

THE HOMILETIC MONTHLY.

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE,
DISCUSSION OF LIVING ISSUES, AND
APPLIED CHRISTIANITY.

VOL. VIII. MAY, 1884. No. 8.

SERMONIC.

RELIGION IN A BUSY LIFE.

By HENRY M. BOOTH, D.D., IN THE PRESBYTERIAN CHURCH, ENGLEWOOD, N. J.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.—Dan. vi: 10.

It is always interesting to catch a glimpse of the private life of a distinguished man. A public career is seldom a revelation of character. The demands of official duties and the proprieties of an exalted station act like barriers which conceal the individual. The king is known, but the man who is king is a stranger to the people. They never see him out of uniform. It is hard for them to believe that he has ordinary sympathies, that he can be familiar and playful, that he has his own sorrows, and that he craves the consolation of intimate friendship.

When, however, the opportunity is given of reading the correspondence or

of entering the living room of a great man, an acquaintance is quickly formed. The real life then announces itself. Thus history is constantly reversing the partial, imperfect judgments of a passing generation. Heroes are destroyed or ennobled, as conduct is traced to its motives, and as motives discover character. Thirty of Germany's principal statesmen once sat with Prince Metternich of Austria around a council table while that astute diplomatist led their discussions with reference to the federal relations of the German Diet; and no one of them supposed that a broken-hearted father, whose leisure moments were all passed at the bedside of a dying daughter, was their presiding officer. Yet Metternich's journal of that date bears witness to the agony of his soul in such records as this: "I have happily the gift of keeping my feelings to myself, even when my heart is half broken. Of this I have given certain proof during the last months. The thirty men, with whom I sit daily at the conference table, have certainly never guessed what I was going through while

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I talked for three or four hours, and dictated hundreds of pages." The famous Bonaparte, whose career is without a parallel, has fallen sadly in the public estimate since the letters of certain members of his official family have revealed the fretfulness, the impatience and the vulgarity of the Emperor. In the year 1856, Count Von Moltke went to Russia to attend the coronation of the Czar. While there, he visited palaces and churches, and was the honored guest of the court. Nothing, however, impressed him as the little vaulted room in the winter palace at St. Petersburg did. There Nicholas lived and died. "The room," wrote the German soldier, "has been left as the Emperor last saw it. Here is his little iron camp bed, with the same sheets, the coarse Persian shawl, and the cloak with which he covered himself. All the little toilet articles, the books and maps of Sebastopol and Cronstadt, all lie unchanged; even the old torn slippers, which I believe he wore twenty-eight years, and always had mended. The almanac, which was set every day, marks the day of his death. And here lived the man whom his people loved; whom Europe hated because they feared him, but whom they were forced to respect; whose personal appearance calmed the wildest insurrections; at whose order, in the first cholera epidemic, the frantic multitude sank upon their knees, begged pardon of God, and delivered up their ringleaders; who, by his will, entangled Europe in a war, which broke his heart." What a contrast was presented between the barbaric splendor of the autocrat and the common simplicity and the frugal tastes of the man!

A single passage of Holy Scripture conducts us to the private room of an Oriental statesman, and permits us to observe his daily life. We are transported to ancient Babylon, and are carried back to the fifth century before the coming of our Lord. We enter the palace of a Prime Minister, and venture to stand at his open door. There a reasonable curiosity is gratified, while

we receive instruction from what we see. For,

I. As we look into the chamber of Daniel, we behold a statesman at prayer. Prayer is the best evidence of religion. The man who truly prays is a religious man; and the man who does not pray cannot be a religious man. Ananias of Damascus did not hesitate to go to Saul of Tarsus when he learned that he was praying. For he knew then that the heart of the fierce persecutor must have been changed. Religion begins with the prayer of penitence, and it culminates in the prayer of "fellowship with the Father, and with his Son, Jesus Christ."

Therefore we have a right to conclude that Daniel was a religious man. He would not have been praying if he was destitute of religious principle. The cares of state were his, and the temptations of a luxurious and immoral court were on every side of him. He was in a strange land. His honors had been won while he was in captivity. Yet he had ever been loyal to God, and had ever enjoyed the restraints and encouragements of religion. His head had not been turned by the flattery which he had received, nor had his heart been chilled by the uncongenial atmosphere of a heathen country. He held firmly to the religion of his ancestors. He was not ashamed to be known as a godly man.

His career was certainly a remarkable one. Born in Judea, perhaps in Jerusalem, he was taken to Babylon in his youth. There he was educated in the palace, and there he became a witness to the excellence of the Mosaic law as it affects the conditions of health. For Daniel and his Hebrew friends, who declined the dainty meats and the rich wines of the king's provision, became strong and fair by the use of pulse and water. Thus he declared himself at once as a young man of firm and intelligent convictions, who was not to be easily influenced. This first step was prophetic. He continued to advance in the direction which he then faced. His studies fitted him for public duties.

He became familiar with the learning of the Chaldeans, who were the literary and scientific scholars of his day. Besides, he had in his hands the sacred books of his own nation, which are a treasury of political as well as religious knowledge. God had given him, also, the gift of interpreting dreams, which secured him his introduction to the royal favor. Nebuchadnezzar made him ruler over the whole province of Babylon, and chief of the wise men. His duties were discharged with ability and a high sense of honor. From this time, during the reigns of Nebuchadnezzar, Evil-Merodach, Belshazzar, Darius the Mede, and Cyrus the Persian, Daniel was a conspicuous person. He held many positions. For more than sixty years he was the counsellor of kings. Darius and Cyrus, both eminent rulers, held him in high esteem. While Darius was upon the throne, he was the first of three presidents to whom the entire executive management of the kingdom was entrusted; and after the accession of Cyrus, he was permitted to exert a powerful influence on behalf of his exiled countrymen, whose restoration was ordered by that gracious monarch.

Thus Daniel commends the religion of a busy life. He might have excused himself. He had many engagements. His religion was not fashionable in Babylon. It would have been easy for him to have compromised himself. There were many ways of satisfying conscience then, as there are many ways now. But he had not so learned the lessons of religion. He made his daily appeal to God. Each day's work was performed in the fear of God. He carried a conscience void of offence. Religion with him was intensely practical. He proved that it is possible to be very busy, and at the same time to be very religious.

I am speaking to men and women who are acquainted with the cares of a busy life. I often hear them saying that they cannot be religious and continue in a life so busy; and I often observe that they continue in the busy life, even if they let the religion go. Then

they call me to their bedsides when they are dying, and tell me that they have made such a sad mistake; that they have been chasing butterflies; that they have been trying to reach the waters of a mirage; that they have neglected precious opportunities. Such are the lamentations of experience, while the eager pursuit of riches, fame or pleasure seems to be insensible to every divine entreaty. Yet, my friends, the religion of the Bible, as we see it in the case of Daniel, is adapted to a busy life. Indeed, the concerns or occupations of a busy life demand the restraints and encouragements which this religion imposes. We shall be better men and women if we meet a busy life with religious characters. Such a life cannot be an end in itself; it is only a means or an occasion. The end lies outside of it. Now what shall that end be? Who shall name the true standard? What is real greatness? Who are the heroes? There must be some arbiter. Whom shall we select? Who is wiser than the most high God? If He does not know, who can know? Our religion is our recognition of His decision. Do you suppose that if the Son of God should visit the earth He would go down into Wall Street and select as His model man a corrupt speculator, who has exhausted all the resources of cunning in gathering together a great amount of money? or up on the Avenues, and choose, as His model woman, a fashionable girl, whose frivolity is the talk of the streets? The standard of Christ's example is the perpetual rebuke of avarice, worldliness, and dishonesty; and the perpetual commendation of unselfishness, purity and love. Consequently, religion acquaints us with the true way of life, and urges us to walk in it.

Besides, religion places the present life in true relations to another—the future life. I grant that if there is no future life, we may then eat and drink and be merry while we are here. The person who gets the most is the successful person. But add eternity to time, and another estimate must be formed. The words of the parable

"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented," are the skeleton at many an unrighteous feast.

Then religion consoles us when we are disappointed, and cheers us when we are sad, and makes us conscious of God's help and blessing, and teaches us the great lesson that to *be* is better than to *get*; to possess a noble character is the purpose of our existence. For the offering of a noble character is the best tribute that a mortal can render to God, who creates, preserves, redeems and sanctifies. A great and good man, who carried his religion into the intense activity of a very busy life, once wrote, "And they glorified God in me."

II. As we observe that the windows of Daniel's chamber are open toward Jerusalem, we recognize the attractive power of the redemptive presence. The sacred temple, where the daily and yearly sacrifices were offered, was at Jerusalem. There the glory of God rested upon the mercy seat, which could be reached only through the appointed mediation of the High-Priest. The redemptive idea was thus emphasized. Jerusalem was the city of redemption, because it had the temple. The pious Hebrews, in turning their faces toward the Holy City when they engaged in prayer, announced their faith in redemption. They acted what we now speak. For as we present our requests in the name and for the sake of Jesus Christ, so they sought God's favor through their dependence upon the typical sacrifices. By means of these sacrifices God addressed them. They contained His invitation. When they were offered, the worshipper claimed, and secured, the fulfilment of their promises. As a consequence, the pious emotions of devout men turned instinctively to Jerusalem, where these sacrifices were constantly offered; and their reverential attitude was that of the face toward the Holy City. This custom found its warrant, moreover, in the statements of the prayer of king

Solomon, which was heard at the dedication of the magnificent temple. For then the wise king prayed that especial regard might be manifested toward those who should pray, in their seasons of anxiety and distress, with their eyes turned in the direction of the temple: "If they shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name, then hear thou in heaven their prayer and their supplication, and maintain their cause."

In this connection, we read with peculiar interest our Lord's announcement to the woman of Samaria, when she said to Him: "Ye say that in Jerusalem is the place where men ought to worship." For He instantly replied: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." His own death was soon to rend the veil of the temple in twain, and to abolish all local sanctuaries. He would then stand before the world as the one adequate Savior, whose worship is a possibility to faith under all circumstances. "The hour cometh, and now is," He added, "when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." This is His present attitude. Through Him we have access to the Father. His redemption is a constant appeal. Wherever we are, however we may be situated, the promise holds true, that "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." What is this but a kneeling before the windows, which are open toward Jerusalem? What is this but a confession of dependence upon the sacrificial merits of the Lamb of God? What is this but surrender of one's personal desires to the wisdom, power and grace of Him who "loved me and gave himself for me"? I have no doubt that Daniel experienced the same delightful confidence in kneeling with this recognition of the temple and its sacrifices that godly men do now, when they begin and conclude their prayers with the

single expression, "and this we ask for Jesus' sake." He, as some one has suggested, resembled the Hebrew spies who walked in front of the rich clusters of the grapes of Eschol, while we resemble the spies who walked behind them. He had glimpses of redemptive truth, read the truth in promises, caught his inspiration from types and symbols; while we behold "the truth as it is in Jesus," read the incomparable life of Him who has made Bethlehem and Calvary forever sacred, obtain our inspiration from the facts of a clear and satisfactory history.

The redemptive element in the divine character is always attractive. "We love him because he first loved us." Men do not get very near to God, nor do they ever keep very near to Him, unless they feel the constraint of redemptive love. "And I, if I be lifted up from the earth, will draw all men unto me." "He that hath seen me hath seen the Father." Who but the Redeemer could have used such words? Upon His lips they are profound wisdom, which has its witness in every age. We may speculate and philosophize about God; we may grope in the darkness, and think that we shall be able to find Him; but, my friends, if we only listen to the voice of Christ, the Redeemer, we shall learn that God is seeking us, and that He cannot be very far away; if we only yield to the requirements of Christ, the Redeemer, we shall find that we are with God, enjoying a Father's protection, eating a Father's bread, receiving a Father's benediction. The world grows old; civilizations change; America is not like Babylon; Daniel would present a strange appearance upon our streets; but the common faith of the ages is still influential. Christ, the Redeemer, continues to exert His magnetic influence, which draws mankind from selfishness, impurity and vice to sweet and holy contact with goodness, purity and love. Have you felt that influence? If so, have you yielded to its constraint?

III. As we learn that Daniel is accustomed to kneel in his chamber three

times each day, we are impressed with the necessity of frequent and stated seasons of prayer. Let us not forget that we are standing at the open door of a statesman's private room. This man, who thus retires to his room for prayer three times each day, is at the head of one of the largest of the ancient monarchies. He finds time, however, for prayer; and he has respect unto the important principle of routine observance. Every day, and three times every day, Daniel is at prayer.

