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REVIEW SECTION.

I.—PROBATION AFTER DEATH.

IS THERE ANY FOUNDATION FOR THE DOGMA IN REASON OR REVELATION?

NO. 4.

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A DOGMA is not a doctrine. It has a secondary, not a primary authority. It is not an article of faith. In the shaping of the question upon which, with others, I have been asked to write, this distinction was doubtless regarded. Those who maintain the tenet of Probation after Death claim that it falls within the acknowledged limits of the Christian faith, is consonant with and tributary to the fundamental doctrines of the Gospel, and deducible from the absoluteness and universality of Christianity; but they do not maintain that it is an explicit divine teaching.

The word Probation has various senses which need to be discriminated. Since Bishop Butler's day it commonly designates a condition of moral trial, in which the future state of the subject of the trial is fully determined. Sometimes it signifies nothing more than preparatory moral discipline. In the early Puritan theology it was restricted to the Paradisiacal state. Mankind were put on trial in Adam. This theory is still held by many persons in its original strictness, and consistently they deny that men now are on probation. The extension of the word to Adam's descendants has come about through the growth of the conception of personality. Guilt is regarded as strictly personal. All of our race who attain in this life to conscious personality act as moral agents and under probationary conditions. This extended application of the word is by some associated with purely individualistic, and more or less Pelagian, conceptions of human freedom and human sinfulness. By others it is allied with a better philosophy of liberty, and with more Scriptural beliefs as to generic depravity and the universal need of spiritual regeneration.

To most men, probably, the word suggests a period of moral trial in the present life, during which a character is formed which will be permanent either in good or evil. When the question of future probation is discussed, these later notions are apt to be transferred to the life beyond—one writer having in mind one conception, another a different one. Not infrequently the conception carried over is that of a protracted period of moral discipline under conditions of temptation and conflict. And objection is raised to the supposition of a future probation, because, it is alleged, the other world is not adapted, like the present, to be the theatre of such a conflict.

So far as I shall maintain the reasonableness of an expectation that some members of our race will have a probation in the future life, it is on the basis of the fundamental verities of Christianity. I accept the doctrines of original sin, incarnation, atonement, eternal punishment, which have won general assent in the Church, and have gained definite and commanding theological statement with the progress of its history. With these I accept such a dogma of probation as can be squared with them. And to me the whole question of probation seems thus to be intimated. We have had decisions of it founded solely on the Augustinian, or Augustinian and Federal, theory of the primitive state, limiting probation to our first parents and denying it to fallen man; or on a theory that man, notwithstanding the fall, has full power to keep the divine law perfectly, and that every man (including, possibly every infant) is a complete moral person and agent, as was Adam, and, like him, is here on trial; or on various modifications, and even confusions of these theories. What we need is a Christian answer; that is, one that conceives of probation in the terms, and under the conditions, not of natural law merely, nor of moral law exclusively, but of Christianity. The final answer to the question depends upon a true apprehension of the Gospel. And the interest in the special question is becoming so great, because it is beginning to be seen that it is but one aspect of the fundamental question: "What think ye of the Christ? Whose Son is he?"

From the Christian point of view, probation is a gracious and not merely a legal state. Augustine teaches that it was more than the latter even for unfallen man. But, however this may be, for fallen man this is necessarily its character. It implies that for some reason or other God deals with mankind upon principles which exceed the measure of retributive justice, or of what used to be called the covenant of works. In an unpublished manuscript, a copy of which is in my possession, President Edwards makes the word probation equivalent to "the offer of a Savior." This suggests the true point of view. Probation, whatever it may have signified for unfallen man, means, for men now, opportunity for the formation of personal character on the basis, and under the motives, of a system of redemption.

The Apostle Paul has demonstrated for all time the insufficiency of a legal system for human recovery. He discusses it on the side of motive. It increases sin instead of diminishing and overcoming it. Some knowledge of God's willingness to forgive, some encouragement and aid from Him in the task of conquering evil, experience shows to be indispensable even to the maintenance of any due conception of sin. The supposition, therefore, that the system of probation under which men are now placed is legal, is equivalent to saying that heaven has abandoned them. On such terms we should have no basis for the discussion of a future probation; we should have no evidence of any hopeful or real one for men anywhere.

A gracious probation involves gracious motives; a probation under redemption implies that God proves men by bestowing upon them the means and influences by which they may, if they will, obtain deliverance from the guilt and dominion of sin. Any other testing of character in the case of men under the disabilities of the fall would be no probation at all, but simply a revelation and augmentation of human wickedness. The Gospel means an effort on God's part to recover men. A Christian probation implies that He grants the opportunity and reveals the motives for recovery.

The question as to a future probation resolves itself, therefore, into these two inquiries:

First—Whether there is reason to suppose that God means to offer to all men a probation on the basis and under the motives of redemption; and, *second*—Whether, if such is His purpose, there is not required for its execution opportunities beyond what are afforded in the present life. Or, to put the matter more concretely: (1) Are there any members of our race who do not have opportunity to act as moral agents in this life under the motives of redemption? (2) If there are, may we not expect that such an opportunity of grace will be given them in the future life?

I. That the first of these two questions must be answered affirmatively will appear from the consideration of two classes of human beings.

Nearly a moiety of the race die in infancy, or before reaching what is commonly accepted as the stage of moral responsibility. In such cases regeneration may have taken place in this life, meaning by this a correction of native depravity, or the communication by the Holy Spirit of a basis of action, or an influence which will certainly insure holy character. But the character itself as personal, as intelligent and free in a holy choice of God, is unformed. Its development belongs wholly to the future life. The only opportunity for its formation as an ethical acquisition, as personal, is there. Uncounted millions of our race have thus their first and only opportunity of moral action, on the basis of redemption and under its motives, in the other world.

The other class constitutes the immense majority of the other moiety of our race—viz., that portion of it which survives childhood. The *Missionary Herald* for January, 1886, publishes a map which it might be well for all who discuss the subject before us carefully to study. It is a chart of "The Religious Faiths of Mankind." Each square in the diagram "represents one million souls." There are 1,425 squares. Of these, 856 are colored a deep black. More than one-half, we are thus taught, of the present population of the globe is still in the dense darkness of heathenism. Of the remaining fraction, a very large proportion is composed of such persons as evangelical churches deem equally, with the heathen, fit objects of missionary effort. This is the present condition of the world. If we think of its past history we realize—no! we simply are overwhelmed by the stupendous fact—that for unnumbered generations a steady and swelling stream has been pouring from this world into the other of persons equally destitute of a knowledge of redemption.

II. We pass to our second question: Is it obligatory or reasonable to suppose that this knowledge of redemption is forever withheld from these millions upon millions of human beings? May we not think that Christianity is a larger scheme than such a limitation would imply? That it is lawful thus to hope and believe appears from the following considerations:

(1) Such an outlook is not cut off by the Scriptures. We are thus at liberty to suppose that God's plan of recovering men by the motives of redemption, which we see in operation here, may be continued in another world for those who are removed to it before they have been reached by these motives.

It was formerly the prevalent opinion, and is still earnestly maintained, that the heathen are judicially abandoned by God. Those who accept this doctrine suppose, however, that this judicial abandonment comes to an end when the missionary appears. This, at least, is Dr. Emmons's teaching, and seems to be a necessary concomitant of the view so long as there is any faith in missions. But this puts at once a conditional character upon many prophecies which are thought to predict the final doom of the heathen. They are limited in principle by the purpose of divine mercy through the Gospel. For all who are reached in this life by the offer of salvation the sentence of condemnation is held in abeyance and may be remitted. On what grounds then, can it be claimed that those who have not such an opportunity here never have one? What Scripture attests this? If the divine rejection of the heathen is cancelled or qualified by Christianity for those to whom it comes here, how can it be proved that it may not by the same Gospel be cancelled or qualified for others who can only receive it elsewhere? Some sure and certain word of God, absolutely excluding such a possibility, should be adduced, if it is to be dis-

missed. Such a decisive word the Scriptures do not utter. They are emphatic in their urgent pressure of the motives of redemption. They teach the sinfulness and guilt of the pagan, reveal divine judgments which have overwhelmed individuals and nations, but they do not affirm that God's purpose of redemption has no application, or opportunity of execution, in respect to the heathen, and that they are put by their iniquity beyond the possibility of recovery. On the contrary, from the New Testament point of view, the pre-Christian times are regarded as "times of ignorance," in which, indeed, there was great wickedness, but not such as excluded from redemption. Our Savior interceded on this ground for His murderers. Peter recognizes the ignorance of his countrymen and their rulers, as so far mitigating their terrible sin in the crucifixion of Jesus, that the door of repentance was not closed. If this could be said in behalf of men who listened to the voice of Jesus, and who had the Gospel in its rudiments and promise, how much more of those to whom no authoritative announcement of divine forgiveness had been made! Paul, accordingly, bases the universal call of the Gentiles to repentance on the passing away of the "times of ignorance," which "God overlooked," and on the proclamation of Christ as the universal Judge. The New Testament makes a distinction in sins as related to the final judgment. There is but one sin which is said to be absolutely unpardonable—the sin against the Holy Ghost—whose office it is to use for men's salvation the motives of redemption.

When the passages adduced to prove that the door of hope is shut for the heathen are tested by these and other pertinent principles of interpretation, they are found to be wholly inadequate. Many of them, indeed, are seen to be insufficient as soon as they are examined.

For instance, Dr. Emmons preached his well-known sermon on "The Hopeless State of the Heathen" from the words (Ps. ix: 17), "The wicked shall be turned into hell, and all the nations that forget God." No student of the Old Testament, even if his knowledge of the verse did not go beyond its rendering in the Revised Version, would so use it now. Recent writers have cited Romans ii: 12, "For as many as have sinned without law shall also perish without law," and have claimed that Paul here teaches that all the heathen are lost. But such an interpretation, consistently carried out, would be suicidal to the Apostle's object in writing the Epistle—viz., to shut men up to Christ for salvation. It is a wrong use of Scripture to construe the solemn enunciation of an ethical judgment or principle as if it were an absolute prediction uncovering to us the secrets of the Judgment Day. Not only did Jesus intercede for His murderers on His cross, but after His sacrifice was completed the apostles were commissioned to proclaim, "Him did God exalt to be a Prince and a Savior,

for to give repentance to Israel and remission of sins"; and this message was to be sent to all the nations.

Equally erroneous is it to extend the scope of a passage beyond its true meaning and purpose, and deduce from it a dogmatic conclusion; as, when Paul's language in 2 Cor. v: 10 is applied to the heathen, and interpreted to teach that the Judgment Day for them will have sole reference to the deeds done in the body, and therefore that they can have no offer of salvation elsewhere than here. The passage in question belongs to a section of the Epistle in which the Apostle is writing of the Christian ministry. When he says "we all must be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body," he is referring to preachers of the Gospel and their hearers. A glance at the context, and even a careful consideration of the words of the text alone, will show that the thought is not contained in them that death puts the heathen beyond the pale of redemption.

(2) In this connection it is important to observe the widening of hope in the Church concerning both classes of persons under consideration.

It is now commonly believed that all who die in infancy will be saved. This belief has been reached by a change of opinion so great that Dr. Prentiss, in *The Presbyterian Review*, calls it a "revolution." For many generations our ancestors identified the kingdom of God on earth with the visible Church at whose head stood the Bishop of Rome. Baptism was deemed necessary to membership in this Church, and membership to salvation. Such conceptions always are attended with relaxations here and there. But the prevalent opinion excluded unbaptized infants from heaven. When this limitation of divine grace was broken through, others remained. Christ died only for the elect. There are elect infants; but also non-elect. Puritan New England, not two centuries ago, was familiar with a poem from one of its saintliest religious teachers reciting the sentencing of infants to a hell, whose lightest pain is described as sufficient to consume the soul, if God did not keep it from such extinction. Now, our most rigorous adherents to the Augustinian and Reformed type of doctrine encourage the belief that all infants are "elect," and will be saved. What has caused this exclusion of one limitation of divine grace after another until the universality of Christianity, as respects this class of persons, is fully recognized? No new text has been discovered in the Bible. No explicit, decisive Scriptural testimony is claimed. The change has come about through the operation of large and potent causes; such as, a clearer perception of the true character of God as revealed in Christ, of the scope of the atonement, of the "philanthropy of God our Savior," of the nature of moral agency and the meaning of personality. Particular texts are now thought to warrant the new hope,

simply because they are seen in a new light. They are interpreted in accordance with a redemptive system, whose character and greatness as a whole are better appreciated. Therefore the same Church, with the same Bible as its rule of faith, now as commonly encourages the hope that all infants will be saved, as two centuries ago it discounted such an expectation.

A similar change of opinion has been going on in respect to the salvation of the heathen. Once, nearly the entire pagan world was regarded as doomed. Comparatively few maintain this to-day. In some way or other, under greater or fewer remaining restrictions, hope is encouraged. Indeed, the danger now is of an indulgence of hope at the cost of Christianity. In various ways the effort is made to find in such motives to virtue, as are open to heathen minds, a substitute, or moral equivalent, for the motives of redemption. We do not deny that the Holy Spirit may regenerate men in the darkness of heathenism. But it must be acknowledged that the evidence that He does is restricted to a very few exceptional cases, and in these is not wholly free from embarrassment. The chief sign of such an operation is a craving or longing, which is only appeased by a presentation of the Redeemer. And after all just recognition is made of such possibilities, or alleged actualities, the evidence remains overwhelmingly adverse to the supposition of any regenerating work of the Spirit in heathenism comparable with that which accompanies the faithful preaching of the Gospel. The preaching of Christ and Him crucified is the wisdom and power of God unto salvation. Without this preaching, so far as we can discover, the heathen die in their sins; if this is the whole of the case, they perish everlastingly. This line of thought, however, is here a digression. What we would direct attention to is, that the pressure from the larger view of God and His revelation is now so great, that, even in ways which contradict the fundamental principle of the necessity of a knowledge of the motives of redemption in order to redeemed character, Christian men are widening the door of hope for the heathen. Is it not better to meet this state of mind with a Christian method of relief?

III. This widening of hope, when kept within the bounds of Christian truth and established principles of moral agency, involves a future probation. It is a testimony to the virtual acceptance of this dogma by minds whose judgments are formed under the influence of the Christian revelation.

The now accepted dogma of infant salvation supposes that a state of final and immutable holiness is attained by nearly one-half of the human race without any earthly moral probation. During some period, or at some moment, under some conditions of personal choice, such a character is realized. These conditions must be ethical, for the result is ethical, holy love. They are a part of the Christian

economy; otherwise, salvation is attained apart from Christ and redemption through Him. It is therefore impossible to obtain any comprehensive conception of the process without introducing an opportunity of determinative moral choice beyond the present life. This is in fact, however named, a Christian probation—none the less so because we may hope that it universally issues, in cases where there has been no actual sin, in characters established in holiness.

In respect to the heathen, Christian thought has not yet reached the same degree of agreement as in regard to infants. The number of those, however, who have discarded the dogma of the universal or practically universal, doom of the pagan, seems to be immensely preponderant, especially if intelligent acquaintance with the Scriptures be duly considered. The old ground being abandoned, it is natural that there should be a period of uncertainty as to the basis, and the due metes and bounds of the new hope. Meanwhile, a constantly increasing number of persons are coming to the conviction that the results already reached by the Church in other departments of doctrine, require what Dr. Henry B. Smith affirmed to be a necessity—a Christologizing of Eschatology; and that when this is thoroughly done, the ultimate destiny of all men will be found to turn on their personal relation to God as revealed in Christ. It will also follow that for the formation of such a personal relation suitable opportunity will be given. Thought out, this involves in other cases than those of infants, a future probation. This brings us to the principal reason for recognizing as reasonable and scriptural the dogma in question, namely:

IV. The absoluteness and universality of Christianity as revealed in the Scriptures. Such predicates are inconsistent with the limitations which are imposed upon Christianity when it is maintained that the heathen will be allowed no opportunity of moral choice under the motives of redemption.

(1) Christ's Person is revealed as so constituted that it sustains an organic relation to the heathen as well as to Christians; to men who lived before, as well as since, His Advent. He is not merely the creative Word, the only begotten Son who reveals the Father, but also the Son of Man, the Second Adam—titles which affirm an absolutely universal relation to every member of our race.* We cannot do justice to their meaning and at the same time assign to Christ a relation to a large portion of our race merely as the Logos, or through such motions of the Spirit as convey no influence from the humanity of our Lord, or are purely prophetic or miraculous. The recovery of Christ's humanity to a more influential place in theology was one of the marked advances made by Luther. There is still room for much progress. Its universality qualifies it for, and implies, its redemptive

* See Dr. Westcott's note on these titles in *Speaker's Commentary on the N. T.*, II., pp. 33-35.

relation to all who died before the Incarnation, as well as to all who have lived since.

(2) The universality of the Atonement points to the same conclusion. It seems to be impossible to think this doctrine out and suppose that the Divine Purpose limits the possibility of its operation as a motive to a select few of our race.

(3) The final judgment of the entire race by the Son of Man involves the same result.

The personal relation, divinely appointed, between every member of the race and Christ, comes out with almost startling distinctness in this Biblical doctrine. The final judgment is individual, personal; a judgment of each one according to his own character. The only hope, however, for any man, of acquittal, is through his personal union with Christ; his personal acceptance of the atonement by a faith which so acknowledges the great sacrifice as to become the root and spring of a redeemed and holy life. To suppose that the same Being who qualified Himself to sustain a personal human relation to every man, who died, in purpose and intention, for every man, will judge the great majority of the men who hitherto have lived, without giving them any opportunity to know of His being their Redeemer, is, in the highest degree, improbable. He is not simply qualified to judge them, as one man who resists temptation is fitted to condemn his fellows who yield to it, but He is qualified to save men. To judge them without revealing His relation to them as a Savior, and giving them opportunity to accept Him, is practically to destroy the chief significance of His judgment. We do not say that men are to be judged simply by their personal relation to Christ, if by this be meant an exclusion of relation to moral law and of personal character; but we claim that this relation to Christ—the Revealer of God, the Son of Man, the only sacrifice for sin, the giver of the Spirit—is, *for all men alike*, the ultimate and decisive test, and that it includes a relation to moral law and personal character. Christ is the Law, as He is the Truth, the Way, and the Life. No man is condemned to eternal punishment by Christ who has not had an opportunity to be saved by Christ; an opportunity provided for him as a moral being implicated in the Fall, in need of a Savior, an actual transgressor of the law, if he has acted here as a moral agent, but belonging to a race of which Christ is the Head, and for which He died; and capable of redemption, though incapable of self-recovery.

4. The scriptural doctrine of the descent of Christ into Hades, and the apparently necessary logical implication of 1 Peter iv: 6, warrant an expectation that the gospel will be preached in the future world.

The descent into Hades was universally accepted in the early Church, and was not denied even by the heretic Marcion. The chain of wit-

nesses for its inclusion among the primitive Christian beliefs goes back to the apostolic age. The earliest testimonies, as well as the later, connect with this descent a proclamation of the gospel. So general and prominent a belief cannot be accounted for if it were not derived (as Irenæus's allusion to a presbyter who had listened to hearers of the apostles may intimate that it was) from inspired teaching. The allusions in Peter's Epistle cannot much longer be deemed doubtful. The concurrence of scholars in the opinion that Christ's preaching to the spirits in prison, of which the apostle speaks, refers to His personal proclamation of the gospel in Hades, is rapidly increasing. The judgment of unbiased modern scholarship as to the natural force of the language used by the apostle, is confirmed by the prevalent patristic interpretation, and by the unquestionable fact of the primitive church belief to which reference has just been made. The argument of the apostle in 1 Peter iv: 6 seems to imply his belief, that a preaching of the gospel to the dead was a necessary part of the Christian doctrine of a universal judgment. No other interpretation makes due account of the word "For" [$\gamma\acute{\alpha}\rho$] with which the verse begins. The more Scriptural views, also, which are gaining ground as to the Intermediate State, and the relations of Old Testament believers to the work and person of Christ, are friendly to an improved construction of the condition and relation to the judgment of the unevangelised heathen.

If space allowed I should desire to call attention to the fact that the progressive fulfillment of prophecy from the beginning has, in repeated instances, evinced a wider scope for the operations of divine grace than the preceding interpretation recognized, and to the further fact that eschatology is still dependent upon prophetic announcements.

I should also desire to give reasons for believing that it is peculiarly incumbent at the present time, on defenders of Christian truth, to emphasize the absoluteness and universality of the gospel. President Edwards, in his "Observations," has left the evidence that the absoluteness of Christianity was engaging his profoundest thought.* The great attention since his day to the study of the religions of the world makes it essential that right views be gained of the true supremacy of Christianity. The Church has lately entered anew and more deeply into the thought of the universality of the atonement. The next question is, What is the bearing of these truths upon Eschatology? If Christ is really to be accepted as the only Mediator, Savior, and Lord, and as truly God and truly man, according to the Scriptures, it is necessary to maintain the absolute supremacy, universality and finality of Christianity. Any qualification or restriction of its

* See his very interesting remarks on the distinction between the representative and mediatorial kingdoms of Christ, and on Christ as the Eternal Head of the Church, in *Observations*, pp. 84-89. Charles Scribner's Sons; New York, 1880.

claims in this regard, is a long and logically irretrievable step on the road to unbelief in the fundamental doctrines.

I will only add, that a true exaltation of Christ as the Savior of mankind, is in itself diametrically opposed to any doctrine of indulgence in sin or palliation of its guilt, or encouragement to delay in repentance. Paul affirmed the divine leniency toward the pagan so as to point his message: "But *now* he [God] commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

II.—DR. HERRICK JOHNSON ON PROHIBITION.

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In the December number of the HOMILETIC REVIEW, is one of Dr. Herrick Johnson's strong and able articles, wherein his vigorous pen uses the terse Saxon to good effect. I admire Dr. Johnson for his plain speech. You cannot misunderstand him. I admire him also for his Christian courage and his public spirit. The timidity and apathy that are found (alas!) in so many ministers, has no lodging place in his faithful breast. I meet such a man in a difference with the greatest respect, knowing that we are both (each according to his light) contending for God's truth.

In his article, Dr. Johnson, in stating the ground of Prohibition, denies that the question of sin has anything to do with it, and he uses this language: "The question as to whether the drinking a glass of wine is a sin or not, has no more to do with the prohibition of the manufacture and sale of intoxicating liquor for beverage purposes, than the question whether the construction of wooden dwellings is a sin or not, has to do with the prohibition of building frame houses." He thinks I am in a fog on this point, because I have mixed up the two things.

Now let me call Dr. Johnson's attention to the mixing up of two things, wherein I consider *him* to be in a fog.

The mere prohibition by law of man certainly does not make the use of the thing prohibited a sin *per se*. Dr. Johnson is perfectly right there. But "Prohibition," as now technically used for the prohibition of the use as a beverage of all fermented or distilled liquors, is universally urged by its advocates as the prohibition of a *sin*, like slavery and the social vice. The cardinal doctrine of the Prohibitionists in all their standard publications, is that wine-drinking is a sin. It is so preached in the pulpits from Maine to California. There may be here and there a Prohibitionist who does not believe or teach that

wine-drinking is a sin, but the great mass of them do so believe and teach, and some of those who do not so believe dare not say so, such a terrorism is exercised over them by the fanatical majority. Some of them have a Jesuitical subtilty in saying that, while wine-drinking is not a sin *per se*, it is now a sin in the present state of the world, and the present position of the Church, Christian expediency now demanding it, resistance to which is sin. In any case, the very soul of the whole prohibitory movement against wine-drinking is a belief in its sinfulness. Now, when I said "There is an honest and righteous drinking of wine from our Lord's day down, and that fact is virtually ignored by a prohibitory law;" and again, "Prohibition is a reflection upon the Saviour of the world," I was in no fog at all. I was meeting not prohibition in the abstract, but "Prohibition" in the concrete, "Prohibition" as it now asserts itself in the Church and in the State. The fog is around Dr. Johnson, who has mixed up the two.

Now the legal right to prohibit, for which Dr. Johnson argues, I have never doubted. The state has a right to prohibit the use of milk if it deem it best for the interests of the nation. I object to Prohibition, not as violating any legal right, but, apart from the reason given above, as a most inexpedient and harmful procedure. I believe it cannot command the conscience of the people, as laws against stealing and murder do, as ordinances relating to clean streets and public decency do, and because it cannot command the conscience of the people, it will be perpetually a broken law by the better classes, than which nothing could be worse for the integrity of a state.

Dr. Johnson thinks that the opposition to prohibition comes from its antagonizing avarice and the love of drink. He overlooks the fact that the largest part of the opposition comes from patriotism and the love of right. There is a vast amount of the opposition that has neither avarice nor the love of drink behind it, but it sees the peril to the community from the enactment of such a fanatical law, in the popularizing of deceit and reactionary processes, and the consequent demoralization, while these in turn will produce a greater deluge of drunkenness than we ever had before. Another error of Dr. Johnson's is in confounding prohibition with the shutting up of the saloon. The shutting up of the saloon could be wisely ordained as a police measure and the great majority of the people would support such a movement, but prohibition means a great deal more than that. It means that no one shall sell, and hence no one buy, and hence no one use wine as a beverage. It is that sweeping edict against which the common sense of the country revolts and always will revolt. And yet Dr. Johnson says, with a very foggy comprehension of the question, "to repress the saloon, stop the saloon, stamp out the saloon, is the one object of prohibition." Why, if that were the only object of prohibition, the cause would triumph to-morrow. But it is not. The object is to

stop all drinking of wine. I have tried for years to get the so-called "temperance men" of New York to join me in putting down the saloon, but I never could get them to lift a finger for that end. They would have nothing to do with any effort to put down the saloons unless it raised the flag of total abstinence. They have deliberately resisted the passage of laws at Albany to reduce the number of saloons, because the laws proposed did not take total abstinence as their basis. To Dr. Johnson's statement that the one sole object of prohibition is to stop the saloon, is very wide of the mark. My excellent friend is duped by the prohibition leaders, if they have made him think so.

One of the cardinal fallacies of the prohibitionists is their coupling of distilled spirits and fermented liquors as all one. They are as wide apart as opium and coffee. Distilled liquors are pernicious as a beverage in any, even the least, quantity. Fermented liquors in moderation are wholesome and helpful. The two cannot rightly be classed together. One can get drunk on each. So one can destroy the nervous system on opium and on coffee, but that does not put opium and coffee into the same category. But the Prohibitionists, right in the teeth of the common sense and common knowledge of mankind, insist on putting whiskey and wine on the same footing, and then because men resist such folly they abuse the resistants as enemies of reform and as allies of the saloon. It was because of this confusion of things, bad, and good that Governor Dix very wisely vetoed the local option law passed by the legislature, and bravely incurred the maledictions of the fanatics. We cannot afford to have good things done in pernicious ways. We are not to stop thieving by a law shutting up every body in prison. The great public evil in the matter of intemperance is the saloon. Now, let us put down the saloon. Let us forbid liquor to be drunk on the premises where it is sold. This will cure the great public evil. It will not stop intemperance any more than it will convert the wicked heart of man. But it will stop the principal breeder of intemperance, pauperism and crime, and the people at large will join in such a work, if a common sense exception be made for a regular hotel and its *bona fide* occupants of rooms.

That the subject should enter into politics I believe is eminently right. I am heartily with Dr. Johnson there. Let a party advocate the simple doctrine of "Down with the saloons," and it will be the winning party in a twelve month. It will not be a little band of mere obstructionists, which the present Prohibition party is, but will carry the hearty approbation of the public conscience in all parts of the Union, and do more for intemperance than all the temperance societies that ever existed or will exist. The Prohibitionists have been the chief obstacles to such a glorious reform. They are responsible for the present condition of intemperance in the land, their wild fanatic-

ism disgusting the ordinary sensible mind and making it apathetic in the cause of temperance, where otherwise it would be energetic.

The Church Temperance Society of the Episcopal Church has founded its work on the true basis, where the individual differences of honest, upright citizens are recognized, and no Procrustean bed is established to destroy true manhood and attempt impossibilities. If the Prohibitionists would occupy such a platform and burn up the trashy literature which they circulate, where false exegesis of Scripture is the chief characteristic, they would accomplish something, and not waste their energies as they have been doing for years past. They would then help and not hinder the practical reforms which have heretofore found in them the most bitter opponents.

By all means let us bring temperance into politics. But let it be temperance and not intemperance of fanaticism. Let the patent evil of the grog-shop be aimed at, and not the personal preferences of the individual as to what he should drink. The former is in the proper sphere of law, the latter is not. Persuasion and teaching must do the work there. Individual liberty is not to be touched by laws, except where its exercise is an injury to persons or property, and it would require a marvellous logic to prove that A. selling a bottle of wine and B. drinking it at his meals is in either of them an injury to persons or property. But the grog-shop is the open manufacturer of crime, the place where the assaults and murders are almost every night committed, the place where the week's wages go into the pocket of the vender, and the family is thus pauperized, the place where thieves and prostitutes assemble, and the place which defies all restrictive laws. *Therefore*, abolish the grog-shop. There is reason in that. But in abolishing all sale or buying or drinking of wine there is only arrant folly.

Now let Dr. Johnson ponder on these distinctions which I have made, and let his strong mind determine according to the right reasonableness of things and not according to the mere impulse of good intentions.

III.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. III.

BY R. L. DABNEY, D.D., LL.D., AUSTIN, TEXAS.

I PROPOSE, in contributing to this symposium, to consider only one aspect: the attempt of the New Theology to explain the sufferings and death of Christ. Its characteristic here is, that it adopts, in preference to the old church doctrine, one phase or another of the Socinian explanation. The orthodox regard the moral necessity of satisfaction for guilt as the fundamental ground of Christ's sufferings, and these

as vicarious and strictly penal, expiating guilt in the person of our substitute, and so making the pardon of the sinner consistent with the truth, justice and holiness of the divine Judge, while they gladly admit as subordinate and secondary ends, the didactic influences emanating from the Redeemer's cross. Socinians were wont to deny totally the penal nature of Christ's sacrifice, and to represent the didactic results as the only ones intended by God in it. For they admit no necessity of reconciling God to sinners—He being pure Benevolence, too kind to be alienated from His creatures by sin—but only a need of reconciling sinners to God and duty; and this, the real work of redemption (so called), they suppose to be done solely by didactic and exemplary means, encouraging and assuring believers of their salvation by reformation and godly living.

Now, the "New Theology," discarding the old church doctrine, may teach that the cross was designed to make a dramatic exhibit of God's holy opposition to the sins He pardons; or, to present a divine love so tender as to melt sinner's hearts; or, to confirm against their guilty fears their trust in God's placability. Still we find the Socinian conception dominant; that salvation is not by a penal ransom-price, but only by didactic and exemplary influences.

The singular point is, that the "New Theology" disuses the points on which Socinus relied, against the doctrine of vicarious sacrifice, and seems to stake all on one philosophic argument of which he made no account. Did not he see how untenable it was? The objection now relied on against vicarious penalty is, that such exaction of punishment from a substitute, himself innocent, would be essentially unjust. It is under the stress of this supposed difficulty that they reject the *consensus* of Christendom, and collide with express Scriptures, wearying themselves with one or another answer to the inevitable question: How came a holy being to die under the allotment of a benevolent and just God? I will exhibit their argument candidly and in its utmost strength. It is in substance this:

1. A sin, if abstracted in thought from the sinning agent, is no entity, but only a concept, which is nothing save as thought in the spectator's mind. The only real, moral entity is the agent, not the act.
2. Let us define "guilt" as *obligatio ad penam ex peccato*; the only ground for attaching it to this agent is his evilness or badness expressed in his sinful acting. In the language of technical theology: Actual guilt can only emerge from "potential guilt."
3. This is the agent's subjective attribute.
4. An attribute cannot be transferred from the person it qualifies, by any true imputation. Hence, guilt, emergent only from the evil personal attribute of the sinning agents must be equally unalienable. To impute guilt to another than the personal agent can therefore never be more than a vicious legal fiction, intuitively rejected by a just reason. If penalty for a given sin strikes

any other than the agent himself, who qualifies himself by his evil acts as subjectively evil, that penalty has lost its whole moral significance and propriety, and becomes itself an injustice.

Again, a "God of love" can only entertain penal justice as a mode or phase of remedial benevolence guided by wisdom. Punishment is pain; a natural evil opposed to benevolence; it can only be reconciled with infinite love by regarding it as a beneficial remedy or preventive. Now, as the sick man gets no healing by having his well friend swallow his physic for him; so the morally diseased must take his own punishment, or otherwise it is unmeaning and cruel.

They say also Scripture and history concur. Moses prohibited penal imputations (Deut. xxiv: 16); God disclaims them (2 Kings xiv: 6; Prov. ix: 12; Ezek. xviii: 4-20). And while pagan States of old slew hostages and *αντιρρωκοι* modern Christian jurisprudence has wholly banished such barbarities.

Such is the argument. In testing it I proceed in the inverse order.

I. Had human jurisprudence really renounced this vicarious principle, it would not follow that God must. For there are vital differences. God has supreme, magistrates only subordinate, delegated jurisdiction. A breadth of discretion in punishing may be right for Him, which He refuses to them, not because "His right makes His might," but because His supreme authority and perfect wisdom and holiness render it morally right in Him. Here, the Scriptures cited are easily solved. The above must have been the ground on which God there restrained magistrates from vicarious punishments; in view of the stubborn fact that He continued immediately to use this method of government for Himself. We soon see Him doing to Achan's family (Josh. vii: 24) the very thing forbidden in Deuteronomy to magistrates, and to Saul's family in 2 Sam. xxi: 6-14. And He claims it in the Decalogue (Ex. xx: 5), as His perpetual prerogative. The reader must take the solution I give or charge God with fickleness and wickedness.

