineyard is put in *your* charge. No one in all God's universe will till that field, or keep that vineyard for you—no, not if thorns and nettles destroy it, and the walls thereof be broken down. It is a solemn thought. God himself has allotted my field to me. I must, by His gracious aid, make that field fruitful and morally beautiful, or it will, to all eternity, remain a sterile and ugly waste. No one else will supply my lack of service. And for that vineyard God, the Judge, will hold me to strict account.

And what a thought that my hands and heart, under God's benignant ministry, may make that field a part of the eternal Paradise of the blessed! O my soul! how canst thou sleep with such a work on thine hands? How canst thou be idle a day, an hour, when Heaven smiles, and the field waits for the seed, and the sea-

sons roll round with blessed promise, and such glorious benedictions await thy work, and such eternal possibilities of glory and reward press upon me!

Nov. 11—17. INEXCUSABLE EXCUSES. Luke xiv : 16-24.

There is no form of sin so common in the world as the *excuse*. From Adam down to the present day it is the stock in trade of all who wish to shun duty and shuffle off obligation and conscious guilt. No matter what the occasion, what the call to service, what the kind or degree of merited censure, the excuse is ready. The excuse may be of the most frivolous character, the most flimsy possible, utterly insincere and unreasonable; no matter; it answers the purpose; it satisfies conscience; it furnishes the semblance of justification; it helps to cover up the sin.

Look at the variety and study the nature of the excuses given in the passage on which we ground these remarks.

1. Note first the *readiness* with which an excuse was given. "They all with *one consent* began to make excuse." No time was necessary to consider the situation and try to arrange matters so that they might accept it. On the instant they refuse the kind invitation. Their state of mind was such that they showed indecent haste in refusing; thus treating the man who had shown them the honor with great disrespect and indignity. And just so the gospel message is rejected by the bulk of those to whom it is sent. They do not give the glorious invitation a moment's serious consideration. Before they hear it their hearts have decided. While the message falls from the lips of the preacher they brace themselves against it. Their excuse is ready long before the sermon is ended. And thus gross insult is offered to Heaven.

2. Note the *universality* in excus-

ing themselves from the honor and privilege offered. "They all . . . began to make excuse." There was not one acceptance. They vied with each other in being the first to make excuse and to give the reason for it. And they were positive, peremptory in their refusal. They did it with a will, and left no room for a doubt as to their feeling and purpose. And just so sinners treat the gospel invitation, which angels would hail with joyful acclaim. Here and there one is made to listen, consider and accept; but the multitude everywhere have nothing but excuses to give. They have not even the manliness to give the true reason for their rejection—the love of sin and the determination to continue in it. No, they cloak their moral hideousness with some plausible "excuse," and so manage to keep conscience quiet.

3 Note the several *kinds* of excuses offered. One had bought a piece of ground and must needs go and see it, as if a day's delay would be fatal. Another had bought five yoke of oxen and must go and prove them—he could not wait till to-morrow. Another had married a wife, and that settled it. In each case the excuse was a sham, a pretense, entirely unreasonable. There was nothing in the invitation to conflict with duty and their true interest. And just so irrelevant, flimsy, dishonest and wicked are the excuses which keep sinners out of the kingdom of God! Not one of them all is just, sincere, pertinent to the case, or satisfactory to the Lord.

Is it any marvel that the master was "angry" when such excuses were reported to him! How will it be when those who have met the gospel with excuses only—sham excuses ten thousand times repeated—shall stand before the throne of Omniscient and Eternal Justice!

Nov. 18-24.—UNTO LIFE OR DEATH—WHICH?—John v. : 24-29; Dan. xii : 2.

Death is not annihilation; the grave is not the end of man. Job's anxious interrogation: "If a man die shall he live again?" has been answered by inspiration in the affirmative, both in the Old Testament and the New. Daniel says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." And Jesus Christ himself says: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God. . . . Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation."

Two facts are indisputable among those who receive the Scriptures: 1. The fact of a general resurrection anterior to the Judgment Day. 2. The righteous will be raised to life eternal; the wicked to "damnation." Christ's own words settle these points. If there be no resurrection of the dead the Bible is a myth, and the government of God a mockery. The line of eternal distinction and separation which runs through the Bible, and is sharply drawn and kept intact all through this life, will be run through the resurrection proceedings by the hand of Omnipotent Justice. At the sound of the archangel's trumpet the grave will yield up its countless dead, and the good will come forth to inherit the promises; while the evil will awake to realize the wrath of God and the Lamb.

The *point* in the lesson we would enforce—and it is a tremendous point in the matter of personal interest—is embraced in one word—WHICH?

One or the other of these experiences lie before each and every child of Adam. Do what we will, and neglect what we will, we shall have a part in this resurrection; we shall "hear the voice of the Son of God" *then*, whether we hear it now or not; and we "shall live," and "come forth," either to be caught up into heaven, or be banished to hell! In that hour of infinite power and display there will be no place of retreat, no possible concealment or evasion, no compromise or middle ground, no "chance" for a new trial, no quibbling or hair-splitting and bold assumptions like what are practiced here by some who profess to expound God's Word. In the dazzling light of the resurrection day it will be made clear as the noon-day sun that there are but two characters, two ways, two destinies in God's universe, and that an eternal "gulf" divides them, and on which-soever side of that abyss we find ourselves then and there, there we shall remain as long as the throne of the Almighty endures.

"WHICH?" O my soul! "WHICH?" O reader! Heaven or hell is in this word. Life or death in the resurrection—which? Think of that dreadful hour. "Verily, verily, I say unto you," it is coming. That voice, which pleads and woos to life now, will speak in thunder tones then, and you and I "shall hear the voice of the Son of God," and hear it to be made alive forever, or hear it to be covered with shame and dismay, and be driven away to perdition.

Nov. 25-Dec. 1.—THE GIANTS OF NATIONAL EVIL.—Ps. cxxxvi.

We use this Psalm by way of accommodation. It is a psalm of thanksgiving for deliverance from national evils and perils. Would God that we as a people had occasion for a song of national thanksgiving over a similar deliverance. Great evils encompass us, curse us, and threaten us with unspeakable

woe and disaster. Let us name a few of them, and earnestly pray Almighty God to interpose and deliver the nation from the curse and ruin they are sure to bring upon us if not put away.

1. The first we name is *the decay of moral virtue in individual and public life*. Every day brings revelations of dishonesty, embezzlement, fraud, selfish greed and scandal, and scramble for office and unholy gain, which sicken the heart and alarm the patriot and the Christian.

2. The terrible *greed for wealth*, which rages like a consuming fever, sacrificing honor, principle, our neighbor's interest, body and soul, to gain its unholy ends.

3. The *Rum Power*, which has its grasp on the throat of the nation, and by its gold and "leagues" and political influence dictates to our political parties, and largely controls municipal and state legislation, and will rule or ruin this great nation if let alone.

4. The *influx of a large and increasing foreign element*, ignorant, corrupt, hostile to free institutions, and ready for anarchy and the overthrow of liberty and law.

5. The enormous *growth of our cities*, fast absorbing the population and virtue of our rural districts—vast vats in which lies "simmering and hid," as Carlyle expresses it, the filth of humanity—cities dominated largely by "bossism," and controlled by political rings in the interest of corruption and party and personal gains. Cities caused the ruin of ancient republics and kingdoms, and, unless there come a change, the great cities of this mighty teeming republic will cause "Ichabod" to be written on all its greatness and glory.

6. The presence and insidious aims and influence of an *alien Power*, quietly and industriously pushing its way towards conquest. The Romish Church is an organized hierarchy,

owing allegiance to a foreign potentate, the historical foe to liberty, progress and the Bible, actively hostile to our public school system, never idle, never asleep, day and night secretly and openly at work with but one end in view. Our danger from this source would not be imminent if, as a people, we were awake to the spirit and intent and scheming of this hierarchy.

7. The *American Sabbath* is fast becoming an institution of the past. Its strict observance is now the exception. It has largely become a day of pleasure, of travel and amusement, with games and open theaters, and concerts and club meetings, and all sorts of gatherings. And with the decay and extinction of the Christian Sabbath will fall one of the strong pillars of our national life and hope.

Finally, the *Sunday newspaper*, in our mature judgment, as now conducted, is an evil of a very serious character and of gigantic magnitude. The moral tone of the secular American press has been fearfully lowered during the last few decades. With rare exceptions, it now ignores or scoffs at orthodox truth and evan-

gelical religion. It finds no space for religious and missionary intelligence and progress, however important; its columns are given up largely to pugilistic fights and horse racing and reports of divorce and criminal courts, and to partisan politics, with little that is really instructive, elevating and promotive of sound morality and private and public virtue. The Sunday paper tempts multitudes to stay away from church, and gives them false ideas of religion, so far as it gives them any.

Now, each of these named evils—and others might be added—simply and alone, is a giant in strength and imperils the prosperity of the nation: united and combined—and it is the nature of all evil to coalesce and join in a common assault upon virtue—these giant evils are indeed formidable. They need not be exaggerated in order to rouse the patriot's and the Christian's fears, and to bring them upon their knees in united and importunate prayer to Him who alone has power to stay their progress, to smite them in the pride of their greatness and boasting, and work out deliverance for our beloved nation.

EUROPEAN DEPARTMENT.

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SELF CULTURE AND MINISTERIAL ACTIVITY.

Germany has the richest and the best pedagogical literature of the world; and the sum and substance of its wisest educational maxims is: Let the aim of all teaching and training be the normal and utmost development of the mental powers with which the pupil is endowed. This of course includes moral and spiritual development, since the basis of ethics and religion is held to be in the soul. Sometimes the thought is expressed in this way: A person should be so developed that he may become *really* what he is in *idea* or *potentially*.

Whatever perfection his innate powers will admit of, and his opportunities make possible, that should be the result of his education. Ranke quotes Pindar as saying: "Become what thou art!" and adds: "One of the grandest exhortations ever given; for what could a man truly become except that for which his innate nature has destined him?" A human being is like a seed; and the aim is to unfold, by all possible means, whatever power is contained in that seed. These means—intellectual, moral, spiritual—are simply to unfold the being himself, never to make him anything foreign to him-

self. The aim is not mere learning, not mere technical skill or accomplishment, but self-culture, personal growth, so that the person is enlarged and personal power is developed. Soul-growth, rather than mere acquisitions, is thus the purpose of real education; and more stress is laid on what the man becomes than what he gets. The training of the personality or of the self being the main thing, it is clear that all professional study should aim at the development of the person to the greatest perfection for the particular mission to be performed.

This view does not imply that there should be no especial development of skill for special work; it only means that the person himself is the great factor, and that whatever has intellectual, moral, or spiritual significance cannot be mechanical or perfunctory, but must inhere in the person, and must be an expression and a giving of self. Whatever is truly learned is not so much gotten by heart as it is put into the heart; it somehow becomes part of a man's intellectual and moral character, just as the richness of the soil is absorbed by the tree and becomes a constituent part of the tree. Education is not a crutch on which a man leans, but it develops intellectual fiber, and thus makes the man himself healthy and strong.

In philosophy and in intellectual development, Kant constantly emphasized thinking, the mental elaboration of what is learned and its personal appropriation. In ethics Fichte made the work of the mind or Ego supreme, and the formation of great moral characters was the aim of his ethical instruction. He realized that a man is constituted by what his spirit is, not by what the mind has. Schleiermacher's whole life was in the main a continuous act of self-development on a grand scale. "Thus far every period of my life has seemed to me like a school," he said

on one occasion. Indeed, the difference between men who become what they learn, and those who merely accumulate learning, is the difference between thinkers and imitators, between original and dependent minds.

According to this view of education men are to become what they would do—true, right, good, great, godly. An inner impulse is to be the source of the outer conduct; and life itself is to be but the bodying forth of the inner man. Such an education makes men active, creative. Schleiermacher declared that he felt it an urgent need to impart instruction to others. "Without doing this, learning and study is something so one-sided, such a consumption of mental strength, that it causes me pangs of conscience." Under such circumstances professional work becomes a delight, because in it the heart, the nature expresses itself.

Of all the professions this view of education is of the most importance for the ministry. Spiritual self-culture, ethical and religious freshness, and a living, personal self-application of the truth are the very best preparation for the pulpit. Least of all for the preacher is mere perfunctory professional labor becoming. If the heart and soul are to speak in the pulpit, they must have something worth saying; and if preaching is personal testimony, the person must be fit to testify. But there is no true spiritual testimony except in the revelation of self. Every genuine sermon is a stream which flows from the heart as its fountain. The Scripture, the Holy Spirit and Christ are the source only so far as they have themselves become personal factors of the preacher. Homiletic rules are valuable; but so long as they are external and compulsory their value is secondary. They are of most value when they become part of the mental life, and work spontaneously and unconsciously. The sermon is a growth, a living organism, only

when it is the outgoing and embodiment of the minister's personality. Otherwise it is a mosaic or patchwork. There is a vast difference between what a preacher truly preaches, that is, gives of himself as God has developed him, and what he merely quotes, an act which even hypocrites and devils may perform.

With this spiritual and divine self-culture the preacher becomes in the best sense a law unto himself. And in the pulpit God wants the man himself, not a foreigner.

WITH THE THINKERS.

Leibnitz : "The perfections of God are the same as those of our own souls; but He possesses them without limitation. He is an ocean, of which we have received drops. There is in us some power, some knowledge, some goodness; but in Him these are absolute."

Lessing : "Not all are free who mock at their chains."

Kant : "Act in such a way that the maxim of thy conduct might be made a general law."

"Neither in this world nor outside of it can anything be conceived as unconditionally good, excepting only a good will."

Schleiermacher : "The aim of education should be 'the free and living development of the individuality, together with an active participation in the life of the community in which the individual lives.'"

"It has become evident to me that every individual ought to represent humanity in his own peculiar way."

"Be not anxious concerning what is to come, and weep not over that which passes away; but be anxious not to lose thyself, and weep if the stream of time carries thee along without bearing heaven in thyself."

"Love, thou magnet of the intellectual world! Without thee neither true life nor genuine culture is possible; without thee all would

be resolved into an indistinguishable, crude mass. No culture without love, and no perfection of love without the culture of self; both must grow together inseparably, the one completing the other."