There are two points here which deserve attention. The one is the frequency of prayer, and the other is the regularity of prayer. Both are important. One man may say that he will only pray when he feels like praying; and another man may pray by the clock, at stated hours and on stated days. The value of prayer will not be known by either one of them, although the latter will gain more than the former. For the man who makes prayer a matter of feeling will be apt to find that many of his days are prayerless, because his feeling does not incline him to pray. He is in the midst of some very engrossing occupation, or he is on a journey, or his mind is diverted, or his necessities do not press him. He forgets to pray. By-and-by he loses the habit of prayer. I wonder if I am speaking to any persons who have become thus negligent, out of whose lives prayer has dropped completely! They were taught to pray in childhood. Who would think of bringing up a child without teaching him to repeat his "Now I lay me down to sleep"; or his "Our Father which art in heaven," each night before going to bed? No parent would do such a thing as that. For the prayers of childhood are a blessed reality in every home. Yet there are instances, and not a few, which give prominence to the painful fact that men and women are living without prayer. They excuse themselves by saying that they have got out of the way of it. They are not unbelievers; they are not godless; but somehow they have failed to keep in exercise the good habit which they early

formed; and now they have gone a year, or it may be two years, or perhaps ten years, without once bending their knees in prayer. They arise in the morning, after a refreshing sleep, with health and comforts theirs, and they go out to the duties of the day in which they will need God's help; and they come in again at evening without a single recognition of the goodness of the Lord in the land of the living. And this sort of life goes on for years. They do not feel like praying, and therefore they do not pray. Ah! friends, this is a sad mistake. You and I are not mere animals. God made us for Himself. Unto Him we ought to live. When He blesses us, as He does, we ought not to go on our way without one, thought of gratitude. You may not feel like praying; but if you form the habit of prayer, you will come to enjoy this holy exercise. "Many a child," said a teacher, whose religious character was unusually rich and vigorous, "brought up to begin and close each day with prayer, is guided by that simple routine exercise, connected with the other influences of life, into the true spirit of a disciple, and grows up in the kingdom as one imperceptibly initiated. Let any most dull and worldly-minded Christian gather himself up to the established rule of prayer for three times, twice, or even once a day, determined not to have it as a mere observance, but as an exercise of grace and practical waiting on God, and it will not be long before he is truly restored and walks in liberty." Routine observance, as in the case of the soldier's drill, or in the case of the schoolboy's elementary lessons, is introductory to a generous freedom. Very often the duty, which we at first compel ourselves to undertake, we, at last, rejoice in with exceeding joy. When the pianist gives expression to the grand thoughts of Mozart, or Beethoven, or Handel, or is thinking rhythmically, and is acquainting us with his thoughts by the rapid touch of the piano-keys, we often forget that this glorious liberty, which is the rapture of art, has come as the recompense of patient

hours of practice of the musical scales. Prayer may be practice, but it is also a glory of inspiration, which illumines the countenance and thrills the heart. Oh! let us remember that the man who passed those forty days and forty nights with God, and who came down from the mountain with a shining face, was the man who stood in alarm before the burning bush, and who shrank from the responsibilities of Israel's deliverance! Have your stated seasons of prayer, and then believe that at any hour, and in any place, you may cry unto God, and that He will hear you.

IV. As we watch the enemies of Daniel, who rejoice that they have succeeded in their designs against him, we realize that the calm fulfilment of duty will ever meet with opposition, which God is able to overrule. It is not to be supposed that Daniel was particularly careful to make a display of his religion after he became aware of the evil intentions of his enemies. He was not an ostentatious man. His entire career forbids the belief that he turned aside in order to give his enemies the desired opportunity. They were jealous. His prominence in the kingdom had aroused their worst passions. He was the trusted friend of Darius. We may believe that he more than once had defeated the plans of courtiers who wished to plunder the public treasury, or to aggrandize themselves at the expense of the state. They hated him, and then they sought his overthrow. But how could they bring that about? His hands were perfectly clean. His reputation was spotless. There was only one chance left to them—of that they were aware. They might entrap him on some religious accusation. He was a consistent worshipper of God. He had always refused to bow down to idols. His consistency was their opportunity. They met together and framed a statute, which they requested Darius, the king, to enact. This statute was very flattering to the vanity of the Oriental monarch, inasmuch as it practically deified him for a period of thirty days. "Whoever shall ask a petition of any god

or man for thirty days, save of thee, O King, he shall be cast into the den of lions." Darius, the king, was the willing victim of the conspiracy which was aimed at his most valuable officer. He signed the decree, and thus it became an unalterable law. Its work was soon accomplished. Daniel heard of it. And what did he do? Did he conclude that he would give up praying for thirty days? No! not that. Did he continue his prayers to God only in secrecy and under cover of the night? No! not that. What, then, did he do? Why, he moved calmly forward with the momentum of his devoted life, entering his chamber each day as usual, and praying there as he had been accustomed to pray. He was not the abject servant of consequence. The pressure of an emergency was not to be the occasion of his fall. He was in God's hands. The duty of prayer was evident. He had reached that point—so often reached in public service—when life itself is to be measured against the consciousness of God's approval. This is the crisis of life. Many a man finds that he is not able to meet the requirements of such an hour. For gold, for applause, for preferment, he sells himself. God is forgotten; duty is forgotten; conscience is forgotten; manhood yields; character is broken, and a wreck is left upon the shores of time. Perhaps we shall not err if we say that a crisis like this must, sooner or later, be met by every one of us. We are summoned to prove ourselves. The question of doing right, without reference to personal advantage, is submitted. Oh! how grand a thing it is to pass through such a crisis with fidelity to God, having an abiding confidence that He is ever on the side of what is right and true; that He will surely overrule disaster; that He will ultimately establish the name of the honorable man, and will make it illustrious upon the page of history! This is the heroism of faith. I think that it was Robertson who replied to a sentimental friend who was once chiding him for his indifference to public opinion, and asking him if he knew

what happened to "Don't care." "Yes, madam; He was crucified on Friday." I know that it was Paul who wrote to the complaining church of Corinth, when his conduct was called in question: "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self; but he that judgeth me is the Lord."

And that, brethren, is the conclusion of the whole matter: to bring God consciously into life; to live with reference to His approval; to exercise a wise discrimination; to advance calmly, but steadily; to be religious in the marketplace, and in the parlor, as well as in the sanctuary—such are a few of the lessons which we may carry away with us as we turn from the chamber of Daniel, and go again to meet the toil and the conflict of a busy world.

THE HOLINESS OF GOD.

By E. G. ROBINSON, D.D. [BAPTIST],
PRESIDENT OF BROWN UNIVERSITY,
PROVIDENCE, R. I.

But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.—1 Pet. i: 15, 16.

WHAT is the holiness of God? Infinite purity, rejoicing in the purity of His creatures, and exacting purity of them—this is the holiness of God. Why ought the holiness of God to be a reason for *our* holiness?

I. Because holiness is that idea of Himself which God is most intent upon communicating to man. The Scriptures represent God under a great variety of lights and aspects. The first is that of an Almighty Creator. That is the first and most elementary conception that any being gets of an invisible Creator or divine Ruler. The Scriptures start with that. It was the idea with which God made Himself known to Abraham, who was assured that, following divine commands, he should be so kept that the divine promise should be literally fulfilled to him, and the name by which God assured Abra-

ham that the promises should be fulfilled was, "I am the Almighty."

From almightiness there was a decided ascent when Moses, asking for an epithet with which he should certify his divine mission to the Egyptians and Israelites, was told, "I am"; that is, "I am the Infinite, the Eternal Being—a Being without beginning and without end"; or, in other words, "Jehovah." This was eternity of being.

Moses, as soon as he could gather the Israelites about him, led them to a still higher conception, viz., the *holiness* of God. The whole Jewish system was designed, by its endless purifications, purgations, sacrifices, festivals and feasts, simply to remind the Jew that the God whom he worshiped is holy. The ancient temple—that vast system of sacrifices, that to a modern utilitarian would seem to have been a needless waste—had for its specific purpose to force home upon the mind of the Jew the fact that the God whom he worshiped was a being of infinite purity. The sacrifices were not to propitiate in any heathen sense, but to remind the Jew that God was holy, and that he himself was guilty. The washings and purifications were so numerous that a Jew could not pass an hour in the day and not be minded that his religion was a religion that went deeper than forms and ceremonies to something central in the heart itself, and that central thought was that he needed to be pure in thought and in heart. So that the whole Jewish ritual had for its central purpose to force upon the mind of the Jew the holiness of God.

Ascend from that to the prophetic teachings that run down through the centuries, from Samuel to Malachi. What thought do you find underlying the Jewish prophecy? Everywhere that He was a being pure in thought, pure in heart, pure in purpose, pure in government; that His creatures must be perpetually reminded of the fact that they need purification. Hence the prophets all called God "The Holy One of Israel," and His servants were called "saints"—persons set apart from an

impure and unholy use to a pure and holy service of the Holy One. And when you come to Christianity itself, read Christ's Sermon on the Mount. Note how, when He took up the Jewish interpretations of the commandments and brushed away the cobwebs that had been gathering around them, He sought to flash home the truth upon the heart, that it was not the outward act that made a man guilty, but the inward thought; not the words spoken, but the impulse prompting them; not the outward performance, but the inward desire to do the act. You remember the remarkable words of our Lord in the Beatitude: "Blessed are the pure in heart, for they shall see God."

Christ gave to men a spirit different from that which prevailed in the world. What was the Spirit called? "*Holy Spirit.*" The temple was holy; the service was holy; the Spirit is holy, and the disciples of Christ are said to be holy. The whole aim of Christianity is to cleanse men, to purify the heart, to make pure in purpose. It is not to save a man by some sort of bargain. It is not to make a sacrifice to save men, but to make them fit to be saved; in other words, to make them *holy*.

II. Every other moral conception that you can form of God when you analyze it will carry you back to the fundamental thought that God is a holy being. He is said to be *good*. Goodness, if you analyze it, will bring you back to the idea of doing that only which is pure and fit and just and right. So, if you say glory, a word that is perpetually recurring in the Scriptures. In the nineteenth psalm we read, "The heavens declare the glory of God." The Psalmist dwells at length upon the glory of the Creator when the sun rises in all its splendor and marches forth through the heavens; but when he has exhausted what can be said of the revelation of God in His works, he comes to speak of the Lord: "The law of the Lord is *pure*." The whole half of the nineteenth psalm dwells upon that higher glory manifest in the moral law of God, which reveals the moral char-

acter of God. So that the glory which is manifested in history—that glory which God has manifested in lifting up one nation and casting down another—is the glory of a just government establishing the people that are righteous, and overturning the people that are in iniquity. The glory of God, which outshines all other glory, is the glory of His own personal character, which is founded on His personal purity or holiness.

So I might run through all the moral attributes of God. Every one has its ground in the fact that God is a holy being, just as the crucifixion of Christ, the sacrifice of our Lord, has no significance aside from the fact that He stood between an unholy race and a holy God.

III. Another reason, and one that is specially dwelt upon in the second verse of my text: "Be ye holy, for I am holy." The relation which subsists between man and God makes it indispensable that man should be holy, or pure in his purpose: and this for several reasons. The Scriptures inquire, "How can two walk together, except ye be agreed?" What harmony can there be between light and darkness, good and evil, right and wrong, purity and impurity, sin and holiness? Can there be anything else except discord and perpetual war? If, therefore, we are expected to be in harmony with the Creator and Ruler of all, we must in our own personal character be what He is.

Two persons may be most strongly attached where one supplements the other. So, even in the marriage relation, absolute identity of tastes is not always essential to the highest happiness; but, while there may be the supplementing of one with the other, if there be antagonism, if the one actually insists upon what the other holds in total aversion, there can be no sympathy or union. Where there are evil and good in direct relation there can be nothing but discord and warfare. So that, if we are expecting to be accounted the children of God, there must be sympathy, truth, identity. It is said in the

Word, that the disciples of Christ have fellowship with Him in His sufferings. There is unity of taste, unity of purpose.

No man has a right to call himself a disciple of Christ whose spirit is not in sympathy with the spirit of Christ; and to be in sympathy with Christ is to be holy in purpose, because Christ is holy. There is a radical necessity for this.

There is much clamor in our day about punishment and the eternity of future punishment; and there are those who tell us that it is inconceivable that our Heavenly Father, who is so loving and merciful, should follow His creatures into eternity and punish them forever. And it is sometimes said that Christ has died for all men, and that all men are going to be saved.