II. The civil magistrate may not usually inflict a vicarious death, because he finds no one entitled by autoeracy of his own life, faculties and relations, to offer his life for another. A substitute, however generous, cannot give away what is not his own. God owns all lives. But Jesus (John. x: 18), claims this very autoeracy of His own life as the ground of the Father's ordaining and accepting its vicarious offer.

III. The magistrate has no power to sanctify the heart of the felon thus redeemed from death and replaced in society, nor to raise from the dead the noble substitute who died for him. God has. The vicarious proceeding on the magistrate's part would only rob society of a virtuous member, and turn loose on it a vicious one. God sanctifies the sinner ransomed by the substitutionary death, and restores to the universe the generous substitute in renewed vigor. So this policy

may be very wrong for civil courts, and yet very right for God. But,

1. I utterly deny that any Christian government of this day has disused the principle of vicarious penalty. All exercise it in forcing payment of delinquent debts from securities who did not spend the money. Will one say that the creditor's claim is only pecuniary and not penal? The English common law, by enacting imprisonment for debt, doubtless regarded heedless debt as justly punishable, and such debt as a fault to be punished, as well as a pecuniary claim to be paid. The imprisonment has been retrenched by a milder age, but the principle remains. It is impregnable. The exaction of payment from the security is to him penal; it is a mulct, a *dammum*. But it was not he who sinfully wasted the money lent! His "going security" was generous and disinterested! For whose sin is this penal mulct laid on him? For the imputed guilt of his principal which he freely covenanted to assume.

The rules of modern warfare give a stronger case, where a captured enemy who has not personally forfeited his belligerent rights by breaking those rules, is killed for a comrade who has. This right of vicarious punishment is not surrendered by a State on earth; certainly not by "the best government in the world," which often enforced it in the late war between the States. The usual confident assertion, that the church doctrine proceeds on a principle too unjust for enlightened human jurisprudence, is simply ignorant and false. We find that the conscience of the whole world and of civilized jurists justify the principle in suitable cases.

2. The popular conscience sanctions it in another frequent shape. Among the natural—but none the less real—penalties of sins, are certain social disabilities and providential evils. There is not a Christian man in the land that does not concur in these hereditary penalties, even on sons clear of the father's special sins. The counterpart transfer of title is also recognized by all honorable men; that of the obligations of gratitude to the children of our own noble benefactors. The case of Barzillai the Gileadite, and David, is an instance:—2 Sam. xix: 31-38. Barzillai, not Chimham, had been personally David's benefactor in his disastrous flight. But David would have felt himself a scoundrel had he availed himself of this pretext to refuse the debt of obligation. Here was imputation, not of guilt, but of its counterpart, title to reward. Out of meritorious action under law, emerges title to reward: Out of sinful action, title to penalty or guilt. They are counterparts: the two poles of the moral magnet acting under the one energy of distributive justice. The man who has duly earned reward may, if he pleases, bestow his title on his beneficiary. Why, then, may not another benefactor, if he pleases, accept the transfer to himself of his beneficiary's title to penalty?

3. Experience also shows us daily that God has not disclaimed, in his

providence, that right to visit the sins of the ungodly to the third and fourth generation of them that hate him, which he announced in his immutable law. We see him constantly exercising that prerogative. The "New Theology," then, in rejecting the principle, has a much harder task upon its hands than refuting the church-doctrine; it has to convict God of wickedness.

It must also deny, with Pelagius, that natural evils and death are penalties for sin. For Jesus had no personal sin nor guilt. Yet, by the ordinance of God, He died a death of peculiar pain. Here, then, was a death which, according to the "New Theology," was not penal. Pelagianism was obliged to assume this position by the stress of its own errors, in order to parry Augustine's argument from the death of infants for birth-sin in them. But, Christendom has ever regarded this denial as monstrous. It violently contradicts the Scripture, "Death passed upon all men for that all have sinned." See also Gen. iii: 17-19.; Ps. xc: 7, 8. It attacks the justice and benevolence of God, in that it represents him as ordaining in his sovereign providence, natural evils against those who have no guilt. He who says that any death is not penal, has either said that God does not govern in that case, or that he governs unjustly and cruelly.

The "New Theology" professes to be striving to clear the divine equity; arguing that God is too just to punish imputed guilt. But it really involves and obscures that attribute. First, it must deny the necessity of satisfaction for guilt in order to pardon; for if Christ's suffering was not vicariously penal, for the sins pardoned to believers, no satisfaction for them is ever made to law. But this is the same as denying that justice is an essential and unchangeable attribute in God. The two statements must stand or fall together. Thus God's justice is degraded from an immutable principle to an optional expediency. On the new view, Jesus, an innocent Agent, was made to bear dreadful punishments which He did not deserve, in order to gain certain advantages of example and instruction for others. What does justice say to this? It is exactly as though we should now require an innocent man to submit to mortal vivisection, in the interest of philanthropy and medical science. This might be done to a dog; but if done to a man it would be murder. It degrades the holiness of Jehovah, as shown on Calvary, to the policy of those Spartans who made their Helots commit the sin of drunkenness, in order to exemplify its evils to the younger citizens.

IV. If the logic of the "New Theology" is valid, then it has proved that on any plan pardon of sin is impossible. Pardon is the undeserved remission of penalty due the sinner; the accounting or imputing away from the transgressor of the guilt or penal obligation due to his evil doings, the subjective attribute of evil remaining in him. For does not the confession, with which every truly pardoned man gratefully accepts

remission, avow continued personal unworthiness? Now, the argument was that as penalty and immunity draw their whole moral significance from the badness or goodness of the agent, and since these are the subjective attributes of that agent, the title to penalty or immunity must be as inalienable from that agent as his attribute is. But to pardon him without satisfaction, is to alienate away the title to penalty from him, the subjective unworthy attribute still inhering in him; the very thing the argument asserts to be impossible! If it is essentially unjust to alienate this title to penalty away from the unworthy sinner to the worthy substitute who volunteers to receive it; it must be a still greater moral solecism to alienate it to no whither. It is unlucky that the "New Theology" can only prove its point at the cost of sending all its own friends and all its amiable Socinian and Pelagian allies along with us naughty Calvinists, to an inevitable hell.

V. Punishment cannot be explained as the preventive and remedial expedient of God's benevolence. For, 1st. The expedient has mostly failed, sin remaining prevalent on earth and universal in hell; which would bespeak God neither wise nor sovereign in His plan. 2d. This question would be unanswerable; why God, being holy, benevolent and almighty, did not elect the efficient expedient of sanctifying lost angels and men, rather than the abortive one of whipping them. 3d. The explanation is utterly incompatible with everlasting punishments. For after the salvation of these men and angels has been finally given over, and all the holy are in a state of security against both their malice and moral contagion (in heaven); it is absurd to talk of remedy and prevention. There is no longer anything to prevent. For these still morally diseased, there is to be no remedy.

Thus this utilitarian theory of penalty is false; we must go back to the true doctrine, that the fundamental reason why sin is punished is because it deserves it, and God is just. Sin is punished, primarily, in order to satisfy the righteous law it outrages. For this end, vicarious punishment is as appropriate as personal punishment, provided the conditions of the imputations are suitable.

VI. The central argument against imputation is a sophism. We may concede its premises. Then, the evilness of sin is the wrong-doer's personal attribute. But the guilt emergent therefrom, is not his attribute; it is his relation; and that a relation to another personal will, that of the law-giver. Grant that subjective attributes are not transferable by any compact or imputation; it by no means follows as a necessary truth that relations are equally non-transferable. Such a proposition would be preposterous if advanced of any class of subjects in mathematics, physics, or morals. In § 2, several instances were shown in the sphere of morals where it was not true. When the well-doer, Barzillai, turned over to Chimham, his son, his title to recompense for his own loyalty from David's gratitude, no one dreamed of

arguing against him, that because his own loyalty was his subjective attribute, and his title to reward emerged therefrom, the latter could no more be transferred than the former. His request was equitable. Thus, the premise of this pretended argument is found not a general truth, and the conclusion invalid.

VII. One thing is certain, this new doctrine is contrary to that of the Church in all ages. If it is philosophical, all of God's saints have been absurd. What shall we believe? Even the corrupt communions of Rome and Greece hold fast to the doctrine that Christ was vicariously punished, retaining here the faith of purer ages. Hear Trent. Sess. vi. ch. 7., "Our Lord Jesus Christ. . . . merited justification for us by his most holy passion on the wood of the cross, and *made satisfaction for us* unto God the Father. Hear the conference of the "Orthodox Eastern Church," qu. 45. "Christ, without any sin of his own, *paid the punishments of our sins.*" Just so speaks their Catechism, qu. 208.

Of the Protestant doctrine, the Synod of Dort gives a clear, representative statement. Head ii. § 1, 2. "Which" [punishments of sin] "we cannot escape *unless satisfaction be made to the justice of God.*" Hence. . . . "He gives us his only begotten son for our surety, who was made sin and became *a curse for us and our stead*, that he might *make satisfaction to divine justice on our behalf.*" Thus speak the other Protestant creeds, not in all the same words, but always in the same tenor. Augsburg Conf., § 3 and 4. Formula Concordiæ, § 3. Zwinglii Art. Fidei, § 18; the 2d Helvetic Conf., ch. xi., § 15; Heidelberg Cat., qu. 37; French Ref. Conf., § 16; Belgic Conf. § 21; Episc., 39, Art. xv.; Westminster Conf., ch. viii., § 5. Arminian or Remonstrant Fire Art., § 2; Waldensian Conf., 1655, § 15.; Congr. Union of Gr. Br., § 10; Cumberland Presbn. Ch. viii.; § 5. Auburn Decl. (N. S. Presbn.) § 8. Methodist Articles of Religion, § 2, Ref. Episc. Ch., Art. xii.

In conclusion, the same is the teaching of Scripture in terms so clear and express that honest exposition cannot evade it. Thus, Prof. Fr. Delitsch, in his Com. on Hebrews, says that the doctrine of vicarious expiation for guilt is there unquestionably taught. As a few among many, let the reader collate these passages: Isa. liii: 5, 6; Dan. ix: 24, 26; John i: 29; Rom. v: 18; 2 Cor. v: 21; Gal. iii: 13 and iv: 4, 5; 1 Tim. ii: 6; Hebr. vii: 27; ix: 11-15; 1 Pet. ii: 24. 1 John ii: 2; Rev. v: 9. The candid man, who knows the scope of Hebraistic ideas and words, when he reads how Hebrews say "the Lord laid on him the iniquity of us all," with the result of the Messiah's being "wounded for our transgressions," and our being "healed by his stripes" (not by his example); of Messiah's "making reconciliation for iniquity," and "being cut off, but not for himself"; of his being "God's" (sacrificial) Lamb for taking away the world's sins;

with indisputable reference to the vicarious Levitical sacrifices; of His becoming, putatively, "a sinner for us," while himself "knowing no sin"; of His being "made a curse for us" (bearer of a penal curse) "to redeem us from the law"; of His "giving his own person a vicarious ransom-price for all"; of his "offering up himself as a sacrifice for our sins" in lieu of such clean beasts as the Levit.-priests vicariously offered; of His "obtaining eternal redemption for us by his blood"; of His "bearing our sins in his own body upon the tree," the known instrument of punishment; of His being the "propitiation for the sins of the whole world," and of the saints in heaven making "his redemption of them by his blood" the burden of their everlasting praises; this reader will conclude that the man who rejects the Church doctrine, Christ's actual endurance of the penalty of believers' sins, should, in consistency, also reject the whole Bible.

IV.—SYMPOSIUM ON THE MINISTRY.

HOW MAY THE MINISTRY INCREASE ITS EFFICIENCY AND USEFULNESS?

NO. III.

By D. H. WHEELER, D.D., PRESIDENT ALLEGHENY COLLEGE.

THERE can be little doubt that one great need of the pulpit in our day is more interesting sermons. The exceptions are numerous and honorable; but, to a large extent, sermons are devoid of interest for the hearers. Edward Eggleston explained Dr. Talmage to me, ten years ago, in the pithy remark: "Talmage is never dull." The general pulpit is often dull; perhaps it is not too much to say that there is a general and not wholly unfounded belief that sermons are usually dull. The fault is not wholly in the preachers; perhaps a very small part of it is in them. In the first place, our pulpit is such as the people have made it, by false standards in the "amen corner" and in the back seats, and by miserable and miserly support. Nor has the complaining public asked for the right reform, or shown any proper interest in any reform at all. It has encouraged sensational sermons, such as one recently preached on "Absalom, the Dude;" and good preaching, which can be found in nearly every community, is habitually neglected. The best pastors I have ever known preached to small congregations, the "masses" utterly neglecting them. There is, however, no question of crimination or recrimination in this paper. The fact that the public does not expect to be interested by sermons remains—a fact to be removed out of the way by more interesting sermons.

It is a brave business to "speak the truth whether men will hear or forbear," but it is not necessary to court the alternative expressed by "or forbear." The first thought of the preacher ought to be on this

question, "How can I interest my hearers in the truth? There is no value in their interest in 'Absalom, the Dude.'" The sensation exhausts their attention. Any truth which is pinned to the tail of Absalom's coat will be lost in the thicket of the description of the dude. The audience will go away with the dude's dress and manners in their minds. A sensational interest damages the pulpit instead of strengthening it. The method puts the pulpit into competition with the variety show and the circus. There is a dreadful mistake abroad in the world, which has kept the Bible so many centuries, or the Bible abounds with human interest. There can be no doubt that the interest is actually and everlastingly in the Book. It ought to be possible to warm and refresh every congregation with Bible incident and truth. The theory, that there is permanently and broadly any barrier against such work in unregenerate human nature, was invented for the relief of dull preachers, from self-contempt. In special cases and limited senses such a barrier may be found; but the man who has roused the resistance of an unregenerate man, *has* interested him. It is the great body of saints and sinners totally unaffected by the pulpit, or totally indifferent to it—some of whom yawn through discourses and always find them "long and dull"; some of whom seldom go to church, and are "always sorry they went"—it is this great throng, and not sinners made mad by plain preaching, who feel too little interest in the pulpit. The mad sinner always goes "to hear what the fool will say next time." He, at least, will hear and not forbear, so far as mere listening to the preacher.

The first duty of the pulpit is to get men's ears in an honest, manly, legitimate way. The sensation is a dead failure. Is there a better way? The young preacher may wisely study the work of successful living preachers—those who preach Christ to full houses. He will at once perceive that they interest men, and that they preach Christ. Imitation of them might be very unwise; but learning from their example ought to be easy. The first fact in such cases is the pronounced personality of the successful preacher. He has not left himself at home; he is there in the pulpit. If one has no personality "to speak of," or to preach out of, he is of no use in the pulpit. Christ wants a man to represent Him as His ambassador. This personal element is not an egotism; it is a character; and one of its clear results is that the man speaks out of his own soul, declares things which he believes, and puts his whole nature and his entire weight into his statements and appeals. A suppressed personality is one explanation of a form of dullness in the pulpit.

Another fact about successful preaching—interesting preaching—is that the preacher is original in his method. I know the vagueness of this statement; let me show what is meant by the opposite method, in which the preacher employs trite old sketches, adheres to general

and common theological terms, and always avoids any everyday words or homely illustrations. Such a sermon may be very good—for ministers to listen to—and yet may be very dull for the laymen. An extraordinary amount of good sense ought to be in every preacher's equipment. How else can he keep to the line of the truth, and yet clothe it with interest by the action of his own nature in preaching? The original is what expresses one's own thinking, or invention, or present personal seeing of a truth or fact. The man who thinks through his sermons in his own way will, as a rule, express them in his own way. It will *tend* to interest people because it is his own way of saying it. It is not here claimed that any preacher can, by employing the right method, always interest his hearers. Some hearers cannot be interested in any legitimate way; they are frivolous, or they are set in their notions and measure all things by a private foot-rule. The noblest and bravest efforts may fail. But I mean to say, that it is possible to increase indefinitely the amount of interesting preaching in the modern pulpit. The cure of much dullness will come of a general recognition that the pulpit ought to be interesting; that it has no proper business to be dull. I doubt if that idea is distinctly in the mind of this generation: I am sure it was not in the mind of the last generation. When the Church says to the young preacher, "You are expected to be interesting, to win men's attention, to make them desire to hear you, to clothe the truth with fresh and living attractions," there will be less complaint of dullness in the pulpit. There are, however, some other helps towards attractiveness in the sermon.

One of them is, the use of the concrete method. The grammar is good in its place—in the study; in every public address it is in order to leave the grammar at home. Theology, is a good diet for a preacher if he do not confine himself to it. But it grows upon my conviction, that theology is out of place in the pulpit; is a dreadfully uninteresting diet for the people. A poem does not consist of rules of metre and rhythm; no more should a sermon consist of abstract statements of doctrine. The Bible does not teach in that way: if it did, this would not prove that preaching should be done in that way. The Bible, as a rule, is a book of incidents and narratives. To preach well is not to boil the incidents down to some propositions, but to unfold, expand and apply incidents. The peculiarity of these incidents is their universal range. The prodigal son might have lived in the next street, or on our neighbor's farm; why, he might have been any member of any congregation. Every feature of the narrative is face to face with human life in all times and lands. This is a general characteristic of Bible incident and narrative. Why not preach on the same line? Why insist upon laying down a grammar of theology upon such a story as the Prodigal Son, and giving the audience the grammar rather than the Prodigal Son, the father and the elder brother?

Why snatch a half sentence out of an incident and theologize when the incident itself is God's mode of teaching and the whole incident has rich lessons in store for us? A preacher need not lose grip of his grammar because he does not carry it into the pulpit. His theology ought to be like his grammar, pervading and guiding; but it need not be conspicuous and exacting in the sermon. If we preached more as the Bible teaches we should find an inexhaustible interest in the Godward aspects of humanity, as revealed in the Book. Abstract preaching is good enough for ministers; it is perhaps too good for laymen; it is certainly not adapted to more than a small part of any congregation.

In order that people may attend preaching services it is practically necessary that they should expect to hear something interesting. It cannot be new, for all truth is old. It must be interesting by method, language and illustration. If men are led to expect sermons containing old truth in old clothes, they will frequent the church less and less. The sense of duty to undergo penance in the pews will be found to be weaker than the revulsive power of the dull pulpit. If, on the other hand, a preacher maintains an expectation that he will put himself into his sermon and courageously think and speak out of his convictions, that he will be in every sense prepared to clothe the truth with present human interest, men will more and more go to hear him on purpose and with the satisfaction which ministers to spiritual profit.

There is one auxiliary to interest which is often overlooked. I think at this writing of a young pastor who preaches to full houses, and whose drawing power is largely his acquaintance and friendship with his people. They are interested to hear him, because they know him and like him. He is about among them during the week, not perfunctorily praying with them, but heartily talking with them about every-day concerns and cares. They know him, and they know he is not pinchbeck, but good metal to the core of him, and they want to hear him preach on Sunday *because he is their friend*. When they come, they will hear something good; but their appetite for it is produced by their good fellowship with him. It is a rule that we desire to hear our friend. The sympathy of daily communion prepares the mind to *attend* to the Sunday lesson. If preachers could acquire the happy art of sharing the week-day thought and emotion of their hearers, interest in Sunday thoughts and emotions would be natural and almost inevitable. It is obvious that this preparation of sympathy is of most importance in the case of our young people. I know a pastor who succeeds in interesting his young people by getting them together for lectures on current events, and in this way winning their personal regard. The plan might be varied indefinitely; the theory of it is to associate the pastor with the thinking and feeling of the

boys and girls. If a preacher has this part of the audience, he will easily have the rest.

A more interesting pulpit does not mean a less spiritual one. It means only that the preacher has taken the first step to success and usefulness. He has gained his audience, and, on the theory of this paper, he has gained hearers by making the truth interesting—by creating an appetite for the Gospel. I know a pastor who interests his young people in himself—not purposely—and so makes what he says in the pulpit interesting to them, by short lectures on week-day evenings upon current events of large importance. He took his young friends through the Soudan and Afghanistan when events made these countries interesting. The sacerdotalism of confining a man to religious offices and thoughts is certainly not a successful *ism* in our time. A man known to his hearers only in the garb of a preacher and the attitude of an expounder of the law must have immense power to preach very profitably. Perhaps, the first test applied by new hearers is to learn whether or not the preacher is a manly man, a man with human juices and sound stuff in him. The knowledge of this present world which he displays, and his fitness to live in it, will prepare men to listen with satisfaction to anything he may have to say about the world to come. To guide a boy up the Nile on a map may open the boy's mind to being guided to Christ by the same hand.

It is obvious that the preacher who is to be interesting in the pulpit must himself be interested in what he is to say. But it often happens that a preacher is intensely alive to a subject which does not touch his hearers. The subject is too learned, or the method is too metaphysical. Metaphysical preachers are probably the warmest of preachers, if we test the thing subjectively. A thermometer in the pulpit may mark a hundred degrees when the weather is zero in the pews. The theme must interest the audience as well as the preacher. A sermon on the "Subjective Argument for the Perdition of the Wicked," is fundamentally wrong in conception, and will fail in execution. But a practical and earnest man might make sinners "shake in their boots" by reading out to them their own consciences as touching their deserts. I once heard a wicked man say that he came away from a sermon of Elder Knapp's "as pale as a sheet and shaking like a leaf." The sermon was on the perdition of ungodly men, and consisted of anecdotes and descriptions of bad men. The truth just here is, that the genuine bad man is becoming as rare as the devil in pulpit treatment.

I look over the Bible with a fresh interest when a preacher has given me a suggestion of a new outlook of it on human life. He tells me, for example, that Mary and Martha may very well represent worldliness and spirituality in human society, and that the two are, after all, SISTERS. I am startled into reflection. Mary must help

Martha, and Martha must help Mary. Martha's care rears the temple, and Mary's spirit fills it with divine song. The suggestion runs out into profitable lessons which men prick up their ears to hear. How much wiser is such a method than a half-hour's dreary expostulation with men for attending to their business in this world! Or, I open the book of Job and I want to get at the heart of this business of the man of Uz in his dark days. I want to interest a congregation with my thought. I observe, as a first fact, that the book abounds with beautiful figures of speech. Can I not find in one of these figures a means of reaching the interest of my hearers? Let us suppose that I conclude that Job's central trouble is the mystery of his sorrow. I turn to that magnificent chapter—the 29th—in which he describes his former greatness and glory, and I light on this figure: "I said I shall die in my nest." Here is the suggestion of the figure of an eagle, torn from his nest, and dashed and broken against the rocks, his eaglets killed, his wings broken, his body lying helpless in the befouling dust. If I can group my sermon about that figure, my hearers will listen to me. The figure is a vehicle for my thought, and it captivates their attention. Well, the Bible is full of these figures. Hope may be successfully preached about as an anchor; a studious man may make the waves furnish him a sermon on aimless souls, "driven by every wind of doctrine"; a man who sticks to those lamps without oil when the bridegroom comes, will have attentive hearers; there is no lack of such vehicles of interest. In New Testament incidents, especially in those of the life of the Lord, almost boundless stores of interest lie in the striking humanity of the nameless persons whose characteristics are transfigured by the Master's presence.

It depends, after all, on what the preacher has set himself to do. What is his purpose? Has he any purpose whatever in a sermon except to discharge a formal duty? If he is resolved, first of all, to interest men in the truth, the means will be found. Preaching is an exhaustless art. All knowledge and all study may be made to pay tribute to the pulpit work. A sprightly minister once said to me that the average preacher needs a thorough course of novel reading—"to limber him up and give him some points of contact with the living world." Another friend gravely prescribed "a good daily newspaper" to a preacher who could do everything except preach interestingly. "What shall I read?" asked a young preacher of an old professor. "Try Dickens awhile; if it tires you take up Hooker; if that is heavy to you, a few doses of Mother Goose may suit your case," was the wise man's answer. It is a pretty safe generalization that a man cannot preach to the men of this world unless he has some knowledge of this world and of the men in it. An interesting preacher has as much use for profane as for sacred literature. He is presumed

to know The Book; now let him study the man to save whose soul he preaches The Book. The man is also in The Book; but the identity will be realized and enforced most effectually by the preacher who has a practical and close knowledge of men in the living world around him.

V.—SYMPOSIUM ON MODERN CRITICISM.

HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?

By PROF. G. F. WRIGHT, EDITOR OF "BIBLIOTHECA SACRA."

BELIEVING, as I do, in the truthfulness of the Christian system, and in the promise of Christ that the gates of hell shall not prevail against it, I cannot, of course, admit that modern criticism has really undermined any of its essential doctrines. It would, however, be unsafe to give a direct answer to the question under discussion, without considering beforehand the sense in which its terms may be used. One might ask, for instance, whether by "essential" the questioner means essential to the *existence*, or essential to the *efficiency*, of Christianity. No doubt we could get along, after a fashion, with a mutilated Gospel; as a man can maintain a precarious existence with a mutilated body, while the full complement of members is essential to his perfect enjoyment and efficiency. What we want, however, is the full gospel as the inspired writers left it—nothing more, nothing less. Criticism is like the surgeon's knife. Its proper mission is to remove the warts and wens and tumors which disfigure the body or interfere with its functions. To this appropriate work of criticism no one can reasonably object. The true friends of the Bible are all anxious to have the extraneous matter removed from it; for, such matter, like a parasite, must affect unfavorably the truth to which it is attached. The danger is that the knife shall fall into the hands of malicious or unskillful operators, and unnecessary amputations be performed. The question, therefore, may resolve itself into one concerning the competency of modern critics to deal with the questions at issue.

I believe that the Old and New Testaments were given by inspiration of God, and that "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Therefore, I would not willingly surrender any portion of such scripture, nor venture to label it as "unessential." The question as to what is essential and what is unessential to the full and permanent enforcement of Christian truth cannot be settled in any off-hand manner. Christianity as a system of doctrines, like the human body, consists of many members. To the Greek the whole seemed foolishness; and it is by no means impossible that many portions of the Bible, which we in our self-conceit are inclined

to mark as more feeble and less honorable, may yet be those which in God's sight are necessary, and the very ones on which He bestows more abundant honor. It is sometimes said that the substance of the Bible is all in the simple statement, "God is love;" and that particular chapters are so rich and full that if all the rest of the Bible were blotted out, we should be amply equipped with the small portions which remain.

Such remarks as these are false and misleading in the highest degree. There is only so much of the substance of the gospel in the proposition, "God is love," as we put into it. With an inadequate conception of God, and a false definition of love, there is anything but truth in the proposition. All such brief statements require expansion. In this case, Divine Wisdom itself has expanded the thought until it fills no less than the whole Bible. The single chapters, which seem to us so precious in this book, do not stand alone. Their significance and fullness of meaning is largely derived from the connection. We find reflected in them the light of the whole book, from Genesis to Revelation. If we take them out from that focus they lose their whole tone and coloring. When Christ says, "I go and prepare a place for you," the whole force of the promise depends upon what we believe respecting Him who makes it. The whole personality of Christ is involved in the sentence. An inadequate doctrine concerning Christ's nature robs the promise of its consoling and inspiring power. The fundamental question relates to the *authority* by which He speaks. To ascertain that authority, we need the whole of the Old Testament and the whole of the New.

When now we come to the immediate question at issue, it is surprising to see how little modern criticism has, in the light of sound scholarship, affected the fundamental doctrines of Christianity. Beginning with the evidences of Christianity, there is little reason to abandon any of the main positions taken by Paley a hundred years ago, or, for that matter, by Origen sixteen hundred years ago. The main arguments leading us to accept the facts of gospel history, are above the reach of modern criticism. That such a body of facts as is found in the New Testament should have secured the credence of so large a number of people, scattered over so extended a territory as that known to be occupied by Christians during the second century, is an argument that cannot be shaken. The sarcasms of the Deists of the last century, the sneers of Thomas Paine and Robert Ingersoll, the dogmatic pedantry of Strauss, and the subtle speculations of Baur and E. A. Abbott have produced no theory of the origin of Christianity which is not vastly more difficult to believe than that which accounts for its origin by asserting the genuineness and correctness of the record in hand. Historical criticism has not discredited the kind of evidence which gives credence to the gospel history. The main

facts are upon an immovable foundation. We may go even farther, and say that the tendency of recent investigations sustains a high view of the accuracy of the sacred writers in all their positive statements. New discoveries of coins and documents and monuments have been confirmatory of the historical accuracy of the Bible, rather than otherwise; Egypt and Palestine and Babylon and Nineveh rise up in the nineteenth century to confirm the sacred book; and the latest utterance of the foremost scientific man of America (Professor J. D. Dana, in the *Bibliotheca Sacra* for April, 1885) respecting the first chapter of Genesis, is that the "coincidences between its history and that of the earth derived from nature" are such as to compel the fair-minded student "to acknowledge a divine author for both, and to recognize the fact that in this introductory chapter its Divine Author gives the fullest endorsement of the book which is so prefaced. It is His own inscription on the title page."

Not only has modern criticism left us the main facts of the Bible, but, in the judgment of sound scholarship, it has left us all the books of the Bible. The *canon* of the early Church remains intact. The revised Bible for 1885 contains the same books as the authorized English translation of 1611. No criticism has furnished any just grounds for doubting that the Old Testament, to which Christ and His apostles so often appealed as of divine authority, was the same as that which is acknowledged by Protestants of the present time. Nor has any just suspicion been cast upon the right of any book in the New Testament to occupy the place it has held from the fourth century until now. The efforts of such critics as are allowed to have sway in the last edition of the "Encyclopædia Britannica" to discredit the Fourth Gospel, cannot have permanent influence in the presence of such defenders as the late Dr. Ezra Abbot, of Harvard Divinity School, whose argument in support of it is not only unanswered, but unanswerable. (See "The Authorship of the Fourth Gospel; External Evidences.")

As being the least credited of all the various portions of the New Testament, Second Peter has long been a favorite point of attack. If the line of defence could be broken anywhere it could be broken here. But the most recent attempts to discredit Second Peter only serve to show the presumption of the critics and the unsoundness of their principles.

A bright Japanese friend of mine wished to say that Chinese literature was a storehouse of scenic description: but, instead of saying just that, he said it was a *grocery* of such description. Dr. E. A. Abbott, of London (who writes also on New Testament Criticism in the "Encyclopædia Britannica"), has recently written three long articles (see the *Expositor*, Vol. III.), to prove that Second Peter is full of such literary mistakes as that of my Japanese friend when he used "grocery" for "storehouse"; and that it is, therefore, unworthy of

Peter. In the same articles, also, an effort is made to prove that Second Peter quotes from Josephus, and hence must have been written after Peter died. But when his arguments come under the scrutiny of such a scholar as Professor Warfield, of Allegheny Seminary (see *Southern Presbyterian Review*, Jan., 1882, and April, 1883), it readily appears that Dr. Abbott's most confident conclusions are, most of them, drawn from imaginary facts. The literature of the period is so scanty that there can be no proper ground upon which to base an argument against the appropriateness and dignity of the style of this book. The appropriateness of a word depends on the *usage* of the times, and not on *etymology*. The great mass of Greek scholars have not encountered the difficulties presented by Dr. Abbott. The serious presentation of them by him, instead of tending to discredit Second Peter, proves Dr. Abbott's own incompetence to deal with the question. It is not easy to tell just how a word which occurs but two or three times in all the range of literature would strike the ear of an educated Greek two thousand years ago. In such cases the fanciful surmises of the critic must yield to the strong presumptions in the case arising from the general argument in favor of the book. And as to the few similarities in style between Second Peter and Josephus, it is intrinsically as likely that Josephus imitated Second Peter, or both some common current literature now lost, as that Second Peter imitated Josephus.

This may illustrate the general weakness of much of the so-called "higher criticism." A great deal of this criticism is clearly fanciful, and merits the name of "higher" by virtue of being up in the clouds, where it can claim immunity from the ordinary tests of credibility; while the authors arrogate to themselves a *refinement* of Christian judgment the reality of which is more difficult for them to prove than for others to disprove.

In former times, much uneasiness was caused by the work of the *textual* critics. But now that their task is more nearly completed, all occasion of alarm has disappeared. As with counsellors, so with manuscripts. In a multitude of manuscripts there is safety. The variations in one manuscript offset those in another; and out of the whole the original text emerges with a surprisingly small range of uncertainty. According to the latest and best authority, seven-eighths of the words of the New Testament have passed the ordeal of textual criticism without question; and of the remaining one-eighth, only a small fraction are subject to reasonable doubt; so that fifty-nine-sixtieths of the words of the New Testament, as they came from the original authors, are known with practical certainty. And even of the one-sixtieth open to question, the larger part of the doubt pertains to changes of order in the words, and other comparative trivialities; so that, according to Westcott and Hort, "the amount of what can in any sense be called substantial variation is but a small

fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text." (See my "Divine Authority of the Bible," p. 88.)

This optimistic view, however, should not close our eyes to the incidental evils and the really vicious principles underlying much of modern biblical criticism. Many of the critics are very poor surgeons, and incidentally do much harm. Good comes out of such critical discussion, not by any necessary process of natural evolution, but by the increased activity to which the defenders of the truth are stimulated. It is a painful fact that a large part of the time and strength of good people has to be occupied in defensive warfare. The Christians of the present time, like the returned exiles when rebuilding the walls of Jerusalem (half of whom were compelled to hold spears and shields and bows and habergeons, while the other half wrought in the work), are compelled to spend a large share of their time and strength in defending their cause against the conceits of destructive critics. Still, we believe that in the providence of God good comes from this temporary evil. Through conflict of opinions, the truth ultimately receives clearer, fuller, and more satisfactory statements. Almost anything is better than stagnation of thought.