Fichte : "What thou lovest thou livest. Love is thy life; it is the root, the ground, and the center of thy life."

"Wouldst thou behold God face to face, as He is in Himself? Seek Him not beyond the clouds; thou canst find Him wherever thou art. Look at the life of such as are consecrated to Him, and thou beholdest Him; devote thyself to Him, and thou findest Him in thy heart."

Schelling : "History as a whole is a successive revelation of God."

"Only he who knows God is truly moral."

Hegel : "The church and the pious have often regarded the secular sciences as dangerous, and have even pronounced them hostile and calculated to lead to atheism. It is affirmed that a celebrated astronomer declared that he had explored the heavens without finding in them any traces of God. The fact is that secular science is intent on knowing what is finite; in attempting to penetrate the interior of the finite, its ultimate aim is the grounds and reasons of the finite. But these grounds and reasons are necessarily analogous to that which is to be explained, and therefore, they are at last only finite forces which belong to the realm of secular science. But, although this science cannot penetrate with its knowledge the realm of the eternal, since it is not its mission to do so, still nothing prevents the science of the finite from recognizing a divine realm."

Heinrich Ritter : "However holy our own religion or that of our people or church may be to us, we dare not overlook its elements of weakness, since we must regard that religion as

capable of being perfected, and as an object of labor which aims at perfection."

"The better we are, and the more determined to seek the good, the more illumined will be our intellect, and the more firm and pure our religious faith. Evil blinds us, and makes us unbelieving and superstitious. . . . The recognition of man's sinfulness is not enough to constitute religion. Unless we go farther we cannot overcome the despair of unbelief and the superstition that evil is supreme. Not until we are redeemed from sin and gain confidence in the victory of the good are we led to a religious life."

"The introduction of Christianity into the world forms the most important epoch in the history of man. With it begins a new life; it is the beginning of the mightiest reformation, a reformation which is to continue till the end of time."

Nahlowski: "Things may be beautiful; but only persons can be moral."

"Poetry excites thought, and through thought the emotions. Music arouses the emotions, and through the emotions awakens thought."

Ranke: "In every great life a moment comes when the soul feels that it cannot be absorbed by this present world, and then it withdraws from the same."

"Whatever the faith of men may be, in great conflicts and dangers they involuntarily turn their faces toward that Eternal Power which determines the destiny of men, and on which all equally recognize their dependence."

"Persons intellectually alive are more affected by general ideas than by particular interests."

"Strong minds, standing alone, towering high above the masses, shake hands across distant centuries."

Biedermann: "Religion is a reciprocal relation between God, the Infinite, and man, the finite spirit."

Trendelenburg: "The good will is not born, but acquired; we do not start our development with it, but it is only matured during the process of that development. In order that it may be acquired, it is first of all necessary that the desire for pleasure be guarded, and be made the means of attaining something higher. Therefore Plato and Aristotle agree that the young, before they are themselves capable of judging, be trained to experience pleasure at what is proper, and displeasure at what is improper."

Schiller: "Viewed according to his nature and his destiny, every individual contains in himself an ideal man; and amid all the meanderings of his life, it is the great aim of his being to harmonize with this ideal."

Pestalozzi: "O man, thy inner monitor is the pole-star to truth and to duty. And in spite of the fact that this monitor so eloquently proclaims immortality to thee, dost thou still doubt? Believe in thyself, trust the inner monitor of thy being, then thou wilt believe in God and immortality. God is the Father of the human race; God's children are immortal."

C. von Palmer: "The idea of saving humanity from the ever-increasing moral, social and economical destruction by means of inner regeneration, by arousing and strengthening the noblest powers which every individual contains within himself, is so noble, so true, so deeply Christian that only a noble mind could beget such an idea, and only a pure will could devote the labor of a life-time to its realization."

J. J. Wagner: "Nothing trains better than the presence of an excel-

lent person. It is not necessary for him to teach or to preach; his silent presence is a sun which warms and gives light." —

J. A. Wolff: "Genius is industry." —

CLASSIFICATION OF RELIGIOUS TENDENCIES.

IN order to obtain a comprehensive and definite view of the multifarious religious tendencies of the day it will be necessary to classify them according to their fundamental principles. It will thus be found that some of these tendencies emphasize the human factor in religion, others the divine, while the rest seek a union between the divine and the human elements. This gives us the first general division, what we may designate.

Naturalism. A large class of persons attempt to account for religion as a purely natural or human product. While they differ respecting the origin of religion, and suggest various influences which may have been the first to awaken religious ideas and emotions, they all agree in excluding from religion every supernatural element and influence. Like all other human views, it is accounted for by the theory of evolution. If the struggle for existence is not sufficient to explain it, other laws are formulated to account for its origin and development.

If now religion is a purely human product, the question arises as to its reliability and value. Some relegate it to the fictions of the human mind, and declare that since it has been found to be a fiction it has lost its value. The efforts thus made to explain it are in reality efforts to explain it away and get rid of it. That human nature should evolve so gross a deception, should deceive the entire human family, and should develop the lie through all stages of culture, so that men cling to religion as tenaciously as to life itself—that is incredible. As an effort at rational explanation this theory is a total fail-

ure. If human nature lies when it produces what is deepest and best what is there in its productions that can be trusted?

To the real thinkers and the interpreters of human nature it is evident that religion not only has its basis in our nature, but must also have some real significance for that nature. Some make it purely an ideal which is to be cherished and to inspire aspiration, but it is claimed that nothing real corresponds with it. This effort to put it on a level with the mind's creation in poetry and art must also be pronounced a failure, for the latter are recognized as merely ideal creations, while religion loses all value unless its notions of God and immortality stand for realities. A man must be bereft of reason before he can lose himself in the contemplation of religious ideals, if he knows all the time that they are meaningless.

The largest class of the adherents of naturalism in religion are agnostics. They refuse to affirm that religion has any other than an earthly and a human significance. This class largely confound the unknown with the unknowable, and fail to discriminate between the domain of knowledge and the realm of legitimate faith. Instead of explaining religion, they give up in despair all hope of an explanation. Agnosticism has already entered upon the hereditary stage; it is transmitted by thinkers to such as take their thought on the authority of others. That agnosticism is not scientific or even philosophical is evident from the fact that the powers of reason would have to be exhaustively or absolutely understood in order to determine the limits of the knowable. But who has such an infinite comprehension of the reason? Kant's "Kritik" is the profoundest attempt to determine the limits of rational inquiry, and yet many of its positions have been shaken. Agnosticism, so far as it

denies positive or scientific knowledge in religion, does not exclude faith and hope; but practically it ignores faith and results in religious indifferentism. Paul himself is an illustration that a sphere of impenetrable mysteries may be admitted, while at the same time religious faith is invincible.

There is a large class of liberals in religion who must also be placed under the head of naturalism. So far as they do not belong to the classes already described we must place them a step nearer the theistic view. They treat religion as human in its origin and character, but nevertheless as tending toward God. This, in general terms, is the position of the liberals in Germany as represented in the Protestant Association. In their relation to positive Christianity they differ greatly; but their general aim is to get rid of miracles, of revelation in any special sense, and of the supernatural element in Christianity. A general revelation of God in humanity, and particularly in the various religions, is accepted, and Christianity is regarded as the highest religion. Christ is viewed as having attained the purest and divinest ideal of religion, and thus His person and doctrine have a singular pre-eminence. But, however exalted the position assigned to Christ, the general tendency among the liberals is to get rid of the divine and the supernatural in Christianity. It is, however, admitted that even if purely human there is in Christianity genuine religion and true doctrine. The human is recognized as tending toward the divine; and some liberals recognize more fully than others the degree in which the divine has been reached by Christianity.

Whatever differences in these various views, we find that all have their common basis in human nature and are afraid to transcend it. Where the divine is recognized, and man is viewed as somehow related to the

divine, religion, even on this natural basis, may approach or even embrace many of the Christian doctrines. This leads us to the second class, which we call

Supernaturalism. This term may, of course, be used to designate different tendencies; but here it is employed as the opposite of naturalism, and, therefore, as representing an extreme tendency. It makes religion essentially supernatural, without properly regarding its psychological basis and its earthly conditions. That religion cannot wholly be made divine, with its seat in heaven, is self-evident; but there have repeatedly been tendencies which made religion one-sidedly supernatural. Thus, a system of supernaturalism was developed in Germany last century in opposition to rationalism. Reason was declared impotent in spiritual affairs, the psychological basis of religion was neglected, and religion was made to depend solely on divine agencies, particularly on the inspiration of Scripture. One strange fact connected with this supernaturalism was the fact that it landed in the very rationalism it antagonized.

A one-sided supernaturalism, which ignores the human conditions of religion, is not so common now as it has been. There are, however, mystical and pietistic tendencies which lay a one-sided stress on the supernatural factor in religion. Thus, persons are viewed as not so much religious as they are regarded as under supernatural influence; they are themselves passive, while God is the sole active agent.

Under a one-sided supernaturalism we must class Catholicism. The supernatural is regarded as really beyond the reach of the individual believer; it can be brought to him only by means of that abstraction, the Church. Because the human and the divine are so absolutely separated, Catholicism uses the mystical and even magical elements to bring

them together. Not the individual Christian, but the Church or the hierarchy is the bearer and conveyer of spiritual blessings. So completely are the supernatural elements removed from the Catholic that he can never be fully satisfied that he is saved. Thus, amid the other mysteries of his religion, his own acceptance with God remains a mystery. The Catholic is not so much partaker of the divine as he is shown symbols of them in the Pope, the priesthood, the Church and the Mass.

We can call naturalism in religion humanitarianism, or this-sidedness; and supernaturalism, other-sidedness. The radical defect in either case is that religion is not an organic union of the natural and the supernatural, the human and the divine factors. We therefore consider the other tendency.

The Union of Naturalism and Supernaturalism. Where there are two antagonistic tendencies it is evidence that neither one is found in all respects satisfactory. The probability is that both are partial. If in religion as naturalism human nature fully expresses and satisfies itself, how account for supernaturalism?

Religion, if genuine and true, must have both human and divine factors. If only human, it cannot satisfy, simply because its very supposition is that it contains a divine element; if purely supernatural, we cannot see how it can fit human nature and be adapted to this world.

In Christianity the dualism is overcome. In Christ we find a union of the human and the divine, proving that the two are not in irreconcilable conflict. That man may become a child of God, and does become His child through Christ, shows that there is an organic union between the natural and the supernatural in religion. The Christian is not doomed to stand aloof from the divine, a veil separating him from the holy of holies; but God makes him offers of supernatural

blessings and powers, and he becomes an embodiment of them.

Faith is the divine and yet human power that overcomes the dualism of naturalism and supernaturalism.

ORIGINALITY IN THE PULPIT.

THE church is conservative; and in the pulpit its conservatism is expected to be represented, and there it is to culminate. Nowhere is originality more needed than in a sermon, nowhere is it more severely criticised. The preacher who follows the beaten track becomes tedious; and the one who departs from the beaten track is regarded with suspicion. Here in Germany homiletic rules and traditions are a straight-jacket which a man is expected to put on when he enters the pulpit.

Yet the universal cry is that the pulpit needs life. But life is full of variety; and life itself is the law of life. Living men of God are needed, men who have made homiletics subject to their great purpose, and have not been made subject to homiletics. By-and-by we shall learn that the pulpit, like the Sabbath, is made for man, not man for the pulpit.

Unusual efficiency in the pulpit is only possible in two ways: either a preacher must do what others do, but must do it better; or he must do original work, something which others do not do.

There is a grand sphere for originality in the pulpit. Every prophet was original, every apostle was himself. We make the mistake of supposing that preachers must be alike because they have the same gospel. But the prophets stood on the same law, the apostles proclaimed the same message. Each preacher apprehends the gospel peculiarly, according to his individuality; each one has peculiarities in his congregation and surroundings to consider; why then, with so much to call forth originality, not be original? Originality simply means to be true to self as Christ

has been formed within, and true to the occasion.

Not the originality which has to be sought or made to order is desirable; but that which is given of God and is a synonym of truth. It is always best when a man cannot help it. Much is involved in it if commendable. The demands on the original preacher are great; but they are not greater than can be complied with by every man who is fit for the pulpit.

These remarks are suggested by two German criticisms on preachers. The one is on the French preacher Bersier, the other on the Bremen preacher Funcke. Both have become eminent, both are original, and both are original simply because they dare to be themselves in the pulpit.

The first thing which strikes the critic of Bersier is that he deviates from the German method of sermonizing, in not drawing a theme from his text and then discuss the divisions of that theme, but takes a single thought, develops it freely, holds it up in various lights, and applies it to the human heart and to life. His method is pronounced admirable for him, and his sermons are highly commended, but it is thought that peculiar gifts are necessary to make such a course successful. For ordinary preachers the usual routine is declared best. It is overlooked that one of the reasons why ministers are ordinary is that they keep in the ruts of the ordinary routine. Perhaps the moderately endowed still more than the extraordinary preacher must try himself, and by his own powers and his own experience must determine what method is best. And with that best method, his own method, he cannot but be original. The wonder is how preachers can help being original. We cannot even make shoes fit if made over the same last; but we expect to make the same rules fit all preachers. In the true preacher rules develop, but do not suppress or pervert originality, no more than they

suppress or pervert nature, the source and the essence of originality.

Funcke's popularity is mentioned. His church is always crowded, his books are widely read, his sermons pass through many editions and are eagerly translated. Why? Certainly the man himself does not strike one as of unusual power. But the writer gives the reason. "Unreservedly he manifests the peculiar gift with which God has endowed him." The critic argues that one who thus ventures to be original must have a strong individuality and must have the courage to manifest it. Evidently many who have peculiar endowments are afraid to use them. And how can a man's individuality ever become strong unless he develops it by use?

However much there may be in the educational methods of the day that tends to make us all alike, it is well to remember that Christianity is not a great leveler after the manner of socialism, but that it is a great exalter, and that it exalts every man according to his peculiar talents and position. Christianity does not rob us of our distinctness, but uses it; it develops that individuality which some educational systems do their utmost to destroy.

What cares Rev. Funcke whether he preaches like another or not? He was not made another man, why should he try to become another? From all fields he gathers, but he gathers all to make it his own and to use it his own way. And, as the critic says, "All is at last to be made subservient to the knowledge how miserable and sinful man is, and that all things are to be counted as loss for the sake of gaining Christ." It is thus an originality which leads into the heart of the gospel.