Let us look at this as a simple matter of natural law. Can any one of us do or think aught, and the moral consequences not be there? Can any two people be at variance, and one or both of them not suffer? Punishment, then, is not a thing of arbitrary infliction; it is simply the natural reaction between two persons, two natures. The punishment for wrong-doing is, that he who has done the wrong, who has cherished the evil, finds himself repelled from the one who is pure and righteous. Take it among men: let one be pure and of unimpeachable integrity, and another be a trickster, a cheat—and bring the two together; who is to suffer? Take it in any community; take it in the nations at large: why, it is as unchangeable a law as the law of gravitation, that the wrong-doer finds the consequences of his wrong in himself, and when you find two persons brought together—man the creature, and God the Holy—can the creature in his vileness look up and say, "My Father"? Does he not, like the criminal, seek to hide away from the light of day? The truth is, that if you leave the iniquitous man alone, give him the freedom of the universe, he carries with him an accusing angel—the seeds of eternal punishment and death; and it is no more possible,

by word, by mere declaration, to give peace to an impure mind than it is possible for God to commit a wrong. Happiness is not in words. It is not in the power of God to say to the iniquitous, "You are forgiven." There must, first of all, be a change, and purity put within the soul; and if you were to take a wicked race to-day and scoop them up bodily and put them into heaven, it would be hell to them, and by no possibility could you make it anything else. Let the evil man carry the evil with him, and you may put him in heaven; you may put him on the outermost rim of the universe; you may let the Almighty stretch out His arms and take him; but the seeds of hell are in him so long as there is impurity and sinfulness. Let us have done, then, with this weak and wicked talk about God being so merciful as to forgive. He can forgive when the change from impurity to purity has been brought about, and on no other ground. Christianity never violates the natural laws of the universe. It fulfills them. The God that made the world and incorporated into it what you call its natural laws, is the God and Father of our Lord Jesus Christ, who makes natural laws to support and corroborate His moral laws and His religious laws. Holiness is not a matter of profession, or of church membership. It is not obtained by baptism, nor by saying "I am a member of such a church." Holiness is not in negations. I have known narrow-minded people, bigoted to the last degree, who are telling what they do *not* do, but are selfish, penurious, niggardly, narrow and acrimonious in spirit, and mistake their *not-doings* for that spirit of generous and joyous rejoicing in God that would be like the Father in heaven, who sends His rain and sunshine alike upon the thankful and the unthankful, the good and the evil.

Let us understand, therefore, what it is, and understand that all our aim in Christianity is to make better people; to make a man in his innermost thought what he is in his outward word. Chris-

tianity plants itself in the very centre of man's being, and if it does not plant itself there, it is not worth the having. If it consists in merely changing our words and outward appearances, then we are not obedient to the precept, "As He which hath called you is holy, so be ye holy in all manner of conversation."

The true idea of holiness is to bring us back into a fulfillment of all that belongs to our nature as God made it. Christianity takes every possibility, endowment and capacity: the love of the beautiful, the love of the joyous, all that belongs to social life, all that constitutes the highest degree of refinement; brings all this to a man, and says: "Let me now untie these false bands that bind you to a wicked world. Let me cleanse your heart. Let me bring you into a fellowship with all the best, the selected spirits of the universe. Let me bring you into fellowship with God. Let me help you to understand what it is to get blessedness out of life." That is what it is to be holy. Can you suggest anything that is higher or nobler, as a purpose in life, than that?

THE HEATHEN LOST WITHOUT THE GOSPEL.

BY REV. JOHN L. CARROLL, OF GORDONSVILLE, VA.

So that they are without excuse.

—Rom. i: 20.

MANY good people are more or less skeptical in regard to the necessity of missions to the heathen. They have an idea that in some way or other their ignorance will render them irresponsible, so that they may be saved without the Gospel. The apostle in the text seems to settle the question. He declares positively, "they are without excuse." The argument by which he arrives at this conclusion is fourfold:

I. *God has given them a revelation in nature.* "Because that which may be known of God is manifest in them;" that is, *unto* them, or *among* them. (v. 19.) Some things concerning Him they may not understand: such doctrines as those of the trinity, the mediatorial work of Christ, His incarna-

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tion and sufferings, His resurrection and ascension to the right hand of God, the plan of salvation, through faith in Christ, and the true method of worshipping God through the Spirit—these they cannot know. But there is still much that they may understand without a written revelation. "For God hath shewed it unto them." He has given them an unwritten revelation in nature, through which they may learn much about Himself: "For the invisible things of him are clearly seen." (v. 20.) And he tells us what these invisible things are, "even his eternal power and Godhead," or the perfections of his being. The heathen may learn these, they "being understood," or proved, "by the things that are made." By "the things that are made" we may understand God's works.

1. *In Creation.* These do reveal Him, as we are taught (Ps. xix: 1-3), "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." The works of creation clearly demonstrate their Creator, the "Great First Cause, least understood." And these works speak to the heathen, as they do to everybody else, and tell them of God.

2. *In Providence.* This bears witness for God, as Paul teaches (Acts xiv: 16, 17): "Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He argues that these acts of providence were a witness for God. These heathen nations, walking in their own ways, had in these providences an unwritten revelation of God, by which they ought to have learned to worship Him rather than idols. He had done that for them which their idols never did. He gave them rain from heaven, which their idols could not do. That question was settled long ago. It was asked in the times of

Jeremiah (xiv: 22), "Are there any among the vanities of the Gentiles that can cause rain?" Besides, God had given them fruitful seasons, when He made the fruits of the earth to appear. In these ways His providence had blessed them, "filling their hearts with food and gladness." And in all these manifestations of a kindly providence for their constantly recurring wants, these heathen nations ought to have learned much of God.

3. And *within themselves.* The moral notion within them was made to answer to the moral world without them. They had the means of reasoning "from nature up to nature's God." They had faculties by which they might perceive God in nature and in providence. We are taught this (Rom. ii: 14, 15): "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Though the heathen have not the law of God written in a book, they have much of it written in their moral nature. The moral law was written in the heart of Adam in its purity and perfection. And although sin has sadly marred the divine inscription, there is much of it remaining in the hearts of his race. In the passage quoted, the apostle argues it as being manifested in three things:

(a) They "*do by nature the things contained in the law.*" Its presence is proved by their actions. It comes to them, as if by instinct, to do some things required in the law. Now the practice of any virtues, or the performance of any moral actions, proves that the remains of the law are in them still. If they were wholly destitute of this law in their hearts they could not practice any virtues at all. But we know that the heathen are capable of many moral acts. And whence do they derive this disposition and power but from the lingering trace of the law once written

in their hearts by the finger of God? (b) "Their conscience also bearing witness." They have a conscience, a moral sense, determining with more or less accuracy questions of right and wrong. And this inward sense bears witness with their outward conduct; so they give both inward and outward manifestation of the law written in their hearts. (c) "And their thoughts the meanwhile accusing or else excusing one another." The heathen judge one another in matters of right and wrong from their stand-point, approving the one and condemning the other. However inaccurate their judgments may be, the disposition to pass them upon one another proves that they have still in their nature something of the law originally written therein. Hence they "are a law unto themselves." So we find the works of God, in the moral nature of the heathen, declaring Him unto them as God, along with those in creation and in providence, and claiming for Him their worship and service. Failing to render these, "they are without excuse."

II. *This is a clear and definite revelation.* "For the invisible things of him are clearly seen." (v. 20.) It is not a vague and indefinite manifestation of God, one which is of no real value. It appeals to the heathen with a voice that is loud and unmistakable. So the Psalmist teaches (xix: 3): "There is no speech nor language where their voice is not heard." The works of God, in creation, in providence, and in man's moral nature, speak too distinctly not to be heard. Their voice is insufficient only when men will not hear. God did not mean to trifle with the sons of men when He gave them this revelation; nor did He do so. "Shall not the Judge of all the earth do right?" Nor is it a sufficient justification of the heathen to say that sin has so deafened them that they cannot hear and understand the voice of God as He spoke through this revelation of Himself. That is rather their misfortune. The revelation is clear and definite, though they may be unable, by reason of sin, to appreciate it; and by this revelation they are to be judged.

III. *It is a universal revelation.* It is given to men in every part of the world, being "understood by the things that are made." The things that are made fill the world, and so does the revelation which they furnish. So we are taught in Ps. xix: 4: "Their line," or *sound*, as it is quoted in Rom. x: 18, "is gone out through all the earth, and their words to the end of the world." And wheresoever it goes it declares "the eternal power and Godhead" of their Creator. The voice of God in creation is universal, and so is that in providence. God not only made all, but He cares for all, as we are taught. (Ps. cxlv: 15, 16): "The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." And the divine voice in man's moral nature is co-extensive with that in creation and in providence. The moral nature of man is essentially the same everywhere. He has been characterized by the philosophers as "the religious animal," because of his proneness, even in a barbarous condition, to recognize and worship some supreme being. Hence the heathen in every part of the world are "without excuse."

IV. *And it is a perpetual revelation.* The apostle declares that the invisible things of God are clearly seen "from the creation of the world." Creation and providence and man's moral nature have been giving forth the same witness for God in all the ages. There has been no material change in this revelation. It is the constant testimony of all His works to His "eternal power and godhead." This testimony is as unchangeable as Himself. Hence the heathen, in every age of the world, have been "without excuse." They have had opportunities of knowing enough of God to condemn them for their wicked idolatry; and God has been holding them to a just responsibility. He so holds the heathen now. In the light of this clear and universal and perpetual revelation in nature, they are "without excuse." Their condem-

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nation and death follow as a necessary consequence.

CONCLUSION. Hence the supreme importance of sending the Gospel to the heathen. They know enough of God to condemn them for their sins, but not enough to save them. The love and mercy of God in Christ Jesus has not been revealed unto them. They know not the plan of salvation through faith in His name. Unless the Gospel be sent to them they must perish forever. How great the obligation, on the part of God's people, to send them the Word of life as soon as possible! How strong and touching the appeal of Montgomery:

"The heathen perish; day by day
Thousands on thousands pass away;
O Christians! to their rescue fly,
Preach Jesus to them ere they die!

"Wealth, labor, talents, freely give,
Yea, life itself, that they may live;
What hath your Savior done for you?
And what for them will ye not do?"

MORAL HEROISM.

By REV. FRANCIS ALLEN HORTON, IN
FIRST PRESBYTERIAN CHURCH, OAK-
LAND, CAL.

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. xvi: 13.

THIS text is a heroic bugle blast. It calls to watchfulness. It calls to firmness behind the broad shield of faith. It calls to an exhibition of manliness; manliness in spirit, manliness in action, wielding offensive weapons. It calls to a strong life. These qualities unite to give us our highest conception of the moral hero. Some tell us that the heroic age is past. We answer, Yes, in a certain sense. Such displays as those of Achilles before the walls of Troy are not possible in this day of Krupp guns and Winchester rifles. But was not the charge of the Light Brigade frightfully heroic? Did not our late war on both sides show repeated examples of truest heroism? Railroads and steamships have brought heathen lands near so that the heroic is not so plainly seen in missionary life, but closer inspection shows that there is need of it still, and

that this quality is not wanting. Rome can bring no martyr to the stake in this age of the world, but are there no religious martyrs? Life is full of heroes of the first rank, male and female, who do battle against poverty, misfortune, adverse environment; of young people who set their teeth firmly as they cross the parental threshold to bivouac on the field of life, and fight on until they win a name, a competence, a wife, a home; of purseless widows, with dependent children, who refuse to scatter the family, but, by their own exertions, compel the hard rock to yield refreshing streams in a dry and thirsty land; of feeble folk who excite the pity of passers-by, who, instead of quietly dying, as many seem to think would be the proper and graceful thing for them to do, plunge into the thickest of the strife, and fight. There are heroes still on earth.

1. *The Moral Hero is a man of inflexible duty.* The essence of morals is regard to the law of right and wrong in action. The moral hero is the man who will not swerve from that law. He is valiant for that which pleases God. He will not connive at evil under any circumstances. He is ready to lose his life for the right's sake.

2. *The Moral Hero is a man of conscience.* Conscience is the counterpart of duty. Conscience is the spur that pricks the side of duty's intent. The man of duty must be a man of intelligent discernment of the right path, otherwise the spur of conscience may prick the steed of duty into the bog or over the precipice. He will not only serve God, but will commune with God, daily inquiring His will. He will use diligently the revealed word of God, so that when he stands clothed with full armor, and ready for the field, his feet will be "shod with the preparation of the gospel of peace." Thus gospel-shod, he will not run into error's paths. "Thy will be done in earth," is the summit of moral heroism.

3. *The Moral Hero is a man of self-culture and discipline.* He aims and strives to know himself; to discipline

and bring into subjection to the law of Christ, his will, and all his thoughts, passions, appetites, ambitions, desires: in a word, to be master of his own house. But, O, what battles need to be fought! The moral hero wrestles not against flesh and blood, but with unseen and opposing forces of evil! If only his inward foes would materialize and meet him front to front, how he would rush upon them and conquer or die! But they are spiritual, and must be met by weapons that are not carnal. It is the sublimest reach of the morally heroic. Man confronts the evil of his own nature, fighting to put eternal righteousness upon the throne and send evil into exile or to the block. The tears and groans this conflict costs him, no eye save God's does see, no ear save God's does hear.

4. *The Moral Hero is a thoroughly reliable man.* He is serious in his undertakings and contracts. Nothing is indifferent. His sense of right and wrong, his conscience, rebuke carelessness in the details of any of his performances. It is impossible for him to be an eye servant, for he serves his own sense of duty. He may err in judgment, but so far as he sees how a thing should be done he will do it. He will be honest. If a minister, he will honestly go about his duty, in parish, in study, in pulpit. He will do the best he can. If a laborer, he will give a full, honest day's work for an honest day's pay. If in a place of trust, he will be faithful to all the minutiae of his office. His employer's postage stamps and paper will be as carefully looked after as his coined gold. His word will be unimpeachable. Nor will he lie in conduct. He will be persevering, not easily daunted, faithful. O for such men! men who will not betray confidence, men who will not sell out, men who will not give way when society bears upon them. Such men are society's uncrowned kings, they are her untitled dukes, they are her heroes.