There is no question, however, that much of the so-called "higher criticism" of recent times is based on erroneous principles, and for that reason leads to erroneous results, which have an unfavorable effect upon those who confide in them. For example, John Stuart Mill, finding it necessary to form opinions concerning the Fourth Gospel, was at the mercy of those biblical critics whose general views were most like his own. Hence he was led to speak in the most disrespectful manner of both the claims and the subject matter of this Gospel. Unquestionably the mind of this great logician was unfavorably biased by the baseless assumptions and bold assertions of a certain class of modern biblical critics; and he had not the leisure, and perhaps not the inclination, necessary to form an independent opinion upon the questions at stake. Mill is the type of a large class. Even the *Encyclopædia Britannica* has, as we have said, fallen into the hands of editors who allow the Fourth Gospel to be discredited, and a haze of doubt to be thrown over many other portions of the Bible which to sound criticism seem sufficiently well accredited. And the works of Reuss upon the Bible, which now in English translation are being pushed unduly by interested publishers upon the attention of the clergy, are putting forth, as the results of modern criticism, views which, if generally accepted, must affect very seriously and unfavorably the Bible itself and the whole superstructure of doctrine built upon it. The public teachers who accept without question these volumes as their books of reference, will come to speak freely of the Apocalypse as a book of only temporary importance, of Second Peter

as an unquestionable forgery, of the Fourth Gospel as not being the work of the Apostle John, of the accounts of Christ's childhood as of doubtful authenticity, etc. If those who consult these books have also at hand the works which are their natural antidote, and are inclined to investigate the matter fully, the effect of such criticism will not be unfavorable. But too often the antidote will be out of reach, or there will be a positive disinclination to further study; in which case the results will be deplorable. The Bible will be unduly discredited, and positive disbelief or paralyzing agnosticism will prevail.

Nor is this inference by any means mere speculation. The experiment of trying to maintain vigorous Christian life on attenuated Christian doctrine has been tried over and over again, and has always failed. The person who should urge an average Unitarian audience in New England, nurtured on the negations of modern criticism, to evangelical activity, will not find an appeal to the Bible effective; nor will he find its doctrines of sin, atonement, and future retribution as weighty even as the ordinary maxims of human philosophers. Thus, also, under the influence of modern criticism large portions of Protestant Switzerland and Germany have lost their respect for the Bible and their interest in evangelical preaching. It may be said that this effect is produced by the perversion of a good thing. But to a considerable extent it would seem that modern criticism is itself essentially a perversion—that is, it is characterized by a tendency to magnify unduly a certain class of evidence, and to neglect the more weighty elements in the problem. Many of the most confident of modern critics never penetrate the centre of their subjects, but perpetually skirmish around upon the outer rim of truth.

Such critics are in continual danger of being intoxicated by their own infinitesimal discoveries. This is a danger incident to all original investigation. With a certain class of minds, a new discovery is sure to make an impression out of all proportion to its relative importance. Thus the discovery of a critic may be absolutely very good, but relatively very bad. It is good to discover a speck in a picture, or a defect in a friend; but if we are so constituted that these things seriously detract from our estimation of the superabundant excellences of the object under contemplation, the total effect is disastrous. Our respect for great things is seriously impaired by *petty* criticism. The ordinary effect of concentrating attention upon mere *minutiae* is bad. The argument for Christianity is cumulative, and derives its force from the convergence upon one point of many lines of evidence. It is, therefore, of the utmost importance to have the whole field kept constantly in view, so that no particular line of evidence shall usurp undue consideration.

I think it will be evident to an impartial inquirer that, as a rule, modern biblical criticism is characterized by narrowness of view. In

yielding to the tendency to division of labor, the biblical critics of the present time are, as a class, falling into the error to which all specialists are liable. In unduly magnifying their own departments, their attention is turned away from the main arguments, and they have not sufficient breadth of view to make them modest and cautious. When a critic comes forward to prove that Washington was not a great statesman, nor Grant a great general, nor Judas Iscariot a great sinner, he has a serious task upon his hands. Nevertheless, by skillfully occupying attention with a narrow class of considerations, and diverting attention from the main facts, he can throw no small amount of doubt upon the generally received estimate of the character of these persons. It is thus that much of modern biblical criticism in many quarters is obscuring the main foundations upon which Christian faith reposes. The present generation is likely to suffer much loss from that change in our plans of education which drops from the college course of those preparing for the ministry such books as Paley's *Evidences of Christianity* and Butler's *Analogy*. No doubt the evil will be only temporary; but while it lasts it is real, and ultimate disaster can be averted only by vigorous discussion and controversy.

VI.—INSOMNIA—ITS CAUSE AND CURE

OR,

HOW I LOST MY HEALTH AND HOW I FOUND IT.

NO. III.

BY W. ORMISTON, D.D., LL.D., NEW YORK.

"When troubled in spirit, when weary of life,
 When I faint 'neath its burdens, and shrink from its strife—
 When its fruits, turned to ashes, are mocking my taste,
 And its fairest scene seems but a desolate waste;
 Then come ye not near me, my sad soul to cheer
 With friendship's soft accents, or sympathy's tear!
 No counsel I ask, and no pity I need,
 But bring me, Oh! bring me, my gallant young steed."

In resuming my story, it is but just and proper that I commend the Massage treatment when skillfully and efficiently applied; nor can I speak too highly of Dr. Moore's method—of his patience, earnestness, fidelity and hopefulness, quietly working on, under the most trying and discouraging circumstances, and striving to inspire hope of the approaching sunrise when the night was darkest and murkiest. Still I got no more sleep—seldom exceeding two hours—Which was procured by whiskey and milk taken nightly; but I gained very much in general health and bodily vigor, and a little in mental activity and moral clearness. I next spent a short time at the seaside with some friends of long standing and warmly attached to me, and who had conspired together to lift me out of the cave with its gloom and shadows and to place me on a rock in the sunlight, and under the open sky. They partially succeeded, by the most persistent efforts, which I fully appreciated, but to which I felt unwilling or unable to respond. The impulse I there got, however, was the earnest and harbinger of better and brighter days to come. After two months spent on the northern shore of Lake Ontario amid the scenes, and with many of the friends and companions of my youth, I returned in the

autumn resolved to resume my work, at least as an experiment, I did so, contrary to the advice of some of my dearest friends, and I succeeded in a sort of a way. I found study most difficult and laborious, and I wrote slowly and with much effort, often spending an hour over a page, but I "sat down doggedly to it" and persevered; my warm-hearted and sympathetic people kindly accepted such service as I could give. The work was a burden rather than a delight, but it gradually became easier and more agreeable. I felt that the work and the responsibility that came along with it did me much good, and I slept quite as much when at work as I had done when living in enforced and irksome idleness, and so I persevered, hoping for more cheerful days and more restful nights.

Last summer I spent my holidays partly amid the varied and picturesque scenery of the Catskill mountains and partly in Canada, preaching every Sabbath, and gaining much in every respect, except in the amount of sleep, which, however, now approximated three hours. As my health and vigor began to return I procured a good horse and commenced riding on horseback daily, I greatly enjoyed the exercise, which had been a favorite pastime with me from my boyhood. The results were highly beneficial, so I brought the horse to the city with me and continued the practice of riding every morning for at least two hours. Soon my former energy and vigor returned, almost as suddenly as they had left me. I feel in every sense myself again, and my work is now, as it ever had been, a joy and a delight to me, and I can write with the same facility and speak with the same fluency as in former years. I now get an average of nearly four hours sleep, which would seem to be my normal quantity, not having enjoyed more than that for the last quarter of a century. Exercise on horseback I find to be as inspiring and even restful as it is exhilarating and enjoyable. I leave the saddle after a ride of ten or fifteen miles as fresh and fit for work of any kind as if I had just risen from a couch. My general habit now is to retire and rise early, write for a couple of hours in the morning, and after an early breakfast mount my Kentucky thoroughbred and spend at least two hours in the saddle. Much of the pleasure and not a little of the advantage of equestrianism depends upon the character and quality of the horse one rides. He should be safe, gentle, docile, well-broken and easily managed, and capable of good speed. A horse which, at every bound, puts his vim into you, and does not require you to expend your energy upon him. Such a horse I have found, and I highly prize him, and treat him kindly and gently, seeing to his proper care and comfort, and expecting from him his daily meed of service. I desire to persuade all my nervous, dyspeptic and sleepless brethren in the ministry or out of it to test the virtue of a quadrupedal physician and the efficacy of his equine remedies. My experience has been most satisfactory and triumphant.

"I knew

The past, and thence I will assay to glean
A warning for the future, so that man
May profit by his errors, and derive experience from his folly,
For when the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven."

From the simple statement of facts and events which I have detailed a few inferences are obviously deducible.

1. That I do not think my insomnia is due to overwork, but rather to work performed frequently in circumstances prejudicial to rest and quietude of spirit. Often working for a great length of time without due cessation for repose, not infrequently for several consecutive days and nights, and crowding one duty and public engagement after another in rapid succession, and sometimes at late hours of the evening, and also for many years, working without any vacation except such as a change of employment furnished. During a greater part of my public

life I have kept a horse, but my exercise in the saddle was intermittent and irregular, as I had to devote my spare hours to drive with my family, and riding in any easy carriage, in a quiet way, is only a little better than no exercise at all.

2. That I neglected to cultivate any means of recreation or amusement, I never could find any pleasure in handling a fishing-rod, or any enjoyment in using a gun for the wanton destruction of animal life; and in my youth I failed to acquire skill in any kind of game, whether cricket or billiards, chess or checkers. In this I think, now, I made a mistake. The same amount of mental work might have been performed as well, if not better, without inflicting any injury upon the nervous system, had proper precautions been taken to secure occasional rest, and the invigorating refreshment of some rational and commendable recreation. Very few men suffer from over mental work—healthful work and plenty of it is as good for the brain as physical exercise, even horseback riding, is for the muscle. It is the manner rather than the amount of work which tells upon the constitution.

3. That much of my sleeplessness is due to some peculiarities of my nervous system. It was congenital, and that for perfect health, both of body and mind, I do not seem to require more than four hours of sleep in the twenty-four.

4. That to cease altogether from work and leave home and friends is not the wisest or kindest method of treating insomnia, and its effects on the nerves and the stomach. It were better to diminish the amount of labor and to increase the amount of social and domestic enjoyment. Mere change of locality will avail but little, a change in the mental and social habits is what is required, less time spent in the library and more devoted to the parlor and the nursery would not fail to restore the lost balance of the faculties and give harmony and peace to the entire nature.

5. That while medicine has its own place and may often avail much, in all such cases as mine the less medicine of any kind used the better, more skillful practitioners and more devoted friends in the faculty, no man could have than I have been favored with, and I give them my esteem and affection in return, but in no instance did I derive any cognizable advantage from their treatment.

6. That though the use of chloral is almost unanimously condemned by the faculty—I used it constantly for many years while performing full duty, and frequently doing much extra work, without perceiving any injurious effects, or ever being tempted to increase or repeat the dose—I had ceased to use chloral to any extent five years before my last severe attack came on. I may be mistaken, but I feel quite convinced that had I just quietly resorted to the use of chloral, lessened the amount of my work for a year and daily mounted a horse, I would have suffered less and been restored sooner to my present condition of health and helpfulness.

7. That the critical periods of my life, specially the sixth and grand climacterics, have had much to do with the loss as well as with the recovery of my health. In my forty-second year, I lost as much sleep as at any period, but my nervous system stood the shock, and I continued to preach and sleep by the aid of chloral, and within a year got mainly over the attack. In my sixty-third year, I not only lost sleep, but my nervous system was completely shattered, and I suffered from a most distressing melancholia, and it was more than a year before I rallied this time, I am now as well and as hearty as ever I was, and I do not anticipate any future or further trouble in the matter of insomnia. I continue to use my night-cap with good effect, whether and when I may be able to dispense with it I cannot now say.

8. and lastly. That from my experience in the past, and now, I strongly recommend early retiring and rising—the performance of all hard work, in study or writing, in the early part of the day—the avoidance of all excitement of any kind, whether from public meetings or social gatherings late in the evening, and the practice of taking exercise of some kind in the open air, in all weathers, unless

very stormy, and whenever practicable this exercise should consist of a ride on horseback of not less than two hours every morning. The time is well spent and will amply repay the expenditure, in increased energy and vigor, whether for the study, the pulpit or the platform. Let him, who has any doubts of its beneficial effects, try it for a month. But let him have a good horse and a suitable road, in the country or the park, and not on the badly paved streets of our great and wealthy city. Why could there not be, at least, one bridle path leading to Central Park? This is a consummation most devoutly to be wished by all horsemen who live down town. May that day be hastened, and even the horses will neigh their gratitude, and their riders would bless the men who shall achieve for them such a boon.

"Oh not all the pleasure that poets may praise—
Not the wildering waltz in the ball room's blaze,
Nor the chivalrous joust, nor the daring race,
Nor the swift regatta, nor merry chase,
Nor the sail high heaving waters o'er,
Nor the rural dance on the moonlight shore—
Can the wild and fearless joy exceed
Of a fearless ride on a fiery steed."

VII.—SEED THOUGHTS FOR SERMONS.

NO. IV.

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

XIX. *Jeremy Taylor's Inaccuracy.* He was not a careful and critical inquirer into facts of history and philosophy. Strange as it may seem for a man of such genius and learning, if such alleged facts suited his purpose, he received them without examination and retailed them without scruple: and we therefore read in his works of such doubtful or incredible examples as that of a single city containing 15,000,000 inhabitants! of the Neapolitan manna, which failed as soon as it was subjected to a tax! of the monument, nine furlongs high, erected by Ninus! He referred to a mule as begotten of the horse as father, and born of the ass as mother—the exact reverse of fact. He located Gideon's 300 with rams' horns and pitchers at the siege of Jericho! His own understanding was evidently inventive rather than critical.—*Bishop Heber.*

XX. *The preservation and presentation of Saints.*—Jude 24, 25. The "falling" of the saint differs from the falling of the sinner; literally, "free from stumbling." There is a falling that consists in the final, fatal choice of evil—a falling to which there is no limit. There is a falling which is not yet beyond recovery to God. But *this* falling is not falling *from* the way, but *in* the way. The final choice of God and goodness is made, but even the saint sometimes stumbles. God is able even to preserve us from stumbling. But He keeps us only when we keep ourselves. See verses 20, 21. He will *preserve*, but we must also *persevere*. The day of *presentation* is coming, when, as monarchical countries, the scions of the nobility will be presented at the court of Heaven. Then Christ will show the completeness of His work, "faultless," even in the presence of His glory, which pierces all disguises and exposes all imperfections.

XXI. *The great question is, what is the general direction of one's life?* I have stood by the Hudson where its waters mingle with the sea, and when the tide is moving up the stream and the wind blows from the ocean, the superficial waves all roll northward. But the current is not reversed; it flows steadily toward the south. So under some mighty tidal wind and wave of temptation, even the saint may seem to have turned from God; but down beneath the outward appearance, and even the actual wrong of the temporary evil-doing, the great, presiding, absorbing

purpose runs; the current of his being is moving Godward. Compare David, Peter, etc.

XXII. *Confession of Christ is closely joined with Believing.* It seems a co-ordinate term of salvation.—Rom. x: 8-11. It is, without doubt, essential—1. To *Faith*, as the outward act expressing and completing the inward choice. 2. To *obedience* as a fulfillment of all righteousness. 3. To *Service* as a witness, a worker, a warrior for Christ. 4. To *Salvation*, considered as a process, or work, begun in believing, wrought out fully in a holy life. 5. To *Separation from the world* which denies him, and unto God. Hence confession is not among optional matters like the Nazarite vow (Eccles. v: 4, 5), and is especially connected with a promise of recognition by Christ.—Matt. xxviii: 19, 20; x: 32.

XXIII. *Oriental Justice.* Dr. J. W. Chamberlain of Arcot Mission tells the following: Four men in India, buying cotton, undertook to transport it to the seaboard, but were overtaken by the Monsoons, and, finding the roads impassable, built a thatched shed to shelter the bales. Then, to keep out rats and mice, bought a cat. In all their transactions they shared equally, and so each took one leg of the cat as his property. In turning over the bales, the cat, springing after the rats and mice, got her right foreleg broken. Its owner put it up in splints, and kept it bathed with the oil of balsam. A fire was built in the shed to keep them warm; but a large spark snapped out and set the oiled splints of the cat's leg afire; she ran among the bales and set them afire, and so the cotton and the shed were consumed. The other three men conspired to make the owner of the unfortunate cat-leg pay them for their cotton, on the ground that it was his broken leg that carried the fire among the bales, and got a decision in their favor. But a sagacious Rajah, to whom the case was appealed, reversed the decision, on the ground that *it was the other three legs that enabled the broken one to move among the cotton bales!* This reminds one of the Syrian judge, to whom a son appealed for justice. A slater fell from a roof upon a passer-by and killed him, but himself escaped unhurt; the unfortunate passer-by was the complainant's father, and the charge brought was "manslaughter." The judge decided that the slater was guilty, and decreed this sentence: "You, the son, shall go up to the roof from which he fell; he shall stand where your father stood, and *you shall fall upon and crush him!*" At the last accounts, the sentence had not been carried into effect!

XXIV. *The Faith of Jesus transforms sorrow, and even death.* The southern cape of Africa used to be known as the "Cape of Tempests," from the violent and dangerous storms encountered by early navigators in doubling it. But a Portuguese navigator, discovering a safe passage round this bold promontory, the old ominous title gave way to a more auspicious one. He said: "Henceforth it shall be 'Cabo de Bon Esperanza'; *Cape of Good Hope.*" Even the stormy cape of death has been changed into the Cape of Good Hope since Jesus himself sailed round it and opened a safe passage for all believers.

XXV. "*Le Chasse de Bonheur*" is the name of a magnificently melancholy picture—an awful satire on the mad pursuit of the gilded prizes of worldly treasure and pleasure. A nude female figure, floating in air, and of surpassing seductive beauty, draws after her a youth, who madly spurs on an exhausted steed, chasing the lovely vision. At her feet she rolls a golden sphere, along a narrow beam that spans an awful chasm, holding in her hand a gilded crown. Behind the haggard-faced rider Death closely follows, holding up the hour-glass, with the sand half run out. Beneath the feet of the wild horse which the young man urges on, lie crushed forms of fairest beauty, symbols of the precious heritage of love and bliss, which the idolator of pleasure tramples under foot in pursuing phantom joys. His eyes are so fascinated by the seducing vision before him, that the madman sees not the yawning gulf into which he is just about to plunge! Ten thousand counterparts to that sad picture may be seen in society around us. O, for a trum-

pet to arouse the seekers of worldly gain and pleasure and power, to the sense of their peril!

XXVI. *The Grace of Continuance.*—John viii: 31, 32. There is a preparatory stage of discipleship; the mind and heart and will moved, but the soul not yet made new in Christ. It is the *vestibule* of salvation: all depends on holding on, going on, continuing. The seed is in the soil, but needs to get root and grow. Satan then brings all his powers to bear to prevent continuance in well-doing. Here the *results of continuance* are indicated: 1. Confirmation of discipleship. 2. Revelation of truth. 3. Emancipation from sin. Our Lord puts before His followers something to *do*, to *prove*, to *know*, to *become*.

XXVII. *Christ in the Word.* The main value of the Scripture is, that it is a case enshrining one priceless jewel, the Lord Jesus Christ. The pearl is found in the pearl-shell. The shell is beautiful, but it is only a faint image of the beauty which is gathered into one symmetrical sphere, in the gem which it contains. That same beauty, secreted by the mantle of the pearl-oyster and diffused over the interior surface, constitutes the mother-of-pearl.

XXVIII. *Sermonic Structure.* Discourse is "built up," and should follow the seven great architectural laws: 1. The best foundation is bed-rock. 2. The corner-stone should lie true, for all angles are determined by it. 3. The cement must be of the best character, to secure coherence and cohesion. 4. The safest form is the pyramidal, all growing toward one point. 5. The supreme excellence is strength—to this beauty is subordinate. 6. Never construct ornament, but ornament construction. 7. The highest symmetry is found in conformity to the object for which the structure is built.

XXIX. *The peril of self-satisfaction.* In the memoir of Baron Bunsen it is related that, calling one day on the great sculptor, Thorwaldsen, he found him greatly depressed. He had recently put the finishing touches on his colossal statue of Christ for Copenhagen. He explained his discouragement and melancholy by saying that he feared his genius had reached its best and would henceforth decline, "for," said he, "I have never before been satisfied with any of my works; but I am satisfied with this and shall never have a great idea again," which reminds us of Spinoza's famous saying that there is "no foe to progress like self-conceit, and the laziness which self-conceit begets."

XXX. *Nothing is such a revelation of character as our unconscious habits of speech and conduct.* There is a deep philosophy in the Latin word, *Mores*, which means both *manners and morals*. "MacGregor's boy was stolen during the war between the Scottish clans, and made to exchange clothes with a peasant boy. He unconsciously revealed his identity, however, even in peasant clothes, *by the way in which he used the things of the palace.* The question to be decided was, which of the lads is MacGregor's son? And this was the method of discovery. Both lads were brought into the palace and watched. The peasant boy threw himself down to sleep upon the straw bed in the servants' apartment, for such was his wont; but MacGregor's boy spurned the bed of straw and chose the best couch in the palace. Everybody said, as they looked upon the sleeping boy, 'that is MacGregor's son.'"—*Rev. David Gregg.*

XXXI. *A timely and needed warning.* Dr. Paley says he spent the first two years of his life as an under-graduate happily but unprofitably. At commencement of my third year, after having left the usual party at a late hour, I was awakened at 5 A. M., by one of my companions who stood at my bed, "Paley, I have been thinking what a fool you are. I could do nothing were I to try, and can afford the life I lead. You can do everything and cannot afford it!" Paley changed from that hour the whole course of his life.

SERMONIC SECTION.

THE SERVICE OF CHRISTIAN MERCY.*

By RUDOLF KOEGEL, D.D., CHIEF COURT
PREACHER IN BERLIN.

[Anniversary sermon, preached at Eisenach, to the Thuringian Conference for Home Missions.]
And the King shall answer and say unto them, Verily I say unto you. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. xxv: 40

SEVEN days make up the week, and an ancient calculation counts seven as the works of mercy. And yet we grant that the work of the planting, and cultivating, sustaining, and saving mercy is only one; in response to the question, "What shall we do, that we might work the works of God?" Jesus answers: "This is the work of God, that ye believe on him whom he hath sent." "For we," exclaims Paul, "are his workmanship, created in Christ Jesus unto good works, . . . that we should walk in them." To that haggling, bargaining question, "How oft shall I forgive, or give to my brother; are seven times enough?" there came an answer that put it to shame: "Not until seven times, but until seventy times seven."

Christian art has never ceased to illustrate and adhere to that old rule. In the capital of the German empire, painted by Cornelius' master hand, we are greeted by the seven works of mercy; and up there on the Wartburg, which towers and beetles overhead, Moritz Schwind also illustrated, by a sermon in colors, how the Christian spirit refreshes the hungry and thirsty, shelters the homeless, nurses the sick, visits the imprisoned, buries the dead, comforts the mourning, and brings the wanderer back upon the path of righteousness.

This home mission work, in whose name we celebrate to-day, is not a new

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invention, but is as old as Christianity itself; it owes allegiance to no earthly power, nor party of the Church; it recognizes no banner save the cross, no mission but mercy, no reward but the acknowledgment of the Heavenly King. "What ye have done unto the least of these my brethren, ye have done unto me."

The words of our text reflect rays from the Day of Judgment upon this day, and the babble of the impotent child of man, who would heap objections to our cause, is drowned by the voice of the Eternal Judge inviting the "blessed of His Father," and saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE SERVICE OF CHRISTIAN MERCY IS A
DOUBLE SERVICE.

1. It serves the poorest members.
2. It serves the Royal Head.

Feed the hungry, and give the thirsty to drink. Once, a poor wayfaring boy came roving through these streets of Eisenach. He sang before a door for bread: a benevolent hand broke it for him, and received him into the household; and that boy never forgot the impression made by this benefactress and her Christian family with their love for the poor. To-day every child knows what the Cotta family did for the miner's son—Martin Luther. O! a plain, true, German home like that; where labor is honored, their honest portion of bread enjoyed and freely shared with the poor; the gold fever not known; morning and evening worship always held; the Sabbath is kept and keeps them—friends, does it not seem as if a home like that, set up everywhere, would make all home mission work, of any kind, unnecessary? On the other hand, where shall home mission work begin, if not within the homes? so that these

become strongholds of faithfulness, churches in miniature, habitations of love, schools of discipline; the parents the soul-guardians of their children; the husband the head of the wife, the wife the heart of the husband in Christ—each bearing the other's burden, each filling the other's cup of peace, each blessing the other's bread by giving thanks, and, as they are able, winning friends and new family members from among the poor!

An own home is good as gold. But how about those denied that privilege, whose home has either been broken up, or who cannot yet find one? Mercy has an answer to this question also; and, in respect to sheltering the poor, Eisenach is consecrated ground. Yonder, Hans von Berlepsch, the host who entertained the Knight George, on the Wartburg, and especially the elector of Saxony, who so bravely championed and protected the great Protestant of Worms when his footsteps were dogged by bans and treachery—the angels of God have recorded the credit of those acts of hospitality on high. Yet—not to let brilliant examples dazzle us—there are passages in church history less celebrated, and yet immortal, where Thuringia has offered her comment on the text: "Whoso shall receive one such little child in my name, receiveth me." Out in the celebrated cemetery at Weimar there lies, beside the prince of poets, a plain man who was a true friend of the people, a trainer of youth, a father of forsaken children. His epitaph reads: "Under this green linden, freed from sin through Jesus Christ, you will find John Falk. Let every strange child who visits this peaceful spot pray for him diligently. Because he took care of little children, receive him, Thy child, unto Thyself, O Lord."

Shelter the homeless! In Bonn, a learned man once sat at his study table; but he thought there, not only of his students, but also of another class of wanderers. Where are homes to be found for young journeymen mechanics amid their restless life and the temptations of their career? He wrote a pam-

phlet on the condition of their lodgings, which exerts an influence to this day here in our immediate neighborhood, and throughout all Germany. What though not one of the wandering artisans should ever discover that this learned man's name was Professor Clemens Perthes, or that he was the father of their lodging system, many a one must, nevertheless, have silently blessed the unknown hand that laid the foundation of such homes for them.

Mercy knows no rash haste, just as she knows no repose; she presses on beckoning us *to care for the sick and bury the dead*. Planting hospitals through God's world for the care of the sick, inspiring and arousing to that noble work which is not paid and for which there can be no recompense, animating to co-operation in the care of the sick—as it exists among you in miniature and on a grand scale in the mother-houses of Kaiserswerth, New Dettelsan and Berlin—orders which have founded colonies in heathen lands—a work which has so impressed the Bedouins of the Dead Sea that deaconesses from Jerusalem can venture into those wilds, assured of perfect protection by those sons of the desert—what could have accomplished all these but mercy, mercy alone? This makes it doubly saddening to see so many women who can be spared from home, bury their pound in a napkin and idly fritter the half or all their time away, while the sick anxiously look for their coming. How many hearts were all on fire with helping love during our last war; how many hands were busy among our people, and how necessary our organized work of mercy proved itself as a nucleus for voluntary assistance! Must a war always set its volcanic powers in motion before these streams of healing begin to flow?

A hospital, although in itself a place of suffering, is a monument of loving care, and, as such, a sight to rejoice the heart. How different when that house with iron gratings looms up as you leave the city; behind those bars gloomy brows are scowling—lost beings, curs-

ing, and all with fetters on their wrists and scars on their consciences. But the King of kings desires to linger even here. His looks inquire, "I am in prison, will ye not come unto me?" *Visit the imprisoned!* Let no one imagine that this command extends to those only who are persecuted for righteousness' sake, in bonds for their faith—the Church once had opportunity enough to become acquainted with such shackles; no, sure as the Lord is a breaker asunder of every bond, sure as His first official deed in Nazareth was to prophesy, "God hath sent me to preach deliverance to the captives," and His last on Golgotha, His promise to the dying thief, "To-day thou shalt be with me in paradise"; so sure, mercy ought never to flinch from those who carry chains on account of their own crimes. Elizabeth, up here on the Wartburg, whom the common people canonized long before the Pope, is represented by the artist as gently endeavoring to clasp fettered hands for prayer, but those hands are more fettered by defiance than by iron, and yet you perceive that their stupid obstinacy is relaxing, and will at last let itself be conquered. Does the history of prisoners after their release indicate rather intentional or compulsory backsliding? everybody distrusts, and no one helps. O, tell us why there are not more associations for the shelter and support of these outlawed, doubly-forsaken members of our family—associations like those in Dueseldorf, Brandenburg, and others?

Bring the sinner back to the path of right. Truly a divine work. James closes his epistle with the premium offered for it: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "Am I my brother's keeper?" You know the lips that could frame such a question, and you know the hour it was asked. But you also know a Paul with his counter-conviction: "I am debtor both to the Greeks and to the barba-

rians; both to the wise and the unwise." Permit me, dear friends, to borrow a figure from the age of myths. This Wartburg yonder was designated as an enchanted mountain, into which demons first beguile, and then banish all who yield to their temptations, and they emerge broken, their peace destroyed for evermore; and sometimes a noisy troop of mocking spirits sally out from here on such a wild chase as to startle the world. Should materialism prove to be such a befooling, enchanted, hollow and dechristianized socialism, which, whether organized or unorganized, is always in league with the spirit of mammon; such a wild-chase Church of God do not despair, but do not temporize. Lift up your voice; it is your official duty, and warm faithfully in love against such courses and such deeds as must lead to disastrous ends and anguish of heart! Lead those back again who have gone astray, have become confused, have fallen into snares and perish, sighing and longing for a fountain of atonement and peace! And though you destroy, in order to build up, winnow, in order to gather in, assume responsibility, in order to protect, make your work complete by also fulfilling the seventh duty of mercy:

Comfort the mourning. It was in Erfurt, where the Augustinian monk cried out for consolation: "My sins, my sins!" It was in Wittenberg, where he was called to the care of souls, that the confessional acquainted him with the anxiety of other hearts; it was on the Patmos of the Wartburg where, inspired by the green forests, the singing birds, the psalms and fiery tongues, he unsealed a well of consolation for his nation, by translating the New Testament into his beloved German, and writing letters and pamphlets to show how to make the right use of the thousand-tongued press, so as not to abandon it to the powers of darkness, but to employ it to announce, by direct and indirect means, the consolation of the Gospel. Yes, truly! We do not feed with hopes that deceive; our consolation consoles. We cheer every troubled

heart with the story of the cross. By means of the Gospel to the Gospel! A prince-bishop, who died a Protestant, said on his deathbed: "Without the Gospel separate acts of benevolence degenerate into something merely mechanical." The Gospel is both the means and the end of help; in other words, we must learn to believe, in order to teach how to believe.

Christian mercy serves the poorest members. *It serves a Royal Head.* "What ye have done unto the least of these my brethren," saith the Lord, "ye have done unto me." Doing works of mercy is considered by many something eccentric, whereas everybody ought to be impelled to deeds of compassion as a matter of course. The world cannot comprehend their essence, but the King of kings understands it so much the better. It often seems to bear no fruit, and yet its blessed results reach into eternity.

The disciples once asked: "Masters, for having forsaken all and followed thee, what shall we have therefore?" The magnet might as well ask a reward for pointing to the north, the lily for opening her chalice to the sun, love for loving! No external reward can outweigh or outvalue faith; the ground, impulse, power, glory, and reward of all Christian activity, is Christ himself. "Blessed are the eyes which see the things which ye see." Here below, the privilege of washing the Lord's feet, up above, of seeing Him face to face—do we need more than that for perfect bliss? It is certainly nothing extraordinary that is required of us. Chrysostom commented on this passage: "Not every one can become a martyr, but all can give a drink to a thirsty disciple." We do not need to put on a deaconess' garb, or to join a benevolent society to do that.

The world is a stranger to the root and crown of Christian activity; the unobtrusive path of mercy leads past the brilliant stage, past the ostentatious procession and the glory of laurel wreaths. It makes no noise in the world, but is all the more satisfying; unseen, but not

unblessed. Humility cries in holy astonishment, "Lord when saw we thee thirsty, or naked, or in prison?" The King of Heaven is traveling *incognito* in the disguise of misery, veiling His great glory-beaming person in the lame, the crippled, the chained, the leprous, and the dying. "Whosoever shall do the will of my Father," He once said, and said it for all time, "the same is my brother, and sister, and mother." He who took a mustard-seed for His coat-of-arms, and out of the dead mass of medals distinguished the widow's mite, continues as ever to acknowledge His poor relations, as well as those who take care of them. Yes, even the cup of water handed in His name to the least disciple, He will not let go without recompense.

Now, whether the little oil-cruce of the Samaritan contains medicinal power enough for the great sum of human misery; one thing is certain, laying our hands in our laps, whether through fatalism or pessimism, is as lazy as it is sinful. Jesus looks down from the Mount of Olives on both the corruption and the destruction of His city. He prophesies the judgment; He prophesies it with tears. Yea He does not for that reason let either His Word or His scourge rest. He purifies what stands in need of purifying. He rescues what will permit itself to be rescued. Though the red, gleaming faintly along the horizon, may mean evening, instead of morning, Jesus says: "I must work . . . while it is day: the night cometh!" That would not be according to the Gospel: while the olive trees bloom, and the vine shows grapes, and the other fruit trees vie with each other in beautifying the garden of God, to assume the role of the brier, and with our unprofitable criticism, desire to tower above trees, employing prickly words to expose here the failures, and there the inefficiency of Christian efforts, and finally bring all attempts at rescue into disrepute. Those who never lend a hand naturally, never make an abortive effort; those who take no steps at all, make no false step. What! can you not

hear when the Lord declare: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me?" Pardon me, in love, if I preach foolishness, but it seems to me where any love working by faith brings its weak offering, the Savior, who once in Bethany took the intimidated woman under His protection—"Let her alone!"—will also have consideration enough to look consolingly on many a servant of His who has been disappointed in his attempts: "Where you have blundered, you have blundered unto me!" And finally, though I dare not be silent concerning the signs of the times, yet I shall neither now nor ever attempt to threaten any one into the Home Mission work. We are told that a social revolution is ready to burst among us; its wild shape has already hoisted its blood-red banner ready to swoop down on the possessing class with the cry: "Away with you, that we may revel in your place!" Fear ought not, nor can wish to help any one; fear is not love! Praise God; our faith is not a conquered, but a conquering idea, depending on Him to whom all power on earth and in heaven was given; power also over benighted human hearts.