HINTS TO PREACHERS.

ON the kind of study needed by the preacher, Dr. W. F. Gess says: "Earnest men engaged in the practical duties of the ministry want to

use that leisure so sparingly meted out to them for such studies as will throw new light on saving truth and will give them new strength in prosecuting their labors. Neither their personal life nor their official duties are promoted by merely gathering learned notes; by critical grumbling and opinions, which bloom speedily and as quickly wither; by emptying the Bible of its contents instead of explaining those contents, nor by a conglomeration of biblical truth and current philosophical notions. It is one thing to make remarks concerning the imperishable productions which lie before us in Scripture, and to aim at domineering over the system of truth and the fullness of life offered in the Bible; but it is another thing to be intent on understanding that system and to draw from that fullness."

Literature has become so rich that excellent works on the various subjects of ministerial study abound. All cannot be read, therefore only the very best should be chosen. This rule should be adhered to in proportion as the time for study is limited. The best books are those with the most weighty thoughts on the most weighty subjects. Not merely profound thought is the desideratum, but profound thought that inspires instead of exhausting the mind. The thought must, therefore, be living, suggestive and fruitful.

Usually it is less the amount of practical work which interferes with the preacher's study than the lack of system in that work. The distractions of life tend to destroy the love of intellectual effort, and it requires a resolute determination of the will to keep the mind in a mood for profound and persistent study. It is not so much the lack of intellectual attainments which can be laid to the charge of ministers in different countries as the death of that studious spirit which is the condition for intellectual freshness and growth.

J. T. Beck held that it is the purpose of the sermon and of all pastoral activity to turn the mind away from worldly objects and direct it toward the kingdom of heaven, or rather to convert it so as to become a new being in that kingdom. Rothe declared that by means of the sermon the natural, worldly life is to be penetrated by what is specifically spiritual; in other words, the spiritual is to be the leaven of the natural.

It is not surprising that people weary of sermons which contain only dry dogmatical discussions, or whose chief merit is their literary excellence. Sermons which play on the emotions without giving those thoughts which make the emotions principles of the heart soon become intolerable. Emotion by all means, but emotion that grows from the truth as its seed and bears truth as its fruit. Mere exhortation to Christian works also wearies, for the works thus wrought, if wrought at all by such means, have a legal rather than an evangelical character. The faith which works by love is the aim of the Christian sermon.

The sermon which grows out of the Bible and fits into the heart of the hearers is fresh and inspiring. Adapted preaching does not weary. The same is true of sermons which create and develop spiritual life, instead of dealing merely with inseparable effects of this life. Such sermons treat the spiritual life as an organism and seek to give this organism the proper nourishment. They meet a real need of the Christian, and therefore cannot be stale. They are sermons which spring from the whole consecrated personality of the preacher and affect the entire personality of the hearer. Such sermons, instead of wearying the hearers, are appreciated in exact proportion as the hearers grow under their influence.

From German sources I take the following timely subjects for ser-

mons: From the Garden of Pleasure to the Field of Labor, Gen. iii: 22-24; God the Light of the Rich and the Poor, Prov. xxix: 13; God's Command to the Rich, 1 Tim. vi: 17-19. The divisions of this subject are: Be not proud; Trust in God; Consider Eternity. God's Command to the Poor, 1 Tim. vi: 3-9. Divisions: Avoid the crooked ways to wealth; Be content with what is necessary; Be happy in God. Peace in Labor, Ex. vi: 3-9.

Rev. Julius Schiller gives the following suggestive facts with which the minister must reckon: "If in former times isolated individuals stood aloof from the Church, to-day unnumbered masses have withdrawn. If formerly the attacks on the Church proceeded from the educated and cultured, in our day the people themselves have hearkened to the theories of unbelieving science, or of an immoral materialism, in order to make a practical application of them to life. Unscrupulous deceivers rob the people of their most precious goods. The Church is made despicable, mud is thrown upon the ministerial office, the judgment of the people is perverted, and the morals of the people are undermined. Through daily need, and through struggles to obtain the necessities of life, the poorer classes have been hardened. The better-situated classes are largely inspired by Strauss and Feuerbach."

The same writer urges ministers to use their influence for the purification of the press. "The press is the mightiest power on earth, and the immoral press is the most destructive, satanic power in the world. The care of souls demands the most earnest efforts to destroy this demoralizing power. Until this is done, no change can be wrought in the people. Among the pastor's most urgent duties are these: the spread of popular Christian writings, the founding of popular Christian li-

braries, and the creation of a literature which promotes Christianity."

THE DECAY OF ETHICAL PRINCIPLES.

DARWIN somewhere intimates that remorse is uncommon, and he consigns it to poetry and fiction rather than to real life. Where conscience is treated as a mere evolution of natural forces, we, of course, cannot expect it to rise above nature. If placed on a level with other natural laws, we cannot regard the conscience as of supreme authority. We are not surprised that the efforts to put man on a level with the brute rob him both of self-respect and of respect for his fellow-men. And if there is no God, we do not see how any moral law can claim an authority superior to man himself. Make matter and things supreme in the universe, and you arouse all that savors of personality in man to assert its supremacy over things. A law as mere force inheres in things; but a law that is ethical has its source in a person, and inheres in persons.

The prevalent naturalistic theories not merely weaken morality, but in every true sense make it impossible. It is absurd to speak of a natural law as ethical. The very term "ethical" implies something different from the natural. Ethics always involves responsibility; nature involves only necessity, and makes the very idea of responsibility impossible.

The ultimate cause of the decay of ethical principles must be sought in the elimination of God from the universe, and in the efforts to make men the products of a godless Nature. The effect is already such as to cause most serious apprehensions; and yet we are only in the beginning of the period of an atheistic process of development. France is by no means the only place on the Continent where large classes regard the religious education of the young as obsolete; there are prominent educators in different countries who theoretic-

cally and practically hold the same view. With the neglect of religion there is also a corresponding lowering of ethics. Perhaps the fact that the ethical is so largely losing its grip on educated youth is the source of greatest danger.

Art is one of the best exponents of the more popular tendencies of the day. Now, it is one of the most significant facts that in the art of the present there is a divorce of aesthetics from ethics. It is not the worthy and the grand subjects of the old masters which are to-day the inspiration of art. Not only does the secular prevail over the religious, but even the secular is often frivolous, a mere catering to a passing fashion, and revealing a desire to secure money rather than to produce a real masterpiece. Idealism in art has, to a large extent, yielded to a realism which means the lower elements of this-worldliness.

Literature still more than art reveals the tendencies of the age. Can any one claim that a stern ethical element rules in popular literature? Is not pleasure, gratification, the ruling motive? Numerous writers on the Continent claim that the exposition of facts and of naked truth is their aim; hence, instead of inspiring to noble purpose by means of high ideals, they grovel in the worst forms of modern life, and only promote that life by their descriptions. Love, gain, ambition, pleasure, so largely dominate literature that much of it is promotive of the very passions which are most destructive of ethical principles. The claim has been made that artists are not amenable to the ordinary moral laws; and it is certain that there are literary men who seem to be ignorant of the obligation of the moral law.

It is not necessary to speak of the daily press; every one knows its character. There are pure and elevated journals, and it is a duty to sustain them by actual support and

by commendation. But much of the press which floods the lands is like the sea, "whose waters cast up mire and dirt." The many noble men connected with the press are the most ready to admit that journalists abound who reveal scarce a trace of conscience.

Nor is it necessary to speak of the principles on which business is conducted. There are good ones and there are bad ones; but the former are too often buried in the greed for gain. Where a few want theoretically to banish ethics from political economy, thousands do so practically. Germans frequently speak of the predominance of material interests in America, and of the "Almighty Dollar" as our God; but the greed of gain is as mighty on the Continent as in America, the only difference being that here it has less opportunity for realization.

It is openly declared that in politics morality is an empty phrase; that self-protection is the supreme law; and that whatever promotes this is politically right. It is admitted that other nations are regarded only so far as required by expediency and by the national welfare. Can any one study the politics of Europe to-day without coming to the conclusion that selfishness is the ruling motive? The ethics of politics hardly rises above the ethics of war. Indeed, it is treated as an axiom that while individuals may be animated by high moral considerations, it is foolish to expect it of an entire nation!

And the Church! One of the most common charges of enemies is that it cherishes a religion that lacks the ethical element. It is even claimed that there is a scientific and atheistic morality which is superior to that of the existing churches. Believers know the value of such statements; but it is certainly significant that they can be seriously made. More weighty, however, is the fact that

among earnest Christians there is frequent complaint that morality is so often divorced from religion. In European countries it is recognized among Christians as one of the greatest needs that the moral tone of believers be raised, so that in ethical theory and practice they may be superior to the world. Hence the demand, on the Continent, that the inseparable union of the religious and ethical elements be emphasized, and that moral themes be made subjects of more frequent discussion in the pulpit.

Observations on the Continent respecting the decay of moral principles are confirmed by voices from England. Principal T. C. Edwards, D.D., says: "An English writer recently observed that the word 'conscience' has ceased to be used among thoughtful men." Dr. Edwards adds: "The greatest danger that besets religion in Wales to-day is plain. The sense of sin is not keen. To make the matter more serious, the conscience of the people is too often blunted by repeated application of some of the most potent spiritual forces. 'The people,' remarked one of our old preachers, 'are becoming gospel-proof and sermon-hardened.'"

An ethical revival is needed—deep and thorough, and permeating all departments of thought and life; not of the ethical separated from religion, but organically connected with it, leading to religion, and receiving inspiration and strength from religion.

PROFESSOR E. RIEHM, D.D.

WITHIN a few months Germany not only lost two emperors, but also an unusual number of eminent theologians. There is a special reason for making particular mention of Prof. Riehm, of Halle, who died in that city on the 5th of April. Many Biblical students are anxious about the result of the severe attacks by the negative criticism on the Old Testament, particularly on the Pen-

tateuch; and it will interest them to learn how the Christian spirit was retained and manifested by one whose very calling required a thorough consideration of this criticism.

The teacher who gave the main direction to Riehm's studies was Professor Hupfeld, of Halle, a man who was very free in his criticism of the Old Testament, but had a devout heart. Riehm made the Old Testament his specialty. Before entering on the career of an academic teacher he had some experience as a preacher, and thus learned the importance of applying to the life of the congregation what is learned at the university. But the practical importance of religious truth was not permitted to have any influence on his critical inquiries. His numerous works reveal a mind severely critical and a method thoroughly scientific. But he was not merely a critic, nor narrow in his criticism; he viewed criticism as not an end in itself, but as valuable for the means of construction it affords. His general interest in theology is evident from his work on that solid theological quarterly, *Studien und Kritiken*, of which he was editor-in-chief. In the pages of that journal his colleague in the university and in the editorship, Prof. Koestlin, D.D., gives an account of his friend, and to this we are indebted for the following facts.

Professor Riehm belonged to the mediating theologians, who regard it as one of the chief missions of theology to harmonize religious thought with science and philosophy. He was a thoroughly ethical character and laid great stress on the experimental character of religion. The spiritual truth discovered by the intellect he wanted the heart to appropriate. While esteeming the significance of the historical development of Christian doctrine, he did not allow it to become the law in biblical criticism. All possible means, he held, should be used

by the scholar to discover the truth ; hence he sought to make himself master of secular, as well as of sacred knowledge. While independent of the views transmitted by tradition, his regard for experimental religion prevented him from approaching the Bible with a criticism that is both heartless and godless. He heartily adopted Fichte's saying, that love of truth is the scholar's virtue ; and therefore he made his life an earnest inquiry after truth. Being perfectly confident that truth is both beneficial and sure of the final victory, he carried on his investigations with boldness, but free from a spirit of conceit. He equally opposed an arrogant criticism and a theology which pronounces itself finished and final, and thus cuts off further investigation and development. In his style, too, his love of truth was manifest ; he wanted it to be clear and direct, not the means of burying the kernel of truth in a beautiful shell. These various characteristics are all seen in a marked degree in his most elaborate work, the "Handbook of Biblical Antiquities."

Conscientious and critical as a biblical student, he not only maintained a devout Christian spirit, but also took a deep interest in the affairs of the church. Not only was he a regular attendant at divine service and a partaker of the ordinances of God's house, but he was also an officer in the church and was active in promoting the varied interests of the kingdom of God. He was elected a member of the district synod, and was made a member of its governing board ; he also became a member of the General Synod and faithfully attended the meetings. In the discussions on the freedom of theological inquiry, he claimed that confessions are a general guide but not absolutely binding. He wanted freedom and order to be harmoniously blended.

His activity in the church was marked by quiet earnestness. He

took a deep interest in the work of home and foreign missions. He was a member of the committee managing the Deaconess Institute in Halle. In the foreign field the work of the Gassner Mission among the Kohls excited his deepest interest ; and as an evidence of the appreciation of his labors in behalf of that mission, a book on work among the Kohls was dedicated to him. He was also a valuable member of the newly formed Evangelical Alliance, which aims to expose and check the aggressions of Rome.

In 1881 he was elected Rector of the University of Halle. His address on assuming the duties of the position was on the relation of religion to science, his object being to show that religion has significance for every department of scientific inquiry. He wanted thought and life to be permeated by the religious spirit ; and in his life and instructions and books he made prominent the value of theology and religion. Most of all was his devout Christian spirit manifested in his home life. At a time of deep family affliction he wrote, that under such dispensations practical theology is the chief thing, in order that the peaceable fruits of righteousness may not be wanting. In the affairs of his own life as well as in the history of the church, he recognized the hand of God. Very properly one of his favorite passages of Scripture was also made the basis of the discourse delivered at his funeral : "Looking unto Jesus, the author and finisher of our faith."

At a time when the frivolous spirit is so often permitted to enter what is most sacred, we cannot but regard with joy the valuable testimony of a scholar like Riehm in favor of Christianity. He is an illustration of the fact that it is not modern thought and modern criticism which are dangerous to religion ; but that it is the spirit in this thought and criticism which is dangerous or beneficial. A

true and healthy criticism must be promotive of a true and healthy religion. An extensive experience with doubters has convinced me that it is not science and philosophy which undermine religious faith, but the

godless spirit with which they are pursued. Not doubt itself is the worst symptom of our diseased age, but the unspiritual heart which is a leaven that works against religion.