Finally: *The Moral Hero is the happy man.* Moral heroism opens the fountains of perpetual blessedness deep in

the soul of man. "Sweet peace of conscience" fixes its dwelling there. Hope is born of duty faithfully performed, and her sun knows no going down. The consciousness of having done battle for the race on the side of God and the right, is sweet in the sunset hours of life. To know that by no word or influence of mine has wrong been strengthened or virtue weakened, is full of consolation. If I have suffered for and with my race, my cross already is a crown. To have helped the needy, to have defended the oppressed, to have helped the weak and struggling on to a better life, these are blessed reflections.

THE CERTITUDES OF RELIGION.

By A. J. F. BEHREND, D.D., IN CENTRAL CONGREGATIONAL CHURCH, BROOKLYN, NEW YORK.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John viii: 17.

KNOWLEDGE to us is not a mere possibility or privilege, but a fundamental, universal necessity. Man cannot be without it. Matter is governed by natural laws, and the brute creation by instinct; but man can become what he ought to be by obedience to knowledge, and by the use of reason. The pebble, the lily, and the oak are what they are, with no conscious activity on their part. The beaver builds his dwelling-place to-day as he did a thousand years ago; but man acts under higher laws. If he ignore knowledge, his powers become his shame. If they do not build him a throne, they will dig him a grave. He will sink even lower than the brute. Knowledge is not a luxury, but a need. Manhood, potential at birth, is developed by effort. Therefore it is incredible to suppose that certainty of knowledge is unattainable as to the life that is and that which is to come. Man lives not by bread alone. He must meet the burning problems of a higher life, and Christianity opens the door to certainty. He is not left in doubt, but "he shall know of the doctrine."

Four lines of argument, in the validation of religious truth, may be briefly considered, though no one test alone may be capable of universal application.

1. *Historical.* The main facts of Christianity lie in the brief compass of thirty-three years—indeed, within the three years of Christ's public ministry—and these have been subjected to the severest tests of historic criticism. From out the fiery crucible the four gospels come unharmed. Then we add the testimony which the conquests of the Cross afford, as those conquests spread throughout the Roman empire. All over the known world the truths of Christ's death and resurrection were preached, revolutionizing the race by their peaceful triumphs.

Again, we cite the present energy of Christ in the world—the triumphant, audacious and conquering Christianity of this century, as another evidence of the divinity of the Gospel. The fame of Homer grows dim. Men have even questioned his existence; but Christ was never before so truly alive as to-day. We may rest upon the certainty of the Gospel that centres in Him.

2. *The Moral argument* may be added, that which dwells on the beauty, purity and consistency of the teachings of our Lord. An immoral religion cannot endure. Man's moral instinct does not create, but it discerns these elements, and accepts them at once; just as the eye perceives the features of the landscape and ministers to man's sense of natural beauty. To the matchless glory and beauty of God, and of Christ His Son, the human reason and affections respond immediately. So, too, to the august dignity of the soul and its grand destiny, man's moral nature answers at once. These sublime, unique ideas are above the range of his unaided thought. They must be of divine origin. This argument shades into another.

3. The *Hypothetical*, the argument from probabilities. This has a high place in science. We want a working theory. We collect facts, guess, and then verify. Nature is full of mysteries. We stand

before closed doors holding a bunch of keys. We try one after another till we find one that will fit. Then the door swings open to us. How is sinning man to be saved? Theories of education, philosophy and politics have been tried in vain. The monk, ascetic, teacher, and statesman failed. Christianity solved the problem, and it alone. By it the work is done in the world, in society, and in man's heart. The fact we know, although the methods of God's Spirit are unknown. We know not how heaven's mystic fires were lighted, or how they now are fed; nor can we explain the coming or going of the Sun of Righteousness, who scatters the darkness of sin, and gladdens the earth as the garden of the Lord. Peace, hope and courage come where He is heard and heeded. This is an argument for the religion of the Cross. It is "a beautiful faith," as a skeptic confessed to Rev. F. W. Robertson.

4. Last, not least, is the *practical testimony* of personal experience. Doing the will of God illumines the pathway of the obedient disciple. As the voice of Jesus brought rest to raging Galilee, so His grace brings peace to the soul that trusts and serves Him. "Come unto me and I will give you rest." We may not appreciate other arguments fully, but this is both personal and practical. To the doubter we simply say, "Come and see"; "taste and see that the Lord is gracious." We may find rest and assurance both for the life that is, and for the life that is to come. We may enjoy the peace that pardoned Peter found, and the repose that John enjoyed, pillowed on the breast of the Redeemer. Rest here, and joy eternal!

RELIGION TEACHING BY EXAMPLE.

BY REV. JOHN HUMSTONE, IN THE EMMANUEL BAPTIST CHURCH, BROOKLYN.

Remember Lot's wife.—Luke xvii: 32.

THE historical accuracy of the Old Testament Scriptures has been assailed by a class of modern critics. The vital point in the matter is: How did Christ regard them? It is undeniable, that

when He lived and taught, those same Scriptures were accepted by the Jewish nation both as historically true and as divinely inspired. Had the nation been for long ages believing a lie? Had it been so, is it not reasonable to suppose that one of the first objects of Christ's teaching would have been to correct the error? Did He do so? On the contrary, He referred to these writings continually for illustration. In the text He cites the incident of the death of Lot's wife as an historic fact. So of David eating the shew bread. (Matt. vii: 3, 4.) Still more emphatically He speaks of a portion of the Old Testament as the veritable Word of God: "Making the word of God of none effect through your tradition," etc. (Mark vii: 13). But never a word to sweep away the rubbish of false belief which we are told had accumulated!

Trusting, then in the historical accuracy of the account, let us deduce a few lessons from the death of Lot's wife.

1. *Kinship with the saved does not insure salvation.* Deep as may have been the love between Lot and his wife, ready as he may have been to lay down his own life for her, his love was unavailing. I may belong to a Christian family and live in a Christian land, and enjoy all the advantages thereby accruing to me; and yet none of these things can insure salvation. Before God, I must stand alone. I must work out my own salvation. The father may transmit to his son his own traits, his very features: he cannot transmit salvation. The two lives may be united by bonds of love indissoluble by time or trial or distance. But in reference to the soul's salvation, these bonds are cut. Heredity is not a channel for divine grace. So with husband and wife. The poet has beautifully expressed this idea. A happy couple in life's morning clasp hands across a tiny stream, and rove along its banks. As the current enlarges the clasp is broken, but they hear each other's voices and are content. The brook becomes a river that drowns their voices, but they can still feast

their eyes upon one another's features. But at last, too far for hand or voice or vision to reach, the two lives go forward eternally sundered.

2. *Divine provision for safety does not insure salvation.* To Lot's wife, as to Lot, came the angel's warning in the early morning. She also had the divine guidance. For her, as well as for her husband, was a place of refuge appointed. Yet, in spite of all, she miserably perished. So it is that, despite the entreaties of friends and the tears of love; despite warnings divinely sent, and the promptings of the still small voice; despite the sufferings and death of a loving Savior, untold thousands are rushing blindly on in the path of destruction!

3. *Endeavor that is but partial will not insure salvation.* Lot's wife rose as early as did Lot himself. Her haste, until the last moment, was as great as his. But then, pausing to look back, she was caught in the very edge of the saline shower and, encrusted, stood like a pillar of salt—a monumental warning against disobedience! Sad fate! A few steps farther, and she would have been safe. How many there are who halt to-day before the last and indispensable step is taken! They lead moral, upright lives, attend the services of the church, and contribute to her benevolences—but there they stop. They do not lay hold of the love of God.

"Almost cannot avail,
Almost is but to fail."

Kinship with the saved; the abundant provisions of the Gospel; partial endeavors, do not insure one's salvation. Only one thing can, and that is a hearty renunciation of a life of sin, and an entire consecration of heart and life to Jesus Christ.

MENTAL TRAINING ESSENTIAL.—"Whatever be the gifts, there must be rigid discipline, or there will be ultimate failure. A preacher of sudden and light growth may coruscate and dazzle for a brief season: but it is the meteor's brilliancy; it flashes, and it is gone."—
GEORGE SHEPARD, D.D.

THE ETERNAL QUESTION.

BY REV. ROBERT COLLYER, IN THE CHURCH OF THE MESSIAH, NEW YORK.

There came one raving, and kneeled to him, and asked him: Good Master, what shall I do that I may inherit eternal life?—Mark x: 17.

This incident is full of suggestion. Looked at as a picture, the young man mentioned forms the central figure. His great wealth does not blind him to the importance of the question which he brought to the Great Teacher to have solved for him. He comes in the daytime, unlike the man who stole into the presence of the Master in the nighttime, and openly presses the question which now distresses his soul. He is deeply in earnest, and his anxiety has become a pain.

It is the eternal question of the eternal life—one which smote Luther, Knox, Wesley, and many others. He was the ideal youth, to meet whom gives one such pleasure as he receives from the songs of birds, or the bright eyes of maidens on their way to school. The great problem he brings to Christ to be solved is: How he may make his citizenship, his home, his earthly all, of value in eternity, as well as in time? Nothing could be more fatal than to follow to the letter the advice that Jesus gives him, viz.: that he shall sell all his possessions and give the money to the poor. To despise money is to despise frugality and honest endeavor. Great possessions are sometimes the fruit of fine powers. Witness men like Astor, Lenox, and others, whose libraries are testimonies to this. The question of charity has not yet been fully understood. We are only just beginning to understand it. After the Chicago fire, money was sent for the relief of the sufferers from all parts of the country. There were men who got the benefit of it who sat in saloons and refused to work. Promiscuous giving is a great bane. The disguises beggars adopt here in New York beat anything I ever saw or imagined. They come as ministers, as fine ladies, as persons on the verge of death, and under such

specious pretences that one is sorely puzzled to know what to do. A beggar, strong and healthy, was asked the other day why he asked aid, and he replied: "You would not wonder why I beg if you knew how lazy I am."

The trouble with men is, that they wish their great possessions, and heaven too! The first article in men's creed is, "Blessed are the rich." Jesus told this young man that he could not have both. He must sacrifice his wealth in order to secure his heaven. This was too much for him, and he went away sorrowful. Then Jesus uttered these most pathetic words: "How hardly shall they that have riches enter the kingdom of heaven!"

The young man might have done great good for mankind. They who have touched the eternal life in common things have cut great channels, and let them run wide and free, and have left all else to the sacredness of truth and time.

This young man's goodness had been, after all, merely negative. He now wished salvation at as small a price as possible. He wanted a cheap heaven. The terms were too hard for him.

The trouble, nowadays, is, "How shall I be popular, famous, make a fortune?" When we learn that winning heaven is not in *getting* but in *giving*, we shall understand the question rightly. It is not to win heaven, but to give it. It is not something to be won as misers win gold. It is won through losing—through giving to the world. We must make our lives what the springs make their flowing: then the eternal question will be solved.

PHILIP AT SAMARIA.

BY REV. THOMAS KELLY, IN THE M. E. CHURCH, CHESTER, PA.

Then Philip went down to the city of Samaria, etc.—Acts viii: 5-8.

I. THE PREACHER: "PHILIP."

1. His native place: "Cæsarea," most likely.

2. His official status: "Evangelist," and one of the first deacons.

3. His new charge: "Samaria."

4. His specific work: "Preached."
 5. His theme: "Christ."
 6. His directness: "Unto them." He took aim at his audience. He did not take long range at antediluvian iniquity, but poured hot shot and shell into the living iniquities of Samaria.

II. THE PREACHER'S SUCCESS.

1. He made a fine impression: "The people with one accord gave heed,"

were impressed with his (a) Teachings, (b) Character, and (c) Spirit.

2. He impressed them with his power: "Seeing the miracles."

3. He surprised them by his authority: "Unclean spirits crying came out."

4. He blessed them by his presence: "Many with palsies."

5. He gladdened them by his ministry: "There was great joy in that city."

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

Christian Love.

(Lesson May 4, 1884.)

By R. S. MACARTHUR, D.D. [BAPTIST],
 NEW YORK.

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—
 Rom. xiii: 10; 1 Cor. xiii: 1-13.

PAUL has been called the apostle of Faith, Peter the apostle of Hope, and John the apostle of Love. Yet this lesson and this golden text on "Love" are both taken from Paul. He has written the great classic, the matchless and immortal panegyric on love. All Christian doctrines and graces are closely related. It is as impossible to tell which grace first appears in the regenerated heart as to tell which spoke first started in a moving wheel. But of all the graces of the Christian life, love is the peerless queen.