And now enough of analyzing and answering objections and obstacles which the laziness and hopelessness of old Adam have rendered so fluent and familiar.

And now, you of the nobility, come down from your castles into the haunts of misery, like Elizabeth of Thuringia, who would not pass their hovels by without entering them rich in help! Come out from your comfortable houses, you citizens; be helpers like the Cotta family, which came out of your ranks. And you of the learned class, let not your book-world cause you to forget the actual world outside, but look into life with the eye of an August Hermann Francke, of whom the neighboring cities, Gotha, Halle, and Erfurt, remind us. And you, peasants, must not be backward; Luther cried out with joyous pride: "I am a peasant's son; my father, grandfather, and ancestors

were worthy peasants. All lay hold of the work for Jesus' sake, pay in personal coin for your sympathy and co-operation in the conflict and work of God's kingdom. Do not overlook the fact that the King of Heaven only commends such works of mercy as cost more than money, cost sacrifice of time and strength and ease. A treasure of money sent on in advance draws the heart after it; weak beginnings of faith also may grow through work in love, as the prayer and alms of Cornelius grew into a memorial before God, and to the blessing of a more complete revelation. "He that doeth truth cometh to the light." Just as by one sin we often recognize the whole of our old wicked self, so love for one Scripture passage may grow into an acquaintance with the entire Word of God, and co-operation in one work of love may develop into appreciation of all that pertains to the kingdom of God.

In Luther's work "On the Liberty of the Christian," there are two sentences that ought never to be separated; carry them with you, dear friends, to your homes: "Faith makes the Christian lord over everything; love makes him the servant of every man." Amen.

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SPIRITUAL DESPERATION.

BY REV. GEORGE H. CHADWELL [EPISCOPAL], MORRISTOWN, N. J.

And they said, there is no hope.—Jer. xviii: 12.

JEREMIAH had been remonstrating with his countrymen upon their evil ways. He had been admonishing them to repent of their sins, national and individual. He had been imploring them to reform their manners and their morals, which had been grossly corrupted from the simplicity and purity which ought to characterize an elect people. He had been urging them to abandon their idols and return to the worship and service of Jehovah. As an encouragement to do so, he had held out to them the idea that the past might be forgiven and forgotten; that the Lord would receive them back into His favor;

and that the Israelitish commonwealth, now terribly depressed and faced by imminent dangers, might yet be saved out of the hands of its enemies, and made to flourish and to prosper as of yore. Our text is the answer the Prophet got to these appeals. It is the response made to him not once only, but repeatedly, as the marginal reference in the Bible shows. His hearers declined to listen farther to him. They shut their ears to his expostulations. They would not follow his advice. They would not for the reason that they felt his counsel, even if adopted, would be of no avail. Their case they imagined was too desperate. Matters they conceived had gone too far with them to render recovery still possible. In fine, "They said, there is no hope."

This reply of those Jews of Jeremiah's time is very interesting—extremely so. Because it represents a state of mind that is not at all uncommon. One indeed that belongs no more to the past than it does to the present. We encounter it, in fact, not merely under the old covenant of Moses, but frequently we meet with it under the new covenant of Jesus Christ. That is, we find persons to day, who, like those of Judah and Jerusalem, with whom the prophet dealt, have grown spiritually desperate. They have become possessed with the notion that, however it may be with others, there is no longer any salvation for them—that somehow they are incorrigible and incurable. They fancy that the malady of their souls, like some diseases of the body, is of a kind not to be healed, or has at least reached a pass where farther effort is idle. And their response to all entreaty shapes itself in the words of those men of old, There is no hope.

One instance of this is related by a well-known religious writer. He says, "a zealous minister went to the house of an aged respectable man, a man who bore an unstained character, and there addressing him and his family, he told simply of the salvation that is in Christ, and urged those who listened to a hearty acceptance of it. The minister finished what he had to say, and when he left

the house, his friend accompanied him; and when they were alone together said something like this: Spend your time and strength upon the young; labor to bring them to Jesus; it is too late for such as me. I know, he said, that I have never been a Christian. I fully believe that when I die I shall go down to perdition." Another instance of the same sort is within my own recollection. It occurred indeed under my own observation. And though it happened when I was scarcely more than a child, it made a terrible impression on me. In the parish where my younger days were spent, there lived a man who fell into the slough of despond, the hopeless way of thinking about himself our text indicates. Night and day he was haunted with the feeling that spiritual death was to be his portion. He was persuaded that there was no escape for him from it. He would walk his chamber for hours wringing his hands and moaning, I am damned. Once I saw him—and the scene is as realistic and vivid now as though it were still a transpiring event—once I saw him sitting on a Sunday morning on the steps of my father's church. He would not enter the sacred edifice. He could not be induced to cross its threshold. But there he sat outside, listening to the sweet music of the hymn,

"Jesus calls from death and night,
Jesus waits to shed his light."

And hearkening to words of consolation, and assurance, and peace, the preacher meant particularly for him; but only burying his face in his hands, and crying as though his heart would break, and sobbing, Lost! Lost!

This state of mind, of which the illustrations I have given are, of course, extreme examples, is brought on by various causes. Some of the more usual of these it may be well, perhaps, to mention here.

One is the judgments of God, especially those severer dispensations with which the Almighty sometimes visits us. Their real significance, I need hardly say, is that our Heavenly Father still loves us and cares for us—that He

has not forgotten us, nor given us over to destruction—that He still thinks there is good in us, and a chance for us; and that he is bound by loud and louder calls to warn us back from ruin, and by heavier and heavier blows, if necessary, to drive us from the perilous paths in which we tread. Nevertheless, with the perversity of a chastised child, we put upon them precisely the opposite construction. We interpret them, that is, not as earnestings of mercy, but as foreshadowings of wrath. And so give up in despair. Thus it was with the man I referred to a moment since. He had been the subject of a sore affliction. He had taken his two little boys—of whom he was inordinately proud and fond—out to sail upon the Hudson. A sudden storm swept down from the mountains and capsized the yacht. With others I stood on the shore and saw the craft go down. Before assistance could reach them the children had been drowned. A week later their bodies were found, and sleeping side by side in their flower-bedecked casket, were laid to rest in one common grave. That father, thus bereaved, had long been truant from his Maker in ways of wrong and shame. All the while God had wooed him in accents soft as vesper winds—even by the tender pleadings of pastor, wife, and friends. But now, since this was not enough, before it was too late, the very verge of ruin reached—he thundered in his ears, Come back. But alas! in the voice that really cried in harsher tones that it might save him, the poor unfortunate would persist in discerning only the prelude of eternal sorrow. And so he gave himself up for lost.

Again the discovery of one's sinfulness, and added to it the realization of the jeopardy in which it places the soul, will often bring on a fit of hopelessness. That you know was the case with that unhappy disciple whose destiny it was to betray his Lord. When Judas realized the crime to which his cursed avarice had tempted him, his L^oart stood still, appalled. And like an icy chill the thought stole on him, There is no hope,

and out he went, straight from the counsel of the priests, to end by suicide his wretched days. And by the way, the author of the "Pilgrim's Progress" has testified to a similar experience. When conscience had turned the light upon his life, and sharply reproved him for it, says Bunyan, "I had no sooner thus conceived, in my mind, but suddenly this conclusion was fastened on my spirit that I had been a great and grievous sinner, and that now it was too late for me to look after heaven, for Christ would not forgive me, nor pardon my transgression."

Not only does the discovery of our sins produce this effect, but the same is also apt to follow upon long and unsuccessful conflict with them. For instance, if a man has struggled a great while with some besetting fault, with an appetite that has tyrannized over him—like that for strong drink, to give a common example, or with some passion like a hasty temper or an uncontrollable tongue—if it seems to him that he has never conquered it, and never can; then there begins to spread over his soul that dark cloud of despair our text represents. St. Luke tells us, in the narrative of that thrilling voyage he and Paul made in the Mediterranean, that for awhile the sailors battled manfully against the wind and waves, undergirding the ship at one time, lighting her of her cargo at another, casting out the tackling at another, determined, if possible, to weather out the gale. But he adds, "when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away." Even so it is apt to be in the voyage which every soul must make in that intervening sea of eternity—this earthly life, the Meditterean of birth and death. We contend for awhile nobly with those elements of appetite and passion which render navigation of this present existence difficult and dangerous. But when their tempest has beat long upon us, and no star of deliverance appears in many days to shine upon us, lo! all hope that we shall be saved is taken away.

Finally this feeling of despair may be sometimes accounted for by supposing it to be simply a satanic suggestion. Dante saw over the portals of hell this terrible sentence, "All hope abandon ye who enter here." It is the devil's trick, his masterpiece of malice and cunning, to copy that inscription and trace it on the hearts of men—All hope abandon.

However originated—whatever begets in the first instance, spiritual desperation—there is always danger, I would remark, in harboring this feeling. Let me call your attention to this fact and emphasize it. And this perhaps I can best do by setting before you the progress that this disorder of the soul makes when left to run an unchecked course.

The first stage of it is misery. It must be. There is a very dramatic scene in the life of Bonaparte, depicted by the historian, Guizot. It is the moment when "on that solitary road (to Paris) at the dead of night, the grand empire, founded and sustained by the incomparable genius and commanding will of one man alone, had crumbled to pieces, even in the opinion of him who had raised it." It is the moment when the officers announce to the great General that his capital is evacuated, and the enemy at its gates; and he realizes that nothing is left for him to do but abdicate. The agony that pierced that dauntless soul who can paint! Napoleon, it is said, "let himself fall by the roadside, holding his head in his hands and hiding his face." The onlookers stood by, silently contemplating him with heartfelt sorrow, unable to utter a single word. But oh! what is the fall of a kingdom to any monarch—what is his despair, what can it be compared to the anguish which must seize upon one, when the full conviction rushes over him that he is really doomed—that no chance is left him to avert damnation—when he must answer in his heart, There is no hope! You are doubtless familiar with the history of the poet, Cowper. He is the author, you know, of several of our favorite hymns—"O for a closer walk with God,"

"There is a fountain filled with blood." He was a man of most gentle and lovable character, and of irreproachable conduct. But the idea took possession of him that he was without hope. The torment of that notion was so exquisite that it sank him into a profound melancholy, and eventually drove him mad.

The second stage of progress is when insensibility sets in. You know that some diseases occasion excruciating pain at the start. Then after awhile all disagreeable sensations cease. The patient has got "past feeling." Well, so it is with the soul when attacked by spiritual desperation. From great suffering at the outset it is liable to pass on into a state of numbness and indifference. It is a condition worse and more alarming than the first. The individual I was alluding to a moment since is an instance in point. I mean the one who begged his clergyman not to waste time upon him, because he had become persuaded that he was predestined to destruction. I did not quote to you then all his conversation upon his subject. Let me give it more in detail now. He said, "I fully believe that when I die I shall go down to perdition. But somehow I do not care. I know perfectly all you can say, but I feel it no more than a stone."

The third and last stage is when one arrives at recklessness. That was the stage reached by those Jews who spoke our text. They said there is no hope. Then they added, as you will see by turning to Jeremiah, xviii: "But we will walk after our own devices, and we will every one do the imagination of his evil heart." And so, if you will read their history, you will find these men of Israel actually did. They obeyed the dictates of their desperate hearts. They multiplied their transgressions. They sinned yet more and more, until Nebuchadnezzar came and carried them away captive. On the deck of a sinking ship, when rescue is impossible, and the end of all is nigh at hand, a curious scene, it is said, may often be witnessed. Here is a group weeping over their impending fate;

there is another knot contemplating with utter apathy a watery grave; and yonder, is the strangest sight of all—men in the very frenzy of despair, cursing and swearing with their latest breath, and preparing, with wine-cup in hand, and senses steeped in intoxication, to go to their last account. Most singular and dreadful influence this latter, which unavoidable physical danger exercises over the minds of men. But it is no more singular or dreadful than the influence of spiritual hopelessness at times over the soul. It seems to create in it a relish and thirst for wickedness. The more terrible the doom hanging over it, the more mad does the soul become to sink itself to lower and ever lower abysses of guilt and shame.

But now having spoken thus at some length of the cause and consequence of that sentiment our text embodies, it is time for me to allude to another and last particular in connection with it. That is the reality back of it. Is there any? Is there any foundation in fact for spiritual desperation? Is there any truth in the feeling, there is no hope? I answer no. It is not true of any living soul that there is no hope for it. I say any living soul. And I intend the assertion to be just as broad and comprehensive as the language is in which I have couched it. I mean there is no individual, no matter how straightened his spiritual circumstances, whose chances of escape, so long as he draws this vital breath, are absolutely closed. I was reading the other day of an accident that befell an innkeeper of the Grindelwald. The incident is well authenticated. He "fell into a deep crevasse in the upper glacier which flows into that beautiful valley. Happening to fall gradually from ledge to ledge, he reached the bottom in a state of insensibility, but not seriously injured." What would you say of that man? Well, you would say of him, if you understood what it was to fall into a crevasse, that it was all over with him—that there was before him only a lingering death. In fact, the man himself was at first, when

he returned to consciousness, of the same opinion. But no, the event proves you both mistaken. "When he awoke from his stupor, he found himself in an ice cavern, with a stream flowing through an arch at its extremity. Following the course of this stream along a narrow tunnel, which was in some places so low in the roof that he could scarcely squeeze himself through on his hands and knees, he came out at last at the end of the glacier into the open air." So we see a man fallen into the crevasse of terrible sins. There he lies, spiritually insensible, at the bottom of the awful abyss of iniquity into which, by careless walking, he has slipped at last. You think there is no help for him, no opportunity or place of repentance and restoration left. You dare to say there is no hope. And in his troubled dreams, mayhap, [for sinners dream] the poor unfortunate himself repeats your words, no hope. But it is false. A chance for even him still remains. The fallen sinner may yet wake from his stupor, and like that innkeeper of the Grindelwald, creep out on hands and knees into the open air and sunlight of God's forgiveness and eternal love.

I say our text is false—there is no hope. You ask what have I to bring against it beyond my bare assertion? What is there to contradict it? My friends, do you put that question to me seriously? What is there to contradict the feeling of despair? Then I will answer with equal soberness and earnestness.

The will of God is against it. Have you never read in Ezekiel, "Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live?"—The promise of God is against it. Have you never seen those words of Isaiah, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, though they be red as crimson, they shall be as wool?"—The power of God is against it. Have you not heard how the prophet "went down

(by command) to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again as it seemed good to the potter to make it. Then the word of the Lord came to him saying, Behold, as the clay is in the potter's hand, so are ye in my hand." Yes, the evil soul is at any moment in the hand of the divine artificer to refashion it for good, as the clay is subject to the potter. Wherefore, then, is there no hope? The sacrifice of God is against it. He died that even the thief who hung beside him might look for pardon, and with his last expiring breath might crave for grace. Who dares then
 # lisp despair.

Once, it is said, the servants of Riche-lieu refused to obey his dictates. Our Father, they pleaded, it is useless, we shall but fail. The great Cardinal drew himself up, fixed upon them his piercing eye, and in a tone that left no place for farther parley, replied, *Fail! there's no such word!* And when I see anyone to-day, a servant of the living God, perhaps afflicted, conscience-stricken, baffled, and mocked by whisperings of the Evil One, stand up and say, there is no hope, *I must despair*, I hear a voice, loud as the wail of the dying Christ, ring out through the darkness from Calvary and its blood-stained cross, *Despair! there's no such word!*

THE SERVANT OF ALL.

BY MOSES D. HOGE, D.D. [PRESBYTE-
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The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark x: 45.

THESE memorable words form a part of the gentle and tender rebuke our Lord gave to His disciples when there was a strife among them as to which should be greatest, and when two of them, seeking preferment in the Kingdom He was about to establish, said: "Grant that we may sit the one on thy right hand and the other on Thy left hand in thy glory." He silenced their dispute and shamed their ambitious

aims by the beauty of His own august example. "Ye call me Master and Lord, and ye say well, for so I am," "but I am among you as one that serveth."

Such an announcement well became Him who calls Himself "the Son of man;" but such is not the spirit which naturally animates the sons of men—the men of the world—who have not learned to appreciate the divine beauty of the apostle's injunction, "Let this mind be in you which was in Christ Jesus, who, being in the form of God, made himself of no reputation, and took upon him the form of a *servant*."

Men of the world would prefer to say, "I am among you, not as one who serves, but as one who rules. I live quite independent of the authority of any superior." Man loves to stand erect, self-centered, self-supported; to sustain himself by his own resources, and to succeed in the accomplishment of his purposes by his own unaided forces. There is a natural revolt against dependence on another as something derogatory to the dignity of manhood. This innate feeling is fostered by much that he sees in the world around him. The world is full of oppression and tyranny, and in the revolt against arbitrary authority and despotism of every kind, and in the enthusiastic admiration of liberty which fills and fires the public mind, men have come to transfer the ideas borrowed from national life to the domain of spiritual life, and to grow restive and resentful against authority of any kind. We do not have pleasant associations with the words, *servant and master*.

And yet all this sensitive recoil from service, this revolt against rule, this chafing against the idea of dependence, is founded on an utter misapprehension. If God is Creator and we are *creatures*, we are forced to concede the whole question at issue. There can be but one independent existence, but one eternal source of being from whom all things come. Man is limited on every side by the conditions which control him. His very life is an emanation. He did not decide whether to be born

or not, or when or where he would see the light, or when or where he would die. He lives and moves and has his being in God. His *ignorance* makes independence impossible. He is the sport of contingencies, over which he has no control, and which he cannot anticipate. He does not know what may happen to him the next minute, nor can he prevent the arrival of what is inevitably approaching him in the impenetrable darkness.

Again, he is a servant and not a ruler, because of the *physical laws* which environ him. He can neither escape or change them. His only safety is in obedience to immutable, resistless law. To defy it is destruction. Let him make the experiment of defiance of any physical law—gravitation, for example. He may wish to soar to the mountain-top, to the cloud, but gravitation inexorably holds him down. He may wish to suspend the law when falling from the precipice, but he will find death, and not deliverance, from its operation. When we look through the universe we see *service* written everywhere. It is in obedience to physical law that water seeks its level, that vapors rise and dews fall, that the tides throb through the bosom of the sea, that all the processes of nature proceed in their beautiful and unchangeable harmony.

Man, too, is equally impotent to resist the operation of *moral law*. There, too, his safety lies in obedience, and his ruin in resistance. Violation of moral law brings retribution as certainly, if not as swiftly, as the violation of physical law. The servant of moral law secures his highest well-being, and obedience is the synonym of harmony and happiness. This is not a theological formula; it is an immutable fact. Do you ask the proof? Here it is: There is a world where moral law is unknown, and the result is hell. There is another world where moral law reigns supreme, and there we find heaven. And in this intermediate world disobedience to divine law is anarchy and ruin, while obedience is safety and salvation. Service, then, so far from being degrading,

is the patent of the truest nobility. The men who have been honored with the title of servants are the regnant men of the world. Look through the book which records the biographies of the kingly men of the race, and what do you discover? This: "And God remembered Abraham, his servant"; "Moses" (scores of times) "the servant of the Lord"; David exultingly crying, "Truly, I am thy servant and the son of thy handmaid"; Elijah, "The God before whom I stand, and whom I serve"; Daniel, "O, servant of the Most High God"; Peter, "the servant of Jesus Christ," and Paul, the apostle, gratefully, adoringly exclaiming, "The God whose I am and whom I serve."

But now we may bid all these men, illustrious as they are, stand aside, for a greater than Patriarch, Prophet or Apostle is here. It is the Son of God, the Son of man who proclaims: "I am among you as one that serveth. I came not to be ministered unto, but to minister, and to give my life a ransom for many."

"The Son of man." Where did He get that title? It was not given to Him by His disciples or by the inspired writers. Fifty or sixty times it occurs in the New Testament, but only once is He called the Son of man by anyone save Himself. The exception is a notable one. When the proto-martyr Stephen was stoned to death, he looked upward, and through the parting blue he saw heaven opened, and his face shone as the face of an angel. Why? Because his face reflected the beauty and glory of his Savior, whom he saw standing at the right hand of God:

"And looking upward full of grace,
He prayed, and from the happy place,
God's glory smote him on the face,"

and he said, "I see the 'Son of man.'"

But why is the "Son of God" called the "Son of man"? Because He became incarnate; because he was born of a woman; because He took upon Him our flesh; because He wished to become our brother; because He represented our race; because as in Adam all died, in Christ all should be made alive; be-

cause God is a spirit, and as spirit cannot bleed and die, He put on our nature, arrayed Himself in our humanity, sin excepted, in all points like as we are, that He might be one with us, feel for us, sympathize with us, be responsible for us, suffer for us, die for us.

O, Son of man! illustrating what our humanity was before sin tainted it, and revealing what our humanity shall become when grace shall purify and glory ennoble it, what do we not owe Thee for Thy condescending love and "obedience unto death, even the death of the cross!"

The whole life of Christ on earth was the demonstration of the truth of the text: He "came not to be ministered unto." What could the world give Him which was not already His? What could it add to the possessions of one of whom it was said, "All things were made by him," "Of him, and to him, and through him are all things?" What could the world add to the glory of one who had been set by the Father "at his own right hand, far above all principality, and power and might, and dominion," with "a name that was above every name?"

There was but one way in which He could derive new glory, and that was by service and sacrifice. All crowns were already His, save one, and that one was the crown of thorns.

"I am among you as one that serveth." This divine ministry of Christ was not fitful or occasional, but so constant and unremitting, that we have an epitome of His life in the simple statement, "He went about doing good." It was a ministry of instruction to the ignorant, of forgiveness to the penitent, of healing to the sick, of sympathy for the sorrowing. It was the ministry of love clothed in the garments of the lowliest humility. Of this He gave His disciples a most impressive illustration. When that supreme moment came when about to separate from them, and just before He pronounced His tender farewell, we read that, "Jesus, knowing that the Father had given all things into his hands, and that he was come

from God, and went to God"—(now pause a moment that you may catch the full import and significance of this wonderful statement)—after this assertion of royalty and power, what new display of omnipotence do you anticipate? What miracle more splendid than any hitherto wrought does this introduction foretell? A miracle, indeed, but one of transcendent and immeasurable condescension. "And Jesus, knowing that the Father had given all things into his hands, riseth from supper and laid aside his garments and took a towel and girded himself. After that he poureth water into a basin and began to wash his disciples' feet and to wipe them with the towel wherewith he was girded."

After this who will venture to call service derogatory to the dignity of manhood, when even the glory of Godhead derives new lustre from this matchless display of condescending grace? After this example, over whose feet are you too lofty to bow when you can thus perform some ministry of mercy?

The spectacle of the great Lord of All shrinking from no office however menial, whereby humanity might be cleansed and elevated and ennobled, has given a new ideal to the world. A new form of beauty rises on the vision of mankind. A new standard of greatness is established by the authority of the highest. "He that would be chief among you, let him be the servant of all." These are *creative* words. Out of them have come the philanthropies, the benevolent enterprises which the pious ingenuity of the Church has devised for the relief of suffering humanity, the sweet charities which minister to the physical and spiritual wants of the world.

They are *revolutionary* words. They have reversed the judgments of men, and reconstructed public opinion as to what constitutes true greatness. Like heaven, they have been silently, slowly, surely, working until we see more and more clearly that the popular estimate of what entitles men to the regards and

suffrages of their fellows is not the possession of hereditary rank, or genius, or wealth, or any adventitious advantage, but the recognition of the fact that all these gifts are but so many *trusts* for which the holder will be held responsible, and which he must improve for public good, and devote to the vindication of the rights, the promotion of the happiness, and the advancement of the interests of society. I trust the day is at hand when one comes seeking the support and suffrages of the people, the question will be not what has he done for his own aggrandizement, but into what channel of benevolence has he cast his life, and what has he done for the community in which he lives; for his State, for his country, for his Church, for his kind?

The English Earl, whose death was so recently deplored throughout Christendom, owed little of his celebrity to rank or fortune. It is true he bore an illustrious name, he held an honorable position in the councils of the nation, but he was greater when he organized thousands of little London shoeblacks into societies for their improvement, and when he presided at their anniversary meetings; greater when he toiled for years to relieve the oppression under which half a million of factory women and children groaned, until at last their emancipation was won and their protection secured by just and equitable laws.

Dr. Chalmers was great when he presided over the General Assembly of his Church, and when he lectured in the Divinity Hall from his professor's chair, and when he electrified vast audiences by his power in the pulpit all over Scotland, but never did he attract a more reverential admiration or loving regard than when he was seen walking through the dark "closes" and filthy lanes of Edinburgh with ragged children clinging to his fingers and to his skirts, as he led them out and gathered them into the schools he had organized for their benefit. "Let him that would be great-est among you be the servant of all."

But when we are told that the "Son

of man came not to be ministered unto, but to minister," we must not forget that His service did not cease until He emptied Himself of all that was needed to satisfy the necessities of those whom He came to save. He gave His time, He gave His toil, He gave His tears, but since all these could not atone, He "gave his life a ransom for many."

This tender, gracious, sacrificial love constitutes the winning charm in the character of Christ. This is the attraction which some of you, who have not responded to His claims, find it hardest to resist. The spectacle of the Son of man dying on the cross, dying a death of disinterested love, not for His friends but that His enemies might be captivated by this moving exhibition of love and suffering in their room and stead—it is *this* which often affects you, and you cannot help it, for God has so constituted you that the sight of His sorrowing Son bearing your griefs and bleeding for your sins, must agitate and trouble you, and at times touch some tender emotion. O, that it might do more—that it might conquer you wholly, and by the sweet, resistless power of love, bring you to Christ in penitence and faith, and bind you to Him in grateful consecration forever!

THE MIRACLE OF THE AGES.

By BISHOP WM. R. NICHOLSON, D.D.

[REFORMED EPISCOPAL.]

[Preached at the Opening Conference on Jewish Missions, in the Hebrew-Christian Church, St. Mark's Place, New York.]*

For he told them that he was a Jew.—

Esther iii: 4.

MORDECAI had refused to bow down and worship a man. He said, "I am a Jew," as explaining his refusal. Himself he had exposed to the punishment of death. It was Mordecai's sublime heroism. Calmly, quietly, self-forgetfully, he

*This church was dedicated in October last, and is the first and only Hebrew-Christian Church in America. It is undenominational, or—as its pastor, the Rev. Jacob Freshman, prefers to express it—*all-denominational*. It is under the charge of the son of a converted Jewish Rabbi. Its Advisory Board is composed of prominent ministers of the various evangelical denominations.—Eds.

braved the dread power of the high and mighty Ahasuerus, rather than violate his Jewish conscience. He reminds us of Luther in presence of Charles V. Mordecai was a Jew; therefore, Mordecai did not commit the act of idolatry. He said, "I am a Jew." He said nothing more. This one word was explanation and argument. The designation, *Jew*, is a crowded compendium of elements of character and of truths, wonders, and divine purposes. It is a word of power. It stirred up Haman to be satisfied with nothing less than a murderous sweeping from the earth of all Jews in the dominion. It has kept its power. This one word has been as the essence of gall, embittering the ages with furious hate and devilish persecutions. The very prejudices against the Jews are a tribute to the strength and distinctiveness of their characteristics. This name has another side to its power. Rightly understood, it is a clarion call to good will. Into the *intelligent* Christian mind it instills benevolent interest, and fires the soul with unquenchable zeal of good works.

This aspect of its meaning, now at length, thank God, is striking the Christian mind with more of force than since the days of the Apostles. Christians are as much bound to do gospel good to the Jews as to any other people of mankind. No one race of men, more than another, can we purposely neglect, without insulting the Gospel. There are special considerations which should give an intenser tone and a mightier emphasis to our interest in the gospel conversion of Jews.

I. The Jew is God's standing miracle of the ages. (Deut. xxviii., and Num. xxiii; 9.) Both prophecies fulfilled. The wonder. Not another such instance. The Arabians, the Rechabites, are no comparison. The Jew immigrant, oppressed and repressed, is the Jew still, after 2,000 years. The fact a miracle; the miracle a fulfillment of prophecy.

II. The Jew, above every other race of men on earth, is a witness to the proper Deity of Jehovah. (Isa. xlv: 6-9). Their history, recorded in the

Old Testament, witnesses to His providence and love, purity and holiness, truth and faithfulness. Does not this appeal to our sympathy and interest?

III. The Jew has, in his own sacred books, the very Gospel of Christ. His own law condemns him as a sinner. He is required to assent to this as true. (Deut. xxvii: 26). His need of a Mediator is illustrated by the terror of the people at Sinai (Deut. v: 22), etc. Their call for a Mediator was approved by God (Deut. v: 28).

His law teaches him that he can be saved only by an atoning sacrifice: daily and annual sacrifices; sacrifices for sins of ignorance; putting hands on head of victim and confessing. The scapegoat. (Lev. xvi.)

His law further teaches him that those animal sacrifices were but temporary and predictive of the real sacrifice. No sacrifice for adultery, murder, or presumptuous sins—thus teaching, blood of beasts cannot take away sin.

The great ultimate Sacrifice, plainly described by their own prophet, when speaking of the coming Messiah (Isa. liii: 4, 5, 6.) In the Jew's own Scriptures is the exact Gospel of Jesus Christ. So then, as to *foundation truths*, the way is already opened to the Christian worker among the Jews. Gain the Jew's earnest attention, and almost surely then you gain the Jew himself.

You say, "It is so difficult to get his attention; he is so hardened against our efforts." Yes; but who has so hardened him? Is it not just we Christians all along the ages? Surely, then, we should redouble exertions.

IV. To the Jew, we Christians are more indebted than to any other people. The Christian Scriptures are based upon the Jewish. References in New Testament to the Old; New Testament the complement of the Old. Jesus being the realization of the Jewish Messiah; the Gospel being the realization of the Levitical institute.

The Jew's moral law teaches us our need of a Savior. The Jew's prophecies help us to demonstrate our Christ. The Jew's ritual law illustrates and

makes *vidid* our salvation in Christ. One may study the complicated parts of a steam-engine; if, afterward, he have an exact drawing of it before him, he will come to a still better understanding of it.

To Abraham we are indebted, under God, for the covenant of grace, the one ground of our hopes. The terms of the Gospel are but the expansion of that covenant. (Rom. iv: 11-16; Gal. iii: 7-9, 16, 29.) To Abraham and Isaac and Jacob we are indebted for illustrations unsurpassed of the nature and operation of saving faith. To David and others we are indebted for the Book of Psalms. Mouthpiece of Christian experience. Wings of fervor on which to mount heavenward. God-given formulas of penitence, faith, prayer, thanksgiving and praise.

To the Jew we are indebted for our Jesus. Of a Jewish mother the Son of God became incarnate. In a Jewish village was enacted the greatest wonder of the universe. To the Jew we are indebted for our Apostles, founders of the Christian Church; and to the Jew we are indebted for our Christian Scriptures themselves.

Now, imagine that all we have inherited from the Jew were obliterated from our minds. Suppose that you were to wake up to-morrow morning, with every idea that can be traced back to the Jew hopelessly lost to your memory and to the world. Cimmerian darkness, wretchedness extreme; darkness that could be felt.

Shall we not do what we may toward making suitable returns for such incalculable benefits? Have we no tongues of eloquence, hearts of love, lives of toil, with which to carry to the Jew those treasures?

V. The Jew is to us the most extraordinary warning conceivable of the dreadfulness of rejecting Jesus the Christ. His condition, as a people, ever since his rejection of Jesus. Is not such a *demonstration* of the identity and reality of our Savior incalculably important to us?

Shall we pass a people, standing

throughout the ages a stricken and riven monument of the urgent importance of faith in Christ?

VI. The Jew, though thus afflicted of God, is, nevertheless, the object of His most jealous regard and care. "Cursed be every one that curseth thee," He says to the Jew; "and blessed be he that blesseth thee." (Gen. xxvii: 29.) "They that strive with thee shall perish." (Isa. xli: 11.) "The cup of trembling, even the dregs of the cup of my fury, I will put into the hand of them that afflict thee." (Isa. li: 22, 23.) The Ammonites and Moabites were punished simply because they were not kind to Israel! (Deut. xxiii: 3, 4.) God is afflicting the Jew; but He will not have us afflict him. God is withholding His kindness from him; but He will not have us withhold our kindness from him. Shall we please God? Shall we bring down upon us His promised blessing? Let us stir up our interest and zeal in this work of evangelizing the children of Abraham.

VII. It is specially for the Jew that the Gospel has been deposited with ourselves. (Rom. ii: 30, 31.) Here is God's explicit declaration of His will. He does not especially name any other people as beneficiaries of our Christian faith and interest. He does not say to us, Carry the gospel to the Frenchmen (by name), or Hindoos, or Mexicans, etc.; but He does say, Carry the gospel to the Jews. Can we afford to be lethargic? Can we resist the tender pathos of such an appeal? A disinherited son, whose patrimonial estate has been devised to you, is now in destitution and suffering.

Finally, the Jew has before him a magnificent destiny (Isa. lxii: 1-4; Isa. lxi: 7-10.) The mouth of the Lord hath spoken it. Why has He told us of this? Certainly, in part, on purpose to draw our attention to that people. Too long have we forgotten them: too coldly do we feel about them. Yet, what encouragement in actual conversions among them has God given us? Some of the noblest Christians of this age have been converted Jews, whose hearts were burning with love to Jesus, and who

hazarded their lives in the service of the gospel. Thank God for this Hebrew-Christian church in the midst of the Jews of New York. May it be the John the Baptist to a mighty work of salvation!