HOMILETICS AND PASTORAL THEOLOGY.

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

I.

A PLAN OF SERMON CRITICIZED.

WE have often thought how desirable it would be for the present department to undertake occasionally the criticizing of a sermon submitted for the purpose in outline, by some volunteer author among the subscribers to this REVIEW. As often, however, we have reluctantly thought how impracticable, no less than desirable, such an undertaking on our part would be. Our space is so limited, so unlimited is the variety of subjects incessantly crowding upon us for discussion, and above all, the number of ministers is so great who would be entitled to take each his turn in contributing a production to be critically considered, that we have long since, and definitively, decided against proposing to our readers an exercise which, did the conditions of the case permit it, would seem to recommend itself overwhelmingly for experiment.

To the general rule thus imperatively imposed by necessity, we admit here, for this once, an exception. A minister personally unknown to the writer, spontaneously sends a plan of sermon, invoking a criticism upon it. We accede to his request—with full notice to everybody concerned that our doing so is not to be drawn into precedent. Here is the outline submitted, reproduced without abridgment or change :

Text : "Whatsoever he saith unto you, do it."—John ii : 5. Mary had never forgotten the visit of the angel Gabriel. "Hail thou that art highly favored, the Lord is with thee," sweetly sounded in her ears from day to day. Nor had she forgotten the won-

ders that gathered about Bethlehem's manger—what mother could? She hid these things in her heart; but while hidden they took root, and now that the disciples accompanying Jesus related what had recently taken place in Judea, particularly the declarations of the Baptist, Mary felt that the time had come for her son to manifest himself as the Messiah. To hasten this, she proposes he should work a brilliant miracle. While gently rebuking the intrusion, his looks or words indicated his willingness to rescue the bridegroom from the embarrassing position. Hence the words of the text.

We all are his servants. Standing on the threshold of 1888, we need some high and noble purpose to actuate us, that the present year may be one of substantial progress. That our hearts may go out to Jesus, and our wills cleave unto him, consider what Scripture declares him to be :

I. Jesus is our Model. When performing a lowly service, he said to his disciples : "I have given you an example," etc. The apostle Paul says : "Be ye imitators of God as dear children."

Every person has a model in flesh or in ideal. What special fitness has Christ to be our exemplar above all others?

(a) He always obeyed the law of righteousness.

Never did carpenter's square quarter the circle more exactly than did Christ's life conform to the right.

(b) His life was free from selfishness. "He pleased not himself."

(c) His sole aim was to please God.

Here is the secret of Christ's perfect life. Never did Nature's pulse respond to the voice of Spring with more alacrity than did Christ's heart to his Father's will. "I do always those things that please him."

The beauty of his life ought to be sufficient to lead every one to choose him as their Model. But there is an urgency in the case, for,

II. He is our Lord. "Ye call me Master and Lord—so I am."

(a) His works confess him Lord.

(1) Creator.

(2) Power over them in the days of his flesh.

(b) His words even more than his works confess him Lord.

Take good heed that what he saith unto you you do it.

The strongest of all claims upon the wayward heart is,

III. Jesus is our Saviour. He might have swept through his earthly career shunning Gethsemane and Golgotha altogether. He might have revealed the sweet attractiveness of a perfect life; revealed himself, too, as the Lord of heaven and earth, and left us in our bondage. The gospel of Jesus reveals not only what our life **MAY** be and **MUST** be, but the power to reach that perfect life. True, our lives are imperfect now, but the humblest April flower gives promise of the coming summer.

Can we sum up all that Christ saith unto us? The Father has done so, and the Father and the Son are One. This is his commandment that ye should

(a) "believe on the name of his Son Jesus Christ,"

(1) trust in him as Saviour.

(2) obey him as Lord.

(3) imitate him as Model.

(b) "and love one another."

Without this divine cement, ruin awaits every church organization and individual professor.

Conclusion: "*Whatsoever*." However small, "do it." Don't merely promise, but "do it."

SELLA.

First, as to the text. It would have been well if the preacher had expressly called attention to the fact that the words of his text being Mary's words, were words which, *as spoken*, carried with them no authority of Divine inspiration, such as belongs to the utterances of Christ himself and of Christ's apostles speaking by the Holy Ghost.

Next, as to the introduction. This, like some parts of the discourse itself, is given too much in full—for an outline. Besides, it is double, whereas it should be single. The first introduction ends with "Hence the words of the text," and then the second introduction, the real introduction, begins.

But beyond this, there are, in the first introduction, things stated with unwarrantable positiveness. How does our preacher know that "Mary felt" as he says she did? How does he know that Mary's motive was

what he declares it to be? How does he know that Jesus signified by "his looks or words" his disposition to relieve the bridegroom's embarrassment? How does he know that to relieve the bridegroom's embarrassment constituted a motive with our Saviour deserving the exclusive mention which he gives it? And, finally, how does he know that the words of the text had their spring from Mary's lips in the way in which he says they did? Such merely conjectural constructions of Scriptural history should be given, if given at all, as merely conjectural—with a "perhaps," or a "we may suppose," to qualify them.

Again. The first grand division of the discourse, the part designated "I," namely, "Jesus is our Model," is a thought not properly yielded at all by the text. "*Whatsoever he doeth*, do ye likewise," the text should have read, in order to yield the idea of Jesus as our *Model*. Ignoring, for the moment, this fundamental fault of plan, and examining the analysis that immediately follows, we find that "(a)" instead of being co-ordinate, as properly a subdivision so noted should be, with "(b)" and "(c)," is inclusive of these. Obviously, Jesus could not "obey the law of righteousness" without being both "free from selfishness" and exclusively (but it would be better to say "supremely") devoted to pleasing God.

The transition from "I." to "II." has the merit of supplying a link of continuity between the two parts and so of producing an impression of progress not interrupted. But it has, on the other hand, the demerit of subordinating "II." to "I."—whereas, according to the notation, as also according to the idea of the plan, between these two parts there should subsist the relation of co-ordination. Observe, part "II." is virtually made simply an argument to show why part "I." should stand

good; thus, if you will not take Jesus for your "Model," induced by "the beauty of his life," then do so induced by the consideration that he is your "Lord." That is, Christ is presented as "Lord" merely by way of reason for taking Christ as "Model." This, we mean, so far as concerns the effect of the transition, namely: "The beauty of his life ought to be sufficient to lead every one to chose him as their [?] Model. But there is an urgency in the case, for, II., He is our Lord." Evidently this is as if the preacher were marshalling reasons why Christ should be taken as "Model" and now would reckon among such reasons the fact of his lordship.

The subdivisions of "II." are faulty in form of statement. Under "(a)," "(1)" should read, for example, "He created the world," and "(2)," "He exercised, in the days of his flesh, supreme control over the world." This would give a desirable symmetry, uniformity, to the mould of expression.

But now as to the thought itself. "(1)" states, in argument for the lordship of Christ, a fact in its nature such as, once admitted, to make additional argument unnecessary. Clearly, if Christ made the world, he is rightful Lord of the world. To proceed adducing other arguments after that, is to weaken rather than to strengthen the impression you have made. In fact, our preacher would seem here to be establishing from Scripture not so much the Lordship as the Godship of Jesus. Under "(b)" of this head there is no subdivision; but there is some ambiguity. We do not know whether the preacher means only that Jesus distinctly claimed Lordship for himself, or that the utterances of Jesus were so superhuman as to prove him worthy of Lordship.

By the time that "III." is reached, the unconscious tendency, on the preacher's part, to make his whole

discourse center on the idea of Jesus as "Model," has become completely triumphant. At least, his transition to this final division would seem to indicate such as the fact. He says: "The strongest of all claims upon the wayward heart is, III., Jesus is our Saviour." That is, if ("I.") the beauty of Christ's life will not win you to make him your "Model," then ("II.") be swayed by the consideration that he is your Lord, or, finally, both these failing, remember ("III.") that he is your "Saviour." Under the final division, the preacher preaches instead of analyzing. That which cannot be analyzed is hardly suitable to stand noted as a grand division of discourse.

The conclusion has a practical aim which is highly commendable. It undertakes to sum up comprehensively and effectively the "Whatever he saith unto you" of the text. The preacher says that the Divine Father furnishes such a summary. He then quotes, without express reference, 1 John iii: 23, "And this is his commandment, that we should believe on the name of his Son Jesus Christ and love one another as He gave us commandment." It may fairly be doubted whether John, inspired by the Holy Ghost, was here writing a summary of Christ's requirements; but, waiving that doubt, we may with confidence say that the preacher's analysis of the first part of the text quoted is at fault in making "(3)," "imitation of Christ as model," an element of "believing on Christ's name." Then, also, "(b)" has been anticipated under "(a)" in "(2)." For, if we "obey Christ as Lord," of course we shall "love one another," since he gave us this commandment—an observation which exposes another fault of analysis in the conclusion; to "believe on the name of Jesus Christ," in the sense of this particular text, does not *include*, though it may necessitate, "obeying Christ as Lord."

We have been frank with our unknown friend, as it was his wish that we should be. We may sincerely add that, notwithstanding the faults, both formal and real, that we have found in this plan of discourse, it yet seems to us, upon the whole, a plan of discourse from which, even as it stands, a good and useful sermon might be preached. Still we steadfastly insist that all the good and all the usefulness might have been not only conserved, but indefinitely augmented, if the faults here pointed out had, with long patience of care exercised affectionately for Christ's sake, been eliminated from the plan. We owe Christ the best—the best as well of our mind as of our heart. Mind and heart are a wedded pair. God hath joined them together. Let not man put them asunder. We say this because we think it and feel it—because, too, we believe it to be timely for application in general—not at all because, in the worthy work just examined, we see any signs of the divorce that we deprecate.

SUPPOSE A CHURCH INVITE YOU TO
BE THEIR CANDIDATE FOR PASTOR :
AN OPEN LETTER.

YOU are providentially open to new undertakings; that is, you are now unemployed and you are free from engagements controlling your conduct. You have prayed, and watched, and waited, and worked where you were, and at length the invitation to visit some church has come to you. Such is the case, and the question is, How shall the invitation be met?

We lay it down as the rule—a rule no doubt admitting exceptions, which here, however, do not need to be considered—that unsought invitation from a church proposing to you to visit them for the formation of a mutual acquaintance with reference to possible future relation as people and pastor, ought to be held by you to constitute *prima facie* indication of the will of Providence concerning

your duty. We say, therefore, Go. This, remember, on the supposition that you are not already settled, or not already under obligation of some sort to another church. And here let us advise, Never hold relation as candidate with more than one church at once. Dispose wholly, in your own mind, and in formal response as well, of the claim on you of any church that may have expressed to you their wish to have you for pastor—dispose of this claim without reserve and without equivocation, before you permit yourself to go, even once, or promise to go, elsewhere in the capacity of candidate. Scorn to play off one opportunity of settlement against another, in such a way as to leave it possible for any human being to say of you that you are waiting, like self-seekers in general, for your best chance, and that you are worldly-wise enough to want to have several strings to your bow. Above all things else, be honorable. Play no tricks. Be no ministerial “jockey.”

It is an ineligible repute for any minister to have, that of being a universal candidate. Beware of it for your own sake, but still more beware of it for the sake of the cause that you represent. Imagine Paul visiting first Ephesus and then Colossæ to see which church would *fête* him more, in order to decide with which he would be a “servant of Jesus Christ”! Imagine Paul leaving the church at Thessalonica to pay a flying visit to the church at Philippi for the purpose of lionizing there as a candidate much desired, and afterward returning to his parish to feast upon the fresh-awakened devotion of the brethren at home, alarmed lest they should lose their popular pastor!

You cannot be too jealous of your own honor in these respects. It is a good fault to be over-sensitive here. Accustom yourself to “feel a stain like a wound.”

Provided, then, you are at the moment free from all committals elsewhere, either expressed or implied, it is, we think, safe as a rule to consider a church's invitation to visit them the providential sign that you should go. "But what," you ask, "if the church be one of such rank, as to numbers, wealth, position, that I should not, of my own motion, have thought of aspiring to it?" Still we say, Go. True humility consists in obeying God, and not in putting a low estimate on yourself. Much less does humility consist in obtruding your low estimate of yourself as a reason for not obeying God. Go. It may be that God will use you for things that you would have thought beyond your strength—things that are, indeed, beyond *your* strength. Go, in God's strength, and submit to be used in whatever great work God has planned for you. Or, on the other hand, it may be that God wishes to lift you up for a moment that he may cast you down. Go, with a heart meekly ready for either purpose of God's grace.

"But suppose, on the contrary, some church invites me that, according to *my* own best, sober judgment, could not afford me a sphere so wide or so high as to furnish fruitful play for the whole round of my gifts and accomplishments—what then?" Well, then, we still say, Go. That is, of course, if the invitation finds you at the moment providentially left without other external sign of what the will of your Master may be concerning your future. Go, in the spirit of expectancy and obedience. Perhaps your own sober judgment respecting your qualifications may be greatly mistaken. It is never well to be too sure of one's own judgment, whether high or low, where self is the subject. Hold your self-appraisal always wisely and modestly in doubt. Again, perhaps your opinion of yourself, without being at all mistakenly *high*, may be quite mistakenly *proud*.

God desires, first, to teach you humility, that he may afterward use your strength safely in his service. Or yet, again, perhaps, a term of probationary discipline in some narrower and humbler sphere than that which would fully content your capacity and your aspiration may be needful, in order to let your strength develop and confirm itself, before undertaking the task that Providence will offer it by-and-by.