Looking at this golden text we see that the superiority of love is clearly implied; looking at the lesson, we see that this superiority is distinctly affirmed. In the verse preceding the text we have several negative commandments of the law. How shall they become positive? The tenth verse is the answer: "Love is the fulfilling of the law." Although this text is thrown partly into a negative form, it really states a great positive truth. Christ and His apostles do not furnish us with *specific* rules for the government of our conduct in all the relations of life. Manifestly it would be impossible so to do. It cannot be done in merely human laws. The attempt has been made to meet the inventive versatility of fraud by a corresponding versatility in the enactment of laws. The result is that,

in our own state, laws have multiplied so rapidly that on some points they are involved in almost inextricable confusion. Even at this time the daily press is discussing the efforts now making for the better codification of these laws.

The Arabian commentators of Mahomet attempted to make a law applicable to every relation in life. They published, it is said, a code containing seventy-five thousand rules; but cases soon arose to which none of these rules would apply. The New Testament adopts another method. It deals in broad and fundamental principles capable of universal application. It gives us in plain words a law of love. This suggests principles which are universal and eternal. It gives a life rather than a rule. The Holy Spirit enables a devout seeker for truth rightly to understand and daily to apply these great principles. The inculcation of a right spirit is better than the enactment of a right law.

This golden text is one of those far-reaching, all-comprehending and eternal principles. Two characteristics of love are clearly stated, and a third is clearly implied.

1. "Love worketh no ill to his neighbor." This is a broad truth. One's neighbor is primarily the one near—the near dweller. He is any one with whom we have to do; any one whom we may help. Christ has forever answered the question, "Who is my neighbor?" The spirit of this statement strikes a blow at all kinds of business which injure one's neighbor. It penetrates into every relation in life; it meets the servant and the master, the maid and her mistress;

it enters the counting-house and the workshop; it confronts the lawyer and his client, the physician and his patient, the pastor and his people. It enters the social circle and hushes the voice of the slanderer. It stands like an incarnate conscience across the track of the vile wretch who would rob youth of purity and glory. It lifts a voice terrible in authority and persuasive in entreaty against the man who degrades himself and destroys his neighbor by giving or selling him "strong drink." It gives fearful solemnity to the words of the prophet: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." It thunders its condemnation in the ear of the gambler. It lifts before us the great white throne, and enables us to anticipate its final decisions—its blessed "Come," or its terrible "Depart!"

This law of love also opposes all forms of bad example. We do not now speak of efforts made directly to injure one's neighbor; we speak of the indirect effects of example. The man who desecrates God's day, disbelieves God's book, and disobeys God's Son, is an enemy to his neighbor, his country, and his race. No man has a right to set a bad example before men. The man who misleads the young may blight and blast the lives of coming generations. If there is anything which makes one's righteous wrath flash and flare, blister and burn, it is to see men with gray hairs leading the young into temptation and death. The gray hair of such men is not a "crown of glory," but a fool's cap. If there be one place in perdition more terrible than another, it will be reserved for such men. They deserve it.

But this law of love goes to a higher class. It reaches those who are not positively bad, but only negatively good. No man has a right to remain in that position. Tell me, man, why you are not a believer in Jesus Christ? What right have you to turn your back upon the ideal, the perfect man, the Son of man—the Son of God? Think you that God will hold him guiltless who so

treats His Son? Think you God will hold him guiltless who sets such an example before his neighbor? Your good name, while you remain in that attitude to God, makes your influence the greater and your condemnation the heavier. Have you accepted Christ as your personal Savior? Then come into the Church. Christ cannot have secret disciples. The religion you can keep to yourself is a religion not worth keeping. For the sake of your neighbor—I am now speaking only of that obligation—come into the ranks. Confess Christ; march in line with His people. Thus will you work no ill, but bring a great blessing to your neighbor.

2. But it is clearly implied that this law works well to one's neighbor. This is a step in advance. It cannot rest in the mere negative condition; it must do positive good. The love of God shed abroad in the heart opens the heart in sympathy and the hand in helpfulness.

If a man do not love and live for the neighbor and brother whom he has seen, how can he prove that he loves and lives for God, whom he hath not seen? Love does not simply do no ill; it does well. It understands that to withhold good when it might be done, is as truly sin as to devise evil. Paul is the best interpreter of Paul. In his great chapter on love (1 Cor. xiii), he shows that it is the principle without which all other gifts are worthless. Speaking of this chapter, Meyer says: "This may, without impropriety, be called 'A Psalm of Love'—the 'Song of Love' of the New Testament." With great beauty and equal truth does Dean Stanley say: "On each side of this chapter the tumult of argument and remonstrance still rages, but within it all is calm: the sentences move in almost rhythmical melody; the imagery unfolds itself in almost dramatic propriety; the language arranges itself with almost rhetorical accuracy. We can imagine how the apostle's amanuensis must have paused to look up in his master's face at the sudden change in his style of dictation, and seen his countenance lighted up as if it had

been the face of an angel, as the sublime vision of divine perfection passed before him." Dr. Hodge, in speaking of this chapter, says that "for moral elevation, for richness and comprehensiveness, for beauty and felicity of expression, it has been the admiration of the Church in all ages." It is the precious gem amid the jewels in Paul's epistles. He turns love about and holds it up to view, that all may see its charms and desire its possession. Long ago it was said "his description of love is uttered with all the force of the Spirit. This love is the light and life of the moral universe." Now, in looking at this marvellous chapter, we discover that the apostle enumerates fifteen characteristics of love. The Corinthian chapter is the inspired commentary on the Roman text. Read the golden text in the light of that commentary, and think what a world this would be if this love dominated all the actions of men! Social life would be regenerated; commercial life be consecrated; heaven would be begun on earth.

Lastly, this "love is the fulfilling of the law." Reference is had here to the law of Moses, particularly to the ten commandments. Love completes the law of God on this point—that is, in regard to our duty to our neighbor. Christ was asked, "Which is the great commandment in the law?" His answer is well known. He gave not any one precept of the decalogue, but a comprehensive summary thereof. He gave us a statement of the great law of love, first, to God; second, to men. The first is a summary of the first table of the law, the duties we owe to God; the second is a summary of the second table, the duties we owe to man. As a door hangs upon its hinges, so do the law and the prophets hang on these two. From these all other duties spring; in these all other duties are comprised. If the law of love to God and man be in the heart the whole law of duty will be illustrated in the life. Love has been called the abridgment of the law, the new precept of the Gospel. Luther

calls it "the shortest and the longest divinity: short for the form of words; long, yea, everlasting, for the use and practice, for 'Charity shall never cease.'"

Have we this love? Supreme love to God involves appropriate love to man; this twofold love is the fundamental requirement in both law and Gospel. The same Paul who wrote the thirteenth chapter wrote also the sixteenth of First Corinthians, in which we have the solemn words: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Love to Christ is the essential matter of religion. It matters not what a man's endowments may be, though he have the gift of prophecy and all knowledge; it matters not what his wealth and liberality may be, though he give his goods to feed the poor and his body to be burned; it matters not what gifts of eloquence he may have, though he could speak with the tongues of angels; if he do not love the Lord Jesus he cannot be saved. Heaven is love. God is love. Without love to God and man heaven, by the most natural of laws, is simply and eternally impossible. God cannot give to a man heaven so long as the man hates God. Christ is the end of the law for righteousness to every one that believeth. Let us meet God in Christ, and we shall possess the love which is the fulfilment of the law—the love of which the apostle so grandly sung: "But now abideth faith, hope, love, these three; and the greatest of these is love."

Victory Over Death.

(Lesson May 11, 1884.)

BY THEODORE L. CUYLER, D.D., BROOKLYN.

Oh death, where is thy victory?—1 Cor. xv: 55, Revised Version.

All over this broad earth, death has reared its millions of monuments; but lo! here is a monument to death himself! The conqueror is conquered! Captivity is led captive! The destroyer is destroyed at last by Him who proclaims, "Oh! death, I will be thy

plague; oh! grave, I will be thy destruction."

"How art thou become a picture of confusion, oh, death—standing there with a crumbling bone in thy hand and looking at a celestial being once connected with earthly life by that very bone—but now walking amid the groves of the New Jerusalem! Behold the keys of death and of Hades are in the hands of our Lord; and what wonder if hereafter thou shouldst be compelled to restore even the dust of thy victims. Sweep as thou wilt with thy scythe from pole to pole; there is a sword impending over thee. What canst thou do to him whose life is hid with Christ in God?" *

All this is fine rhetoric, replies the skeptic; but I put my spade into the ground where the fairest human form was once laid, and I find only a heap of dust. The greatest and the proudest and the best are alike; a Shakespeare is no better off than a beggar, for when the sexton's spade once smote through his coffin, he only found a little pile of ashes. Very true; the ruin was complete. Reverently they opened the sarcophagus of Washington years ago, and the form of the Father of his Country crumbled at the touch! The havoc which death had wrought upon the imperial figure was shocking to the senses. There is no such picture of utter ruin, I admit, as that which the grave presents to our pitying eye. The conquest seems complete; the havoc seems hopeless and irremediable. Over such a heap of dust human philosophy stands dumb and confounded. Science says, This is the last of it; these ashes can no more live again than a pebble can sprout into a verdant, stalwart cedar. "Can these dry bones live again?" Science answers, No! it is impossible! Death makes clean work, sure work, final work; his conquest over the body is complete. Death reigns, and has reigned over this race of ours for thousands of years; and to talk of dethroning him, and of restoring his myriads of victims to life, is

pious nonsense—sheer infatuation. So says physical science; and if science knows *everything* about God's universe, then there is no help for it, and no hope. Then we may as well write on the entrance to Greenwood what infidelity once wrote on the portal to Père la Chaise Cemetery, "Death is an everlasting sleep."

Now, my good friends, far be it from me to deny or even to belittle the utter havoc which death makes upon the fairest form or the mightiest brain. I acknowledge the remorseless sweep of a conqueror who has turned a Paul himself, and a Peter, and a Plato, into senseless dust, as surely as he will turn you and me into dust before many years shall have rolled away. Science is perfectly right when she declares that there is no law of nature that ensures the resurrection of that dust to life. No sane man will dispute that. Burn up the Bible of the living God, and with it burn up forever all the revelation which it brings to us, and I will agree to turn skeptic also, and admit that the grave ends all and ends it forever. Extinguish the Bible, and I will admit that the "Greenwoods" and "Woodlawn," with all their exquisite gardenings of green and wealth of flowers, are nothing but hopeless and horrible haunts! They would be charnel houses and nothing else; I should shun them while living, and be frightened at the bare thought of being ever cast into them myself. But, thanks be to God, this Bible light is inextinguishable! The light that has broken into the tomb can never be put out! A truth once known can never be unknown. A divine voice once spoken can never be silenced. And with this inspired, immutable, infallible book of God in my right hand, I go out into yonder beautiful city of the dead that looks out on the "great wide sea," and opening its pages I read, "I am the resurrection and the life;" "All that are in their graves shall come forth;" "Death is swallowed up in victory!"

I. Since all this is not religious ro-

* Rev. George Bowen.

mance, but blessed reality, let us look at the truths which are revealed to us. The first thing that God's book teaches us is that there will be an *actual* "resurrection of the dead." What died shall live again. What went into the tomb shall come out of the tomb. Grant indeed that what went in "mortal" shall come out "immortal," that what went in "corruptible" shall come out "incorruptible"; grant that the subsequent transformation shall be from a "natural body" into a "spiritual body;" still the fact remains that what went into the grave shall come forth. We must hold to this or surrender everything. If the Bible teaches anything, it teaches that "all who are in their graves shall hear his voice and shall come forth." There is to be a resurrection, in some form, and by some mysterious method, of the physical structures which our souls now inhabit. The reference cannot be to the immaterial spirit; for the Scriptures never hint even at the imprisonment of the spirit in the tomb. Paul, furthermore, declares to his Roman brethren, that "He who raised up Jesus from the dead shall also *quicken* (*i. e.*, bring to life) your mortal bodies." "This mortal shall put on immortality." What else can possibly be referred to but this tenement of flesh in which my spirit dwells?

II. Personal identity shall be entirely preserved in the resurrection process. The Lazarus who went into the rock-sepulchre at Bethany was the veritable Lazarus who, at the bidding of Omnipotence, came forth. If four days did not change his identity, neither would four thousand years have done so. The crucified Jesus was the Jesus who smote down death and spoiled the tomb of its possession. Personal identity was preserved; it was the same vital organism. As to what constitutes personal identity, we are perfectly sure that we are the *same* individuals that we were twenty or forty years ago, even though the processes of life may have carried away every particle that entered into our bodily formation at *that* time.