THE SOUL'S HOME IN THE SANCTUARY.

By THEODORE L. CUYLER, D.D. [PRESBYTERIAN]. BROOKLYN, N. Y.

The sparrow hath found a house and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of hosts, my King and my God.—Ps. lxxxiv: 3.

STANDING any morning by Brooklyn Bridge, or either of the New York ferries, you will see a vast stream of people entering the metropolis. It is not an aimless, wandering crowd, but the hurrying feet of each carry him to his place of business, or on a definite errand as soon as landed. On each Lord's Day these streets are filled by crowds that move along more leisurely, and at the morning hour are seen directing their way, most of them, to the sanctuary, like sparrows to their home. The figure introduced into this rich and passionate passage is a most striking one. The writer may have been in sickness or in exile, and cries out like a hungry child for food, or a homeless wanderer for rest. The sparrows have a home and the swallows a nest, so we remark:

I. Our souls need a spiritual home. Some of you have seen, perhaps, the swallows in Jerusalem, particularly as they gather about the place of Knight Templars, and utter their cry, "zipoowa"; tame and domesticated, for no one harms them. The writer may have thought of these and of other circling birds who build their nests in walls, and compared himself to them, or by way of contrast have dwelt upon his lonely state as less favored than they, shut out from the courts of the Lord. My soul is exhausted or pineth."

As Gerald Massey says:

"My thoughts like palms in exile,
Climb up to look and pray,
For a glimpse of that dear country
That lies so far away."

The Hebrews located the religious idea. They built altar, memorial stone and temple. They associated these with religious aspiration and service. We need a fixed, definite resting place for our soul-life as truly as in our domestic life. The church edifice is a noteworthy and suggestive object. Were a visitant from Uranus to light on this planet and look down on these clustered cities he would notice the architectural differences in the houses reared. Some are homes, and some only serve the "bread and butter needs of life," to use a homely phrase; while tower and dome and spire mark the temple of God. He would surely ask, "What do these mean?" We should tell him that they symbolize our spiritual needs and the method of their satisfaction. We here listen to God's word, and sing, in our feeble measure, God's praise as do the worshipping cherubims in his courts above.

It is also a feeding place for our souls. God's truth nourishes and vitalizes our spiritual nature, and so we understand the meaning of that pregnant praise, "Help from the sanctuary." It is well to have a domestic anchorage. One cannot well have a dozen homes a week. But we need a religious home still more imperatively. No solid work can be expected from tramps, no religious growth and usefulness from those who wander about from church to church, "sampling" preachers, seeking entertainment for eye and ear.

There are, indeed, strangers in town, or newly-arrived residents, who have a right to visit various places of worship. But one should choose his home, and fix his abode so that he may be truly "planted in the house of God." What fruit can be expected of a tree that is continually plucked up and transplanted in one place and another? What can be expected of these wandering ones who give their souls no settled resting place?

II. The House of God is a place of nurture for our children. The swallow on the wing does not drop her eggs. She must have a nest. There is no

nest like the home nest. This is for us and for our children. What we need they need. We do not exclude them from our domestic feasts. The Thanksgiving circle would be incomplete without the children. The Sabbath throng is incomplete without them. In one regard, the service is more important for them than us, for they are in a formative period of growth, and need the influences of God's house. I love to see the children of the Sunday-school present at the morning service, and always speak simply enough to be understood by them. Haven't you room for them? If you leave them at home what are they doing? Where are they, and what are they reading? If they are taught that "the Sunday-school is enough," and grow up neglectors of God's House, when they leave the school they will not enter the sanctuary. No one honors the Sunday-school more than I do, when it is in its place as an auxiliary of the Church, but it is not itself the Church any more than the arm is the body. Bring the children, then, to the place of prayer. This is a safe place. This is a profitable place. It is for them as well as for us who are older. "He blessed them there." Take out of life all that the House of God has given us, what a vacuum there would be! Millions might truly thus exclaim. When God writes up His people He will say: "This man and that one was born here."

III. The House of God is not only a home for our own souls and for our children, but it presents as a central attraction this promise, "Here will I dwell." God meets us, and so our fathers called it "the meeting-house." We get usually what we go after. He who would feed a salacious appetite can do so in the Dresden gallery, while he who revels in the highest art can gratify his noblest aspirations. So here we find what we seek for. All the week, like birds, we go hither and thither, weary and panting, or on broken wing, it may be, we sink exhausted. The bough breaks beneath our weight, and the storm beats us about as Noah's

dove. Our nest may be disturbed and our nestling scattered, and our souls cry out for rest. How piteous the plaint of Arthur Hallam to his friend, Tennyson, "no rest," and how often paralleled in human experience. The world cannot give it, but Jesus says, "Come unto ME and I will give you rest." We find the gospel, we do not make it. We find at the altar of God the peace which He gives. The consciousness of guilt is removed, and the peace of God that passeth all understanding fills our soul. His joy remains in us and our joy is full. Our heart is no longer troubled, for He dwells in us. In the sanctuary we find the best people among our fellows, the true *élite* of society, the salt and the light of the world, God's people.

But though this is true, it is because we meet God himself here that we say, "How amiable, or lovely, are thy courts, O Lord of Hosts."

No such satisfying joy can be found elsewhere. The savage sometimes fills his hungry belly with clay for want of food, and the worldly man tries to quench his immortal desires with husks. This inappassable famine of the soul is only met in God. Here is soul satisfying food. Jesus calls you a wandering sinner! Homeward haste! I spoke at the beginning of the discourse, of the morning stream that pours out of our city into the neighboring metropolis. There is a returning diurnal tide at evening. There will be, too, when life's short day is o'er, an unbridged stream for you to pass. God pity you if then you find yourself homeless, with not an inch of possession in the promised land! No home in the many mansions; an eternal exile from the family of God! Now heed the Father's call. Turn homeward your steps. Make His house your rest, and His love your abiding portion. Then may I meet you with all the returning children of the household in the courts above!

My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.—*Psalms 84: 2.*

THE UNMIXED GARMENT.

By REV. H. DANIEL, NAZARETH, PA.

Thou shalt not wear a garment of divers sorts, as of woolen and linen together.—Deut. xxii: 11.

It is only when we are flooded with the full spiritual light promised in the New Testament Scriptures, that we can pierce the manifold veils of the Old Testament Scriptures and discover, not only a wondrous beauty, but a forceful application of its truths to our hearts. Even the things in ceremonial and Jewish life, which some think have no connection with Christian life, have in reality a more powerful spiritual application to Christians of to-day, than to the Jews of those ancient times. That which applied so strictly to a Jew's *outer life* applies with equal or superior strictness to a Christian's *inner spiritual life*. We are to have the inner circumcision of heart, the cutting off of the carnal mind, of which their outward circumcision (the cutting off of flesh) was a type. They had an external and visible leaving of slavery in Egypt, and crossing of the Jordan into the Holy Land; we are to have an interior and spiritual leaving of the bondage of sin and Satan, and a spiritual crossing of Jordan into the domain of righteousness and holiness. And just in so far as the things of the soul surpass those of the body, so far do the things of the Old Test. apply to us interiorly more than to the Jews exteriorly.

We find an illustration of this truth in the *unmixed garment* of the Jewish ceremonial law. "Thou shalt not wear a garment of divers sorts, as of woolen and linen together." Now such a command may seem very strange to us indeed, that they were not to mix wool and linen in the same garment; but after mature reflection, we are led to see the infinite care God has over the smallest interests of His people; it shows, also, that God sees an infinite fitness of things which is too fine for our gross apprehension. Wool is an animal product, linen is a vegetable product; they come from two separate kingdoms in nature. This Scripture

has its only true and pre-eminent meaning when applied to the inner moral robing of Christians. We are not to have our souls' garniture mixed, partly of the wool of carnality, and partly of the linen of spirituality. Grant that the great majority of believers, or more strictly, half-believers, are sadly mixed in their religious character and experience; grant, also, that every Christian is mixed—partly spiritual and partly carnal—in the first stage of grace, yet the only and universal standard in the Scriptures of divine truth is *unmixedness of moral character*. The old antinomian idea of dragging two moral natures all through life, is not taught in Scripture, and is only deducible from the perversions of the language of Holy Writ. We are not to weave our religion from products of separate kingdoms—as the double-nature teachers would have us. In our prayers, affections, motives, faith, and good works, we are not to be partly selfish and partly Christly; not part earth and part heaven, wool and linen tangled and mixed in the soul-life; but unmixed, pure, undefiled, and separate from sinners; without spot or wrinkle, in all the piece. Says Ezekiel: "When the priests minister in the inner court, they shall be clothed with linen garments; no wool shall come upon them while they minister in the inner court and within; they shall not gird themselves with anything that causeth sweat"—(Ezek. liv: 17, 18). Here we have the thought of unmixedness of moral robing carried to a still higher pitch of emphasis. In the words of the text, we see no prohibition of wool garments, but only the wool and linen should not be mingled in the same garment. Thus we also read in Leviticus xix: 19: "Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and wool come upon thee." But in this passage from the prophecies of Ezekiel, we see that on entering the *inner court* within the veil, they were to wear no woolen garments, but to be clothed throughout with unmixed linen. This Scripture is

most emphatically fulfilled in the inner life of sanctified Christians.

We can enter the "inner court" of communion with heaven, the holy of holies of perfect love, only upon this old prophetic condition, that we lay aside from our hearts all woolen carnal vestiges, and put on the linen of unmixed, unfeigned submission and faith, in which there is no mingling of earth or self, but entire consecration to God.

"They shall not gird themselves with anything that causeth sweat." In warm climates, woolen clothes excite and overheat the flesh; and for a subject to stand in the presence of his monarch, excited, over-heated, in a perspiration, would be very unseemly. As wool sweats the body, so the elements of the carnal mind fret and overtax the life of the imperfect believer. Sweat is the badge of bondage and the effect of slave service. (Gen. iii : 19.)

Just so long as any carnal robes hang around the believer's spirit, he will have soul-sweat in his serving; there will be the inward chafing of his carnal nature against his religious life, causing sweat; his very worship will have drudgery in it. God bids us lay apart every vestment of soul that chafes, frets, burdens, confuses or over-strains us in His blessed service. "To her was granted that she should be arrayed in the fine linen, clean and white; for the fine linen was the righteousness of saints"—(Rev. xix:8). We see nothing here about this being the personal righteousness of Christ imputed to these saints; the fine linen *was the righteousness of saints*, righteousness wrought in them by the Holy Spirit through faith. Here there is not even an allusion to the woolen mixture. Long ago the last carnal garment has been purged out; they have long been accustoming themselves to the pure linen of unmixed habits of spirituality, and the time has at last come for their inner mantle of holiness to be manifested to admiring worlds, for the marriage of the Lamb is come, and his wife hath made herself ready.

SACRAMENTAL SERVICE.—PREPARATORY.

BY REV. C. H. KILMER [CONGREGATIONAL], MANE VILLAGE, N. Y.

Let us draw near with a true heart in full assurance of faith.—Heb. x: 22.

By God's omniscience we are always, both bodily and spiritually, in His presence. In the sense of bodily presence, we can never get any nearer; neither can we get any farther away. "Whither," says the Psalmist, "shall I flee from thy presence?" etc. (Ps. cxxxix: 7-13.) And again: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." (Ps. cxlv: 18.) This is the spiritual nearness, and in this sense we may draw so near as to dwell in the secret place of the Most High, in the very shadow of His presence, or we may be far off. This is in the direction of blessings, and, in this respect, our distances from God are self-regulated—that is, God is forever the same, but man changes and steps near to or away from God.

And what is true of nearness in blessing, is also true of nearness in displeasure and wrath. He was very near to Cain, after the murder of Abel; to the antediluvians, when the fountains of the great deep were swallowing them in the gulf of death; to the Egyptians in the plagues and the Red Sea; to the Jews, amid the horrors of Jerusalem's siege; to us, as we follow a loved one to the grave; to soldiers on the eve of battle; to passengers in a sinking or burning ship, etc. And He will be nearer to the "kings of the earth, great men and rich men, the chief captains and the mighty men, when they call upon the mountains and rocks to hide them from the face of Him who sitteth on the throne and from the wrath of the Lamb of God."

God's nearness to His people has been manifested by visible symbols. To Noah by the rainbow; and this sign is the same to us that it was to Noah; also to Moses by the burning bush, and to Israel by the Shekinah. The Lord drew near the Jews in their sacrifices; but these could never take away sins, and

were a shadow of that which was to come. But we live in the days when God has come specially nigh to the world by the incarnation gift of His Son. "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." Not the high priest entering yearly, but once for all hath the great High Priest entered for all eternity. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by this new and living way, let us draw near with a true heart." Jesus is God manifest in the flesh. In no other way could God be so near to us, or we come so near to God. Jesus, as Son of God and Son of man, hath drawn us to Himself and to the Father, as He said, "I in them, and thou in me." And again, "I am the vine, ye are the branches, and my Father is the husbandman." But our Lord hath departed into a far country to prepare places for us, to which He will call us when the places are ready. And, in addition to sending another Comforter in His absence, He hath left us the symbols of Himself. To the Jews, before the great sacrifice, slain beasts were the symbols. But we have the bread and wine to eat and drink in remembrance of His broken body and shed blood. Let us draw near with a true heart to this sacrifice as did Abraham, Moses, and David, to theirs. This is to us the body prepared as was the burnt offerings to the faithful of Israel. Let us draw near with true faith, that we eat the living bread and drink the blood which came down out of heaven for the life of man. Since the time that Jesus rested in the noontide hour at Jacob's well, worship has not been confined to Jerusalem or Gerizim, but they that worship the Father must worship Him in spirit and in truth. Better, infinitely better, than manna or quails, or water from Horeb's rock, is this living Bread and living Water, for our fathers did eat and drink of these and are dead, but whoso eateth the flesh of the Son of man and drinketh his blood hath eternal life.

THE WEAKNESS OF STRENGTH.

By REV. GEORGE ELLIOTT [METHODIST],
BALTIMORE, MD.

He told her all his heart and said unto her, There hath not come a razor upon my head: for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me and I shall become weak and be like any other man.—Judges xvi: 17.

IN primitive times, mere physical strength counted for more than in the higher civilization of to-day. See the parallels to the story of Samson in profane mythology, the labors of Hercules, etc. Yet the world has not quite lost its savagery. We still need to learn what true strength is, and that both physical and intellectual power may be the means of moral weakness.

1. *Strength from ancestry.* Victor Hugo remarks: "If you want to reform a man, you must begin with his grandmother." The parents of Samson were sober and pious people. To his mother, motherhood came as a sacred trust from God, to be prepared for religiously, and thankfully exercised (Judges xiii.) The weakening effects of strong drinks upon posterity are well known. One thing that makes it hard to be born again is being born wrong the first time.

2. *Strength through consecration.* Samson was dedicated to God. He had taken the vow of the Nazarite. The significance was not in the long hair, but in the loyalty it signified. God is the source of all true strength.

3. *Strength may become weakness.* Great powers imply great passions. With every increase of faculty come more subtle temptations. We easily connect the vast physical vigor of Samson with a danger toward sins against the body. What was his glory became also his ruin. There is nothing so destructive to strength and youth as sensual sin. He who has entered this chamber of death has already parted with the richest treasure of his manhood. If he comes forth at all, it is as half a man.

4. *Strength forfeited through falsehood.* He broke his vow, and with it broke faith with God. No one can really be-

tray the strong man but himself. Break trust with God, and sin will be too strong for you, and the Philistines of the soul will enslave you. Well sings Tennyson's knight:

"My good blade carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten,
Because my heart is pure."

God keep us pure, and therefore, strong. May He save us from becoming the sport of our enemies!

5. *Last effort of strength.* The mercy of God gave him still a chance. He was not wholly lost. So do you, already weakened by falsehood to God and your best self, use the strength that remains. Make one last effort to break the chains that bind you. A little more, and your strength will be entirely gone.

THE TRAFFIC OF THE KINGDOM.

By REV. D. D. MOORE, CANADA.

Occupy till I come.—Luke xix: 13.

LANGUAGE is plastic. If I take the initial term of the text in its modern sense, my theme is, *Faith, and its defence.*

But our Lord sounds not the martial note here. He rather leads us into the great mart, and cries, "Traffic till I come."

Notice, then:

1. The Lord gives every man a fair start in this business, and old obligations are paid. There is no dun for unpaid debts. A full stock and ready capital are at our command.

2. The Lord backs all the just and legal promissory notes of His merchantmen. "I am with you."

3. The Christian trader has influential partnership. "Co-workers with God."

4. Success in this business requires extensive advertisement. (a) By expression of word. (b) By expression of deportment.

5. Diplomacy is essential. When to expend, when recruit. The signs of trade must be watched, for swift enclosures for Christ is the Devil's market.

6. True effort and success will flow from intense earnestness.

7. In this business nothing succeeds

like success. *His talents*—are we improving them? The skies will soon be ringing with His second advent. Do we say, "Even so come Lord Jesus?" Shall He say, "Well done?"

"Only a few more shadows,
And He will come."

HAVING NO HOPE.

By REV. CHARLES W. CAMP [CONGREGATIONAL], WAUKESHA, WIS.

The rest, which have no hope.—1 Thess. iv: 13.

WE need hope to cheer us all along in life, and to sustain us at the end of it. A sustaining hope, in view of the inevitable, must look forward to a life, beyond the present, of permanent good and joy.

It must be founded on sufficient reasons: such as (a) the Promise of God, and (b) the Earnest of the Fulfillment of that Promise in our experience.

They can have no such hope, who

1. Have no God, whether they are atheists in belief, or are living atheistic lives in mere carelessness.

2. Have no Bible; who do not practically receive and rest on a revelation.

3. Have no Savior; do not rest on Christ.

4. Have made no preparation for the Future.

Nothing but the gospel offers such a hope.

Have you laid hold on this hope? Are you giving diligence to the full assurance of it?

A TRAITOR SUSPECTED AND CONVICTED.

By REV. C. H. SPURGEON, LONDON.

The carnal mind is enmity against God.—Rom. viii: 7.

At this time my business shall be:

I. TO DISCOVER THIS ENMITY. (1) The carnally-minded man is enmity against God as a *servant*. (2) As a *subject*.

II. TO DEPLORE THIS ENMITY. (1) What an *injustice* it is! (2) What an *infamy* it is! (3) What an *injury* is this to yourself!

III LET US SEEK DELIVERANCE FROM

THIS CONDITION OF ENMITY AGAINST GOD.

(1) It can never be done but by the Holy Ghost. (2) It can only be done by deliverance from the great guilt of not having loved God. Nothing but the love of Jesus can soften your heart and do away with its enmity. God bring you to that state by faith in Jesus Christ! Amen.

THE CHARACTER OF SATAN SHOWN IN THE FIRST TEMPTATION.

BY REV. JOHN MCCONNELL [METHODIST],
ANDES, N. Y.

Gen. iii: 4-6.

- I. *Subtle.* (1) Tempted the woman. (2) When she was alone. (3) Concealed himself, and spoke through the serpent.
- II. *A liar.* "Ye shall not surely die."
- III. *A slanderer.* "God doth know," etc.
- IV. *A deceiver.* "Ye shall be as gods," etc.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Need of Divine Illumination. "And Elisha prayed and said, Lord, I pray thee open his eyes that he may see."—2 Kings vi: 17. Rev. J. P. Otis, Elkton, Ind.
2. The Progressive Nature of Sin. "But what, is thy servant a dog that he should do this great thing?"—2 Kings viii: 13. T. D. Witherspoon, D.D., Louisville, Ky.
3. Reasoning from a Wrong Premise. "Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee," etc.—Ps. i: 21. Rev. A. F. Irwin, Peoria, Ill.
4. The Sympathy of God with Man's Fallen Nature. "This shall be written for the generations to come. . . . For he hath looked down from the height of his sanctuary . . . to hear the sighing of the prisoner; to loose those that are appointed to death," etc.—Ps. cii: 18-23. R. S. Storrs, D.D., Brooklyn.
5. Familiar Friends. "Thine own friend, and thy father's friend, forsake not."—Prov. xxvii: 1. Rev. W. D. Smith, State Centre, Iowa.
6. Ruin Wrought by Fashion. "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet."—Isa. iii: 16. T. De Witt Talmage, D.D., Brooklyn, N. Y.
7. Yoke-Bearing for the Young. "It is good for a man that he bear the yoke in his youth."—Lam. iii: 27. A. D. F. Behrends, D.D., Brooklyn, N. Y.
8. The Chain of Providence. "And it shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Jezreel."—Hosea ii: 21, 22. Rev. George Elliott, Baltimore, Md.
9. The Ministry of the Disagreeable. "God prepared a worm . . . and it smote the

gourd that it withered."—Jonah iv: 7. Rev. Samuel H. Vincent, New York.

10. Avoiding Unnecessary Trouble and Danger. "They departed into their own country another way."—Matt. ii: 12. Rev. George Hindley, Weeping Water, Neb.
11. Law and Love. "Thou shalt love thy neighbor as thyself."—Matt. xix: 19. Pres. James McCosh, D.D., Princeton, N. J.
12. Personal Communion. "Teach us to pray."—Luke xi: 1. Edward E. Hale, D.D., Boston.
13. Sonship and Power. "But as many as received him, to them gave he power to become the sons of God," etc.—John i: 12. L. T. Chamberlain, D.D., Brooklyn, N. Y.
14. Christianity the Educator of True Manhood. "I myself also am a man."—Acts x: 26. Rev. A. W. Ringland, Duluth, Minn.
15. The Power of a Praying Church. "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. . . . And . . . the angel of the Lord came upon him . . . and he went out and followed him," etc.—Acts xii: 5-11. Rev. W. D. Brown, Gilbertville, Mass.
16. Rejoicing in Sufferings for Christ's Sake. "Now I rejoice in my sufferings for your sake, and fill up in my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church,"—Col. i: 24. Robert H. Booth, D.D., New York.
17. Revelation a Development: its Transient and its Permanent Phases. "God, who at sundry times and in divers manners spake in time past unto the fathers, hath in these last days spoken," etc.—Heb. i: 1, 2. Rev. W. L. Sutherland, Medford, Minn.
18. Positive Christianity. "I know whom I believe,"—2 Tim. i: 12. A. J. Gordon, D.D., Boston, Mass.

SUGGESTIVE THEMES.

1. No Hiding from God. ("Adam and his wife hid themselves," etc.—Gen. iii: 8-10. "When the woman saw she was not hid."—Luke viii: 47.)
2. Joy the Natural Condition of Life. ("Weeping may endure for a night, but joy cometh in the morning."—Ps. xxx: 5.)
3. The Unappreciated. ("The poor man's widow is despised, and his words are not heard."—Eccl. ix: 16.)
4. Truth and Error, Good and Evil, Essentially and Eternally Different. ("Woe unto them that call evil good, and good evil," etc.—Isa. v: 20.)
5. The Insidious Decline of Life. ("Gray hairs are here and there upon him, yet he knoweth it not."—Hosea vii: 9.)
6. Talents a Gift, Not an Acquisition. ("Unto one he gave five talents, to another two, and to another one."—Matt. xxv: 15.)
7. More and More. ("For whosoever hath, to him shall be given," etc.—Matt. xiii: 12.)
8. Faith Triumphant over Experience. ("Master, we have toiled all the night and taken nothing; nevertheless at thy word I will let down the net."—Luke v: 4, 5.)
9. Fishing in Deep Waters. ("Launch out into the deep and let down your nets."—Luke v: 4-6.)
10. Christ Misapprehended by Mankind. ("And they laughed him to scorn, knowing that she was dead."—Luke viii: 53.)
11. The Unreasonableness of Sin. ("They hated me without a cause."—John xv: 25.)
12. The Priceless Value of Man. ("Destroy not him with thy meat for whom Christ died."—Rom. xiv: 15.)
13. A Positive, Practical Theology. ("This I say then, Walk in the Spirit and ye shall not fulfill the lusts of the flesh."—Gal. v: 6.)

THE PRAYER-MEETING SERVICE.

By J. M. SHEEWOOD, D.D.

April 7.—HUMILIATION AND CONFESSION.—Dan. ix: 3-19; Joel ii: 12-17.

THE pride of the human heart is something fearful; it is among the chief obstacles to salvation. It is one of the last points to yield. The sinner will justify or excuse his course and carry a high look, till the Holy Spirit actually conquers his pride and self-conceit and overwhelms his soul with a sense of self-convicted guilt and ruin. Then, smitten to the earth, like Saul of Tarsus, and trembling with shame and fear, he cries, "God be merciful to me a sinner!"

I. HUMILIATION BEFORE GOD AND MAN IS BOTH PROPER AND REQUISITE. (1) *Proper*—that is, right, enjoined by the fitness of things. The impenitent sinner is openly arrayed against God; his attitude is one of radical, persistent hostility. He is a *rebel* in arms against his Maker, Sovereign, Benefactor; a daily wanton transgressor of His law, and a despiser of His grace, crucifying afresh the Lord that bought him. It is infinitely proper, therefore, that such a one should change, radically and forever, his whole attitude, spirit, and life, in his relations to God, Christ, truth, sin, salvation, etc.; submit, unconditionally, to the terms offered in the gospel—"Turn unto the Lord with fasting and with weeping and with mourning;" willing to abase himself in the very dust before the offended and injured Majesty of Heaven and sue for pardon in the name and for the sake of Jesus Christ. (2) *Requisite*. God absolutely requires this of every sinner, and will not treat with him or pardon him till he penitently surrenders, submits to God's terms, and truly and openly exhibits his penitence.

II. CONFESSION OF SIN FOLLOWS HUMILIATION, AND IS INTIMATELY ALLIED TO IT. Confession is as fitting and indispensable a thing as humiliation. Confession is the language of penitence. Self-convicted, burdened with a sense of guilt, trembling before divine justice, the heart cannot restrain the emotions of sorrow, shame, contrition, which agi-

tate it. The burden of sin is very heavy. Conscience has awaked from its long guilty slumber. All his life he has thought himself not much of a sinner: now, his sins are in number as the sands on the seashore, and the memory of them, and of their aggravations, and the thought that every one of them was committed against a God of infinite love and purity, all but drive him to despair. O, how he longs to unburden himself; to pour into the ear of compassionate Mercy the whole story of his life, keeping nothing back, if, haply, God may have pity and forgive him! The man who is *unwilling to confess freely*—not only in his closet to God, but openly before men, his heart of enmity, his life of guilt, alienation and disobedience, by which he has grieved the best of Beings and dishonored Him in the sight of angels and men—is a stranger to true penitence.

Glance at the *characteristics* of true confession. (1) *Sincere*. It must come from the heart of hearts, or it is mockery, an awful insult to God. (2) It must be *radical*, in spirit and in form. No surface, partial, confession will avail. (3) It must relate chiefly to God. "Against thee, thee only," etc. (4) It must cover up, *keep back nothing*. "Deliver me from blood-guiltiness," etc. It was hard work to confess the crime of murder; David was a good while in getting to it. But he did. His heart and conscience would not let him stop short of that. He must and did "make a clean breast of it." Our confessions would be more effective if we would follow David's example in this. Read and imitate the spirit and example of the fifty-first Psalm.

APRIL 14.—THE MADNESS OF UNBELIEF.—Mark i: 21-27.

The "doctrine" which Christ taught the world was, manifestly, from God: the people were "astonished" at it: "No man ever spake like this man": both His manner and matter were unlike and superior to anything the world had ever witnessed before: "for he

taught them as one that had authority, and not as the scribes"; and the multitude cried out, "amazed," "questioning among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." And this was true during all His ministry. The divine truths He taught; the sublime morality He inculcated, in speech and in His life; and the many wonderful miracles that He wrought in attestation of His divine mission—all bore witness that He was in very deed the Christ. And yet did the people believe on Him? Did His "doctrine" convince the minds, convert the hearts, and make holy the lives of the people whom He taught, and among whom He lived for three years? Not at all. Here and there a solitary soul believed and turned to God. But the mass of Jewish sinners believed not, and perished in their sins, in the noon-glare of light, environed by miracles and wonders, in spite of and against, all motive and reason, and human and divine exhortation. Surely, it was not from any lack of evidence, of motive, of opportunity, that they refused to believe and died in their sins, even as "the fool dieth."

The explanation—the simple reason—is to be found in one word—MADNESS—*madness was in their hearts. They could not believe*: no kind or amount of evidence would have converted them: even if one had risen from the dead and testified, they would not have believed. They were desperately in love with sin, and would not be persuaded to give it up. Their hearts were alienated from God by reason "of wicked works," and they would not be reconciled. They "loved darkness" and hated the light. It was not light, conviction, deliverance from sin, that they wanted, but simply to be let alone in their darkness and guilt and cherished ways.

And the same is as true to-day as it was in Christ's time. It is not light, more and higher evidence, that sinners want: they sin daily, desperately, wilfully, against the light they now have. The

trouble is not here—not in the head—but in the desperate wickedness of the heart. "They will not come to me, that they may have life," is Christ's own terrible assertion. The world is full of infidels to-day—not because of any lack in God's inspired revelation, but only because "an evil heart of unbelief" determines them against it: they reject, scorn, defame Christianity, because they *hate* its teachings: the light that shines, the voice that speaks, the thunders of damnation that find utterance in it, stir up and provoke the heart's enmity, and disturb the quiet of conscience, and so they take refuge in unbelief, and walk in darkness at noon-day, and think to escape "the wrath of God and the Lamb," by making "lies their refuge." Infidelity, therefore, cannot be cured by reason, argument, intellectual enlightenment; *it is a moral disease*—the malady of sin. Not light, but grace; not demonstration, but the Spirit of God, is the remedy—and the *only* remedy that will reach the case.

April 21.—TOILED AND TAKEN NOTHING.—Luke v: 5.

I. SUCCESS NOT ALWAYS CONDITIONED ON EFFORT OR GREAT TALENT. These men were fishermen by calling, and understood well their business. They worked hard for a catch, "toiled" long and faithfully. They persisted in the endeavor—"toiled all the night"—and yet their nets were empty and befouled. So with the fishers of men. (1) Great talents or gifts do not ensure success. (2) Nor faithful and conscientious work in any calling. (3) Nor persistent and long continued effort to achieve a noble end. Many a pastor has worked hard and patiently for years and reaped no harvest. Many a Christian parent has toiled all the night of life away and gone to the grave mourning over their children's impenitence, and perhaps wickedness. A church sometimes sighs and prays, and strives for a revival, and it comes not. And we know not *why*, no more than these Galilean fishermen knew why they fished all night and took nothing.

II. GOD RULES AS A SOVEREIGN BOTH IN THE KINGDOM OF NATURE AND OF GRACE.

(1) He so governs that His "Kingdom cometh not of observation;" we cannot count on results till they appear. (2) So governs as to abase human pride: the race is not to the swift, nor the battle to the strong. (3) So governs as to bring to view and exalt His own agency and glory: "not by might, nor by power, but by my Spirit," etc. (4) So governs and orders things as in the end to bring about the best results: never before had these fishermen taken such a "multitude of fishes." And it is these long toiling nights of, seemingly, fruitless Christian anxiety, and travail, and struggle, that are the precursors of extraordinary results—times of great refreshing, seasons of large in-gatherings, bountiful harvests, consummate victories over sin, and Satan, and the world. God's providence leads them out into "deep" water, where the fish are large and plentiful, and great is their reward.

III. THE FAILURE OF FORMER EFFORT NO REASON FOR NOT RENEWING EFFORT IN THE SAME LINE AT THE OBVIOUS CALL OF PROVIDENCE. The Master bade them to launch out into the deep, and let down the nets. They at once obeyed, pleading no excuse, thinking naught of the fruitless toil of the night, and they were abundantly rewarded for their faith and obedience.

April 28.—ON THE RIGHT HAND, OR ON THE LEFT?—Matt. xxv: 31-46.

Character determines destiny. One broad and eternal line of division—like a "great gulf fixed"—runs through the entire moral universe of God, cleaving asunder His creatures of every rank, and order, and world, whether men, angels or devils. It runs through heaven; it divides hell from heaven; it runs through all earth, every nation, community, church and family. On the one side of that line are God and all holy beings, and heaven and life everlasting; on the other, Satan and all evil angels, and all wicked and ungodly men, and death and hell! On the one

side or the other of that dividing line is found to-day every moral creature of God; it will separate, world-wide, all who assemble at the bar of final judgment; it will run down the eternal ages—on one side of it the "righteous" and the saved—on the other the "wicked," the lost! That line of actual and radical separation is invisible to mortal vision here, but to the eye of God it is always seen, and by Him recognized; and in the judgment-day it will flash forth as if illumined by a thousand suns; it will cleave and crowd asunder the worlds, all the creatures, gathered at the great assize: it will be manifest to all, then and there. O what separations it will make! On the Right hand of the Judge will appear saints and angels, multitudinous, resplendent in glory, crowned with immortal life. And on the Left, all the wicked of earth and hell, covered with shame, terror-stricken and doomed to endless darkness and wrath! Great God! what a crowd! What weeping and wailing! The moral line which stretched across probation has widened there into a "great gulf fixed," which no man or devil can ever bridge. Probation has ended, retribution has begun its everlasting work!

On the Right hand or on the Left—which?
We can anticipate the final scene—the work, the separation, at the Judgment. The line which God's unerring hand will trace there in flaming light, it has already traced here. The basis of the judgment which will there determine our destiny, and place us among the angels on the right, or among the devils on the left, is wrought out in this world. Every element which will enter into the solemn and awful decisions of that tremendous day, enters into the life and character each man builds for himself in this probation state. We may deceive ourself now as to our real character and position in God's moral kingdom—as to which side of this dividing line we are traveling on to eternity. But there will be no deception, no concealment, no uncertainty, when Omniscient Justice traces the line in front of the Judgment bar.