There is, however, one of the hidden reefs of selfishness at this point on which many a minister has wrecked his consecration. In the spirit of meek obedience it is, as we have said, often wise for the candidate to accept the apparent providential offer of a post of service at which he would, if left to his own unguided choice, have thought that a large share of his faculty of work was destined to lie unemployed. Self-denial of this sort, not morbidly self-sought, but obediently agreed to as appointed by Providence, is a means of useful spiritual training. But for a young minister to decide, *on principles of worldly-wisdom*, that he will take his first settlement as pastor of some church of such rank that he can meanwhile have leisure to prepare himself for a more conspicuous charge to be assumed after a few years of experience, with less strain on his health and less risk to his success—this kind of calculation and forecast is simple selfishness, however sanctimoniously it may mask under the appearance of modesty and humility. Equally selfish—but not more selfish, though it may be more openly, and not so shrewdly, selfish—is eagerness on the part of the candidate to push himself into presentation to a church the pastorship of which he judges to be for any reason a place of pre-eminence. Never permit yourself to seek such a presentation. If the opportunity comes unsolicited, embrace it with entire simplicity. But seek it never. Not directly, and

not indirectly, nor yet by any secret sigh of covetous desire. If you cannot be Christlike in honest self-abnegation respecting the matter, at least be manly in honorable pride. But we will not say, Be above such a condescension. We say rather, Be innocent of the very thought of it, as to you even a possible thing.

The advice we give may seem to some of a sort to be called, in the medical men's dialect, heroic. We are not careful to deny that it is. We confess that we are constantly coveting for our brethren the ideal thing in ministerial spirit and behavior. There is no fear that any worldly-minded minister, if such a one read these words, will be misled by our counsel. Our counsel is too obviously not for him. And every spiritually-minded minister shall judge of the counsel for himself, whether or not it be the mind of Christ. As for ultimate material result to the minister whose spirit is consecration and not calculation, of this be sure, Christ will see to it that no servant of his shall in the long run suffer for being too single-eyed in his service. It was Christ himself who said, "Ye cannot serve God *and* Mammon." Christ's people, too, will be quick to recognize and to honor Christ's spirit in his ministers. Even the world knows who among so-called ministers is really looking out for the "main chance." And it is often true, not only for a man's whole future, but also for his present state, that he that will save his life shall lose it. At any rate, to be—not simply to seem, but to be—truly pure, honorable, self-disregarding, self-sacrificing, this, and nothing short of this, is Christlike. And such a spirit incarnate in the world in a man, and that man a minister, is an incalculable force—a literally incalculable force. For God himself is in it—the whole of omnipotence lodged in one little human soul!

Be YOU that soul!

II.

RULES FOR TREATING TEXTS.

THE following rules, it is to be remembered, are not for choosing, but for treating, texts. They suppose the text finally and unalterably chosen, and simply advise, given this text, how to treat it. For instance, it may be of doubtful wisdom to choose a text whose meaning is obscure; but if you do choose such a text, then to that text the suggestion submitted for treating obscure texts, applies. And so on:

1. If the text used appears, in the common version, mistranslated, begin by pointing out the necessary correction.
2. If the text used is obscure, begin by explaining it.
3. If the text used is odd, begin by justifying your selection of it.
4. If the text used consist of words not divinely inspired as spoken, begin by stating that fact.
5. If the text used is to be accommodated to a purpose not obviously natural, begin by justifying the accommodation proposed.
6. Seek to make use of every part of your text.
7. Seek to use your text without dislocation or transposition of its parts.
8. Seek to let your text furnish all the material of your sermon.

III.

"Your rule condemning 'a predetermination not to entertain a call to some particular geographical region,' etc., as explained and set forth in February number of THE HOMILETIC REVIEW, strikes me as being Scripturally sound and helpful. What, however, would you say to this? Suppose a minister has received a call to a church situated in a region subjected to all the climatic influences that prevail where he now labors or has heretofore labored, which influences have repeatedly disabled him physically, and made him almost incapable of performing his pastoral duties? As he anticipates a recurrence of these maladies in the new field offered him—maladies not ordinarily deadly, but enervating and wasting—what are your views as to the attitude he ought to assume to such a call?"

Extraordinary providential indications supposed absent, we should unhesitatingly say that wise stewardship of power to serve Christ would require the minister, in such a case as that above described, to seek a place of work where he might

hope to enjoy *full health*. But one should not *selfishly* decline to sacrifice even one's health—if divinely called, as in some rare case one might be, to do so, for Him who sacrificed life itself for us.

THE STUDY TABLE.

CONDUCTED BY REV. JAMES M. LUDLOW, D.D.

PEOPLE'S DRAWER.

"WHAT do you think of the popular habit of novel reading? And can you classify current fiction so as to indicate the best and the worst grades?"

The subject of novels and novel reading is too large for our space. Allow a few words, suggested by the form of the questions asked above.

First.—Novel reading is a "POPULAR HABIT" more extensive than is ordinarily estimated. A very small proportion of the books issued from the press are devoted to other than fictitious subjects, yet between four and five thousand new books are published annually in this country. Our best circulating libraries buy from ten to fifty copies of the ephemeral romances in order to supply the demand of their subscribers, while a single copy of a history, work on science or record of travel will be all that is required. Indeed, many of the best books, which have made lasting repute for their authors, are not to be found at all in many of our city libraries, such works being seldom called for. There are, for example, few more popular, and more deservedly popular, libraries than the Mercantile of New York, yet its shelves will be of little service to one who is pursuing an important subject, except as the courtesy of its managers leads them to purchase valuable works at the suggestion of a subscriber—a courtesy, I believe, generally extended. Among a half million volumes of a certain library I looked last week in vain for the

lives of William Carey, Henry Martyn, Bishop Patteson or John Chrysostom, Kenrick's or Perrot's, or any other standard work on the Phœnicians, Reid's "History of the Irish Church," etc. Other works of standard authorities in history I discovered in dusty alcoves which are seldom entered by the librarians. A row of over a hundred books just returned revealed not one on any useful subject, or by any author of more than mediocre repute.

"When men have well drunk, then that wine which is worse" is brought into the feast; and the character of the novels that are being read indicates the demoralization of even the romance taste. We are afflicted with a novel-reading "craze" in another than the fashionable use of that word—with a veritable *dementia*. Men and women of genius cannot write fast enough to supply the demand, so an army of scribblers is engaged upon the work. There are not a hundred first or second-class novelists in America, yet perhaps three thousand so-called romances are annually published, and thrice as many manuscripts declined by publishers because the matter offered is unmingled with brains. But now, behold, an "enterprising" firm proposes to buy up "rejected manuscripts" for print!! The proposition is an insult to the public intelligence; but then the public intelligence does not feel that it is insulted, and will doubtless receive to its homes these outcast brain brats of nameless paternity. Yes, novel reading is popular,

a genuine epidemic, something that has fallen "upon the people," and it is made to increase by the current literature as the flies of Egypt disseminate the poison that afflicts the people with sore eyes.

Let me underscore another word in our correspondent's question, the "HABIT of novel-reading."

It ought never to be a habit, even when confined to the very best books. Habitual novel-reading results in *mental harm*. A romance may be the highest type of writing—as some claim—yet by its very nature it appeals to a class of faculties that need to be exercised but little, as compared with other faculties. The imagination is an exquisite endowment, the source of thrilling pleasure, and in a thousand ways serviceable in serious study. Indeed, its side light is often needed to reveal the actual shape of real things. But the imagination is not the practical faculty whose strength and versatility is most needed in everyday life. It does not compare for utility with the faculties by which we acquire knowledge of facts, or the judgment by which we distinguish truths. Yet the novel-reading *habit* implies the continual exercise of the imagination, if not of the pure fancy, and develops an inferior at the expense of a superior part of our nature. It is a forcing of the flower at the expense of the fruit. We have only so much intellectual energy, and much play of the imagination means necessarily little work for the judgment and acquisitive faculties.

Besides, intellectual strength is measured not merely by the breadth and brilliance of faculty, but by the power of application, something that concerns the will. The best work in literature, the professions and business, is done, not by the brightest minds, but by those which can force themselves to grip with subjects, resisting the inclination of their

thoughts to wander, selecting the lines of pursuit by consideration only of what is best, not what is most inviting. But in novel-reading the thoughts are run away with at the caprice of the author! It is the charm of such reading that the will power is not exerted, and need not be. It is a delicious intellectual *abandon*.

The effect of such almost constant lack of mental assertion can be readily guessed. The mind becomes more or less inert; the spring in the soul loses temper. Rufus Choate used to go through several propositions of Euclid before appearing in court, that his logical powers might be stimulated. What would have been the effect upon him of spending an hour after breakfast in thought-drifting? Fichte in boyhood observed that a stirring romance unfitted him for his school tasks, and, being compelled to choose between his pleasure and duty in this respect, he made the world his debtor by flinging away his novel. A writer in the London *Spectator* puts the matter thus: "The habit of dram-drinking leads to fatty degeneration of the heart—*i. e.*, excessive fattening round the heart, and weak action of the heart in consequence. So, too, the habit of exciting novel-reading leads to fatty degeneration of the literary mind—*i. e.*, to an unhealthy and spasmodic action of the imagination, and a general weakness of the power of entering thoroughly into the solid interests of real life. The only cure for this habit is a moral shock of some kind which exposes the hollowness of all these unreal interests."

The use of the novel is for mental rest, not in inactivity, but in pleasurable diversion from the overstrain of study, or weariness in the monotony of business and domestic life. As Andrew Lang puts it, romancing is a mental "anodyne." We must not take anodynes in place of meat

and drink ; we risk producing a condition of either chronic mental coma or mental hysteria.

The cases of intellectual giants who absorbed much of this frothy dessert and thrived may be quoted against our position. Lord Macaulay was an omnivorous novel-eater. He read through piles of even boys' books, and his scrap-book was full of doggerel and facetiae. But we must remember that he read ten times as much other matter. After spending all the day in a library hunting down dry facts for his history, it did him good to have somebody tell him a story at night. Bismarck is fond of fiction, and one of the best posted men in the gim-cracks of the German mind ; but for days and nights he ponders problems in statecraft. Tired of crunching the huge bones of empire, he ought to be permitted to put a bit of literary sweetmeats between his teeth and cheek ; but he did not feed on these things that " he has grown so great."

Habitual novel-reading affects disastrously more than the intellect ; it results in *moral harm*, and that independently of the character of the books read. It *drains away our practical sympathies*; exhausts them in an unreal world, and leaves no force of love and helpfulness for the woes of actual life. Many books are written with the honest purpose of exciting such sympathies, and there are a few writers who succeed in so strongly drawing attention to the suffering world that the reader is inspired to look upon it with a more philanthropic intent as he lays down the book. But ordinarily the sympathy excited simply, as it were, " dries the tear ducts" by being used up on the imaginary cases. Frederick W. Robertson noted this. In reply to a correspondent who asked if one was not refined by reading certain dramatic works, he wrote (Letter XL.): " A person who is refined by high-wrought scenes in novels is neces-

sarily sure to shrink from such scenes in real life, because in the mimic case he had all the excitement without the pain, and he will turn aside from circumstances where excitement cannot be had without pain. Such an one is sure to be found wanting when true feeling is required for use, because the feelings have got the habit of being roused without leading to exertion. Such persons are callous amid the trials of others over whom they wept in the romance."

Expert writers on mental science give the same warning (*vide* McCosh on " The Cognitive Powers," p. 188, and his quotation from Stewart, Part I., Chap. VIII).

Under the head of the moral effect of the habit of novel-reading we may instance the fact that it is hurtful also in *familiarizing one with a department of knowledge of which it were better if he were ignorant*. I refer to the various *freaks of the passions*. Every man has in himself possibilities of evil, both in doing and suffering, which the real temptations of life may never bring out. This is a paradisaical state of self-ignorance to which novel-reading is as the eating of the " tree of the knowledge of good and evil." Those inner debatings, heart lusts, foibles of the feelings which men and women are accustomed to conceal from the world (it may be for shame as connected with their names) the novelist freely depicts. The reader awakens to his first knowledge that he also has the same tendencies, that the same allurements are about him. One brave in the simplicity of his conscientious purpose is made a coward through the suggested casuistry ; one pure-minded from not having imagined vice, either gross or gilded, feels the taint of even the look at it. The novel may be true to nature, and exhibit the noble struggle of a soul, but it awakens thoughts that excite more prurieny

than prudence. Rousseau dissected his feelings very skillfully, although we are disgusted with the cold-blooded exhibition of his *disjecta membra* in his "Confessions." How much of his unhappy subsequent life was due to his early habit, as described in the following sentences, we can only guess. "Every night, after supper, we read some part of a small collection of romances which had been my mother's. My father's design was only to improve me in reading, and he thought these entertaining works were calculated to give me a fondness for it, but we soon found ourselves so interested in the adventures they contained, that we alternately read whole nights together, and could not bear to give over until at the conclusion of a volume. Sometimes, in a morning, on hearing the swallows at our window, my father, quite ashamed of this weakness, would cry, "Come, come, let us go to bed; I am more a child than thou art." I soon acquired, by this dangerous custom, though not an equal facility in reading and comprehending, but, for my age, a *too intimate acquaintance with the passions*. An infinity of sensations were familiar to me, without possessing any precise idea of the objects to which they related. I had conceived nothing; I had felt the whole. This confused succession of emotions did not retard the future efforts of my reason, though they added an extravagant, romantic notion of human life, which experience and reflection have never been able to eradicate" ("Confessions," Book I.).

To classify current fiction would involve a knowledge of it that I am glad to say I do not possess. Its bibliography would "rattle" the brain of even the famous Superintendent of the Lenox Library, who is said to have the most capacious and best pigeon-holed memory for books and

authors of any man living. Ordinary familiarity with the field of romance would, perhaps, suggest something like the following schedule of values, running from great worth to worse than worthlessness:

1ST GRADE. Romances in which, though the details are imaginary, the *substance is true and worth knowing*.

In this grade I would rank as best those novels that *reveal facts and laws of human nature*, portray genuine character, show the strength and beauty of moral principles, trace accurately tendencies to wrong-thinking and action from the points of departure. If they show man to himself they are true books, though the *personæ* are invented. They serve for the study of the inner life as manikins serve for the study of the anatomy of the body. Their excellence depends not only upon the fidelity and skill with which the work is executed, but also upon the fact that the traits of character revealed are worth studying, and not trifling defects, negative virtues, or casual and strange freaks of disposition: the manikin must show more than freckles and abnormal development of parts. Many books claiming to be character studies no more merit that title than a tobacconist's wooden "Injun" would grace a corner of a medical college museum. Among books worthy of being put in this highest class we may mention the earlier works of George Eliot, before she herself became the victim of the novel-writing habit, and in the pressure of much writing, conducted her analyses from imagination alone, without observation of real life or consulting deeply her own inner consciousness. Miss Mulock's "John Halifax" is a noble specimen. Balzac's "César Biotteau" would also be, if regarded only from the standpoint of artistic work; but it fails when we estimate the real value to the reader of the knowledge he gains from it.