The same vital principle is there, the same sex, the same physical characteristics remain. God does not create another man every seven years, and put him into my place to wear my raiment. The oaks in yonder Prospect Park are the identical trees with the saplings which stood there and heard the roar of the Battle of Long Island; they were all acorns once. Resurrection from the tiniest surviving particle of my living organism is as easy to the Almighty as the production of a full-grown oak from the acorn-germ. When the Bible asserts our sameness, it does not explain precisely wherein the sameness consists. Who knows, and what scientist can tell, just where the principle of the organic life of the body is? As Dr. Hodge justly says, "It may be in the soul, which (when the time comes) may unfold itself into a new body, re-gathering its materials according to its own law, just as the principle of vegetable life in the seed unfolds itself into some gorgeous flower, gathering from surrounding nature the materials for its new organization." When thou sowest a grain of wheat, says the apostle, God giveth it a form such as His creative will determined. We cannot infer from looking at a kernel of wheat just how a spear of golden grain will look next August. Equally impossible will it be to determine from what goes into the grave just what will be the nature of the bodies that shall rise on the resurrection morn. But it is the *same* individual wheat-plant, and the *same* individual man. Identity is not lost. The personality that went into the tomb shall be the personality which issues from the tomb. Hold on to that great revealed *fact*, and leave the process of reconstruction in the hand of infinite wisdom and Omnipotence. Hold on to the revealed fact that that which *died* is identical with that which shall be "raised up at the last day." Hold on to the wonderful fact that just what is "sown in corruption is raised in incorruption; what is sown in weakness is raised in power." Grant that the body

decays to dust; it shall reappear imperishable and free from all liability to decay. Grant that the beloved form we attire for the tomb is powerless under our touch; yet it shall reappear instinct with energy and clothed with capabilities of which we have no conception. Yet, mark you, it shall be the *same personality*.

Hold on also to the still further revealed fact that what goes into the grave as a "natural body" shall reappear as a "spiritual body." By this, "σῶμα πνευματικόν" (*soma pneumatikon*) we are to understand a body that shall be adapted to the spiritual and immortal state of being. These mortal bodies are adapted to this present world and are subject to chemical changes, to disease, to decay, and to death. For the purposes of this world they are adequate; but not for those of another and a higher state of existence. They will answer very well for earth, but not for heaven.

III. The third great fact, therefore, which the spirit of inspiration reveals is, that when the "trumpet shall sound and the dead shall be raised" a marvellous and mysterious transformation shall be wrought. "We shall be *changed*." Not as to identity, observe! Paul distinctly declares the very opposite. He affirms that "*this mortal*" (not something or somebody else), "shall put on immortality." "This corruptible shall put on incorruption." Then the poor body that was racked with sickness and sin, and riddled with diseases, and ruined by death, and turned into a dust-heap, shall be transformed and fashioned "like to the glorious body" of Jesus himself! Mysterious and marvellous change! We cannot comprehend it; but faith rejoices to believe it. Perhaps that appearance which our Lord wore upon the Mount of Transfiguration may give us some hint of what we shall be when we awake in His glorious likeness. Upon Hermon's top the Man of Sorrows, for a few moments, shone with a splendor like the splendor of the sun; His worn and dust-stained garments glittered

with a lustre whiter than the snow! It was the same body *transfigured* and glory-clad. Why may not our "vile bodies" take on as glorious a transformation when they shall be re-fashioned like unto the body of His exaltation?

When this mighty miracle has been wrought; when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be fulfilled the prophecy of the Hebrew seer, "Death is swallowed up in victory!"

The last enemy shall be vanquished. The conqueror shall be conquered! As the apostle in the transporting vision beholds Death thus finally vanquished, he cries out, as in a holy taunt: "Oh! Death! *where* is thy venomous sting?" The rider is unhorsed and in the dust—his lance shivered to fragments. The encircling barriers of the grave, too, are burst asunder; they can hold their prey no longer. "Oh, grave!" oh, thou den of darkness, thou prison-house of helpless dust, thou tyrant that held thy innumerable spoils through the ages, thou swallow-up of all humanity—*disgorge!* Thou art thyself "swallowed up in victory!" So final, so decisive, so complete is the triumph, that the grave itself shall be a *thing of the past*—only a dreadful memory and nothing more, for ever and ever. To Jesus the Christ; to Jesus the conqueror, belongs the glory of this most magnificent triumph. Human agency never brought it about. Science never discovered it, or planned it; "nature" never constructed any law to accomplish it. The law of nature is to die and turn to dust. Mere mortal matter, such as human flesh and blood, has no inherent power of resuscitation. God never gave it any. An eternity might roll away and never disturb the slumber of the tiniest babe that you or I ever laid in its little narrow crib of earth. Left to itself, the "grip" of the grave would *never, never* have been relaxed; what went into its ravenous maw would never have been disgorged.

The Resurrection is—reverently be it

spoken—*Christ's own idea*; it is Christ's stupendous achievement! "I AM the Resurrection!" "He that believeth in me, though he were dead, yet shall he live again!" "Now is *Christ risen* from the dead and become the first fruits"—(the first harvest-sheaf)—of all them which have slept in the tomb. He is the real conqueror and the only conqueror! This crown of triumph flashes on the brow of the glorified Redeemer. He has purchased the redemption of both the bodies and the souls of His own flock. Them "which sleep in him," in His embrace, shall awake in His likeness, and He shall present them in their attire of glory before His father with exceeding joy. "Thanks be unto God who giveth us this victory through our *Lord Jesus Christ!*"

"Cease, cease, ye vain, desponding fears!

When Christ our Lord from darkness springs,
Death, the last foe, is captive led

And Heaven with praise and wonder rings."

The Uproar at Ephesus.

(Lesson May 18, 1884.)

By ARTHUR MITCHELL, D.D., CLEVELAND, O.

Acts xix: 23-41; and xx: 1, 2.

The Gospel encountered at Ephesus a pair of giant enemies—*Superstition and Selfishness*. A great victory was won over both when the very sorcerers themselves were converted, exposed their former impostures, collected their books of magic, and made a public bonfire of them, at a cost of fifty thousand pieces of silver.

But this victory only opened the conflict. Superstition still held the thousands of Ephesus under darkness; and selfishness in the form of *covetousness*, as we shall see in this lesson, soon mustered its forces and developed a terrific power.

There are not many passages of Scripture which give us a stronger picture of covetousness than this graphic outline of Demetrius' business, and of his tactics in defending it.

I. We have, in the first place, a picture of *covetousness undisturbed*. Nothing in Ephesus could have been easily

found which looked more thrifty, well-behaved and friendly. It asked nothing of the Gospel except to be let alone. Shrine-making at Ephesus was a perfectly "legitimate business." These men, Demetrius and those of his craft, were industrious, worked quietly in their shops, supported their families, and eschewed "fanaticism." To be sure, even in religious matters they had an eye to business. They proposed, however, to aid the power of Religion by Art. Certainly that was ingenious, and from their point of view, was it not a little pious, too? It had a touch of patriotism in it as well. Ephesus might well be proud of sending her renowned fabrics by every road and every fleet to all shores, and rub her hands with quiet satisfaction in every bank and "clearing-house" as she saw the figures of her "giant industry."

Yes; the shrine manufacture was in a very "healthy condition"—industrious, ingenious, respectable, prosperous—every way a nice, quiet business. Shaving notes could not have been more quiet, nor the liquor traffic, nor Sunday railroads and newspapers more enterprising and up to the times.

Besides, within the business itself everything was harmonious. Capital and labor had no quarrel. Demetrius & Co. controlled the capital, but it was well understood that they were no enemies of the "working classes." They brought much gain to the "craftsmen." And when anything imperilled the business, it was beautiful to see how the leading firms could just "call together the workmen," and how perfectly they agreed.

And now the business *was* imperilled. Look, and you will see next:

II. *Covetousness alarmed*. You will learn now

1. How *sensitive* it is. Philosophy, superstition, idolatry even, covetousness itself in the *abstract*, the preachers might assail with comparative impunity; but *business*, especially a good paying business—ah, that is a different thing! "*Business is business.*"

2. How *energetic*. Other sins are some-

what good-natured and a little slow; but covetousness—see how it leaps to its feet! How prompt, united, skillful, determined!

3. How *cruel*. The idolatry which it fosters, and which it decorates, is condemned of God, and will be the death of souls. But what of that? Mere dogma, sentiment! *By this craft we have our wealth.* And we will have it for all these puritanical meddlers! So to-day covetousness in the world will have its wealth, though souls are ruined in its track. So covetousness in the Church will have its accumulations, its costly mansions, jewels, fashions, bric-à-brac, and *let the souls of the heathen die.*

4. How *hypocritical*. Motives are not necessarily evil because they are mixed. A man may do a good deed because it advances religion, advances his country, advances his own good name. And the last two reasons, though lower, do not vitiate the first. Few things are done by the best of men in the light of a single thought. But for a man to *pretend* a zeal for religion, or for his country, when he is really seeking money or reputation, that is hypocrisy. To make a pretence of statesmanship or of public spirit when having an eye only to the trade, that is to be another Demetrius. How many directors of exhibitions, etc., are pleading for Sunday openings only for "the workingmen," and brewers' associations wondrously concerned for "liberty," and for "the enjoyment of the people!"

After the manifestation of such traits, it is a satisfaction to look at

III. Covetousness defeated.

1. By its own blunders. It has a majority, but it has no case. It makes the mistake of trying to put down truth by noise, by *bravling*. That mistake has been repeated a good many times. The truth has been well advertised by the noise and dust, and has made all the more progress. Demetrius preached Paul's own doctrine for him, "that they be no gods which are made with hands," and made a fatal concession also of his power when he declared his success "not only at Ephesus, but almost throughout

all Asia." The liquor traffic, and other evil trades and schemes, have sometimes been wiser, have made a "still-hunt"; but not always.

Another blunder of Demetrius and his company was *falsehood*. The town-clerk soon pricked their lies, and they hurt nobody but themselves.

2. Through its *dangerous* drift. There is nothing truly conservative but truth and righteousness. Covetousness, selfishness in trade or politics, will, sooner or later, upheave society; it will bring uproar, disorder, revolution, or disaster. Nothing is settled until it is settled right. Here is covetousness "filling the whole city with confusion," putting the whole city "in danger." Not only are the aims of covetousness selfish, but its methods are ruinous, if it is exasperated. It will jeopard any public interest to save its own gold.

3. Through the power of simple *truth and goodness*. Unexpectedly, Paul is found to have strong friends. Who are those persuading him not to go into the theatre? "The chief of Asia." This tent-maker, working here in luxurious Ephesus at his trade, has drawn hearts to him. And who is this exposing Demetrius' silliness, rebuking him as a dangerous demagogue, stilling the hoarse mob, and answering the lies they had been telling about Paul? Who is this testifying to Paul's honesty and discretion, declaring that he and his companions are neither robbers of churches, nor blasphemers of Diana? Why, it is the mayor of the city, himself an idolator. But he has the good sense to see in Paul a pure and honest and prudent man.

Truth and goodness win the day, and covetousness, despised and frightened, goes home ashamed.

Liberal Giving.

(Lesson May 25, 1884.)

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

2 Cor. ix: 1-15. Golden Text, 2 Cor. ix: 7.

This is indeed a golden text, worthy to be put in letters of gold on the door-posts of our houses and written on the

palms of our hands! "God loveth a cheerful giver."

We need new and true views of giving. Why does God call us to give? He cannot need our gifts. He is so rich that all our gifts make Him no richer, and all His gifts make Him no poorer. We can give Him nothing that we did not first get from Him; and so it is always true, as David said, "Of thine own have we given thee." God cannot need our gifts for His poor. He who could feed Elijah by the ravens, and five thousand men with a few loaves and fishes, and make even a fish bring up money in his mouth, cannot depend upon our alms to supply His needy ones.

It must be somehow for our sakes that God would have us give. *We need it.* Giving is God's way of getting for ourselves the highest good. The cheerful, liberal giver may only help the poor to bear poverty; but he makes himself rich, even if he cannot make them rich.

The root of sin is *selfishness*. To put our own will and pleasure above all else, this lies at the bottom of all that is evil in our lives. We are all, by nature, *snails*: we have a little shell, just big enough to hold ourself, and we live in that shell; it is our little world, and we carry it on our back wherever we go; if we get outside of it at all, it is only to look around for some dainty bit of pleasure; but we still stick to the shell and go back into it again.

God would have us grow bigger, have a larger world to live in, find a higher joy than getting some good to keep all to ourselves; and the secret of all this change is giving. "It is more blessed to give than to receive:" or, to put this in another form, it is better to give than to get; and, in fact, *to give is to get*; to get something better than we give.

Life is made up of two things: giving and getting. The world tells you to get all you can and give nothing. And so men who make money, hoard it, till sometimes the care of it becomes a burden. It is a curious fact that we call a man who gets but does not give,

a "*miser*," that is a wretch, a miserable man, and this name shows us that no man ever finds happiness in *keeping* all he gets. The true worth of money is never learned until we begin to distribute, to make others happy with it. It is just so of learning. There is joy in getting knowledge; but a higher joy it is to teach those who do not know, and help them to a higher, better, happier life.