APPLICATION.—1. Such a subject demands *honest and anxious searchings of heart*. O, if it should turn out at last that we cherished a delusion, lived a lie, all our life long! 2. With everlasting issues hanging on the result, we should watch, and pray, and strive that we “make our calling and election

sure.” We cannot afford to leave room for a “peradventure.” 3. In what agony of spirit should we pray, and preach, and strive, and labor for those whom we have every reason to believe are on the Left hand. Anticipate the judgment, and live and act accordingly.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D. D.

Will you speak about the Sabbath evening service. Should a preacher of ordinary ability attempt two sermons a week? If not, what should be the character of the evening service? What is the practice of our distinguished preachers in this respect?

I CANNOT answer these questions with categorical positiveness. It must be said that two sermons on the Sabbath is not an ancient custom. It is comparatively a modern innovation. In the times of primitive Christianity when there was the synagogue form of worship, and even when the assembly was held in the Roman Catacombs in days of persecution, we do not, from any account left us, obtain the idea that there was more than one preaching service on Sunday.

It is true the Apostle Paul at Troas preached so long that “he continued his speech until midnight,” but the circumstances were peculiar and he had that to say which he could not say again to the same audience. In the Patristic ages, we gather from the ancient Dominical calendar that there was one great service on the Sabbath (which was a festival day) held in the morning, in which the sermon came after the reading of the Gospel, and was strictly a part of the regular public worship. On occasions of particular devotion, however, we read that there was evening preaching as well as morning. In several of Chrysostom’s discourses he alluded to their being preached in the afternoon, Augustine makes it clear that he preached now and then in the afternoon. Some of the discourses of Basil the Great were preached in the evening—but all these were evidently excep-

tional occasions. In the Middle Ages, preaching was so infrequent and was done usually only by the bishop, that it was connected with the elaborate cathedral service on Sabbath morning. It is true that short addresses not called sermons were made at various hours and during week days. In the Reformation, the times of preaching were more irregular. There is no rule which binds modern preachers in this respect. It must be left to the wisdom of individual churches and preachers. The fashion, now becoming almost obsolete, of morning and afternoon preaching services, had assuredly great advantages. It enabled the preacher to give unity of instruction and impression to the lessons of the day. What he omitted in the morning he could say in the afternoon; he could follow up the morning’s sermon by a more practical discourse upon the same or a similar topic, thus giving one lesson, dealing one blow. Then the evening was left open either for a church prayer-meeting, which was an admirable institution to deepen the religious impressions of the day and to ascertain the interest awakened by the preaching services, or it was unoccupied by any public service and there was opportunity for quiet home and family devotion. But times are changing and the Puritan ideas are fast giving way, and the question is how to save what was good in them and to bring in what is better still.

As to the custom of evening preaching I can only answer for the city where I live, and would say that our “distinguished preachers” find it useful to preach morning and evening.

This is also the custom in New York City in the larger churches of all denominations; and if there were not good reasons for this it would probably not be followed. This is the practice now in many New England country towns as far as my observation goes. The evening service draws to it a somewhat different audience from the morning, and attracts young men and persons who otherwise would pass the evening idly or in social gatherings and places not morally improving.

It can be well enough seen that in some very isolated and sparsely settled communities but one preaching service would be practicable. In other villages where there are more people but the distances great, morning and afternoon preaching services, with brief interval between, would be convenient. In still larger manufacturing towns a morning and evening service would be more profitable. Ministers must judge for themselves. It is not by our *much* speaking that we are heard by the Lord, or even by the people. Often the impression of one good sermon is obliterated by a second, or third on the same day. It would undoubtedly be a great relief to clergymen to be able to concentrate their strength on one sermon; but they are also to think whether an opportunity might not be lost for saying something to benefit other classes in the community, or for reaching other objects. The rule under certain reasonable conditions and limitations is, of course, to strive for the greatest good to be effected, and this the minister with the help of his church must decide in every given case; and that is why ministers are appointed to be leaders in spiritual things.

Will you give an instance of a biographical sermon and its uses?

Its uses are greater than are commonly supposed, and it is to be regretted that this kind of sermon has somewhat gone out of vogue. If God is in history He is first of all in the history of every man. Biography is a fragment of humanity, and as a stone bro-

ken from a mountain it tells us the elements of which the whole mass is composed. In so far as biography teaches, it teaches by example; and a religion which has its very life in a Person who is our human example, cannot afford to neglect the vital suggestion and instruction which biography affords. This is a concrete argument that pulses with real life-blood. It penetrates from the outward man, the show of being, to the inward and formative elements of character, to what one really is and loves. It is interesting to see that biographical preaching is esteemed useful by a layman—and for such minds doubtless the Gospels and the Book of Acts were made full as much as for theologians—and a thoughtful English writer says:—

“Protestants have put aside the ancient Roman calendar, but they have not repudiated the principle of it. They hold the admiration offered to have been excessive in degree or superstitious in kind, and the objects of it to have been, in many instances, ill chosen. But the principle of setting up objects of imitation is admitted by them as much as by Catholics. The lives of Moses, David, Ezra, St. Paul, furnish the material of a large proportion of Protestant sermons. Nor does any school theoretically maintain that such objects of imitation are to be found only in the Bible. No preacher is blamed for referring in the pulpit to modern examples of virtue; but it is supposed to be advisable, in the main, to keep within the limits of Scriptural history.”

Why should we not discourse upon the lives of unscriptural *saints*, canonized or uncanonized, if God dwelled in them to will and to do of His good pleasure as truly as He did in lives given us in Holy Writ? Did they not equally manifest the divine love that dwelled in them? Why should not preachers hold up to view such lives (fruits of the Spirit whose gifts are endlessly varied) as those of Chrysostom, St. Francis of Assisi, Raimund Lull, John Huss, Martin Luther, Palissy the Potter, Admiral de Coligny, Fénelon, John Henry Wichern, founder of the *Rauhes Haus*, John Wesley and Edward Irving, the Scotch McCheyne, the sweet poets Herbert and Keble, the theologians and teachers Schleiermacher, Thomas Arnold, Frederick Denison Maurice, the English business philanthropists Thos.

Brassey and George Moore, the missionaries Judson and Livingstone, the temperance reformers Mathew and Gough and hundreds of less conspicuous names but perhaps more heroic lives, elect ladies and noble mothers, soldiers, artisans, slaves even, who have exemplified the Christian virtues in an evil world? Such persons through their strength and weakness have exhibited the same anointing Spirit of Christ that fell upon the heads of disciples on the day of Pentecost. To use their lives for lessons would only be obeying the principle of the words of St. Paul: "Be ye followers of me, even as I also am of Christ." The only difficulty in the way of taking up the lives of modern saints is pithily expressed in one of Robertson's sermons: "Faultless men and pattern children—you may admire them, but you admire coldly. Praise them as you will, no one is better for their example. No one blames them, and no one loves them; they kindle no enthusiasm; they create no likeness of themselves; they never reproduce themselves in other lives—the true prerogative of all original lives." True words—but biographies and biographical sermons are growing more conscientiously close to fact, more ruggedly realistic, and thus they can be made use of without so much fear of pious frauds. Still the counsel is good that it is "advisable in the main to keep within the limits of Scriptural history." Following this I will take a Scriptural character, one from the Old Testament, and not even a saint.

It is well in preaching a biographical sermon to take for a text not the whole narrative, but, if possible, some one salient passage, which gathers up the spirit, drift and lesson of the life in one sentence—and such lives are evidently given us in the divine history as illustrating some particular lesson or principle.

Numbers xxiii: 10, "Let me die the death of the righteous, and let my last end be like his."

The character of Balaam is a deep one—one of amazing power, of mixed good

and evil with a strife of elemental forces in his soul. He takes us out of the ecclesiastical circle of things into the natural, and we may study in him the original revelation of God in nature and the human mind.

One should not write a sermon merely to develop a subject, but to attain an object. It is not enough to develop Balaam's character, but he should be made to teach us. The past should be turned into the present. The text contains the key of Balaam's character. The desire to die the death of the righteous is founded upon great intelligence, deep penetration into the ruling forces of the moral world, even if unaccompanied by the moral force to be righteous. What is a righteous man? What is the essence of righteousness? How is this righteousness connected, surely, with good—or a happy life, death and future? These are questions to be answered. Balaam saw their profound significance.

What it is that "makes for righteousness" is pretty much like asking what is goodness, and what is a good man. Some religions, some erroneous views of the Christian religion even, cannot answer these questions. The mere rationalist cannot.

We might attempt an answer by saying that he who lays his life under the everlasting law of right, revealed in his own reason and conscience, is the righteous man, implying an entire surrender to God's holy will and renewing spirit. Since God's revelation in his Son, true righteousness is found in Christ, though Balaam might have found it and have found Christ in his day.

It would be necessary that there should be a philosophical and yet Christian discussion of the principle of "righteousness," and then of the connection of righteousness and good.

From the life of Balaam, so intensely human, so full of great lights and shadows, taken in connection with the text—the profound cry of agonizing despair pushed from a great soul—deep spiritual instruction may be drawn.

1. The highest knowledge of divine

things (as in this preternaturally intelligent mind) does not insure salvation; one who knows what it is may fail of its light, peace and final reward.

2. In all men this law of righteousness is found, as well as the consciousness, that if followed, will lead to good. This is true of heathens—take for instance such a man as Keshub Chunder Sen who from the depths of Brahminism probably rose into the Christian life and left behind him when dead a spirit, a seed which will not die; and Balaam, above all, who probably failed in following the light which his keen intelligence perceived.

3. All opposition to the Church or Kingdom of God must fail, because the Church is founded on that law of righteousness or right, which is the law of being and the very essence of God. This opposition or curse may, however, be changed into a blessing, as shown in the biblical account of Balaam.

4. Death and its connection with righteousness, or what it opens to the right-

eous. Hengstenberg thought that Balaam had been led to renounce idolatry by hearing of the wonders and miracles which had attended the course of the Israelites through the desert, and supposed that as a reward for his change of religions he would be gifted with insight into futurity and greater power over nature. Balaam was already, in one sense, a prophet—a seer of the one God—therefore some think he was a relic of the patriarchal age at a time when the knowledge of God was not restricted to the Semitic race.

The conflict of moral forces, the original divine revelation in the human mind, the historic circumstances, the mysterious interplay of the natural and supernatural so difficult to interpret aright, the common ground of human responsibility in all characters of men whether ancient or modern, the tremendous lesson of divine gifts misused—the lesson to prophet and people alike—make the life of Balaam a most fruitful topic for a biographical sermon.

PASTORAL THEOLOGY.

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

I.

THAT PASTORAL CALL.

OF course, in the brief discussions proper to this department of THE HOMILETIC REVIEW, it is always to be assumed that what is said by the writer is said rather in the way of reminder, than of instruction, to the reader. We stir up our brethren's pure minds by way of remembrance. It will be excused, therefore, if, with this fairly understood, we, for the sake of brevity, dispense with circumlocution and apology, and go directly to our point, in a manner of speaking that might otherwise seem dogmatic and brusque.

That pastoral call—make it. Do not let it haunt your conscience as a thing that you ought to do to-day, but that you will do to-morrow. Make the call to-day. Promptness will not simply relieve your own feeling; it will enhance the value of your call.

Prepare for making the call. Pray about it. Seek to be guided. Inform

yourself beforehand, as far as is practicable, respecting the circumstances that ought to affect your conduct of the call. Resolve within your heart to make it a *pastoral* call. This does not necessarily mean that you will thrust religion prominently forward. Consider as to that, and act prudently. But in your own secret motive and spirit, let the call be a pastoral, and not a merely social and neighborly, one. It may then, perhaps, be a merely social and neighborly one, in all outward appearance. It *may* be, we say. In a case, for instance, in which the family called upon will probably expect a mere perfunctory official call, made in the way of routine duty on the part of the pastor—he going about his beat, like a watchman of the city, simply to complete a prescribed round of visitation—in such a case it may be well to disabuse the persons concerned of their prepossession, by throwing off every ministerial air and coming at once into a real relation with

them as a genuine and gentlemanly, and agreeable, *fellow-man*. Afterward, more effectively, you may surprise them again by revealing, under the disguise of the genial gentleman alone recognized before, the new character of a simple, earnest minister of Jesus Christ. At any rate, unless you can somehow get contact, real personal contact, as human soul with soul, you will never do your people much good as pastor.

We hope you keep a pastoral notebook. This you ought to do, entering into it some record of every call you make; the circumstances, the persons seen or inquired about, the line of conversation taken, and so forth. The next call may thus avoid the misfortune of your making the same series of inquiries over again—thus showing that you remain as ignorant about the state and circumstances of the family as before those inquiries were first answered. For, of course, you must refresh your mind by looking over your notes of the last preceding call, before making the one now intended.

Let me sum up, for this time, in one sentence:

Be so deeply, truly, earnestly, wisely, devoutly, ministerial in fact, that you shall never seem ministerial at all, in making your pastoral calls.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Calculate on drawing your impulse to fidelity in pastoral visiting, rather from reason and conscience and will, than from spontaneous fondness for the work.

2. Accordingly, reinforce your resolution to do pastoral visiting, and define your purpose in doing it, by an occasional thoughtful review of the advantages to be gained from the practice.

3. Begin by reminding yourself that all advantages are to be reckoned with reference to the securing of human obedience to Christ as the one comprehensive right aim of your ministry.

4. Remember, then, first: That pastoral visiting, apart from results that

may be expected to follow, is itself obedience to Christ, rendered by you.

5. Remember, secondly: That in pastoral visiting you may carry privately the messages of the gospel to souls that would not otherwise receive them at all at your hands.

6. Remember, thirdly: That pastoral visiting done by you will tend to draw together and keep together a congregation of hearers for your public preaching.

7. Remember, fourthly: That pastoral visiting will enable you to improve your preaching by indefinite increase of adaptedness in it to your hearers' actual needs.

8. Remember, fifthly: That pastoral visiting, in addition to making the sermon itself better, makes the congregation better hearers of the sermon.

9. Remember, sixthly: That pastoral visiting will tend to make and to keep you broadly and tenderly human-hearted.

10. Remember, seventhly: That pastoral visiting will replenish your store of material for preaching.

11. Remember, eighthly: That pastoral visiting will aid to widen your experience, and thus to make you in yourself a larger and fuller man.

12. Remember, ninthly: That pastoral visiting will help you to find work for those who need to do work, and find workers for work that needs to be done.

13. Remember, in conclusion: That pastoral visiting will tend—your whole man, body, mind and spirit, being considered—to promote your own health and well-being.

14. And then remember, *after* the conclusion, that your more public ministry, being mainly fixed in amount by custom and current expectation, your real fidelity and zeal will, in popular esteem, not very unjustly be measured by the amount of this private pastoral ministry of yours; which, to a great extent, is left to be a matter of voluntary undertaking on your part.

III.

QUESTIONS AND ANSWERS.

1. Is it best for the minister conducting a prayer and conference meeting, to make audible

ejaculations, articulate or other, in response to things said by participants?

The answer to this question cannot wisely be absolute. Much will depend upon circumstances, especially upon the custom prevailing in the particular denomination, or the particular church. If the custom prevails for responses *not* to be made by the people themselves, for the minister alone to make responses is probably *not* best. The objection is obvious. The minister, in such a case, unavoidably assumes the invidious office of passing a kind of judgment, or valuation, on everything that is said by the participants. To say Amen, or to utter an inarticulate note of sympathy and approval in one man's case, and in another man's case to be silent, is to put a distinction between the two cases. To keep responding indiscriminately to everything said, is to deprive responses of all significance. The spontaneous remark of a little girl to her mother, at the close of a prayer-meeting in which the minister had, contrary to the prevailing custom of this particular congregation, made responses, puts the objection in a word: "Brother So-and-so and the rest seemed to vie with each other in seeing which could make Mr. — say Amen the most!"

2. What, in your opinion, is the effect of prolonging the prayer-meeting beyond its usual limit of time?

Generally speaking, bad. There may be exceptions, but the exceptions are few. It is far better, as a *usual* thing, certainly, to end the meeting with people wishing the meeting were longer, than to prolong the meeting with people wishing the meeting would end. Condense the interest, rather than rarefy it—make it intense rather than protense. Stretching the time to-night in order to secure some participation that

hangs back reluctant, is to make that, or some other, participation hang back longer next night, and still more reluctant. Begin promptly and end promptly. Shorten the meeting, rather than lengthen it, if it drags. An hour is likely to be better than an hour and a half; and probably an hour and a quarter is, as a general rule, a medium length better than either.

3. What rules should govern a pastor in the extent of his pastoral work?

Our correspondent, we suppose, means, On what persons is it proper for the pastor to call, as pastor? This, of course, it is not always easy to determine. We will venture to answer the question, as briefly and comprehensively as possible, in the form of four maxims which, we trust, will cover the ground of the doubt. If they do not, we shall be glad to hear from our correspondent again:

Abstain from extending your pastoral visitation to families justly within the boundaries of another evangelical minister's pastoral care.

But do not let any punctilio of mere professional etiquette prevent your ministering to a soul that, in your candid conviction, would, without such ministering, suffer for lack of the bread of life.

In any case fairly open to question, confer beforehand with the fellow-minister concerned, and exhaust every effort to arrive at a satisfactory mutual understanding with him.

Avoiding possible complications of relationship with other evangelical ministers, extend your household visitation, with zeal guided by discretion, into all quarters where there are people not in the habit of hearing a genuine gospel preached.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

HEREDITY. — Our subject is one of startling significance and importance.

Because the hereditary force which transmits the qualities of the parent to the child operates through physical channels, rather than those that are

strictly spiritual, the subject is left to the physician and scientist to deal with. But this is a field into which the teacher of morals and religion must enter if he is to hold the full intellectual respect and confidence of the people. For he

redity involves far more than the physical; it has important bearings upon all psychical problems, and upon the question of moral responsibility. Its facts must be noted in considering the nature and the duties of the parental relation. We are very anxious to provide an external inheritance for our children; but we are more certainly providing for them an inheritance that is internal, within the bones and blood and brain, and—since body and soul are so intimately associated—an inheritance that affects mind and character. We cannot tell where our money will go when our fingers let up their clutch upon it:

“To heirs unknown descends the unguarded store,

Or wanders, heaven-directed, to the poor.”

But much of our own life, beyond doubt, goes into the life of the child; and certain tendencies, physical, mental and moral abide with them. Heirship in law may be very precarious, but heirship in nature is more fixed than that of primogeniture in the oldest countries.

We will first glance at the tendency to bequeath our own *physical peculiarities*. We select from thousands of illustrations which crowd the records. Longevity has come to be reasonably prophesied of those whose ancestors lived to ripe old age, so that life insurance companies always take it into account in making their rates. Stature is grown under the same law. The military pride of Frederick William of Prussia, in having a bodyguard composed of the largest men in Europe, even if he had to kidnap them in Ireland and Turkey, is to-day commemorated by the huge forms one meets on the streets of Potsdam, the descendants of the old guards who for fifty years were quartered there in the national barracks. The tendency to transmit a family color of the hair has been noted since the group of Romans, called the Oenobarbi, from the hue of their beards. Features, nose, chin, complexion and general cast constitute the common family resemblance, and form even racial types.

Affections of the senses are often

transmitted. Daltonism, or color-blindness, takes its name from Dalton, the English chemist, who, with his two brothers, were thus affected. Deaf mutes do not, as a rule, beget deaf mutes; but often, entire families in one generation are such unfortunates. Of 146 pupils in the London Institution, as many as five belong to one family, and four to another. Nervous temperaments, even in their diseases, such as hysteria, epilepsy, etc., are traced to genealogical causes. At Bicetre, 77 per cent. of the cases reported are hereditary. While the poisoned blood and rotten bones resulting from vicious habits are a most terrific illustration of the Mosaic curse, “Visiting the iniquity of the fathers upon the children to the third and fourth generation.” Even an accidental defect has been known to repeat itself, as in the case of a daughter who lacked the piece of collar-bone corresponding to that which her father parted with in a surgical operation; and that of an entire family of children who were destitute of little fingers on their right hands: their father having, before their birth, lost his in battle. The case is commonly quoted, of Edward Lambert and his five generations of “crocodile men” having their bodies covered with a horny substance, neither skin nor bone: also of the Coburn family, who, during three generations, wore the useless appendage of a sixth finger and toe. We may say that a wise man, were he to found a college of heraldry, might make the devices for coats of arms not lions couchant, or rampant; not shields and cornucopias; but hearts, livers, stomachs, lungs, bones, teeth, and nerves—devices found in the Doomsday Book of Nature.

But now comes a more intensely practical question than that of physical heredity, viz.: Can we trace the transmission of *mental traits* from parent to child? The answer must be affirmative so far as concerns all mental traits that are directly influenced by the condition of the body.

A careful perusal of such works as those of Drs. Galton, Maudsley, Elam,

and Ribot, will satisfy anyone in this respect. But we are not left to the researches of recent science. Centuries ago Plutarch ventured the statement—"that which thought and spoke in the fathers, is precisely what they have given to their sons." Earlier, Horace said, "*Fortes creantur fortibus et bonis.*" So impressed were the ancients with this, that Cato felt justified in that exceedingly neighborly act of giving his own wife, Marcia, to his friend Quintus Hortensius, for the sake of propagating the good old Roman stock. According to Ribot, 40 per cent. of the illustrious poets of the world have been of kin to other gifted men who were more or less eminent for some production of their talents. Galton counts 50 per cent. of distinguished painters in such goodly company. Of 286 judges in England in recent times, each of whom ranks as one in a million for ability, one ninth had relatives on the bench, while their families also adorn many other departments of highest culture and renown.

What dynasties of senators, scientists, military, literary, and especially, musical, characters we have had! The Maccabees, the Plinys, the Senecas, Nearch and his daughter Madame De Stael, the Wilberforces, the Pitts, the Foxes, the Sheridans, rollicking as national wits through three generations; the Dumas, the Disraelis, the Schlegels, the Humboldts, the Darwins, the Millses, the Herschells, the Haydns, the Mozarts, 57 Bachs, 8 Titians, the Vernets, etc.—names which crowd the biographical dictionaries; stars in binary or cluster forms; magnificent galaxies of genius and talent held together by the bands of consanguinity!

It is especially well to note the discovery, by such men as Galton, that mere genius does not propagate its kind so readily as does a healthy condition of brain acquired by habits of mental application. The man who educates himself carefully is, by the very process, laying the very best foundation for the education of his children.

On the other hand, the inheritance of mental weakness, and especially dis-

ease, has as many illustrations. The parent's intellectual laziness often shows itself in the unconquerable dullness of the child. Our habit of feeding upon fancies, over-indulgence in novel-reading, devotion to the vanities of fashionable life, and like tastes and habits write their chronicles on the very brain tissues of our sons and daughters, giving them a tendency to that flightiness and sentimentalism which we suggest when we say a person is "soft"—an expression in which there is as much science as slang. The extreme illustration of heredity on this line is to be found in the terrible annals of the insane—statistics showing that from one-third to one-half of the cases have had ancestral prompting.

But the moral aspects of heredity are those with which the pulpit will feel called upon to deal most directly. Can there be traced anything like the transmission of *qualities of disposition*, virtuous or vicious tendencies? From what we see of the heredity of ordinary mental qualities, we should look for such evidence in the closely allied departments of the emotions and the will: and, so far as these dispositions are at all affected by the bodily condition, we can have no doubt. Dr. Rush observed, "Certain virtues and vices are as peculiar to families, through all degrees of consanguinity and duration, as is a peculiarity of voice, complexion, or shape." Plutarch noted that "*Ebrii gignant ebrios.*" M. Morel says: "I have never seen the patient cured of the propensity, whose tendencies to drink were derived from the hereditary predisposition given to him by his parents." Other experts, however, take a more hopeful view. The passion for suicide, the lower lustfulness, constitutional cowardice or bravery, magnanimity or meanness, frankness or secretiveness, are so traceable that the Borgias, the Medicis, the Georges, the Stuarts, have become almost general terms in the analysis of character. No more practical subject presents itself than that of the transmission of a strong and steady, or a vacillating and weak will. Take

the often quoted example of the elder Coleridge, having destroyed his naturally strong will by the use of opium, and his son, distressed with the imparted craving for stimulant or narcotic, confessing—

"Oh! woful impotence of weak resolve,
Recorded rashly to the writer's shame,
Days pass away, and time's large orbs revolve
And every day beholds me still the same,
Till oft-neglected purpose loses aim,
And hope becomes a flat, unheeded lie."

The worst, at least the most alarming, feature of the heredity of disposition, is that it seems not to be necessary for the parent himself to be a full victim of vice in order to fully victimize his child. He may never go beyond self-control; may only indulge the habit by way of recreation; but all the while he is putting the fiery element into his blood and soul, which will one day glow and blaze and burn inextinguishably in the blood and souls of his descendants. Says the Prophet, "The fathers have eaten sour grapes, and the children's teeth are set on edge." What a terrible thought this!—The moderate drinker transmitting a passion for drink to his child—the one whose life may be outwardly clean, but whose secret thoughts are impure and gross, sowing all manner of concupiscence for an unseemly crop in the next generation! A secret irreverence, and habit of doubting truth, engendering a tendency to scornfulness of things sacred! The abuse, through indolence, of the privilege of self-culture in the brightest person imparting a dullness to the mind, a grossness to the taste, a sluggishness to all movements of the moral nature of the child; necessitating in him, if he keep the fair repute of his family, so much the harder strife with evil without as he has less of noble stimulant within his own nature.

But, on the other hand, what a thrilling prospect is this! In the proper keeping and culture of ourselves we do much—perhaps the most we can do—for the safety and ennobling of the characters of those who are to bear our names when we have gone the way of all the earth!

These many and startling facts of heredity bring us face to face with the question of limitation of *moral responsibility*. Are men to be held accountable for actions toward which they have such natural predisposition that, in some cases, it amounts to necessity?

There are two ways of dealing with this question: one is to treat it solely from the ethical standpoint, admitting all the alleged facts of Heredity that make against the freedom of the will; the other is to scrutinize the alleged facts, and see, first, how many of them involve the moral impotency of the inheritor. Our space allows us to merely glance at this last inquiry.

I. We must in candor admit some, though they are rarely exceptional, cases of irresponsibility for one's actions. Such are the cases which are recognized as involving actual insanity. *Dr. Meadowsley* and others would include in this class a large proportion of our habitual criminals. He says:

"All persons who have made criminals their study, recognize a distinct criminal class of beings, who herd together in our large cities in a thieves' quarter, giving themselves up to intemperance, rioting in debauchery, without regard to marriage ties or the bars of consanguinity, and propagating a criminal population of degenerate beings. This class constitutes a degenerate or morbid variety of mankind marked by peculiar low physical and mental characteristics. They are, it has been said, as distinctly marked off from the honest and well-bred operatives as black-faced sheep are from other breeds; so that an experienced detective officer or prison official could pick them out from any promiscuous assembly at church or market. They are scrofulous, not seldom deformed, with badly formed angular heads; are stupid, sullen, sluggish, deficient in vital energy, and sometimes afflicted with epilepsy."

Mr. Bruce Thompson, Surgeon to the General Prison of Scotland, says: "Habitual criminals are without moral sense—are true moral imbeciles." He quotes a physician who records: "In all my experience I have never seen such an accumulation of morbid appearances as I witness in the post-mortem examinations of prisoners; scarcely one of them can be said to die of one disease, for almost every organ of the body is more or less diseased; and the wonder is that

life could have been supported in such a diseased frame."

In this connection, we may refer to our own knowledge of an inveterate criminal who, on one occasion, was unjustly incarcerated, the crime having been perpetrated by other parties. So dull was this man's moral sense, that he seemed to have no appreciation of the wrong done him, and treasured no more ill-will to the persons who had secured his arrest than he would have had toward a door-scraper over which he had stumbled.

Ribot, the most voluminous, if not the most judicious, writer upon this subject, agrees that there are many cases in which the good purpose is overborne by the pressure of inherited predispositions toward evil, and that the instances in which free-will is conquered by heredity are more frequent than most persons suppose.

II. But admitting these cases as exceptional, we do not find in other cases any proof of a resistless tendency toward evil which the will may not hopefully meet and overcome. *Ribot* admits:

"We can only say that if character—what Kant calls empiric character—is inherited, it is with so many exceptions that the Heredity is even harder to prove than that of a simpler mode of physical activity."

And again:

"The Heredity of impulses and tendencies constitutes an order of internal influences, in the midst of which the individual lives, but which he has the power of judging and overcoming. They do not any more than any other internal or external circumstances, imply the suppression of free-will, the abolition of the personal factor, or the irresistible necessity of acts. In a word, it is for Heredity, as for spontaneity, to give a more or less sensible inclination to good or evil, and consequently more or less disposition to commit faults. But virtue or vice does not depend upon either; vice or virtue is not self-existent. They do not consist in the fatal nature of the internal or external impulses acting on us, but in the mental and executive agreement of the will."

Similar is the position taken by *Dr. Elam*, whose "Physician's Problems" should be studied by all. After acknowledging the undoubted moral and immoral predispositions with which we come into the world, he says (p. 85):

"There is this difference between the man

and the brute—both equally inherit the nature that is transmitted to them for evil or for good. But in the one—the brute—the act follows immediately on the impulse; there is no reflection, no knowledge of good and evil; therefore is the brute the predestined slave of his organization. In the other—man—the impulse due to organization may be equally strong; but the judgment, and the still small voice of conscience, and his innate sense of right and wrong, constantly and surely intervene to keep him from evil—constantly and surely, until deadened and blunted by continual disregard and habitual indulgence. And herein consists man's responsibility, and the very possibility of virtue, that while the brute acts strictly according to his organization, man equally urged by his, may act according to a higher—i. e., a moral law."

Hermann Lotze, while admitting all the facts that make for Necessitarianism, or Determinism, yet holds to the freedom of the will as giving the basis of universal responsibility. He says:

"We are compelled to demand that a perfect freedom determine not merely the direction which the will is to take, but also the energy with which it projects itself in this direction. If, therefore, our good will has at any time been too weak to withstand our passions, this is no excuse for us, but an accusation against us."

Both *Ribot* and *Lotze* hold with *Kant* to the fact that man's moral nature declares, and declares conclusively, for the free will; yet both find it difficult to account for this independence in connection with the known influence of environment. The former says: "Free will is a *noumenon*, and therefore an insoluble enigma." The latter confesses: "The question comes as to the means that determine the intensity with which the freely originated will either overcomes the states of passion that struggle against it, or else yields to them. A decisive judgment upon this question it is hardly possible to find."

Those who hold the extreme view of the power of heredity make conscience to be an historic evolution. Thus *Maudsley* accounts for it:

"That the sentiment of common interest in the primitive family and tribe, and the habitual reprobation of certain acts by individuals as injurious to the family or tribe, should finally generate a sentiment of right and wrong in regard to such acts, and that such sentiments should, in the course of generations, be transmitted by hereditary action as a more or less marked instinctive feeling, is in entire accordance with

what we know of the results of education and of hereditary action."

As an illustration of the historic development of conscience, Maudsley notes that the present high-water mark of public morality is patriotism, and trusts that the day is not far distant when it will have reached a general conception of the rights of nations, and conscience become cosmopolitan. It is sufficient to reply to this that our knowledge of the moral judgments of the various generations that have preceded us, is too meagre to allow such an inference. Indeed, we turn back thousands of years for our finest moral maxims. The world has not gotten far beyond Confucius and Buddha, except on the line of the Bible precepts. The expediency philosophy of to-day is certainly not an advance on the simple child-conscience, which we find among the rudest nations and tribes. Our political virtue is no more radiant than that of the New Zealander, who puts implicit trust in the word of his neighbor, although he may be his sworn enemy. We are better taught in the arts of legislation; but it cannot be shown that the modern soul is of finer fibre, or sensitive to a more delicate morality, than was that of the ancient.

That heredity does not fatally bind the will is, we think, sufficiently evident from the fact of the *reformation of the most inveterate offenders*, whose criminal passion was "bred in the bone." Every conversion of such a person declares that, regarding innate predispositions, "A man's a man for a' that." *Lotze* says that a single fact proves the responsible free-agency of men; "that is, the feeling of *penitence and self-condemnation*. The conception of 'an ought' and of an obligation has the most indubitable and incontrovertible significance; the immediate assurance of the possibility that the choice whose failure is now repented of, might have been reached even sooner than it was."

Again we may say that the tendencies created by heredity, however strong, are counteracted by the greater force of *education*. Society is full of men who

have baffled the prophecy of their family derivation. From the lower ranks, not only socially, but morally, our best society is being recruited; and the reverse is sadly true, for the children from the best grades are slipping down and, within a few generations, are often to be found at the bottom of the scale. There are no better witnesses to this fact than the pastors of our older churches.

A remarkable illustration of the almost resistless power of education over inherited proclivities is the history of the Turkish order of Janizaries. This body of men, for centuries the most bigoted and furious soldiers in the Moslem service, were recruited from the ranks of their Christian captives. Between the ages of ten and twenty years, every trace of the influence of the Christian civilization in which they were reared was obliterated from their characters and dispositions. Similar is the significance of training among the Jesuits. The change in the young mind is readily wrought, from frankness to secretiveness, from independence of will to its absolute enslavement. So thorough is the work accomplished, that even the physiognomy shows it. Young men of a thousand diversities of character are fused and moulded according to common patterns.

So patent is this formative power of education that Leibnitz said, "Entrust me with education, and in less than a century I will change the face of Europe." Descartes said that "sound understanding is the most widely diffused thing in all the world, and all differences between mind and mind spring from the fact that we conduct our thoughts over different routes." Extravagant as this statement may be, it is not so far out of the way as are the claims of the extreme advocates of heredity.