The *historical romance* belongs to

this highest grade. In this the author, having made himself familiar with a period of history, a country, or a condition of society, seeks to make his readers acquainted with it, not through tables of statistics, annals of battles, names and genealogies of kings and the like, but by vivid pictures of the way in which people actually lived, their commonplace thoughts, everyday habits, or their experience in some great crisis which evoked their heroism. Every one in reading a history, however dry and statistical, is tempted to use his imagination in making a background picture of the times, or completing the scenes suggested by the text. But few readers can do this accurately. The historical novelist essays to do it for the reader. If he understands his art, the romance, instead of detracting from, adds just so much to, the historical knowledge imparted, at the same time that it excites the interest. A historical novel may be truer than the formal histories from which the facts have been obtained. No costume can be fully seen, its shape and beauty noted, while lying in a heap or hanging from a peg. Therefore the exhibitor drapes it about a "lay figure." The fictitious parts of an honest historical romance are, at the lowest estimate, only "lay figures" on which the writer displays the costumes and customs of a people or an age. Scott's "Tales of a Grandfather," although supposed to be accurate history, do not tell us so much about early Scottish life as his novels do. In "Hypatia" Charles Kingsley has given us a picture of the fourth century which no mere historical writer has equaled, and in "Westward, Ho!" he has done the same thing for the heroic days of the building of the English navy. From Eber's "Uarda," "Egyptian Princess" and "Serapis" we learn more of the peoples who inhabited the Nile basin than even from his stately history and survey of Egypt.

The historical novel is abused by writers who merely use real characters, actual events or scenery to give title to their books, and write without true and closely informed "historic imagination." On the other hand, I know of a writer who has been reading in his leisure for two years upon a certain period, and has spent much money in purchasing rare works on the subject, but does not yet see his way to the writing of a certain chapter in a forthcoming novel. If anxious only about his plot, he could finish his book in a month, but is unwilling to progress until he has secured the accurate historic coloring.

We may put into this first grade also *books written to expose evils in existing society*, in order to awaken public sentiment for their extinction. No statistics of Charity and Correction Bureaus reveal the ravages of poverty and crime, and the defects of the institutions dealing with them, so clearly as do the works of Dickens and Charles Reade. Mrs. Helen Hunt Jackson's "Romona" portrays the wrongs and rights of the Indians as no Indian Commission reports could, even if made up of David Brainards and John Eliots. "Uncle Tom's Cabin" pictured the evils of slavery so accurately that the Southern people saw more of their "peculiar institution" through Mrs. Stowe's eyes than they saw through their own.

2D GRADE. Here I would place books that are *purely fanciful*, aiming only to furnish healthful entertainment. Fairy stories, many of which have floated for thousands of years, and through various languages, without losing any of their downy beauty, are not harmful but restful, if taken in proper quantities. "Gulliver's Travels" may have been intended as a satire on English politics, but it has lost that significance, and remains only as a pleasing fancy. "The Arabian Nights" are like a walk in the Merj of Damascus, where

the Damascene takes his afternoon siesta. "God bless the man who invented Sancho Panza!" says somebody; to which we respond, Amen. God bless Mark Twain for having written the "Prince and the Pauper;" and on its account forgive him for having made our sides ache with his tomfoolery! The characters and scenes in such books are unreal, but as pleasing as larks and doves over the meadows. But alas, for the buzzard flights of Rider Haggard, who soars very high on the wings of fancy, but takes up an immense amount of dirt with him.

3D GRADE. Books that are accurate pictures of life, but reveal *facts that are not worth our being told about*; the ordinary "realistic" novel, in which there is almost photographic likeness in description, but of persons, scenes, events that we need not care to look at; pictures of what is not picturesque, faces, furniture, dress, dialects, slang, twaddle, the minutiae of the commonplace, deeds without either daring or duty, foibles, fashions, passions—the book a sort of Claude Lorraine mirror, reproducing in miniature whatever may be passing. Such novel-reading not only wastes time, but dulls the faculties by holding and tiring, without stimulating, them. It is a Chinese shoe put for so many hours a day upon the feet of the mind to prevent growth. These books are easily made, and often by persons who could not edify us an hour with their conversation, but are keen-eyed to observe insignificant things. Their work is really no more artistic than that of any boy with a detective camera.

4TH GRADE. Books that are *not even correct representations of actual life*, whose writers know nothing of human nature, have never given their own temptations sharp enough conflict to know their metal, are not clear enough in soul to allow any stars of higher thought to be reflected in

them. These books are full of psychological impossibilities. They are the worst sort of lies; for there are no falsehoods so false as those which falsify the very laws that underlie the human mind. It is bad enough to say that a living man did something he did not do: it is worse to represent men as living whole lives in a way they could not live, and give the impression to the young reader that in these crude imaginings they will find "the way of life" exemplified. We do not allow block-head landmen to mark off the channels of entry to our ports; only the experienced pilot can drive a stake or float a buoy there. Yet the rising generation are largely taught, in matters which most vitally concern their happiness, by men and women authors who are so shallow in their own moral draft that they have sailed straight across the flats. Our young people when they go into society must painfully unlearn lessons which they have allowed stupid writers with glib pens to scratch upon their brains.

5TH GRADE. Novels that *appeal to the lower and bestial parts of our nature*. The extent of the demoralization of public sentiment in this respect is hardly realized, so steady has been the drift. A prominent retail business house, in order to draw the eyes of people to its advertisements, scatters them through brief stories, neatly bound, and left at every house. Some of these stories are of such filthiness of suggestion that no one ought to read them aloud in the presence of the opposite sex, or among decent people of one's own. But the firm thus using them has no purpose of offending the most delicate sentiment, since this would be to defeat its purpose in using them as a medium of advertisement. So common has indecency in print become that the gentlemen of the house in question do not imagine they can give offense by anything a printer is willing to set up in type.

Young ladies read and leave exposed on their parlor tables, or hold in their hands in the public cars, books that twenty years ago no man could have confessed to have read without losing his reputation.

6TH GRADE. Worse than the broadest obscenity—books whose language is polite, whose actual pictures leave the curtains down, but whose design is to *appeal to prurient desires*. They make heroes of the conscienceless; paint the shadows,

though not the naked forms of vice, that the reader's imagination may do the rest; excite sympathy for those whose sins have brought them into trouble, out of which they escape, leaving the impression that Nature has no vengeance against the breaker of her laws, and that God's solemn warnings are lies. These books are of the devil, who said to our first parents, "Thou shalt not surely die."

MISCELLANEOUS SECTION.

The Church of Christ.—No. III.

A WAKING CHURCH.

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

In article No. I, under the general head of THE CHURCH OF CHRIST, its *mission* was said to be *the building up of believers* in the knowledge and love of God, *the conversion of souls* within immediate reach and the *evangelization* of the world. In article No. II a "*sleeping church*" was characterized as *unappreciative, unconcerned, unresponsive and inactive*.

We are now to search for the traits of a "*waking church*." These are:

1. *Beginning to have accurate vision.*

(a) *Of the cost of redemption.*

From natural sleep men sometimes wake *suddenly*, and in an *instant* get clear vision of all their surroundings. Usually, however, men wake *slowly*, rubbing their eyes, and have at first faint vision of material things. It is sound asleep, then half awake, then semi-consciousness, then full knowledge of where they are and what is demanded of them. It is the same with *soul sleep*—a startling providence, or a mighty rush of the breath of God may rouse to quick, clear apprehension of privilege, duty and destiny. Ordinarily, however, souls wake from slumber with only faint realization of spiritual things. By and by, under the illumination of

the Spirit, the unreal becomes real, and the invisible visible—the *cost of redemption* seeming vaster and more vast. For the individual and the church *widest* awake there will ever remain much of mystery about the incarnation and the sacrificial work of the Son of God. No man may assume to say what our Lord surrendered when He left the glory which He had with the Father before the world was, and was made in the likeness of man; nor may he assume to say what the sorrows and sufferings which He endured in working out redemption for the world. The full meaning of "bearing our sins" and "carrying our griefs" has never been fathomed by man or angel. There must have been a wondrous depth of humiliation and of sorrow for Christ when He took the form of a servant and "poured out His soul unto death." The waking church begins to get vision of this; comes to have enlarging estimates of *sacrificial love*.

(b) *Of the range of redemption.* Here, as in the *cost* of redemption, everything is beyond us. No man has ever fathomed the depths from which salvation lifts a penitent, believing soul; nor ever risen to the heights to which salvation exalts a child of God. Deliverance and possession! What words these are as realized in him who is saved by faith in the suffering Son of God! To be forgiven, cleansed, delivered from

the bondage of corruption, adopted into the family of God, made heirs of God and joint heirs with Jesus Christ, these are wonderful experiences and inheritances!

A waking church rouses from a state of indifference to these things, and rises to an unfamiliar estimate of them. Sin begins to seem exceeding sinful and salvation of infinite concern. Souls begin to say: "Oh, the depths from which God would lift us! Oh, the heights to which he would exalt us!"

(c) *Of the peril of unbelievers.* The sleeping church thinks little of the unsaved around. It may seem to the members a good thing to accept the Lord Christ as Saviour, and become enrolled with His confessing children; but it does not seem an exceedingly essential thing. There is in the hearts of professing Christians no such sense of the danger of unbelief, as to call forth earnest effort, or lead to agonizing prayer, or awaken great anxiety. A general desire may be felt for the prosperity of the church, and for the conversion of souls; but the unconverted are not realized as in special peril, though Christ be rejected and the heart hardened. Time is known to be flying, great interests to be involved, less and less hope to be had of repentance and faith; but no alarm in the sleeping church. The waking church, however, begins to realize these burning facts, and the members begin to say one to another, "Our children, our neighbors and friends are lost!"

2. *The waking church begins to feel RESPONSIBILITY.*

(a) *For the condition of its members.* There will be a growing anxiety lest any should miss the helpfulness of the house of God, of the prayer and conference meetings, of family worship, of secret devotions; a growing anxiety for each member to make the most of Christian privileges for the attainment of a royal character, and for the exerting of sav-

ing influence. There will be increasing concern for any who are held apart by alienations or differences of any kind. If there be those in the church who are breaking their covenant, absenting themselves from the sacraments, or from the worship of the sanctuary; if any are found growing cold and careless, and especially if any are bringing reproach on the cause of Christ by open sins, the waking church will grow anxious for them; will feel that something must be done to reclaim them, and will put itself into living communion with them for their recovery, and their re-enlistment in the worship and work of God.

There is no stronger proof of a sleeping church than indifference as to the character and condition of its members; no stronger proof of a waking church than live concern for the joy, peace, and practical piety of its members—sorrow over every one who is straying from the fold, and joy over any who may be renewing their love and allegiance to Christ.

(b) *For the unsaved around.* The tendency of the human heart is to feel little responsibility save for self. Even Christians are liable to think that the unchristian are alone responsible for their unbelief and alienation from God. Especially if the ordinances of the Christian religion be maintained and made accessible to the community, the Church is prone to feel that there its responsibility ends. Many seem to solace themselves in the thought that in this matter of salvation and eternal life, it is "each man for himself," without the help of others. The doctrine of Scripture, however, is that "no man liveth to himself alone"; that we are our "brother's keeper"; that, in some large sense, the saved are responsible for the salvation of the unsaved around them; that it is not enough to share personally in the great redemption; but that it is the mission of God's child-

ren to be instrumental in saving others; that all Christians are endowed with saving influence, which is to be exercised prayerfully and self-sacrificingly.

In a certain sense each soul is responsible for its condition before God; but in another and very important sense *Christians* are responsible for souls around them. They are set as "lights" in the world. They are to be the "salt" of the earth. Their "good works" are to be *seen* that others may thereby be led to glorify their "Father in heaven." The *waking church* begins to recognize these facts, and to feel responsibility for the triumph of the gospel over hearts and lives around.

3. *The waking church* BEGINS TO MOVE. The sleeping church is unconcerned and oblivious of its conditions and of its surroundings. *Waking up*, it will resume. Sabbath congregations will increase. There will be more in attendance on the prayer and conference meetings. The members will begin to talk with one another of the things of Christ and of His kingdom. There will be a general getting-together for consultation. Old indifferences will give way to fresh concern; old listlessness in worship will be supplanted by a longing to know the mind and will of God. Songs will grow more tender; prayers more devout; experiences more free of expression; exhortations more feeling. In a word, there will be *signs of life in the church!* *Things will MOVE!* Christians will experience a difference in their feelings. The world will see a difference in everything pertaining to church work and worship. *Waking* is different from *sleeping*. Sight comes back. Consciousness comes back. A sense of responsibility comes back. Motion succeeds inaction. Anxiety succeeds indifference. *Everything is changed!*

There is no hope for a sleeping church unless *it wake!* It may

dream, and be dazed, but there is nothing done in dreams. Vision comes of waking. Action follows. When the great things of God are seen by a church, and realized as everlastingly true, and when the great wants of the world are felt, there is *hope*.

"It is high time to awake out of sleep," oh, drowsy Church of Christ, wherever you are. "The night is far spent, the day is at hand." So much of life as has been lived is gone beyond recovery! Every year in which a church remains *asleep* leaves it a lumberer of the ground. Every year in which a soul lives unregenerate lessens the probability of the salvation of that soul.

Brethren in the ministry, look out on the church of which you are pastor, and answer. Is your church *asleep* or *awake*? See how it is with *yourself*. Are *YOU* *asleep* or *awake*? Our age is wide awake and all alive as to business, as to scientific researches, as to everything that is secular. God summons His churches to see their privileges and seize their opportunities.

But can the *church wake at will*? Somebody in the church surely is *awake*. Five hundred souls can scarcely be asleep at once! It would be very strange if the two hundred or the one hundred comprising a church were *all asleep!* There surely is some watchman on the walls waiting for the break of day! Some earnest, anxious one who sees Zion languishing and the enemy exulting! Who is this one? Is it *you*, the preacher? It belongs to *you*, then, to ring the call-bell! God has set you as a leader. More than any other one in all the church, *you* are to wake up the sleeping. Perhaps you ought to preach with more zeal; to pray with more fervency. It is possible that your words should be more of warning and appeal. You may be lulling the church to sleep with fine-spun rhetoric or soothing

plattitudes. They need the *gospel*, pure, unadorned, tenderly, earnestly, practically put. It is possible that you are neglecting pastoral work. I do not mean fashionable calling on your people, when you talk of secular or domestic matters only; but when you talk of *personal religion*. Possibly you are trusting to modes and appliances in church work, rather than to the Spirit of God.