Nature teaches us many lessons on giving. The sun exists to give light, heat and life to a whole system of worlds that move about him. The sea is always giving. As the sun shines on the water, it changes to vapor, and the vapor rises and becomes clouds. Then the clouds change to rain, and fall in showers to bless the earth, and keep man and beast alive. And even the sea gets back what it gives, for the rain runs to the rivers and the rivers run to the sea.

If we understand this, we shall understand the lesson we are now studying. "God loves a cheerful giver." Not when our gifts are squeezed out of us by pressure of necessity, like water out of a sponge; or pumped out of us, as from some deep well; but only when they flow from us like the brook that runs from a full spring, singing as it goes, are they pleasing to God and blessed to us.

And so God measures our giving by our *purpose*. "Every man according as he purposeth in his heart." What did you mean to give, and what was your motive in giving? Did you give because you could not help it—to get rid of a beggar—because some one else gave, or would know that you did not, or because you would have the praise of men? If so, God is looking at your purpose, not at your gift, and He weighs your gift in His scales and finds it wanting in value. Did you give to please Him, to do good to His poor, to give food to the needy; because it is a privilege to bestow, and that you might grow more unselfish and live for others? Then, in God's scales, your gift weighs according to your motive.

Did you give cheerfully, not "grudgingly," wishing your gift back before you had scarce bestowed it; not of "necessity," as something wrung from you or wrested from your grasp; but with a loving, willing, cheerful heart, as are all true gifts bestowed?

Liberal giving is perhaps the choicest, ripest fruit of the Spirit of God in the soul of man. It makes us like a reservoir, into which God pours blessing, and out of which the blessing keeps flowing, but through many channels, to others. And when God sees that we are thus living to do good, He pours into us more and more of His good gifts, so that we are always full: the more we give the more we get. The richest souls are they who are willing to be poor to make others rich. We water others and get watered ourselves. We have pity on the poor and so lend to the Lord; and he who lends to the

Lord may feel sure of his pay; for He never *dishonors a loan*.

And so it is true, as the Arab proverb says: "The water you pour on the roots of the cocoanut tree comes back to you from the top, in the sweet milk of the cocoanut." You may hang up a bar of slightly tempered steel, strike it with a mallet, and make it a magnet. Then with that magnet you may, by rubbing other bars with it, make them magnets too; and it is wonderful that instead of making the magnetic power of that first bar less, you increase it.

And so, in many ways, God teaches us, both in the book of nature and in the book of grace, that if we truly give, it shall be given unto us. Only let us remember that the first of all gifts is the *giving of ourselves unto the Lord*; this alone can make other gifts truly acceptable in His sight.

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

MAY 7.—*Missionary Service*.—HOME EVANGELIZATION AN IMPERATIVE DUTY. (Deut. i: 21.)

1. *Because it is in accordance with the divine economy*. "Beginning at Jerusalem" is a principle which runs through all God's measures for the salvation of the race: (a) the family, (b) our neighbor, (c) the particular church, (d) the church at large, (e) our country, (f) the whole world.

2. *Because the home field is most accessible and promising*. It lies at our very door. There are no barriers. The facilities and auxiliaries are all prepared to our hand. The returns are sure, speedy, ample, glorious. The field is almost boundless, and it is already white unto the harvest.

3. *Because Providence plainly indicates—by our history, growth, extent of territory, peculiar relations, and prospective influence—that we are raised up for a great mission appertaining to His spiritual kingdom*.

4. *Self-preservation* makes the duty of home evangelization an imperative one. The millions now massing in our cities

must be evangelized, or we are hopelessly ruined. "Westward the course of empire takes its way," and the Gospel must precede, or follow in its train, and lay the foundations of the Christian Church, or Mormonism, Romanism, rationalism, infidelity, agnosticism—irreligion and rank vice in every form—as sure to overrun and spoil our heritage as that to-morrow's sun will rise.

Finally, we should evangelize our country *for the sake of the world*. No nation on earth ever had such a heritage given it as God has given to the great Republic of this western continent. And, if true to our mission, our influence on the character and destiny of the race will have no parallel in the history of the world. Our future is looming up in proportions almost frightful to contemplate. Forces are gathering here that will inevitably change the face of the world in its social, political, and religious condition. Our Home Mission field is already vast beyond conception, and is every year extending in every direction, with a rapidity that figures cannot express. And what the Church

of Christ does or fails to do in the next two or three decades of years to evangelize the American people will solve the mighty problem of our national destiny and usher in the millennial triumphs of the Cross, or wreck the religious faith and life of the world!

MAY 14.—NOAH'S FAITH. (Heb. xi: 7.) The deluge was a signal instance of divine retribution overtaking the guilty in this life, and foreshadows the day of final wrath against the ungodly; while the deliverance of Noah by means of the ark typifies the salvation of believers by means of the Gospel. Noah was saved by *faith*, and his life is a striking illustration of the nature, need and efficacy of this spiritual grace.

There are *four* essential points presented and illustrated in this passage, and we have but to follow the order of the inspired penman to see their logical connection and profound spiritual significance.

I. The *foundation* of Gospel faith: "Being warned of God."

II. The *effect* of true faith: "Moved with fear."

III. The *work* of faith: "Prepared an ark."

IV. The *reward* of faith: "To the saving of his house."

What is the *foundation* of Gospel faith? Simply the *testimony of God*: not reason, or tradition, or philosophy, or nature, or dreams and visions, but the accredited word of the living and true God, and therefore a rational and all-sufficient foundation. God's testimony is given to man (1) in the Scriptures, (2) in the human conscience, (3) in providence. It is given in two great lines of thought: (1) Promise, (2) Threatening.

"*Fear*" is an element of faith: "Moved with fear." God spoke to Noah in the voice of awful threatening, and he heeded the voice and builded the ark. And so He speaks to every sinner in the Gospel; and unless he take the alarm and rise up and build, he is sure to perish.

There is *no work* on earth so real, so

great, so imperative, as the work of faith. Noah found it so. All his other work failed, and the work of the race perished in the flood; but the ark survived with its precious treasure. So will it be with every Gospel sinner. Absolutely nothing but faith in Christ, and its outcome, will avail him in the day of need.

The "reward" of faith is sure: nothing less than the salvation of the soul to all eternity. As the ark held Noah and his family safely in the day that drowned an ungodly world, so Christ will be the salvation of every true believer in the final judgment which shall overwhelm in destruction every unbeliever.—These several points find fitting and effective illustration in the Scripture narrative touching Noah and his ark.

MAY 21.—LEAD US NOT INTO TEMPTATION. (Matt. v: 13.)

A book would not suffice to treat this topic fully. We can only touch on a few leading points. Note: 1. Christ's relation to it. (a) They are His own words, spoken in that wondrous Sermon on the Mount, and form a part of the prayer He taught His disciples for *daily* use. Knowing the heart of man, and the seductive power of sin, He utters this warning cry and seeks to fortify His disciples against the assaults of evil and of the adversary. 2. Christ spoke from *personal experience* as well as from divine prescience. He had felt Satan's power in the tremendous conflict of the wilderness, and knew his arts, his subtlety, his determined and hellish power with man. Hence it is the voice of Divine Wisdom and of human experience combined in the person of the Son of Man, who knew the reality and the fearful strength of the tempter, which puts this daily prayer on the lips of every disciple.

And there is *need of it*. Temptations lurk in every path; lie in wait in every recess of the heart; attend upon every thought, and passion, and appetite, and exercise, and relation, and condition in life; and no man is safe for a moment

unless the spirit of this prayer is in his heart continually, and he watch and pray lest he enter into temptation. This petition, which our Lord formulated in so solemn a manner for the use of His disciples in all ages, voices the many warnings and precepts of God's Word on the subject.

His *example* also is full of instruction.

1. Christ conformed His own life to the spirit of this prayer. He never *tempted providence*, as His followers so often do. Even in His great temptation it is expressly said that He was "led by the Spirit," etc. And in no instance did He court assault on His virtue or life, either from man or the devil.

2. He never *parleyed with the tempter*. Instantly, unequivocally, incisively, He met and rejected any and every advance. Here is where we fail. On this *debatable* ground the devil gains the most of his victories. To parley, to consider, to argue, to hesitate, as Eve did, is to yield the contest and fall before the seductive arts of the master-spirit of evil.

3. Christ met all the advances and plausible arguments and pious suggestions of Satan with *simple Scripture*: "It is written." That weapon was invincible. Reason, philosophy, expediency, human virtue and resolution, He knew how vain and impotent they were in a hand-to-hand fight with a fallen spirit who had seduced legions of holy angels, and triumphed over Adam and Eve in the garden. There is safety for no man, be his character or position what it may, except as he heeds the example of the Master, and carries into his life the spirit of this petition.

MAY 28.—*Promise meeting*.—GREAT AND PRECIOUS PROMISES. (2 Pet. i: 4.)

"Nothing in the world," says Rowland Hill, "repels the enemy's temptations so well as when we can fasten on a good promise, and set it in opposition to the devil's malice against our precious souls." The promises of the Gospel form one of the most wonderful features of the Scriptures. We are so familiar with them that they fail to

affect us as they should. But in reality there is nothing in God's being, or government, or providence, so wonderful and so full of interest to the Christian as these "great and precious promises." He can in no way so animate his hope, so fire his zeal, so lift himself up into the heavenly life, as by studying these promises, imbuing his heart with their spirit, flashing their light down upon his path, and tracing the silver lines which they run through human experience and destiny up to the Lamb of God enthroned in heaven, dispensing eternal life to all who inherit the promises.

Note that every promise God has ever made to man is made *to Christ* in our behalf, or *in Christ* to the believer. He, the Christ, is the source, the channel, the procuring cause, the end, the substance, the fulfillment, the glory of them all. They are "all yea and amen in Christ Jesus."

I. *Great*. (1) in their source; (2) in their scope; (3) in number; (4) in extent; (5) in the eternal good they embrace. They originate in God's eternal purpose of mercy and grace in Jesus Christ; they embrace all needed help and comfort and blessing for this life and the next, and are "confirmed" "by an oath." (Heb. vi: 17, 18.)

II. *Precious*. (1) As indicating God's exceeding love; (2) as expressing the care and sympathy and unflinching service of the Christ in our behalf; (3) as showing the ministries of angels enlisted for our salvation; (4) as assuring us of divine support in every trial, victory in death, and glory eternal beyond.

What weapons have we in these "promises" wherewith to fight the adversary! What a refuge in the day of doubt and darkness! What solace and strength will they yield in sorrow and weakness!

THE thoughts that come unsought, and as it were, drop into the mind, are commonly the most valuable of any we have, and therefore should be secured, because they seldom return again.—*Locke*.

MISQUOTED SCRIPTURES.

BY TALBOT W. CHAMBERS, D.D.

No. XVI.

1. A rebuke for instability has often been found in the curse of Reuben (Gen. xlix: 4): "Unstable as water, thou shalt not excel." But it is very doubtful if the original will bear this rendering. The word literally refers to the bubbling of boiling water, and here seems to have the sense of *tumultuous* or *impetuous*. Thus viewed, it well expresses the impulsive, unregulated nature of Reuben. His impetuous haste had its good side, as well as the opposite. It led him to devise a plan to deliver Joseph out of the hands of his murderous brethren (Gen. xxxvii: 21, 22, 29, 30); and afterward (xlii: 37) to offer Jacob his two sons as a pledge for Benjamin's return—to be slain in the case of failure, as if their death would be any consolation to the bereaved patriarch; and finally to a dreadful sin (xxxv: 22) against God and against his father. An eager, hasty, passionate nature is as much to be guarded against as instability.

2. In the blessing of Joseph (Gen. xlix: 24), the sense is sadly perplexed by the parenthesis, "His hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel), even by the God," etc. Whatever meaning may be gotten from the bracketed clause is painfully irrelevant. Most critics remove the marks of parenthesis, and read:

"And the arms of his hands got strength
From the hands of the Mighty One of Jacob;
From thence, from the shepherd, the stone of
Israel,

From the God of thy father, who shall," etc.

The accumulation of epithets and phrases descriptive of the author of Joseph's deliverance is quite in the style of the Bible (Ps. xviii: 2), and gives wonderful vividness to the picture. The sorely-persecuted youth was upheld against all foes, within and without, by One who is mighty, who is the covenant Shepherd, the fostering Guar-

dian of His people, and who is the Stone of Israel—not merely that which made the pillow at Bethel, but the rock of ages, the eternal foundation of every believing soul.

3. Proverbs x: 12: "Hatred stirreth up strifes; but love covereth all sins." Perhaps no verse of the Old Testament is more persistently misquoted than the second member of the foregoing parallelism. It is by multitudes regarded as equivalent to saying that if a man only has love in lively exercise, his sins will be forgiven and forgotten. Yet, as the contrast shows, the words cannot have this meaning. Just as hatred finds pleasure in awakening strife, so love delights to avoid every occasion of the kind, and makes mention of others' faults only when it must. It covers all sins, no matter how many or gross. The text is important, not only for its own sake, but as showing the place of love in Old Testament ethics.