Much of the assumed entailment of parental virtues through the blood may also be due to the influence of *ancestral example*. Even Ribot admits: "Many a man, as he has contemplated in some vast and silent hall the portraits of his forefathers, unimpassioned witnesses of his deeds, must have felt the heroic

breath of those distant ages, whose extinct thoughts became conscious in him? He has become possessed with the instincts of his race, and, strengthened beyond the measure of his own lowliness, he has been uplifted to their height." The belief, though erroneous, that one was the child of a sovereign, would do more for the cultivation of a princely dignity than all the blood of the Stuarts, if the possessor were ignorant of the fact that it flowed in his veins.

A difficulty which meets those who argue for the fatality of natal environment is often found in the *diverse characters of twins*. In the case of these, the generative force being the same, we would expect an absolute similarity. But the close resemblance in form and feature is not observed as a rule in the qualities of disposition. Individuality asserts itself over the influences of the birth source. We think the diversity of twins an answer to Dr. Maudsley who is very positive in his assertion of the abiding influence of the birth distinctions. He says:

"Let two persons be placed from birth in the same circumstances and subjected to the same training, they would not in the end have exactly the same pattern and capacity of mind, any more than they would have the same pattern of face; each is under the natural law of evolution of the antecedents of which he is the consequent, and could no more become the other than an oak could become an elm if their germs were planted in the same soil, warmed by the same sun, and watered by the same showers; each would display variations which, by the operation of natural selection, would issue finally in distinct varieties of character. There is a destiny made for a man by his ancestors, and no one can elude, were he able to attempt it, the tyranny of his organization."

According to this, twins should be, throughout their lives, but mutual moral reflections, spirit doubles. Esau and Jacob, two antipodal types of character, struggling by virtue of antagonistic dispositions even in their mother's womb, were, according to this theory, sheer impossibilities.

One disposed to doubt moral responsibility because of the "tyranny of organization," would be set right by what Ribot and Maudsley elsewhere say of the tremendous power man may acquire

over himself by the systematic *cultivation of the will*. [Extracts from these writings we will give when dealing with another subject.]

We conclude: The law of heredity is of such wide and deep application that the clergyman, whose duty it is to deal with men on the ground of their moral accountability, cannot afford to be without the most scientific knowledge and appreciation of its principles and bearings. We must recognize the nature of the struggle that some have to make with foes that are closer than those of one's own household. Over some we must watch and pray in the spirit of

WORDSWORTH'S ADDRESS TO THE SONS OF BURNS.

"Ye now are panting up life's hill;

'Tis twilight time of good and ill,

And more than common strength and skill

Must ye display,

If ye would give the better will

Its lawful sway.

"Strong-bodied, if ye be to bear

Intemperance with less harm, beware!

But if your father's wit ye share,

Then, then, indeed,

Ye sons of Burns! for watchful care

There will be need.

"Let no mean hope your souls enslave;

Be independent, generous, brave!

Your father such example gave,

And such revere!

But be admonished by his grave,

And think and fear!"

Yet we can give the tempted, however strongly the evil passion may burn within from the ancestral kindling, the *promise of omnipotent help*. Whatever may be the weakness sown in our original nature, we may be "born again," born "from above." Surely, the Holy Spirit, dwelling in our bodies as in His temple, is more potent than any resident evil. Some may be disposed to go further than this in their preaching, and say with *George Macdonald*, "Even then, should the well-springs of thy life be polluted, the well is but the utterance of the water, not the source of its existence; the rain is its father, and comes from the sweet heavens. Thy soul, however it became known to itself, is from the pure heart of God, whose thought of thee is older than thy being, is its first and oldest cause, thy essence cannot be defiled, for in Him it is eternal."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

PART I.—MISCELLANEOUS.

The **China Inland Mission** is now calling all eyes to itself. It has been pronounced by missionaries themselves the most scriptural in basis, marvellous in growth and promising in prospect of any modern missionary enterprise. It was organized in 1865, and is, consequently, twenty years old. J. Hudson Taylor, a man of both the stature and spirit of "Paul the Little," is the director. The Mission is organized on five principles:

1. It is *evangelical, but unsectarian*; representing no one branch of the Church, but welcomes funds and workers from any denomination, as the Lord inclines them to give or go; and each worker takes up the work as he finds it, with the features his predecessor may have impressed on it.

2. It has "*no inflexible educational standard*." The needed qualifications are, a fair English education, good health, plenty of common sense, and well ascertained success in mission work at home. If a man has not found himself a successful worker at home, he is not likely to in China. But the qualification needed above all is full consecration of heart and life to God, true love to the Savior and the souls of men."

3. It is conducted as a *work of faith*. The Mission guarantees no stated income, incurs no debt; but as funds are sent in they are distributed as needs arise. Some missionaries have private means and sustain themselves; others work for their own support. No pecuniary aid is solicited.

4. It requires *workers to identify themselves* with the people for whom they labor—wearing cue, Chinese garments, etc.—the better to reach them with the gospel.

5. It magnifies *dependence on God*. He is the sole patron of the Mission. They wait on Him for daily supplies, follow His providence in enlarging work, ask

Him directly for additional workers, and acknowledge no ecclesiastical yoke of restraint. It is an attempt to model missions on a primitive, apostolic basis.

The present Staff of the Mission numbers 258, viz.: 60 missionaries and wives, 98 unmarried, and some 100 native helpers. The income for 1884, was about \$90,000—an increase of one-third over the previous year. Rev. H. C. Du Bose prophesies that "in ten years this Mission will equal in numbers the other missionaries from all lands and churches, all boards and societies. The London Miss. Soc. after 70 years has 25 men; the American Board, 20; the Northern Pres. Ch., 30; English Presbyterians, 18; and other bodies from a half dozen to a dozen each. All these societies are comparatively 'playing at missions.' The banner of this Mission is *Faith*. It is said, one-fourth support themselves, another fourth have personal property, another fourth are aided by friends, and the remaining fourth receive each month about \$20 if single, \$40 if married."

Candidates pass a sort of probation for two years, and, if found competent, are allowed to marry and rank as full missionaries.

The China Inland Mission especially attracts attention from the fact that the recent wonderful revivals at the English universities have given some consecrated men of mark and wealth to the work in connection with this society. A future paper will rehearse and record some of these peculiar developments.

To learn the value of the Gospel we must first abolish it and all its benefits. To realize the purity or impurity of the air we are breathing we must pass into an atmosphere purer or fouler. So habitual residence in either a Christian or pagan community, makes one comparatively insensible to the real moral conditions. He must pass quickly from one to the other to see the real difference.

Facts need to be gathered, then kindled as fuel by the fire of the Holy Ghost, and then scattered, as burning brands, to become live coals elsewhere.

Savonarola's dying cry: "O, Italy, I warn thee that only Christ can save thee! The time for the Holy Ghost has not come, *but it will!*" What if the martyr could have seen Italy's history from 1848 until now!

A debt to the Heathen. Rom. i: 14; 1 Cor. ix: 17. If we cannot, at first, feel *enthusiasm*, let us begin with *obligation*. Duty becomes delight. Five things dampen enthusiasm: remoteness of field, proximity of other pressing claims, slowness of results, greatness of mission work, ignorance of facts, etc. But when we get to work for the heathen, the field seems nearer, the work for souls one work, results grand and rapid, the very amplitude of the field an inspiration, and the facts overwhelming!

Empty missionary treasuries are an astounding proof of apathy and lethargy in our churches. The Presbyterian Board rings its alarm-bell; debt again threatens. Church collections for current work have fallen off already, \$17,000!

Co-operation in missions was emphasized at the late Belfast and Midway conferences, and a meeting of Reformed churches of the Presbyterian faith was held in New York city in January. Dr. Chamberlain, of Arcot Mission, India, vividly represented thirteen different Presbyterian organizations as carrying on mission work in that land. As Macaulay says: "Where men worship a *coe*, the distinctions between Christian believers dwindle into insignificance."

The consecration of university men to missions is one of the signs of the times. Three days' meetings held at Dublin University: on the third, "any who had dedicated themselves, body, soul, and spirit, to God, and would like to offer themselves publicly to His work abroad," were invited to come to the platform. *Forty-two* responded, and the platform had to be cleared of college authorities to make room for them.

"The Euphrates River, once a

mighty stream, seems likely to disappear altogether. For some years the river banks below Babylon have been giving way, so that the stream spread out into a *marsh* until steamers could not pass, and only a narrow channel remained for the native boats. Now the passage is being filled up, and the prospect is that the towns on its banks will be ruined and the famous river itself will be swallowed up by the desert." Rev. xvi: 12.

The British and Foreign Bible Society paid out over \$1,000,000 last year, and circulated 4,000,000 copies of the Bible, wholly or in part; a million more than the previous year, and a quarter of a million beyond the highest number ever reached before. Nearly 1,000,000 of the Penny Testaments have been disposed of in twelve months. In every department the Society reports greater progress and success than *ever before*.

Dogs and Hottentots.—When Dr. Vander Kemp went to labor in Cape Colony, he found over the doors of nominally Christian churches, this sentence: "Dogs and Hottentots not admitted." They classed the Hottentots with the dogs, and would not have them even in Christian churches. When Moffat, a young man of 21, was on his way to the Bechuana country, he stopped at the farm-house of a Boer to preach. A long table stood in the kitchen, the family seated at the head, and half a dozen dogs under the table. The Boer pointed to the large Bible, motioning to Moffat to begin. He explained that he was waiting for the work-people to come in. "Do you mean these Hottentot niggers? As well preach to them dogs!" said the Boer, angrily. Moffat at once turned to Matt. xv: 27, and read: "*Yet the dogs eat of the crumbs which fall from their master's table.*" Again and again he read these words, fixing his eyes on the Boer. "Well, bring 'em in," cried the master; and the kitchen was soon crowded with blacks. Ten years after, Moffat passed that way and they ran to thank him for that sermon by which the "Hottentot dogs" had found the place of "sons."

A text for those who oppose Foreign Missions: "Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sin alway." 1 Thess. ii: 10.

The death of Chunder Sen, the reformer of India, who for a quarter of a century labored to build up a form of belief compounded of Brahminism and Christianity, takes away the great leader and founder of the Brahma Somaj, which boldly advocated the emancipation of women, the abolition of caste, the prohibition of infanticide, and the general moral regeneration of India. Mazoomdar, his associate, during his visit to this country, was welcomed to pulpits of Unitarians, and even of some evangelical ministers, as of Dr. Scudder. Opinions are divided as to the influence of Chunder Sen. Some think he did much to break up old systems, while others insist that his poor substitute for Christianity will strengthen opposition to the gospel. Chunder Sen was one of the remarkable men of his age.

Taking pagan lands, we find two things: First, the people have *lost faith in their religion*. Sometimes they are not ready for any other faith because they are reduced to a condition of skepticism or infidelity. Sometimes they nurse a secret faith until the deathbed, "that detector of the heart," reveals the real state of things. Sometimes they come out openly, as in southern India, and confess Jesus Christ as Lord, to the glory of God the Father. Secondly, the gospel, by its triumphs, has *exploded these two great fallacies*: first, that there is any nation so high up in civilization that it does not need the gospel; and secondly, that there is any nation so low down in degradation that it is incapable of receiving the gospel.

Dr. Parkhurst did not say there were no new temples in pagan lands, but that, in traveling round the world, *he saw none*.

PART II.

MONTHLY BULLETIN.

MADAGASCAR.—The alleged surrender to the French is not a fact. \$2,000,000 is to be paid, to secure release from all

claims, and France holds Tamatave till payment is made; but the Malagasy hold their island.

AFRICA.—Dec. 24th, Congo Free State signed an agreement giving Congo R. R. Co. of Manchester, Eng., right to build a railway between Upper and Lower Congo past Livingstone Falls. Mr. Stanley is one of the representatives of the Company and manager. The road will probably follow the south bank, and open a wide door to the commerce and development of the valley. The line of road will go straight through the Baptist mission stations. The King of Belgium opens an African seminary at Leyden University, Holland, where young men get ready for work in Congo Basin.

BURMA.—Upper Burma's opening to Baptist missions is a pivotal event. Over half the Burmans are there. The natural door to S. W. China is by the Irrawaddy Valley. Mandalay, the capital, is the "Vatican" of Buddhism, and the fall of the King is a deadly blow against that system and popular faith in it. The first Burman Preacher's Conference (Bapt.) has been held.

INDIA.—Telugu mission is in a critical condition, the host of recent converts are enduring a trial of faith, and this year of Jubilee must be also a year of prayer in their behalf. Only fifty years since the first missionary was sent by the Basle Miss. Soc. to India; now over 16,000 members are reported. Narayan Sheshadrai, the famous native preacher, has great success in Jalna and vicinity. He does large evangelistic work, preaches to great audiences of natives, and receives many converts.

FRANCE.—McAll's missions are but fourteen years old; yet in Paris thirty-four halls are open for regular preaching, and sixty elsewhere, as in Lyons, Marseilles, etc. In Marseilles, "a school of evangelization" is opened. Last year's expenditure was nearly \$18,000.

JAPAN.—Fukuzawa's schools, from which all the leading journalists of Japan have gone, he has now practically turned over to the Methodist missionaries.

JEWS.—The London *Zukunft* (Judeo

German) says: "At Vienna, in 1884, 263 Jews became Christians—among them thirteen barristers, nine physicians, four journalists, three professors, three judges, seventeen merchants and manufacturers." Jews in Jerusalem number over 18,000, more than since the destruction of the city in 70 A.D., and are increasing.

SYRIA.—60,000 children in Evangelical schools, and 2,000,000 copies of the Scriptures distributed.

TURKEY.—College at Aintab had 142 students last year, 68 of them church members. Receipts exceeded those of any previous year. Medical department is enlarged by special donation. The Constantinople branch of the Evangelical Alliance addresses an appeal to Foreign embassies at the Turkish capital, and to Turkish authorities,

calling attention to official acts and measures contrary to the *Hatti Humayoun* of 1856, and declaration of the imperial government at Congress of Berlin, 1878. These complaints cover—1. Denial to Moslems of right to embrace Christianity. 2. Persecution of converts from Islamism. 3. Hindrance of Christian converts in education of children, worship, building houses of worship, etc.

PERSIA.—Nestorian churches kept their fiftieth anniversary last July.

COREA.—Prince Min, whose life was saved through Dr. Allen's skill after his injuries in the Seoul outbreak, has been in China some months, and proposes to spend three or four years in Europe and America in study. Mr. Stanley, of Tientsin, accompanies him to England at his cost.

PREACHERS EXCHANGING VIEWS.

Every man is a debtor to his profession, from the which as men do seek to receive countenance and profit, so ought they of duty to endeavor themselves, by way of amends, to be a help thereunto.—LORD BACON.

Dunning the Church for Salary.

Pastors often have no little difficulty in securing the payment of their salaries. A great many churches are in the habit of allowing arrearages to accumulate, so that, when a new quarter of the pastoral year is entered, they are considerably behind, on the previous quarter, and perhaps the arrears extend over a longer period. But, however long the salary has been past due, the pastor, as a general thing, has need of the money, and, oftentimes, he is sorely pressed, for lack of it. Of course his patience is severely taxed, and, it is not to be wondered at, if he feel somewhat indignant, at the needless laxity of the brethren, and is tempted to speak rather censoriously on the subject. And some pastors go so far as to use the pulpit, as a place to dun delinquents for their dues. This, it seems to me, is an unfortunate course to pursue. Indeed, the pulpit is not the place, nor is the hour of divine worship on the Sabbath, the proper time for the pastor to dun his people for his salary. It would be just as appropriate for the sexton to arise, at the close of the regular service,

and dun the church for what it may owe him, as it is for the pastor to publicly ask for his dues. Yet I have never known of a sexton doing so. And, if examples of this kind could be found, they would not suffice to uphold a pastor in pursuing a similar course. It is certainly a breach of propriety for any pastor to dun his people for his salary from the pulpit. And more than this, in nine instances out of ten those who are dunned in such a manner take offense at it. Others, also, are unfavorably affected by it, and thus, upon the whole, the pastor is apt to sustain a certain loss of respect and influence. Of course this depends somewhat upon the manner in which he duns his people, and the frequency of it. But, in whatever manner, or however little a pastor may dun his people from the pulpit, it is a thing which no pastor should do. The true way to attend to the matter of obtaining salary dues, is for the pastor to have a conference with the financial committee and state to them his needs, and, if need be, insist that they shall take prompt measures to collect payments upon the salary. The committee

are the representatives of the church, in relation to the payment of the pastor's salary; although it is true that in a well-organized church, the treasurer disburses the funds, which have been committed to him, as applicable to the salary. Yet it is the duty of the financial committee to collect the salary, and deposit it in the hands of the treasurer. I say, then, let pastors report their needs to those officials who are the properly constituted executives of the church, into whose ears they may pour their vials of indignation, if the committee have been needlessly derelict, and have failed to heed the gentle reminders already given.

C. H. WETHERBE.

Use and Abuse of the Scrap Book.

THE advantages of Scrap Book, Index Rerum, Pigeon Hole, etc., are evident. Yet some of our ablest professional men denounce their use as intellectually demoralizing, destroying originality, condescending to "Scrap Brains" and "Scrap Sermons." We have heard such discourses, which were brilliant in detail, but utterly weak as a whole from lack of unity, and the force of the individuality of the writer. We give a few hints for the use of such helps.

1. Never look at the Index until you have fully conceived your theme and your special moral aim in it, and carefully outlined your discussion.

2. Let your first scanning of the Index be to see if any thought recorded there suggests an addition to or modification of your plan. An historical instance or scientific reference may open to you an entirely new department.

3. Having perfected your general plan from sufficient reading and meditation fill in the details, illustrations, etc., from your own mind. Do not touch your Index again until you have exhausted your own personal resources of imagination, memory, and invention.

4. Select such matter from the Index as impresses you with its special force and fitness, with which to supplement or brighten your discourse as *thus already prepared*. Beware of everything, however interesting in itself, which will

occasion the least divergence from the logic of your plan. A good story has spoiled many a sermon it was selected to improve. Instinctively the auditor recognizes whatever is "lugged in," and while enjoying the *episode* feels that it is as the word means, "*aside from the way*" the discourse should have taken. If you show that you have been diverted, you lose just so far the intellectual respect of your hearers. A well-stocked Index Rerum is a treasure, but it may become—as in the old story—the golden manacles, holding the hands instead of filling them. L.

"Extravagant Statements in the Pulpit."

Your correspondent "L." (p. 176, Feb. No.), in his endeavor to correct the wrong impression made by some "distinguished scholar," seems to convey the very erroneous idea that the people to whom the missionary (*not* "emissary") Augustine preached were something besides "absolute pagans," and that Augustine only founded a particular church among people already Christians. The historian, John Richard Green, in his volume, "The Making of England," gives a very different account of it from that. It was the heathen king of Kent, with his court and people, that Augustine converted, and the great influence on the country of that important event has always been recognized. The conversion of the early Britons, or Celts, or Welsh (of which we know very little), and the subsequent conversion of the heathen conquerors from Germany, who possessed them and made the modern England, ought to be carefully distinguished. If any one had a more important part in this latter matter than Augustine, history has not recorded it. Why should any one wish to belittle or degrade him by calling him an "emissary" and "a Romish monk?" REV. JAMES MUDGE.

Whitinsville, Mass.

Whispering—But not in the Pew.

In non-ritualistic churches pulpit manners are sometimes open to criticism. Our brethren of the surplice are not open to the same temptations to carelessness. A pastor and a brother

who is to preach for him, enter the pulpit, and at once begin an animated conversation, not always in the softest whisper. Instead of arranging the details of the service in advance, they hurriedly divide the parts between them as the congregation looks on and guesses by their motions the progress they are making. This is awkward, but there is something worse yet. While the choir sings an anthem the preachers pleasantly chat with each other. They nod and grin, and imply by their actions that the choir work is something they have no part or interest in. If it be best to have a voluntary at all, the preacher should listen to it as carefully as he expects the people to listen to his sermon? By whispering during the singing of the anthem he is destroying what little force there is in that usually weak part of public service. The less whispering in the pulpit the better.

Springfield, Ill. RICH'D. G. HOBBS.

Sources of Hymns.

I noticed an article a short time ago in which a quotation was given from Matthew Henry in which Watts' hymn

"A charge to keep I have,"

seems to have been based.

Here is another suggestion at least. Pres. Edwards in speaking of a vision of Christ's beauty, which he had, says:

"I felt an ardency of soul to be what I knew not otherwise how to express, emptied and annihilated; to lie in the dust and to be full of Christ alone; to love Him with a holy and pure love; to trust Him, to live upon Him, to serve and follow Him, and to be perfectly sanctified and made pure with a Divine and heavenly purity."

Now turn to "Gospel Hymns" and read No. 74,

"Oh to be nothing, nothing,
Only to lie at His feet."

Read all of it. How similar many of the thoughts of the extract and the hymn. Surely both authors must have been moved by the same Spirit and have seen similar visions.

"NEMO."

EASTER.

Death thou shalt die.—DONIE.

I was dead, and behold I am alive for evermore.—Rev. i: 18.

WHEN the body of Jesus was laid

away in the tomb of Joseph, the last hope of His disciples perished. It was a night of gloom unrelieved by a single star. Doubtless His words—"After three days I shall rise again"—lingered in their memory, but it does not appear that they were expecting it. The message of the Marys to them, was a great surprise, as was the message of the angel to them, when they came to the sepulchre to embalm His body. We doubt not angels waited and watched in joyful expectancy of the glorious event. They knew the infinite significance of that rising. They knew that if that sepulchre continued to hold the body of the crucified One, the advent of the Messiah was a signal failure, and the light of prophecy, the light, which for centuries had shone on Jewish altars, was quenched in the blackness of darkness forever. Angels guarded that lonely sepulchre. An angel rolled away the stone from the door of it and sat upon it and announced to the trembling women, "HE IS RISEN, AS HE SAID . . . and go quickly, and tell his disciples that he is risen from the dead . . . lo, I have told you." What inspiring words!

1. Christ, then, *was dead*. His death on the cross and the committal of His lifeless body to the tomb, were public and notorious facts, attested by multitudes, both friends and enemies. 2. *Christ is risen*. All Jerusalem was on the alert. The chief priests and Pharisees set a "watch" at the sepulchre. It was made "sure," not only by reason of the Roman guard, but by a great stone laid upon the door. The best possible means were used unwittingly by the enemies of Jesus to confirm the fact of His rising. The Marys found the tomb empty, the stone rolled away, and one whose "countenance was like lightning, and his raiment white as snow," seated upon it, who spake to them and proclaimed the resurrection. Angel lips first announced the birth of Christ, and angel lips first declared to the world, "He is risen." *But now is Christ risen from the dead and become the first-fruits of them that slept.* The life, death and resurrection of Jesus are historical facts, resting on

evidence fuller and stronger than any other facts in history. 3. Practically, the Church in our day fails to appreciate and magnify, as did the primitive disciples, the doctrine of a "risen Saviour." 4. The mightiest force at work to-day in our world, is the *Doctrine of a Living, Personal, Reigning Saviour*, who has expiated human guilt, conquered Death and the Grave, and now sitteth at the right hand of God, with all power to perfect the great work of Redemption. This glorious doctrine, grasped in its full significance, preached with apostolic zeal and fidelity, and truly believed by the Brotherhood of disciples, would make the earth a perpetual Easter, and the scene of speedy millennial rejoicing!

Suggestive Texts for Easter Sunday.

Christ's Resurrection an answer to Job's Inquiry—If a man die shall he live again?—Job xiv: 14.

The Completeness of Christ's Triumph over Death—Who abolished death and brought life and immortality to light through the gospel.—2 Tim. i: 10.

Resurrection Glories—Who shall change our vile body, that it may be fashioned like unto his glorious body.—Phil. iii: 21.

Jesus the Resurrection—He preached unto them Jesus and the resurrection.—Acts xvii: 18

Easter Thoughts.

... How instantly the disciples recognized Moses and Elias on the Mount of Transfiguration. It was spiritual

discernment, which is far superior at natural vision.

... The sure hope of a glorious life beyond the grave cheered Paul and the noble army of martyrs: let us fix our eyes on that crown immortal.

... Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have the sorrowful first seen the gates of heaven.

... It was for the glory that was set before Him that Christ endured the humiliation and suffering of the cross. Let us keep our eyes steadily fixed on the crown immortal, and then our sacrifices, and services, and sufferings for Christ's cause, will seem light and trivial in comparison.

... If we are risen with Christ, we are debtors to live, not after the flesh, but after the Spirit. As He was raised from the dead, we are to reckon ourselves dead with Christ unto sin and alive unto God. As our mortal bodies are planted in the likeness of His death, so is it in His resurrection. Gratitude, faith and love and hope are quickened; for He who overcame the sharpness of death and opened the kingdom of heaven to all believers hath said, "Let not your heart be troubled . . . in my Father's house are many mansions . . . Because I live ye shall live also." We need not fear death, for its sting is removed, and we may sing with Faber:

"How pleasant are thy paths, O Death!
Like the bright slanting west,
Thou leadest down into the glow,
Where all those heaven-bound sunsets go,
Ever from toil to rest."
... "O, chime of sweet Saint Charity,
Peal soon that Easter morn,
When Christ for all shall risen be,
And in all hearts new form."—LOWELL.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

I always preached right to the conscience; every sermon with my eye on the gun to hit somebody. I went through the doctrines; showed what they did not mean, and what they did mean; then the argument; knocked away objections and drove home on the conscience.—LYMAN BEECHER.

Revival Service.

SOWING IN TEARS AND REAPING IN JOY.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, etc.—Ps. cxxvi: 6.

The Jews were an agricultural people; hence the beauty and force of these words. They apply to (a) preachers of the Word, (b) to parents, (c) to Sunday-school teachers, (d) to every Christian worker. The promise is to all: "He" etc.

I. There is SEED-TIME for every good

work. (1) To the preacher, (2) to the parent, (3) to the Church, (4) to every man. "He that winneth souls is wise" to improve this season.

II. There is SEED-LABOR, as well as seed-time: "goeth forth," etc. Nothing good or great accomplished without earnest appropriate labor, "severe trials of" faith and endurance.

III. There is SORROW connected with all effective seed-sowing: He that "goeth forth and weepeth." The promise

is, "They that sow in tears." It is only when the heart is interested and stirred to its lowest depths; when the soul is roused and schooled by difficulties and trials; when faith is hard pushed with conflicts and all there is good in a man is put to the test—it is only then, that he rises to the highest level of his capacities and puts forth all his strength. It is the discipline of Providence that works out grand results.

"Nearer my God to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me."

It is seed sown in tears that take root: effort consecrated by prayer and travail of soul that yieldeth glorious harvests. Churches, nations, families, individuals, do not thrive spiritually, bring forth abundantly, in seasons of outward prosperity. Not the goodness, but the severity of God, subdues the evil nature and causes the soul to flourish as the green-bay tree. The most effective laborers in all ages have been those who went forth weeping. The harvest will be sweetened by the memory of what it cost.

IV. Sow the "PRECIOUS SEED," is the appointed instrumentality. No harvest without this is possible.

V. THERE IS A SEASON OF RETURN AND REJOICING to the faithful sowers. (1) Precious in-gatherings as well as sad out-goings: (2) Not all labor, and sorrow, and strife, and anxiety: (3) "Shall doubtless," etc. No failures in God's service. The natural husbandman may be disappointed, after all his pains; the spiritual, never: (4) Satisfaction in duty. (5) The feast of in-gathering will come!

Christian Culture.

REMEMBERING OUR SINS. A question answered.

"I have just heard a sermon from the text *My sin is ever before me.*—Ps. li: 3. The preacher spoke of the duty and desirableness of having a constant and keen recollection of our past sins as conducing to humility, moral alertness charity for others, and gratitude toward God. Do you regard this as good Scriptural teaching? B."

David's experience as recorded in the text is undoubtedly the experience of all when under conviction of sin. He here states a psychological fact, but we should not regard him as inculcating the duty,

or commending the habit, of living our sins over again in thought. The 51st Psalm is the expression of the soul in that penitential mood which precedes the assurance of forgiveness. David is yearning to get rid of the load of bitter thoughts, of self-contempt, of divine dread which his moral instincts are heaping upon his heart. He realizes that he cannot be relieved from this torturing memory of his sins, unless God will assure him that He, the absolutely righteous one, the Supreme Conscience of the universe, shall look upon him complacently. So he prays "Hide Thy face from my sins, and blot out all mine iniquities." If God shall avert His face from them, then the sins will no longer appear; as, when the sun withdraws, the scenes on earth vanish. Then he can forget them himself. Then he will not only be saved, but have restored unto him "the joy of salvation." Then the bones which God has broken with the blows of His condemnation, the bruised conscience, will rejoice. Then, instead of being a miserable captive to his sense of guilt and dread, he will be upheld with God's free Spirit. If God shall forget his sins, remembering them no more forever, he will try to forget them himself. If God does not impute iniquity (think of it as laid to His charge), he will not think of it either.

The Christian will always be ready to acknowledge the fact of his sinfulness. Simple honesty will keep that recognition always before him. But this is something totally different from thinking over our sins, perpetually shadowing ourselves with the shame of them. The grace of justification is more than relief from penalty. It is moral restoration. It is peace with God which gives peace within one's self. It lifts the downcast countenance of the soul toward the smiling face of the Father.

GOD'S HEROES OF FAITH ON THEIR GRAND MARCH.

They desire a better country, that is a heavenly.—Heb. xi: 16.

I. These heroes of faith were not content with this world. They had tried it and were not satisfied. "Vanity of van-

ities," was their experience. They were unwilling to return to a life of worldliness. They found in heroic, martyr-faith, a sustaining power. They preferred the sufferings of the new life of faith to the sweets of the old life.

II. *Their choice is the result of a conviction that there is a dwelling-place, a home, for righteous souls.* "They declare plainly," by what they do, "that they seek a country." They confess themselves "pilgrims and strangers on the earth." This conduct rests upon the hope of immortal blessedness. The great self-denials which life asks and must have from heroic souls they cheerfully give, because they "seek a country." They did not find that country here; they died not having received the promises. Their desired country is therefore beyond death.

III. *They seek a better country, that is an heavenly.* Not because they despise this, but because that is better and heavenly. They could enjoy this. It has its delights. But they will not live in it at the cost of duty and faith. And so at the summons of duty they have struck camp and are on the march. The better country—the home of righteousness, peace, truth is before them. They seek a country fitted to their natures, adapted to their desires. They could sink down and rest here in worldly delights; they want a better country.

IV. *God is not ashamed of these pilgrims to the better life.* He has prepared them a city. The fair home is not a dream of theirs. God is fitting it up for their rest. He will welcome them into their city.

Funeral Service.

THE SUDDENNESS OF GOD'S VISITATIONS.

Son of man behold I take away from thee the desire of thine eyes with a stroke.—Eze. xxiv: 16.

I. "*Son of man.*" Explain the import of this significant phrase. Implies (1) that we are frail and dying creatures, (2) sinful creatures, (3) sorrowing creatures.

II. "*The desire of thine eyes.*" Things most loved—specify some of them.

III. "*With a stroke.*" (1) Suddenly, (2) with severity, (3) with seeming disregard of our happiness.

IV. "*I take away.*" (1) I—the Sovereign God, "who giveth account of myself to no man." (2) I—the God of Providence, whose wisdom dictates, whose hand upholds and disposes all things, without whose knowledge not a sparrow falleth, etc. (3) I—the God of Love, who rebukes and chastens but to sanctify and save. (4) I—your heavenly Father, in infinite mercy, in covenant faithfulness, and not in anger but in the plenitude of my grace, not to rob but to enrich, not to kill with grief but to win to a higher life, and to a crown and mansion in my everlasting kingdom.

LIVING ISSUES FOR PULPIT TREATMENT.

Is High License a Remedy?

THE friends of temperance are divided in reference to this question; some urging the policy of seeking legislation in favor of High License as promising the best results; and others earnestly opposing it as futile and even injurious. When opinions are so contradictory it is wise to appeal from theory to facts. We give below tabulated statements from a large number of clergymen and others, bearing directly upon this point, the result of personal knowledge of the working of High License laws in Illinois. The Harper law was enacted by the State of Illinois in June 1883, and went into effect on the first of July. It fixes the license fees for the sale of all kinds of

liquors at not less than \$500, and for the sale of malt liquors only not less than \$150. Some months since the editors of *The Voice* sent a series of questions to ministers in all parts of the State, to learn the effects of this High License law. The names were selected at random, with no knowledge of the political affinities of the persons addressed.

QUESTIONS 1. Is there any evidence that the Harper High License law has decreased the amount of drinking by decreasing the number of drinking places?

2. Has the law decreased the number of saloons in your locality?

3. Is the saloon under high license made more attractive, and therefore more dangerous, in order that the saloonist may meet the increased tax by increasing his customers?

4. Does High License, in your opinion, tend to

delay the destruction of the liquor traffic by lulling the public conscience to the enormities of the traffic?

5. Does your experience coincide with that of Neal Dow, John B. Finch and Dr. Herrick Johnson, as expressed on enclosed slip? The following are the opinions referred to:

"It is my opinion that High License here (Chicago) is not at all working out a sentiment in favor of Prohibition. . . . The saloons closed by High License are chiefly those connected with groceries, and kept as an accommodation to customers, and probably the least harmful, the least patronized, and the most decent of all. All the vilest

saloons are in full blast. The great arteries of the cities show no closed saloons."—*Dr. Herrick Johnson, in a letter to The Voice, April 25th, 1885.*

"High License is only a buffer interposed between the liquor traffic and the popular indignation against it."—*Hon. Neal Dow, of Portland, Maine.*

"I now know I was terribly mistaken in my theories. Many of the delusions urged in defense of High License have been exploded by the trial of the law."—*Hon. John B. Finch, of Nebraska, head of the Order of Good Templars.*

In the table below, where no positive reply was made to a question, it is indicated by.....