Brother, if you are not awake, *wake up!* and then call to your people to wake with you.

But if the pastor is asleep, or *half-awake*, let some *deacon*, or some private member, who is *wide awake*, ring the call-bell. Be gentle, but be earnest. God has work for you. A thousand motives should make you move.

Perhaps some shrink from seeming to be more awake than others. Take the case to God. Enlist with you in prayer some friend. Others will kindle when they discover your soul aflame.

Love is contagious. So is zeal. The weak things of this world are often chosen to confound the mighty. Great conflagrations sometimes start in humble dwellings. If God has lighted up your soul, *shine forth*. If God has given you a message, *deliver it*. If you hear a call to serve, go, and fear not. Oh, that all our churches might *awake* and put on their strength—looking “forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

THE INCUBUS OF THE KINGDOM.

BY W. C. CONANT, NEW YORK.

“LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, . . . the lust of the flesh [or sensuous enjoyments], the lust of the eyes [or pleasures of taste], and the pride of life [or the

emulous style of society]—is not of the Father, but is of the world.”

No one denies that the worldliness of professed Christians is the incubus that paralyzes the evangelistic efforts of the church. But the proposition in this accepted form is not accurate. It were more exact to say that it is the worldliness of the church, in its organic and didactic capacity, that paralyzes the efforts of a few devoted individual Christians in foreign and frontier missionary fields. Luxurious and worldly living is excused in our unwritten standards by three arguments: (1) You cannot draw the line; (2) it fosters a refined civilization; (3) it gives large employment to the laboring classes. I heard these very arguments only a few weeks ago from a very prominent pulpit and a still more prominent theologian, employed to show, in effect, that our Lord did not intend and could not afford to be taken at His word when He said that every disciple of His must forsake all that he hath.

The sophistry of each of these arguments is too thin to deserve a patient refutation. As if we could not act upon the *principle* of self-abnegation, directing it as intelligently as possible to the greatest good of the kingdom of God, on every occasion, but must have a straight Procrustean line or nothing. As if to denounce the poms and vanities of the world could mean nothing, if not a hard and fast sumptuary limit. As if religion itself were not the sole effectual power to create and conserve civilization and public prosperity ever known to mankind, Christian or pagan. As if there were not enough wealth for the interests of art and of labor, in the hands of worldly men, but the lust of the flesh, the lust of the eyes, and the pride of life, were in such a poor way in worldly society that the handful of Christians ought to devote (as they do) the most of their means to save those sanctities

from decay, and to keep up the wages of their ministering servants! In fine, as if the works of evangelization, instruction, reform and Christian benevolence in every direction, with the vast aggregate of building operations, travel and transportation, laborers of every grade and sustenance of every kind, required for the performance of our Lord's great commandment, were not sufficient to absorb all the labor that could be spared from the service of Christian people by the extreme of universal self-denial! It seems to me that an unbiased view of the three excuses, with all that is implied in them, must make any one ashamed to have ever employed them.

But to all cavils against the transcendent self-abnegation demanded for Christ and His Kingdom, there is no answer like that of a life that has freely, and of no necessity, fulfilled those demands in practice. There are many such lives in history, and many that will never be known to history on earth. One such life, well known to the writer, has just closed. The recent decease of the Rev. Archibald M. Morrison gives opportunity, in some respects peculiar, to hold up an example of consecration that fairly (alas, how rarely!) translates for us in practice the strict verbal sense of our Lord's condition of discipleship: "Whosoever forsaketh not all that he hath," etc. Possessed of a large fortune, he was "rich toward God," but in no other wise rich. For himself he lived like a poor man, that he might use all that he had in simple stewardship for his Lord's house. In his own house or equipage there was nothing that would have prompted remark or inquiry if he had been only a bank teller on fifteen hundred dollars a year. Not everything that his income could afford and that might be argued conducive to personal or family welfare; far less anything that the customary style of life requires only of those in his circum-

stances—but solely what was really essential to comfort, health and culture, entered into the scale of his private expenditure: the rest was (like the former, indeed, but more directly) the Lord's. The writer's first knowledge of him was by letter, in which he mentioned having been intrusted with "some of the Lord's money," concerning which he was seeking the Lord's will; and in much subsequent experience he was never found to have any other money, or any other will concerning it, than the Lord's. Being but human, he must have been fallible, and the Lord only knows whether he invariably drew the exact ideal line for want of which our religion absolves us from abnegation of the world; but I believe the Lord knows that he did earnestly try to draw the line right every time, drawing it strictly, as against the specious pleas of self-interest; and I believe that *such* "drawing of the line," within every one's power, though it be not infallible, is renunciation acceptable to the Master.

When Christ's ambassadors shall dare to preach, unflinching, the plain sense of their Master's demand on every believer, as it was illustrated in the stewardship of this good and faithful servant, and when that preaching shall be accepted by those who profess and call themselves Christians, then, and then only, can the rich and the poor clasp hands over the chasm between them that now threatens to be a bloody one; and for the evangelization of the world, if there shall remain any embarrassment it will be from the plethora of wealth and the crowd of laborers poured into the harvest.

MATT. x: 37-39: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

PREACHERS EXCHANGING VIEWS.

A "Harmony" Again.

IN the May number of the HOMILETIC Rev. A. J. Merchant asks the question: "Is a harmony possible" between the accounts of Matthew and Luke? The question presupposes a disagreement. There either is or there *is not* a harmony existing. If there is not, then there is no possibility of finding one. But if there is, then the question should be, *What is it?* and not "*Is one possible?*"

We believe that of necessity there is a harmony existing, because "all Scripture is given by inspiration of God." And such testimony cannot contradict itself. So we believe with the writer that the harmony is found in the literal interpretation of the text, for both accounts are "literally and exactly true."

The Gospels give us these facts: Jesus was born in Bethlehem of Judea; thence he was carried into Egypt to escape threatened death; from Egypt he was taken to Nazareth, a *city of Galilee*, which is somewhat different from Mr. Merchant's reading. But to make the flight take place from *Nazareth*, makes Matthew's account contradictory, and in some respects absurd. Meyer says "that the divine direction, and flight into Egypt must be conceived as taking place immediately after the departure of the Magi"; which is the only natural interpretation of "Matthew's" words, either in the English or Greek construction. For, if they were already outside of Judea, in Nazareth, what had they to fear from Herod? for his search and slaughter were to be confined to the region of Bethlehem.

The writer says, further, that "Herod's purpose to slay the *children* was formed when Jesus was about two years old." That may be, but his purpose to slay the *child* was formed much earlier, undoubtedly at

the time when he first heard of the birth of Jesus through the Magi.

Again, he says: "Joseph's dream and Herod's purpose were coincident." The text does not say so; but it does say that the angel said, "Herod will seek," or, if you please, "is about to seek," "*the young child* to destroy it"; but how long he sought for "the child" before he determined upon the slaughter of "the children" is not revealed; long enough, doubtless, to account for the nearly two years intimated in Matthew.

Another proof that the flight did not take place from Nazareth is the fact that Joseph did not return to the place where he departed, for "he was afraid to go thither . . . and he came and dwelt in a city called Nazareth."

Luke's statement in reference to the yearly visits to Jerusalem evidently refers to what occurred after they had returned to Nazareth, and hence can have no weight in determining the length of their absence from Nazareth.

The statement of Luke that "when they had performed all things, according to the law of the Lord, they returned into Galilee," offers no serious difficulty, for as Luke does not mention the flight at all, we could not expect him to frame his sentences as though he had mentioned it. It is a brief statement of the *fidelity* of the *parents* in the full observance of the law. Scripture must be interpreted by Scripture; hence Luke's statement, which is condensed, must be interpreted by Matthew's, which is fuller and more explicit, whereby we gain a more complete knowledge of the truths revealed.

W. J. WATSON.

MONMOUTH, ILL.

Christian Freedom.

IN response to the inquiry of your

correspondent respecting "freedom" (HOMILETIC REVIEW, April, p. 377), permit me to suggest that, with a single important omission, the definition of the "Doctor of Divinity" referred to is correct. Freedom consists in *voluntary* submission to lawful authority. Christian freedom consists in *voluntary* submission to Christ.

Two elements are necessary to constitute freedom: Lawful authority and voluntary submission to it. Where either element is wanting there can be no freedom. There is and can be no entire and absolute release from all authority. Without exception this is true of all *creatures*; and in a sense is true also of the Creator. In his volitions God himself is subject to the authority, the law, of His own essence and character. He cannot lie. So far as the creature is concerned there is and must be submission to law, to authority of some sort. This authority may be conceived as righteous, or as unrighteous; the submission may be conceived as forced, or as freely rendered on the part of the subject. Where the authority is righteous, and where the submission is voluntary, not forced, there is freedom. Where the authority is unrighteous, usurped, illegal, or where the submission is not fully acknowledged and service fully rendered, there is slavery.

The woman in true marriage is free, though she is subject to her husband; the negroes in the South before emancipation were slaves, because their service was involuntary—they were *held* in service by force. The sinner is in bondage to the law of God. In this case the authority is righteous, the service is involuntary. The sinner is also in bondage to sin. Here the authority is unrighteous and the service voluntary. But because of the unrighteousness of the authority, the sinner is a slave.

On the contrary, the believer in Christ is free:

1. As to the law of God—because by the new birth he is brought into voluntary submission to it. The renewed will is in harmony with God's will.

2. As to sin—because Sin, the usurper, is dethroned, and Christ, the rightful ruler, installed in its place. The believer is free, though he serve Christ, because his Master's authority is righteous and his submission to it voluntary.

Paul's favorite designation of himself, "slave of Jesus Christ," is not opposed to this view of Christian freedom. It is evidence that he uses the word to describe the completeness of his personal subjection to the Lord. He is no hireling, doling out work for wages. All he has and is is Christ's. He speaks of himself and of all believers as the Lord's freemen. It is one of the many Christian paradoxes. The believer is the Lord's free slave.

The passage quoted from Romans vi. is not out of harmony with the view here taken of freedom. In that chapter there is no attempt to define "freedom" and "slavery." The whole scope of the discussion shows that Paul means to assert that we cannot at the same time be God's servants and Sin's. We cannot be at the same time under Law and under Grace. A man cannot have two *masters*. Accordingly, he asserts that we are the servants (slaves) of those whom we obey. If we choose to obey Sin, we are Sin's servants (slaves); if we choose to obey Righteousness, we are the servants (slaves) of Righteousness (v. 16). When we cease to be the servants of Sin, then we become the servants of Righteousness (v. 18). To deduce from all this any exact statement as to the nature of freedom and slavery is absurd. *Freedom is voluntary submission to lawful authority.* Hence, the believer in Christ is free. He is the Lord's freeman. He renders a willing obedience to a righteous

authority. The devil is Christ's slave. At the Judgment his knee will bow and his tongue will confess that Jesus is Lord, to the glory of God the Father, but his submission will be forced.

SALEM, VA. E. C. GORDON.

Criticism on "J. S. K."

UNDER the head of "Christian Culture" in October HOMILETIC, "J. S. K." seems to be either inaccurate or inconsistent. He first says: "Salvation once bestowed and inwrought is never lost," while under "Results" he says: "Peril of falling into utter worldliness of spirit and life." In fact, all the "Results" in his exposition seem to be outside the realm of salvation, or else the salvation is of very little worth.

I think his error consists in not recognizing the fact that salvation is not a something given, but a condition of soul into which the penitent believer comes, and embraces three phases.

First: The salvation from the guilt of sin; this salvation is a result of pardon.

Second: The salvation of preservation from sin; this salvation is the walk of faith by which the just shall live.

Third: Final, completed salvation, when we enter the glorified state. The initial state, the continuous state, the completed state, each has a joy peculiarly its own. The first two may be lost by neglect (Heb. ii : 3). The last can only be lost if there is temptation and future probation in heaven.

M. F. STRIGHT.

XENIA, IND.

The Prompt Payment of Salaries.

A PASTOR, in writing to me recently, stated that his church pays him his salary in weekly installments, fully cancelling each week's dues as promptly as the weeks pass along. He has been settled over that charge only a short time, and the manner of receiving his salary there is a new

experience to him. He is so delighted with it that he expresses himself thus: "If churches only knew how much easier it was for the pastor, when they paid him promptly, I am sure they would always do it."

A pastor has a right to insist that the church which he serves shall faithfully fulfill the obligations solemnly entered into with him at his settlement. The matter of salary—the amount, and how and when to be paid—is a part of the obligation, and is just as binding and sacred as that which pertains to spiritual things. This matter is *vital* to the pastor. In most cases the salary is his sole "living," his sole reliance, and not to receive it promptly as promised is to worry and embarrass him greatly in his family arrangements and pastoral work. The secret of the discouragement and final failure of many a pastor lies just here. Not receiving his salary when due—a salary in most cases scarcely sufficing to meet his current expenses—he and his family must be inconvenienced, even suffer, or he must run into debt—a fruitful cause of the loss of ministerial influence, of self-respect, and finally of the disruption of the pastoral relation. Such a trial and burden should not be laid upon any worthy pastor. It is dishonest and cruel to do it. A church is as much bound, in honor and justice, to meet its obligations in every respect to the man who serves them in spiritual matters, as to pay any other debts contracted. And if they fail to do it, it is just and proper that he should remind them of their engagements and quietly but firmly insist on their performance, both for the sake of their own honor and his usefulness and peace of mind. The practice of "starving" out a pastor by withholding salary is as mean and contemptible as it is unchristian.

C. H. WETHERBE.

HOLLAND PATENT, N. Y.

"Pulpit Notices" Again.

PERMIT me to speak of my own experience on the subject.