NAME OF TOWN OR CITY, WITH POPULATION IN 1880.	Any evidence of less drinking?	Have saloons decreased?	Become more attractive?	Has public sentiment been lulled?	Do you agree with Neal Dow, etc.?	NAME OF WRITER.
Shumay, 130.....	No.	.....	Yes.	No.	Yes.	Thomas M. Griffith.
Dunlap, 300.....	No.	.....	Yes.	Yes.	Yes.	Rev. Silas Cooke.
San Jose, 322.....	No.	.....	Yes.	Yes.	Yes.	Rev. J. E. Artz.
Chicago, 303,305.....	.....	Yes.	.....	No.	No.	Rev. Charles F. Cheney.
" " ".....	No.	Yes.	.....	Yes.	Yes.	Rev. J. P. Brushingham.
" " ".....	Yes.	No.	.....	No.	.....	Rev. Franklin L. Fisk.
" " ".....	Yes.	Yes.	.....	Yes.	No.	Rev. J. H. Barrows.
Windsor, 786.....	No.	No.	.....	Yes.	Yes.	Rev. R. W. Bland.
Howard.....	.....	Yes.	.....	No.	.....	Rev. Thomas Edwards.
" " ".....	No.	Yes.	.....	Yes.	.....	Rev. M. N. Clark.
Hinckley, 368.....	No.	Yes.	.....	.....	Yes.	Rev. D. H. Gillon.
Earlville, 963.....	No.	Yes.	.....	.....	Yes.	Rev. E. H. Beal.
Jacksonville, 10,927.....	No.	No.	No.	No.	No.	Rev. W. J. Demorest.
" " ".....	No.	No.	No.	Yes.	Yes.	Rev. I. D. Easter, D.D.
" " ".....	No.	No.	Yes.	Yes.	Yes.	Rev. H. E. Butler.
Sparland, 375.....	No.	No.	.....	Yes.	Yes.	Rev. A. Bower.
Mechanicsburg, 396.....	No.	.....	Yes.	Yes.	Yes.	Rev. J. B. Calwell.
Lincoln, 8,000.....	No.	No.	.....	Yes.	Yes.	Rev. J. A. Chase.
" " ".....	No.	No.	.....	No.	.....	Rev. A. M. Dauchy.
Waukegan, 4,031.....	No.	Yes.	.....	No.	No.	Rev. S. T. Bush.
" " ".....	No.	Yes.	.....	Yes.	Yes.	Rev. Edwin C. Arnold.
El Paso, 1,390.....	No.	.....	.....	Yes.	Yes.	Rev. Thomas Doney.
Rosetta, 175.....	No.	No.	.....	Yes.	Yes.	Rev. H. H. Depperman.
Niema, 54.....	No.	Yes.	.....	Yes.	Yes.	Rev. M. T. Bell.
Naperville, 2,094.....	.....	Yes.	No.	No.	No.	Rev. D. B. Byers.
Evanston, 4,820.....	.....	No.	.....	.....	Yes.	Rev. Lewis Curtis.
" " ".....	No.	.....	.....	.....	Yes.	Rev. E. H. Boring.
Sterling, 5,089.....	No.	Yes.	.....	Yes.	Yes.	Rev. A. J. Brown.
Shelbyville, 2,960.....	No.	.....	.....	.....	Yes.	S. Dixon.
Fountain Green, 625.....	No.	.....	.....	.....	Yes.	Rev. O. D. Covert.
Ontario, 125.....	.....	.....	.....	.....	Yes.	Rev. J. Vining Cody.
Elgin, 8,789.....	No.	Yes.	.....	.....	Yes.	Rev. W. P. Gray.
Alton, 8,978.....	No.	No.	.....	.....	Yes.	Rev. C. S. Armstrong.
Potomac, 250.....	No.	No.	.....	.....	Yes.	Rev. Wm. T. Beadles.
Port Byron, 800.....	No.	Yes.	.....	.....	Yes.	Rev. D. S. Donegan.
Sandwich, 2,352.....	No.	.....	.....	.....	Yes.	Rev. D. W. Fahn.
Wilmington, 1,872.....	No.	Yes.	.....	.....	.....	Rev. A. B. Gulick.
Mionok, 1,914.....	.....	Yes.	No.	.....	No.	J. F. Flint.
Rantoul, 850.....	No.	.....	.....	.....	Yes.	M. P. Funk.
Winnebago, 504.....	No.	.....	.....	.....	Yes.	Rev. F. F. Farmiloe.
Neponset, 652.....	No.	.....	.....	.....	Yes.	Rev. R. Barton.
Keithsburg, 846.....	No.	No.	.....	.....	Yes.	Rev. George M. Bassett.
Nokomis, 1,062.....	No.	No.	.....	.....	Yes.	Rev. H. W. Davis.
Rochelle, 1,890.....	No.	No.	.....	.....	Yes.	Rev. Israel Brundage.
Norris City, 400.....	No.	Yes.	.....	.....	Yes.	Rev. J. B. Green.
Assumption, 707.....	No.	.....	.....	.....	Yes.	Rev. O. P. Galloway.
Morris, 3,447.....	No.	Yes.	.....	.....	Yes.	Rev. Charles L. Corwin.
Peotone, 626.....	No.	No.	.....	.....	.....	Rev. George Dunlap.
Sycamore, 3,028.....	No.	No.	.....	.....	Yes.	Rev. W. D. Atchison.
Bowmanville, 330.....	Yes.	Yes.	No.	No.	No.	Rev. Geo. W. Coleman.
Geneseo, 3,522.....	No.	No.	.....	.....	Yes.	Rev. Albert Bushnell.
Englewood, 2,850.....	No.	No.	.....	.....	Yes.	Rev. W. P. Eldson.
Freeport, 8,516.....	No.	Yes.	.....	.....	.....	Rev. S. M. Crissman.
Macomb, 3,144.....	No.	Yes.	.....	.....	.....	Rev. Horatio S. Boavia.
Farmington, 1,107.....	.....	.....	.....	.....	.....	Rev. Thomas R. Evans.
Henry, 1,728.....	No.	No.	No.	No.	.....	Rev. Charles E. Baker.
Dixon, 3,658.....	No.	No.	.....	.....	.....	Rev. Martin E. Cady.
Lexington, 1,300.....	No.	.....	.....	.....	.....	Rev. R. Conover.
Ipava, 675.....	No.	.....	.....	.....	.....	Rev. S. L. Allison.
Payson, 517.....	No.	No.	.....	No.	.....	Rev. A. E. Allaben.
Onarga, 1,061.....	.....	.....	.....	No.	.....	Rev. J. G. Evans.
Wataga, 734.....	.....	No.	No.	Yes.	.....	Rev. W. R. Butcher.

NAME OF TOWN OR CITY, WITH POPULATION IN 1880.	Any evidence of less drinking?		Have saloons decreased?	Become more attractive?	Has public sentiment been lulled?		Do you agree with Neal Dow, etc.	NAME OF WRITER.		
	Yes.	No.			Yes.	No.			Yes.	No.
Peoria, 29,319.....		No.	Yes.	Yes.		No.	.....	Rev. C. G. Becker.	
Galesburg, 11,446.....	Yes.	No.	.....		No.	Yes.	No.	Rev. M. E. Churchill.	
Hyde Park, 6,100.....		No.	Yes.		No.	No.	No.	Rev. Charles H. Bisby.		
Lexington, 1,254.....		No.	.....	Yes.	Yes.	Yes.		Rev. J. S. Forward.	
Wyanet, 800.....		No.	No.	.....	Yes.	Yes.		Rev. F. C. Cochran.	
Chrisman, 541.....		No.	No.	.....	Yes.	Yes.		Rev. C. T. Everett.	
Anora, 11,875.....		No.	.....	Yes.		No.	Yes.	Rev. G. A. Ekeberg.	
Staunton, 4,358.....		No.	Yes.	Yes.	Yes.	Yes.		Rev. J. L. Cunningham.		
Waverly, 1,124.....		No.	No.	.....		No.	Yes.	Rev. A. Clarke.	
Utica, 767.....		No.	No.	.....	Yes.	Yes.		Rev. M. W. Akers.	
Orangeville, 329.....		No.	Yes.	Yes.	Yes.	Yes.		Rev. P. Gheen.		
Port Byron, 800.....		No.	.....	Yes.	Yes.	Yes.		Rev. J. D. Calhoun.	
Total responses, } 74	Yes. 4	No. 60	Yes. 25	No. 24	Yes. 44	No. 19	Yes. 51	No. 16	Yes. 54	No. 9

NOTE.—Many of the towns from which these letters come are no-license towns. Some of them have, under High License, introduced saloons in order to avail themselves of the revenue from the saloons. This does not appear in the table, because of the wording of the questions, but is an important factor that should be borne in mind. Those which still remain no-license towns, of course cannot testify to High License either reducing or increasing the number of their saloons. Hence many blanks in that column.

HIGH LICENSE ADVOCATES TOO SANGUINE.

It was said by those who urged High License at Albany recently, that such a measure would set the beer interest against the whiskey interest, because the whiskey license was so heavy and the beer so light. But this is a mistake. The league between these two interests is offensive and defensive. They know very well they stand or fall together. There is perhaps not a beer saloon in any of our cities that does not keep distilled liquors. Beer and wine are easy steps to the stronger drink. They create the appetite for whiskey and brandy, and are responsible, beyond anything else, for the increase in the consumption of distilled liquor. This is proved beyond a peradventure by the government statistics in Switzerland, Germany and France. In France, there is more whiskey and brandy consumed now *per capita* than in the United States. In 1840, there was not *one-tenth* as much. This growth of appetite for the strong drinks has followed most naturally the vast consumption of fermented liquors. Mr. Clausen, the President of the New York State Brewer's Association, as violently opposed the proposed bill as did the representative of the whiskey interest.

Nor is it true that High License would enlist the selfishness of the license men against the no-license men. The theory is plausible, but it fails in practice. There were never so many no-license saloons in Chicago as since the adoption of High License. In Lincoln, Nebraska, a \$1,000 license is charged; and there are many no-license saloons. A \$100 bribe renders worthless the eyesight of the average policeman, and shuts his mouth, and the saloon man saves \$900. It is much cheaper to debauch the public authorities than to pay the license. It is exceedingly rare that one saloon-keeper will squeal against another. Every one of them violates some of the laws and his mouth is shut for the best of reasons against his law-breaking neighbor. It is idleness to look to saloon-men to help cripple the liquor business. Some contend that High License will elevate the liquor business. If this were true it would supply another reason why we should oppose it with might and main. The saloon business is devilish *per se*, and we should do nothing to make it seem otherwise. But the assumption is false. In the present enlightened state of the public conscience it is scarcely possible for a man of respectability, or decency, or human feelings, to go into this accursed traffic. Under a High License law more will sell without a license. Not a glass less of liquor will be drunk. No saloon-keeper thinks this for a moment. The effect of a High License law is to place the business in the hands of a more enterprising, deep-pursed, and dangerous class of men—men who have the ability

to plan, to organize financially and politically. A monopoly in any trade or business is a curse to the community. But a monopoly in the business of making drunkards and filling the land with crime and poverty will prove the *curse of curses*.

This is not theory, but fact. For more than two years High License has ruled in Chicago. Robert Graham and others declare the inevitable effect of High License will be to suppress the low doggeries and place the saloon business in the hands of better men. But what is the fact? Dr. Herrick Johnson of Chicago, who has lived in Chicago under both systems and who has carefully studied the matter says: "It is my opinion that High License here (Chicago) is not at all working out a sentiment in favor of Prohibition. The saloons closed by High License are chiefly those connected with groceries, and kept as an accommodation to customers, and probably the least harmful, the least patronized, and the most decent of all. All the vilest saloons are in full blast. The great arteries of the cities show no closed saloons. . . . High License is a delusion and a fraud."

In Nebraska, \$1,000 license fees are charged. The almost unbroken testimony is, the result has been a grievous disappointment to the temperance men who advocated the adoption of this law. This law was drafted and urged through the Legislature by the Hon. John B. Finch, who is the official head of the Good Templars organization in the world. In a recent interview with him, in reply to our question whether the bill had met his expectations, he said, in substance: "That was the bitterest disappointment of my life. It was the gravest blunder I ever committed. To my amazement, the effect was to increase the worst evils of the liquor traffic. It placed the business into the hands of a sharper class of scoundrels—men who had both brains and money to give organization to this villainy. Before the law went into effect the selling of liquor was in the hands of men of a low grade of intelligence. Now, in all

the large towns it is an organized, compact, and thoroughly entrenched business. It pays the taxes of the towns, and this has silenced the consciences of the citizens. Prohibition has been made almost impossible. Before we can get it now we have not only to persuade the people that it is right, but we have to persuade them to put their hands down deep into their pockets to pay the taxes which the licenses now pay. The men who control the business are just as mean, if not meaner, than were the low doggery keepers, but far more capable. The effects of the law has been to convert the doggery, into which no decent young man would enter, into a magnificent gin-palace, with pictures, music, all fatally inviting to the young man, and with nearly every one, directly or indirectly, is connected a gambling and a bawdy house."

Mr. Finch concluded with the fervent ejaculation, "God save New York from this High License madness!"

High License is no untried experiment. In Lincoln, Nebraska, under low license there were twelve saloons; now there are 23, each of which pays \$1,000. Before the High License law went into effect in Chicago, there were 3,800 saloons which paid into the treasury some \$200,000; now, 3,300 pay \$500 each—that is, some \$1,700,000 into the treasury, and it is estimated that there are from 500 to 1,000 saloons which pay no license. Both the Chicago *Tribune* and the *Inter-Ocean* have lately declared that High License has been a disappointment in not having perceptibly lessened the number of saloons. A writer in a recent number of the Chicago *Advance* says: "We are unable to see that High License has appreciably reduced the number of saloons in this city."

We are told that a great decrease of crime will be wrought by High License. Has this been the effect where tried? Just the contrary has been the result in Chicago. Never was crime there so flagrant, so rampant, as now. Read the indictment presented by the last Grand Jury of that city—said to be the most scathing report against the police and

general city management of Chicago ever published. And this frightful corruption the jury traced to the saloons—the High License saloons. The jury said: “The ordinance requiring the closing of saloons at midnight has by long custom become a dead letter in the community, and a partiality seems to exist in favor of ‘doggeries’ of the very lowest character, and which have been described, upon the sworn testimony of policemen before our body, as ‘robbers’ dens.’ Dives of the lowest order defy the city ordinance by keeping open from dawn until midnight, and from midnight until dawn, wherein congregate disreputable women, thieves and criminals.”

The working of High License in Omaha presents a frightful picture. A letter from Rev. R. W. Coulter, formerly a pastor in Omaha, asserts that saloons have *not* decreased under High License, and have become far more corrupting and dangerous. *The rummies practically control Omaha to-day.*

The position of the Church should be one of uncompromising hostility to the liquor traffic. Said John B. Gough, in a letter written only a few days before his death, “I would about as leave sell liquor as to vote for a man to license the sale.”

Important Temperance Bills before Congress.

CIRCULATE PETITIONS.

Senator Colquitt has introduced an important bill in the Senate of the United States, entitled, “A Bill to provide for the suppression of the traffic in intoxicating liquors in the District of Columbia.” Section 1 provides for an election by the people of the District in favor of the legal suppression of the traffic, or for its continuance. Sec. 2 makes it unlawful, after the date of such election, if the vote “Against the Traffic” prevails, to sell or barter or give away any intoxicating liquors, alcoholic or malt. Sec. 5 enacts, that “any person who shall sell, barter, expose or offer for sale such intoxicating liquors . . . shall for each offense be punished by a fine of not less than \$100

nor more than \$500, or imprisonment not less than 90 days, nor more than one year,” etc. The bill contains several other sections, all aiming at the suppression of the traffic.

This bill is in the hands of the Committee on the District of Columbia. It is one in which the friends of temperance have a deep interest, and they should bestir themselves to bring every possible influence to bear upon Congress in favor of this bill. The occasion is one that ought to arouse enthusiasm and earnest effort in every State and Territory of the Union.

SENATOR BLAIR, from the Committee on Education and Labor, reported a bill in the interest of Temperance, which was twice read by unanimous consent, and is now awaiting the further action of the Senate. The Bill is as follows:

“To provide for the study of the nature of alcoholic drinks and narcotics, and of their effects upon the human system, in connection with the several divisions of the subject of physiology and hygiene, by the pupils in the public schools of the Territories and of the District of Columbia, and in the Military and Naval Academies, and Indian and Colored Schools in the Territories of the United States.”

This measure is an attempt to apply to the schools within Federal control, and where Congress is primarily responsible for the education of youth, the provisions of laws now in active operation in fourteen States. It is impossible to urge a good reason against the bill. Senator Blair says: “In reporting this bill favorably, and earnestly recommending its passage, your committee discharge a grateful duty with a sincere pleasure, which is enhanced by the unanimity of their action.” “The eloquent and powerful addresses delivered before the committee in support of the bill, will be found appended to the report.”

We append a form of Petition in favor of these two very important bills, which ought to be circulated at once in every part of the country, and signed and forthwith forwarded to Congress.

FORM OF PETITION.

[Write the following at the head of a sheet of legal cap, or other large sheet of paper, and then circulate for signatures. Let each church ap-

point a committee and get as many to sign as possible, and send the petition, either to us, or direct to the Congressman representing the District. If sent to us, we will forward to Washington.]

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

We, the undersigned, respectfully petition your Honorable bodies in favor of the passage of Bill (No. 1579) introduced by Hon. A. H. Colquitt, for the suppression of the traffic in intoxi-

cating liquors in the District of Columbia; and also in favor of the passage of the Bill (No. 1405) reported by Hon. Mr. Blair, from the Committee on Education and Labor, to "provide for the study of alcoholic drinks and narcotics, and of their effects upon the human system . . . by the pupils in the public schools of the Territories and of the District of Columbia, and in the Military and Naval Academies, and Indian and Colored Schools in the Territories of the United States."

Name.

Residence.

EDITORIAL NOTES.

Daniel Out of the Fiery Furnace.

"I observe that in 'The Schaff-Herzog Encyclopedia' it is stated that Daniel was cast into the fiery furnace. On what authority is this statement made? It certainly is not mentioned in the Bible that Daniel was one of the three Hebrews who was thus punished and rescued. Perhaps Jewish tradition supplies the data. Please give us light.

J. K. E.

"*Sit Louis, Mar. 8, '86.*"

This is, perhaps, the fiftieth letter sent either to Dr. Schaff or ourselves in which this same inquiry is made. That so many should have discovered in so large a work this single error—for error, of course, it is—is gratifying to the learned author and his associates, for it is proof that this great Encyclopædia is being carefully studied. Dr. Schaff requests us to inform our readers that in the second edition of the Encyclopædia *Daniel has been lifted out of the furnace*; and, it is almost needless to add, that the Doctor deeply regrets that by an inadvertence of one of his writers, this great prophet should have been permitted to have slipped in.

Dr. Herrick Johnson on Prohibition.

His masterly paper in favor of Legal Prohibition, which was written for THE HOMILETIC REVIEW and published in its December issue (1885), after having been reprinted and widely circulated in this country, has now been republished abroad, by the *United Kingdom Alliance*, Manchester, England, and is quite sure to interest and influence the British mind, as it has extensively the American. The same Alliance has also issued, in tract form, Archdeacon Farrar's noble speech on the working of the Maine Law, delivered at the Prince's Hall,

London, after his return from the United States.

Petition Congress.

We desire to call special attention to the Petition to Congress in favor of two important bills reported in the Senate, one by Senator Colquitt, and the other by Senator Blair. (See page 368.) No time should be lost in circulating this petition. Our Pastors should interest themselves in the matter, and every church and community see to it that a rousing petition is sent to Washington with as little delay as possible. The probabilities are that both bills will pass the Senate, but in the House they are sure to meet with decided opposition.

"I am troubled about a little matter; it will seem, no doubt, very little to you and to brother-clergymen blessed with a temperament different from mine. I was pastor of a certain congregation which I served most faithfully, and was paid an inadequate salary. A difficulty arose, which ended in my leaving the church. Now, several friends, who had stood by me and showed me a number of kindnesses, yet nothing more than their duty as Christians required, have since made the favors they then showed me the ground of constant demands on my time and purse. I am told, if I do not promptly respond, that I am ungrateful, etc. "S. S. K."

Nonsense. If you did your duty as a pastor, you gave a *quid pro quo* for every favor you received, and *much more*. If those friends come to you for favors, make them understand that they must not base their claim on *debt*.

An eminent clergyman writes us from Germany: "I believe a social revolution inevitable; but my hope is that the Church and the State will be able to meet the exigencies of the day, and will make the revolution a bloodless one of great blessing to humanity."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

FIRMNESS IN CHRISTIAN TRUTH.

The importance of this firmness for Christianity is discussed by Rev. F. Reiff, Stuttgart, in Luthardt's *Zeitschrift fuer die Kirchliche Wissenschaft und Kirchliches Leben*. First, the author speaks of the gradual disappearance of this firmness in modern theological literature. The fact he regards as incontrovertible. About the middle of the century numerous works on dogmatics appeared, but for some time the decrease has been marked. A tendency unfavorable to dogmatics is evident. This is partly due to former exaggerations of the importance of the subject. Now the emphasis is placed on the heart, rather than on the intellectual apprehension of the truth, and Christianity is viewed as life rather than as doctrine. It was felt that speculation and fancy had taken the place which belongs to the plain words of Scripture. There are, also, other reasons for the change. The times have become less ideal, and an effort is made to reduce all to the level of reflection. The consciousness of ignorance is accompanied with resignation to agnosticism. Since the great speculative systems of philosophy lost their prominence, all speculation has been viewed with suspicion. In Hegel's school an effort was made to find the essence of all religion in knowledge; in Schleiermacher's school it was sought in feeling; but modern theology puts the essence of religion in man's practical nature, and the will is emphasized as the central power of the spirit, and as the seat of religion, which thus becomes essentially ethical.

Ritschl and his school emphasize the will and the moral element of religion, which leads to the depreciation of dogmas formerly regarded essential. Thus, of God it is affirmed that we can only know that He is love. Religious truth in general is emphasized according to its practical value. Opposing this tendency to depreciate doctrine, the author next takes up the thesis that Christianity finds its immovable basis in the firm conviction of the truth of its doctrines. The gospels and epistles base the entire structure of Christianity on the truth revealed in Christ. On this truth the individual Christian, as well as the church, must be founded. Christianity is a revelation of God; and this revelation consists wholly of positive truths, which we ourselves could not have discovered. "It shows us Christ, the eternal Son of God and the love of God in Him, and opens to us another world full of living realities." Well does Guizot say: "The human soul recognizes itself as bound only by what it believes to be truth." But how shall Christianity be built upon this basis of truth? The objective truth must become subjective. A firm basis of Christian truth is the foundation of the Christian life. The acceptance of Christian truth implies a knowledge of

it; but this knowledge is not at once perfected. Its first elements are the fundamental truths, such as are found in the catechism. To these belong the apostolic teachings of the dignity of Christ's person, and of the worth and the manner of His redemption. Less than these the sermon should not contain. The whole counsel of God must be proclaimed. That the truth preached is truth, is evidenced to us by our feelings and conscience. Our receptiveness for truth recognizes the truth presented and feels convinced. As Luther says: "The Word of God satisfies the heart, encloses and comprehends the man, so that, as if he were imprisoned in it, he feels how true and right it is." There is thus, as Jacobi affirms, an inherent impulse in my feeling to accept a truth. But, besides the intellect and heart, the will also apprehends the truth—seizing, receiving, and yielding to that truth. Fichte said: "Faith is the decision of the will, to let knowledge prevail." The objects of faith belong to an invisible world. To yield our thought and faith to this unseen world, and to God, who is so little known, requires a resolution. Greater obstacles are in the way of practical, than of theoretical, faith. The acceptance of the fundamentals referred to is, however, only the beginning of faith. After they have been apprehended by the intellect, heart, and will, the soul is to sink deeper and deeper into the truth. Properly speaking, a knowledge of divine things is possible only on the basis of faith. It is only the disciples of Christ who know the truth; and when known, it becomes a power that makes free (John viii: 32). That is what Anselm means when he affirms that we must believe in order to know. As Godet says: "A new view presupposes a new life." In no department is there penetrative knowledge, unless one yields himself to it; but particularly is this true of divine things, which, as Pascal says, must be loved in order to be known. But, with all our penetrative knowledge, we know spiritual things only in part, beholding them as obscure reflections from a mirror. Much that we cannot understand scientifically we may apprehend with a childlike faith. By constantly nourishing the soul with God's Word, it is developed and established in the truth. In this process of development the truth is more clearly apprehended, more deeply felt, and more energetically lived. A truth leaving the will idle, in that a man persistently refuses to obey it, must eventually cease to produce a firm conviction; but a truth lived reacts on faith, and strengthens the conviction. As every living power is augmented by being lived, so likewise is the will with every fulfillment of God's Word.

RELIGIOUS INSTRUCTION.

In Germany, the theory is adopted that the State ought to furnish every child with religious instruction. Teachers are appointed for

this purpose in the various schools by the State, not by the Church. The appointment is made on the ground of intellectual fitness and moral character—a living faith not being an essential condition. It is not surprising, therefore, that the instruction is often mechanical, calculated to deaden rather than to enliven religious impressions; and it is evident that the historical and doctrinal teaching on the subject of religion bears but little fruit in life.

In the intermediate schools, usually entered at the age of nine, and with a course of nine years, three hours a week are devoted to religious instruction during the first year, and two for the other eight. The official programme states that the instruction of Protestant children shall include the biblical history of the Old and New Testament, particularly the latter; the Catechism, with the Scriptural passages necessary for understanding it; explanation of the Church Year; committing important hymns; the contents of Scripture, with the emphasis on the N. T., together with the established facts pertaining to the writing of the various books; the principal points in dogmatics and ethics; the leading epochs of ecclesiastical history and the chief actors in the same. These rules apply likewise to Catholic children; but they are also to be taught traditions explaining their Catechism; and in Church history special attention is to be devoted to the lives of the saints. It is the avowed aim of the instruction to make the pupil familiar with the doctrines, precepts, and historical development of his Church, and to enable him to form a correct view of its relation to other Churches and to peculiar tendencies of the day. The memory is not to be burdened with dates without religious significance; and the teacher is reminded that the school does not teach theology, but aims at religious instruction which promotes calmness and depth of spirit.

The idea of universal, national religious culture during childhood and youth is grand; and if realized, it would exert a powerful influence on the Church and the nation. Universal efforts are now made to give more religious life and spirit to this instruction. The literature on the subject is not only extensive and rapidly increasing, but also in demand. One writer declares: "Perhaps never before was there such active and thorough work on the part of Christians to furnish the religious instructor of children with helps to make the Kingdom of God accessible to their hearts."

The first of a series of articles by H. Keferstein in *Rheinische Blätter fuer Erziehung und Unterricht*, Jan. 1886, discusses religious training in general. In order to determine the aim of religious instruction, we must first answer the question, whether religion is a matter of the feelings or of the intellect, or whether it belongs to both spheres? The author decides in favor of the last, since religious feeling and thinking supplement each other. Religious feeling may

be regarded as the primitive form of religion; but it must be properly developed in order to bear the right fruit, otherwise it will degenerate into fanaticism. Emotion should be made subject to the thinking spirit. "The feeling must not be dark and indefinite; neither should it be raised to unhealthy excitability, still less to fanatical passion; for in such cases its influence is likely to be destructive rather than beneficial." The essence of religious emotion is the consciousness that we depend on an ever-present, omnipotent, wise and good God, and a pious reverence for His will, whose indications we seek, and whose transgression we dread. Connected with this dependence on God is the consciousness of our own weakness; hence the longing for communion with God in prayer, the desire to offer Him something (sacrifice), even the best—namely, our hearts; that is, there is a desire to become holy, and to consecrate life to Him. On the view of God, of His relation to the world, and of our duties to Him, all that has worth in religion depends. It is base to drag God down to the level of human passions and selfish interests. The essence of religion is most fully expressed in what is termed *faith*. This faith cannot be strictly separated from religious feeling. Both are, however, distinct from knowledge and exact demonstration; yet faith approaches knowledge more closely than it does feeling. Faith is not created by merely presenting dogmas, or by teaching the belief of the fathers. With such instruction the heart may remain godless. The essence of faith does not consist in confessing certain dogmas, and is not a mere acceptance of their truth; it consists in a complete surrender of the believer to the object of faith, so that he is wholly possessed by that object. Thus faith in God is more than a recognition that He exists and is related to the world; it is being filled with a living consciousness of God and referring all things to Him, and adapting the whole life to His will. With such a faith the whole life of the believer receives the stamp of piety and of that freedom which is the product of this piety. Christian faith is simply a full surrender of self to the only true God revealed in Christ, and to the new moral law revealed in Christ's person and doctrine. The genuineness of this faith must be proved by the life. Doctrinal contentions cannot produce this faith—certainly not in children. They need the great essentials of religion. "In its deepest essence, religion depends on a few cardinal points, in which the religious consciousness reveals itself." Among the means for promoting religious training so as to awaken this faith, the author emphasizes the life at home—namely, family worship, grace at table, the recognition of God in the events of life, and the religious conduct of parents. Then in the school, the religious spirit inculcated in the home is to be developed by the conduct of the teachers, and by beginning the exercises with devotion—say a hymn and the Lord's Prayer.

So nature, the life of the nation, and history, afford numerous occasions for teaching the child that God rules. But specially powerful means for arousing the religious instincts are the services of the sanctuary and the lives of devout persons. Aside from the direct religious instruction in the school, there are various ways of making religious impressions on the child. The child should be trained in religious life itself. This training is not to make it fanatical or unchildlike, but truly a child, enjoying the nature God has given, and developing it in a healthy manner. In this way it ought to be prepared for an inner religious life, and also to live for both the spiritual and temporal welfare of others. The aim is healthy spiritual development, with healthy spiritual means, rather than purely intellectual teaching, or the mere excitement of feeling.

While an effort is made to increase the efficiency of religious instruction in the common and intermediate schools, many also insist that theological students must be better prepared for the work of the ministry. It is very evident that the Evangelical Church of the German Empire, with its fifteen thousand ministers, mostly orthodox, does not exert that influence on public life which can justly be expected. In an anonymous book on "The Inefficiency of the Theological Study of the Present Day," the remedy, it is argued, must be found in a radical reform of the training of students for the sacred office. The professors ought to enter into more intimate relations with them, and should aim to train as well as instruct. The need of exegesis, to ground the student in a knowledge of Scripture, is emphasized. But above all, practical theology must receive more attention, and be made more fruitful. The book is another proof of the conviction that the great need is practical men and practical work.

MISCELLANEOUS.

Prince Charles III, of Monaco, maintains the gambling hells of Monte Carlo, which have caused the ruin of multitudes. The consular representatives of various European nations at Nice recently prepared and published a pamphlet on this princely curse, with a view of drawing the attention of their respective governments to its demoralizing and destructive influences. The list of suicides from 1877-1885, caused by the loss of fortune, contains 1,829 names. In their letters nearly all of them cursed the day they entered Monte Carlo. One-tenth of the suicides were Germans. Italy, France, and Russia furnished the largest number of victims; England and America the smallest. The pamphlet was prepared at the instigation of the Italian Consul.

In Granada, Spain, Rev. Juan E. Fuente has been subjected to the greatest annoyances, and all kinds of obstacles have been placed in his way by priests and their bigoted followers. He began his missionary work in the most abandoned part of the city and gathered over one hun-

dred children into his school. He himself, the children, their parents, and the Protestant Church were subjected to abuse and attacks. Stones were thrown at him, and he was pursued with sticks and daggers, and his school had to be protected by the police. When the various efforts to drive him away failed, the priests established a school immediately opposite, placed it under the protection of the "Mother of God," and by means of threats and promises tried to induce parents to take their children from the Protestant school. Efforts were also made to drive him from the building, the only one in that neighborhood which he could occupy; and he only succeeded in retaining the place by doubling the rent. On numerous houses indecent pictures of Luther, a nun, and a demon were placed. The pastor is heroically holding his ground and thinks his mission permanently established.

There is much distraction in the Reformed Church of Holland. The negative tendencies have become very prominent, but there has been a reaction in favor of biblical Christianity. Dr. Kuyper, the leader of strictly orthodox Calvinism, has founded a new theological institution in Amsterdam. A party called "ethical," emphasizing the more practical elements of Christianity, has its centre at Utrecht, were Prof. Van Oosterzee was one of its leaders. There are also thirty Dutch Lutheran Churches, besides a number of German ones in the largest cities. The Roman Catholic Church has developed great zeal, having built magnificent churches and fine institutions for the poor, the sick and for orphans.

Prince William, heir apparent to the throne of Wuerttemberg, has at last consented to marry again, and thus the hope is inspired that he may leave an heir, so that this evangelical land may not be ruled by a Catholic king.

The well-known Prof. Harnack, of Giessen, has published the first volume of a "History of Dogmas." It discusses the "Origin of the Dogmas of the Church." The second volume is to be about the same size, 700 pages, and will treat of the "Development and Change of Dogmas."

In the death of Prof. H. Thiersch, last December, Germany lost one of her most gifted theologians. In 1850, he left the Lutheran Church and joined the Irvingites. He was fruitful as an author, particularly in the department of church history and exegesis. Among his works are the following: "Lectures on Catholicism and Protestantism"; "The Church in the Age of the Apostles"; "The Parables of Christ"; "The Sermon on the Mount."

Alsace-Lorraine contains 1,240,000 Catholics, 265,000 Protestants and 50,000 Jews; in 1885 there were in the higher or intermediate schools 4,025 Protestant, 3,845 Catholic, and 880 Jewish boys.

Of the 35 parishes in Berlin, only five are served exclusively by liberal preachers; and of the total 80 preachers in these parishes about 20 are liberal or rationalistic.