Notices concerning our own church work were somewhat numerous, and requests, presented on Sunday morning, to publish outside matters were becoming frequent and annoying. Moreover, in our congregation there are several who, by reason of deafness, fail to catch the bearing of the notice when it is read from the desk. To put the notices into every one's hands, save time, and get rid of that break in the continuity of worship caused by reading them; and also, to be free from the presentation of notices at a late hour, I have the calendar for the week printed, as per sample, and these are distributed before the services. We find this to be a very satisfactory solution of the problem and well worth the expense. Of course, it is now necessary sometimes to add a notice by reading.

Other churches in this State deal with the matter in a similar way.

ORANGE, MASS. GEO. D. REID.

[Please take home for reference.]

FIRST BAPTIST CHURCH,

ORANGE, MASS.

Calendar for the Week,

September 30-October 6, 1888.

SUNDAY.

10.45 A.M.—Preaching Service. Sermon by the Pastor.

12.00 M.—Sunday-school. Classes for Children and Adults. All are invited.

3.30 P.M.—Prayer Service and Sunday-school at Chestnut Hill.

7.00 P.M.—Praise and Prayer-meeting. Subject: Jer. viii: 6.

Is it your case?

TUESDAY.

7.30 P.M.—Missionary Prayer-meeting.

WEDNESDAY.

3.00 P.M.—Ladies' Missionary Meeting in the Church Parlor. Bring in Missionary Boxes.

THURSDAY.

7.30 P.M.—Covenant Meeting. Election of Deacons.

☞ Notices for insertion in this Calendar should be sent to Rev. Geo. D. Reid, 27 Mechanic street, previous to Friday evening.

EDITORIAL SECTION.**HINTS AT THE MEANING OF TEXTS.****Christian Culture.****Behold Your Calling.**

For behold your calling, brethren, (R. V.).—1 Cor. i: 26.

A CONCRETE fact of faith. Our vague and vagrant life is attracted by a magnetism and swayed by a will superior to itself and supremely wise and good—the Spirit of God. A conception of discipleship too often ignored. Christianity binds us back to God in glad submission and definite service. The love of Christ *constraineth, i. e.,* gathers us up—lifts us above the secular—beat us forward to the supreme object of life.

I. Behold your calling is of God. Supreme, authoritative, irreversible. The call of wisdom and love. Of one who knows what is in man, and how to make the most and the best of him. "Faithful is he that calleth you."

II. Behold its glorious, compre-

hensive blessings. Called out of darkness into marvelous light—"unto liberty," "to peace," to eternal life, "to holiness," to "His kingdom and glory." It is "a heavenly calling," "a holy calling."

III. This calling is:

(a) To special, distinctive mode of living.

(b) Intensely personal.

(c) Includes the whole man in all his relations in life.

Fair Lilies Growing in a Foul Pool.

All the saints salute you, chiefly they that are of Cæsar's household.—

Phil. iv: 22.

THE palace of Nero (the Cæsar referred to), a harbor of all forms of pagan impiety and corruption. Royalty here but a name for riotous infamy and cruelty, especially to Christians. Yet in that household Paul discovered "saints," jewels in the head of the slimy frog; white

flowers and fragrant, blooming in that malarious swamp. The same fact may be realized in our day.

I. Saintliness essentially the same in all ages and places. Divine in origin, supernatural in its sustenance, it is supreme over environments, in its

(a) Independence of worldly standards.

(b) Superiority of motives and aims.

(c) Firmness of its inner foundation—depth and tenacity of its spiritual roots.

II. The Nero's household of to-day :

(a) Secular employments that specially tempt to corruption; *e. g.*, business, politics, college life, etc. "They that live in Rome," etc.

(b) "Society"—its false standards of morality, its amiable atheism, its seductive pleasures.

(c) The offense of the cross unabated. Our "world" still scorns; hates and persecutes in its own way those who would be *saints*.

III. Sainthood qualities demanded now: Meekness joined to boldness, patience joined to aggressive love, fortitude joined to enthusiasm.

The Eternal Constellations.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.
—Dan. xii: 3.

I. The material firmament, though lasting through mighty ages, is transient. Rolled together as a scroll, stars dropping like "untimely figs," but a new firmament to endure forever.

(a) Faithful workers for the good of men outshine even in the memories of humanity the merely brilliant selfists.

(b) Workers for the soul's rescue shine with the same luster as Christ.

(c) They shall be conspicuous among all the hosts of the redeemed as God's special jewelry. Implies joy as well as beauty.

II. This pre-eminence eternal; note the emphasis, "forever and ever." The work done here in turning men to righteousness, one that can never be undone, nor its glory ever fade. Let us be in haste to seize this honor e'er it be beyond our grasp.

III. We may turn men (a) by turning energetically, wholly, ourselves—example eloquent. (b) By holding forth the truth as it is in Jesus. (c) By intercessory prayer. (d) By personal persuasion of those near us and benevolent gifts to send the gospel abroad.

Diversity of Operations, but One Spirit.

But the manifestation of the Spirit is given to every man to profit withal.—Cor. xii: 7. See 1-13 vs.

THIS is the dispensation of the Spirit. The Church a spiritual organism. Born of the Spirit on the day of Pentecost, animated by the Spirit, all its powers and achievements of the Spirit.

I. Specific methods of the Spirit's operation in the Church.

(a) As a breath, wind. See Ezekiel's vision of the valley, Christ breathing on His disciples, and the rushing, mighty wind of Pentecost. Symbol of life, quickening inspiration.

(b) Refreshment. Water the type. "If any man thirst," "I will pour water," etc. Fertilizing, cleansing of the outward.

(c) Inward purifying. Fire the symbol. "He shall baptize with . . . fire." "I am come to send fire on earth. Also of vital warmth, zeal, fervor.

(d) Consecration. Anointing. Oil the type. Setting apart, enduing with power.

II. With the world.

(a) A reprovor. John xvi: 8-11.

(b) Strives with men. Gen. vi: 3; Acts vii: 51.

(c) Enlightens by revealing Christ.

(d) Regenerates by awakening faith in Christ.

Revival Service.**Tears Amidst a Triumph.**

And when he was come near, he beheld the city, and wept over it., etc.

—Luke xix : 41-2. 1.

CHRIST might naturally have given himself for this once to the joy of the occasion—the grateful, enthusiastic welcome given to Him as David's greater Son, the coming King³ of Zion, but the sight of a sinning, rejecting, doomed people turned His triumph into mourning.

I. The reasonableness of His tears appears in the nature of Christ and the actual condition of the people.

(a) His keen spiritual perception saw—what the world's dull eye sees not—the soul's preciousness and peril.

(b) His fine sensitiveness keenly felt what coarser natures, benumbed by selfishness, feel only faintly or not at all.

(c) His yearning to save meets His consciousness of failure in their case, and the blended streams form a torrent.

II. Even the "mighty to save," may weep tears of despair for sinners. Not because of any lessening of His power, but of the culmination of their willful unbelief. A rebellious heart can defeat the combined wisdom, power, grace and patience of God.

Christians Beholding the Destruction of the Finally Impenitent.

When the wicked are cut off, thou shalt see it.—Ps. xxxvii : 34.

1. THE doom of the wicked is fearful in the extreme—"cut off." Cut off from a life which they have wasted, a world they have abused. From all their pleasures and possessions and friends. Cut off finally from God, heaven, hope. As a withered branch, or the tares for the burning. Cut off by God's flaming sword of retribution, suddenly—in sight of heaven and earth.

II. Christians shall be witnesses of the tragedy. For the vindication of

their faith in God's Word and their name so often despised, and their cause so often persecuted; above all, that they may see the vindication of God's insulted name.

Yet a terrible ordeal for Christians. They are their kindred. "How can I endure to see the evil that shall come to my people" (Esther). Some of them are intimately related. Final and awful farewell. Too late then to help.

Application.—A warning to seek their salvation now. To the whole Church for the whole world, especially kindred and neighbors. Be sure your garments are clear of their blood. Time is short. Death may cut them off. —

Flocks of Doves Flying to Their Windows.

Who are these that fly as a cloud and as the doves to their windows?—

Isa. lx : 8.

HAPPY the Church when "the winter is over and gone, and the voice of the turtle [dove] is heard in the land." A day of wonder and joy.

I. The Church shall be recognized by the world as a refuge from storm, a storehouse for hungry souls, a fellowship of love, joy, and plenty.

II. When thus recognized sinners will flock to her gates as doves to hospitable windows or the openings of the dove-cote.

(a) The world is inhospitable for souls. Its votaries really hunger and shiver in loneliness and want.

(b) Their instincts will lead them where they are sure of warm welcome and satisfying plenty.

III. Let the Church seek such fullness and cultivate such charity as will attract and constrain the world at large. —

Funeral Service.**A Whole Family in Heaven.**

And the Lord said unto Noah, Come thou and all thy house into the ark.—Gen. vii : 1.

THE family a divine organism : therefore, to be perpetuated forever.

Many suggestions in the Scriptures combine with the deep instincts of nature to teach that we shall know our kindred in heaven and be associated with them in special affection as here.

I. God in the Scriptures deals with families both in saving and destroying.

II. Noah's obedience of faith the salvation of his household. Special

obligations on heads of families to bring the household to Christ.

III. Unspeakable joy of the family reunion after the storms and separations of earth. What greetings! what memories! what unalloyed fellowship and blissful employments!

Application. — There are whole families here in Christ, and there in heaven. Some are divided. Shall any be left out?

LIVING ISSUES FOR PULPIT TREATMENT.

The Great Wheat Corner.

He that withholdeth corn, the people shall curse him.—Prov. xi: 26.

THE present methods of unrestricted individualism in business culminated last month in another "wheat corner," which sent the price of that staple necessity up like a skyrocket, from ninety cents to two dollars a bushel, diminished the size of the baker's loaf from twenty to seventeen ounces, and added another twist to the vice-like poverty gripping the masses in our great cities by a charge of twenty per cent. additional for every loaf, cake, tart or piece of pastry made of wheat flour. Wheat "operator" Hutchinson of Chicago, who fathered the "corner," made a million dollars. In the city of Chicago the price of bread advanced a cent a loaf. In the city of New York a well-known commission merchant killed himself, because his firm was unable to meet its liabilities owing to the increased price of wheat, and many of the small retail bakers supplying the tenement house districts, unable to carry a large quantity of flour, and caught by the sudden rise in prices, could not supply their customers, which they lost to the larger bakers with longer pockets. In England, too, the price of wheat advanced 8s. 6d. per eighteen stone. Thus the manipulations of a private clique upset the business of a whole people, caused at least one self-murder with its terrible accompani-

ments of grief and shame, and produced temporary disaster among vast numbers of the poor.

How was it done? Simply thus: The wheat-gambler, studying the market, discovers a real or seeming shortage in the crop and buys with his ample thousands at regular market prices as much as he is able of the visible supply of grain. This he stores in the great warehouses and refuses to sell. There is a sharp rise in prices as the regular demand for the staple commodity continues, and there is no supply to meet it. Then the operator goes into the "market" and buys "wheat." There is no grain handled in the transaction, but he nevertheless buys "wheat" heavily. Again the price goes up under the "bulling" operations of the gambler. At last wheat is two dollars a bushel, the five-cent loaf is selling for six cents, rival "operators" are "suspending," and the great wheat Anarchist "unloads," pocketing under the laws of the land a cool million by the transaction.

The same spirit of unrestricted individualism in business in the shape of a "sugar trust" advances the price of sugar three cents a pound to the consumer, closes the Bay State Sugar Refinery, because the employees will not accept a reduction of seven per cent. in their already too scanty wages, and in another instance stops altogether a sugar mill, throwing 1,000 bread-winners out of employment in obedience to the de-

mands of the "trust" for a limited production of sugar. The employees lose all their wages and must seek other business, but the owners of the suspended mill receive the same profits out of the treasury of the "trust" as if they had continued to operate their plant.

How long will the American people allow the production and distribution of their staple necessities to remain in the hands of private and soulless monopolies?

Shall the Indian Become a Citizen?

THE Indian Conference, held at Lake Mohonk the last of September, pitched into Uncle Sam's present illogical and irrational method of dealing with the Indian in a way that ought to bring about results. It denounced the whole tribal system, with its endless treaties and independent governments, as wholly inconsistent with the idea of these Indians ever becoming assimilated with the American people, and as fostering a dangerous element in the body politic. "The Indian is not a foreigner," says one of the planks adopted by the Association, "and should not be the object of treaty, but should be subject to the same laws as other citizens." The Conference advocate the abolition of the tribal relationship with the Government, and that the Indian be treated simply as a man subject to the same laws as any other citizen.

That the Indian may take this great step towards American citizenship education is necessary. The Association therefore urges upon the Government *compulsory education for every Indian*; but he should be left at liberty to choose for himself between the public and private schools. The Conference does not lose sight of the fact that in morals the Indian is but a child, as the resolution which it adopted with reference to his education shows:

"In view of the great work which the Christian charities have done in the past in inaugurating and maintaining schools among the Indians, and of the essential importance of religious, as distinguished from secular, education, for their civil, political and moral wellbeing, an element of education which, in the nature of the case, the National Government cannot give, the churches should be allowed the largest liberty, not, indeed, to take away the responsibility from the Government in its legitimate sphere of educational work, but to supplement it to the fullest extent in their power by such schools, whether primary, normal or theological, as are at the sole cost of the benevolent or missionary societies, and it is the deliberate judgment of this Conference that in the crisis of the Indian transitional movement the churches should arouse themselves to the magnitude and emergency of the duty thus laid upon them in the providence of God."

In a word, the Lake Mohonk Conference, composed of those who have made a special study of the problem, decides that the Indian must be Christianized, and calls the Church to the task of moulding the "red son of the forest" into material fit for American citizenship.

Will the churches heed the call?

The Drink Habit and Business.

OF twenty-six of the leading business firms and manufacturers in the United States—all rated by Dun's Mercantile Agency as possessing a capital of at least \$750,000—interviewed by us, only one allowed the use of liquor in his establishment, and then only during the dinner hour. Every one reports that the business interests of the employer are jeopardized by the dram-shop associations of the employee, and that most cases of individual poverty among the latter can be traced to the saloons. A majority believe that to the inability of the drinking man to consume the products of labor may be traced, in greater or less degree, our recurring periods of business depression; while all but two unite in the assertion that "the abolition of the dram-shop would be the *greatest blessing* both to the laboring men and to their employers.