4. In verse 15 of the twelfth chapter these cond member reads: "But he that hearkeneth unto counsel is wise." There is considerable gain here in making subject and predicate exchange places. The contrast intended is between the fool and the wise man. The former rushes on in his ignorant conceit, and perpetrates sad and ruinous errors. The latter, with a sensible humility, seeks and obtains the advice of others, and so escapes fatal blunders. Hence we should read, "He that is wise hearkeneth unto counsel." The best commentary on this verse is the remark so often made in regard to men who have thrown themselves away: "They were often warned, but they would not heed."

5. Proverbs x: 23. "It is as sport to a fool to do mischief; but a man of understanding hath wisdom." The second member should be, "And so is wisdom to a man of understanding." Thus we avoid the appearance of an identical proposition, and get the fine contrast that, as a fool has delight in mischief, so a wise man has in understanding. It is as much a joy to him as sin's pleasure is to the sinner.

ON THE STUDY OF LATIN HYMNOLGY.

BY REV. SAMUEL W. DUFFIELD.

No. III.

WE have now come to a more interesting and prolific time. To Rabanus Maurus, bishop of Mayence (*Mainz*) who died in 856, is attributable the noble hymn, *Veni Creator Spiritus*, of which there are several fine versions in the *Songs of the Spirit*, and in other accessible collections. In the old bishop's chapter on the Holy Spirit the very expressions are used—and in the same order too—which are found in the hymn. It is also printed in the older edition of his writings.

Cardinal Peter Damiani (1002-1072), however, took some of the beautiful words of Augustine, and wove them into the most exquisite of ancient verses. His *Ad perennis vitæ fontem* has received its proper rendering at the hands of Mrs. Charles. And he who reads it carefully will not wonder that Fabricius actually ascribed it to Augustine, or that Abp. Trench has considered it necessary to explain how this mistake occurred. It appears in the "Meditations of Augustine," a work now known to be a compilation from other authors. But it is noble in itself, as also is the *Apparebit repentina* quoted in the works of the Venerable Bede, and translated by Neale, Mrs. Charles and others. The *Lyra Mystica* has a version of the *Ad perennis*, and *Christ in Song* (p. 368) has the *Apparebit*. Except when otherwise noted, the collections of Latin hymns named in the first article contain all these texts.

It is when we come near to the twelfth century that the greatest of the hymns appear. Then S. Bernard of Clairvaux (1091-1153) wrote that pathetic and beautiful song of devotion addressed to the head, hands, feet, etc., of the Savior upon the Cross. To understand it, we must understand himself as we find his story in *Hours with the Mystics*, or in Morison's *Life of St. Bernard* [Mac Millan]. When we have come to see his fervent spirit, his pure piety and his self-devotion, we shall for-

give everything else for the sake of this wonderful hymn. It is the origin of Gerhardt's *O Haupt voll Blut und Wunden*, translated (admirably, too,) by Alexander, into "O Sacred Head, now wounded." Caswell's renderings of this hymn, and a portion versified by Dr. Ray Palmer ("Jesus, thou joy," etc.), are simply perfect.

At the same period lived, in the neighboring cloister of Cluny, two of the best hymn-writers of the age. One was *Bernard of Cluny* (twelfth century), who was an unknown monk and, probably, prior of the abbey. He composed the greatest "heaven hymn" of Latin sacred poetry, if we except the *Urbs beata Hierusalem*. It is in a difficult measure—a hexameter, with double and intricate rhymes. It is the original of Dr. Neale's "Jerusalem the Golden," which, however, is no translation, but only a paraphrase. It is to Neale and Trench that we owe the cento of a little more than a hundred lines which is now accessible to us. It can be found in their works and in Coles; *The Seven Great Hymns* and *The Heavenly Land*. I know of but two copies of the entire text. It is contained in the appendix to a book by Flacius Illyricus, the reformer, which embraces the testimonies of the Church against the corruptions that prevailed within her bounds. Some years ago, when I published *The Heavenly Land* [Randolph, 1868, N. Y.], I could find none at all. Since that date I have discovered three; one in the possession of Dr. Ph. Schaff, and the other (once Theodore Parker's) in the Boston Public Library. G. Moultrie, in *Lyra Mystica*, has given a good translation.

The other poet was *Peter the Venerable* (1092-1156) in connection with whose verses (*Mortis portis, fractis fortis*) we must take the story of his great-hearted devotion to the poor Abelard. It is quite fully told in Morison's *St. Bernard*. This hymn can be found in Trench and March, and there is a translation by Mrs. Charles. It is, I think, the suggesting original of Bp. Heber's "God is come up with a merry noise."

We must not forget *Robert II., King of*

France (971-1031), nor his lovely *Veni Sanctus Spiritus*, which has been so often translated, and for which see the *Songs of the Spirit*. His struggles and trials in his kingship can be learned from any history of France.

Time fails us to tell of *Adam of St. Victor* (d. 1172-1192), highly extolled by Neale and Trench and Wrangham (in a recent fall translation). He was the author of no commanding hymn, if we except the fine *Volat avis*. Hildebert (1057-1134), however, wrote the hymn, *A et Ω magne Deus*, of which fragments are found in Longfellow's "Golden Legend." For a long time it was ascribed to Abelard (1079-1142), but the only great achievement of that brilliant and unfortunate man was the *O quanta qualia sunt illa Sabbata*, a magnificent lyric which I have lately been able thoroughly to identify with his name. Its text is in Mone (No. 282), but in an imperfect shape. Its story is of the fearful struggle at St. Gildas; and of the hymns for Heloise and her nuns—for all of which, see Morison's *St. Bernard*.

The *Dies Ire* of, perhaps, *Thomas of Celano* (thirteenth century) is too well known to need many words. This may be also said of the *Stabat Mater* of that "fool for Christ's sake," the strange *Jacoponus* (Giacopone da Todi, d. 1306), for whom consult Symonds: *Renaissance in Italy* [Holt, N. Y., 1883]. This *Stabat Mater* was the great lyric to which the Flagellants scourged themselves all through Europe.

Two other notable hymns remain to be noticed. One is the first of the "sacramental" hymns, the *Pange lingua, corporis mysterium* of *Thos. Aquinas* (1225-1274.) Neale has rendered it. There is a touching reference to it in the article on Father Junipero in *The Century* magazine, 1883. Another similar hymn is the "O bread to pilgrims given" (*O esca viatorum*). There are also other excellent anonymous hymns about this period.

The second hymn, or hymns, brings us to the name of Francis Xavier, the missionary. They both commence:

"O Deus, ego amo Te." Caswell has translated them unapproachably well, in his "My God, I love Thee, not because," etc.

These hints and notes are of necessity extremely brief, but I have aimed to suggest rather than to expand.

PREACHING THE HUMANITIES INSUFFICIENT.

BY REV. CHARLES PARKHURST.

1. PREACHING the humanities is insufficient, because it does not satisfy the intuitive cravings of the soul. Christianity is to be preached to the masses, and not to the few. The last word was, Go and preach to every creature. Christ taught a Gospel with a few fundamental lines adapted to all. To adapt the Gospel to a select class, is to strip it of its divine characteristics. The two men who went up to the temple to pray are fit representatives—the first of the few, the last of the many. The first would have enjoyed the fastidious talk about sweetness, light, lucidity, the beauties of nature, art, music, culture; but speak such words to the publican, and he will only smite his breast more violently, and cry more despairingly, "God be merciful to me a sinner." The sense of sinfulness is the crushing power resting on the conscience of mankind. It is not the result of education; it is an intuition of conscience. The saddest wail of the human heart, all through the cycles, has been, How can I be forgiven? The saddest pages of history throb about this irrepressible inquiry. Preaching the humanities leaves this soul-cry unanswered. It gives the stone when the wail is for bread. It is an endeavor to cure a cancer upon the vitals by showering fragrant lotions upon the body. Sin is the cancer upon the soul. Somehow, a large, black, poisonous drop has found its way into the blood-current of the race; and no anatomist, be he ever so skillful or cultured, so kind or charitable, can dissect it out. The humanities are essential to the consummate blossoming of Christian life, but are not sufficient as

a direct remedial agency to relieve this universal malady.

2. In connection with this fact we notice, as a corollary, that the humanities do not include the fundamentals of the Gospel of the Son of God. A human, emasculated gospel is presented in its stead, a sort of rose-water moral code. A beautiful thing to look at, but powerless as a spiritual factor. The divine marks are out. There is no Gethsemane, and no Calvary, and no Pentecost, with that spiritual energy by which the weakest soul may become puissant for his moral recovery. The disciples going out to conquer the world with such a gospel! Christian truth has been taught by extremes, and it has been the misfortune of its representatives that they could not hold the truth in proportionate balance. The pendulum has swung between the supernatural and the human in the economy of salvation. This age, as a reaction from the too naked theology of the last, fastens its gaze upon the human in Christ, and the humanities which should be seen in the fruitage of a more symmetrical Christianity. Great good has been done, and no little harm. We have been brought more graciously into sympathy with the human Christ; but many, in the fascination of the human, have lost a Divine Christ. Is it not time to call a halt to this unbalanced and excessive appreciation of the human? The divine lines need to be restored. The humanities are ineffective without the divine. These facts should be the unchangeable base of our preaching: the divinity of Christ, the sacrificial death, the added glory of the resurrection, the Pentecostal dynamic, which alone makes the "gospel the power of God unto salvation to every one that believeth." Paul, in results as well as "in labors more abundant," who came so near to the Divine Source that he could say, "An apostle (not of men, neither by man, but by Jesus Christ and God the Father)" recapitulates the Gospel which he had preached in these expressive words: "For I delivered unto you first of all that which

I also received, how that Christ died for our sins, was buried, and rose again the third day according to the scriptures." Relying upon these elemental truths, the disciples went forth and were more than conquerors. Prof. Mahaffy well says, in his monograph upon the "Decay in Modern Preaching":

"Thus the early teachers of Christianity seldom insisted on the details of Christ's life. Indeed, if all the personal allusions in the epistles were gathered together we should fail utterly to obtain from them a picture of the man. What converted the world was not the example of Christ's life; it was the dogma of His death. It was the assertion of His divinity, and His atonement, which formed the real substance of early Christian preaching, and it was this which reformed the world."

The blood lines in such a theology are repulsive to the real essence of the humanities.

3. Preaching the humanities is not the most productive method of developing them into active outflow. The Church may be edified and instructed thereby, when they are presented in their proper relation, but the multitude would receive little impression from them. Such preaching upon the masses might be likened to an attempt in the polar regions to melt an iceberg by pouring water upon it. Man must be first strongly moved toward God before he will be permanently moved toward his fellows. He must love God before he will approximate to a right love for his neighbor. The plowshare of the fundamentals of the atoning work of Christ must break up the fallow ground before there can be any measure of desirable fruitage. We "daub with untempered mortar" when we preach the "enamoring humanities" to an unregenerate soul. That was a simple Gospel which Peter preached in that early morning hour in the Hebrew metropolis to the astonished multitude: "Him ye have taken, and by wicked hands have crucified and slain, whom God hath raised up. Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But what an outgiving of the

higher humanities! "And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need."

Dr. Wm. Arnot, in "Lesser Parables of Our Lord," in his own unique way brings out forcibly the thought:

"A common street cry of the day is, Give us plenty of charity, but none of your dogmas; in other words, Give us plenty of sweet fruit, but don't bother us with your hidden mysteries about roots and engrafting. For our part we join heartily in the cry for more fruit; but we are not content to tie oranges with tape on dead branches, lighted with small tapers, and dance around them on a winter's evening. We, too, desire plenty of good fruit, and therefore we busy ourselves in making the trees good, and then cherish the roots with all our means and all our might."

In striking illustration of this fact, the great preacher of London goes right on, "preaching Christ Jesus and him crucified," and under such ministrations orphanages and charitable institutions spring up like magic, and the continued benevolence and philanthropy of his people is the wonder of the age.

Conclusion.—The humanities do not satisfy men, neither manifest God, nor develop more productively by iteration of themselves. Indeed, in the last analysis they are not an independent germ or plant, but only the tints on the proper fruiting of Christianity. Viewed thus, are not some personal reflections fitting? In that last tender but solemn hour with the disciples before Calvary, He said to them encouragingly, "I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain." Here is mentioned the divine authentication—fruit. This is the seal which is to be set to our ministry, if true. Who has it? If not, why not? If not, does it not become us to go to the closet and ask, Why? If the years come and go, and still the plaint, "nothing but leaves," is it not wise, nay, imperative, that our methods and the staple of our preaching be re-examined? An eminent divine said recently, that there is not any temptation so insidious and paralyzing

to the ministry as that which approaches on the intellectual and literary side. Have any been enamored by the humanities to step aside into this enchanted bower? God knows, and we know. God will have a ministry who shall declare the fundamentals of His salvation. To do this is the highest privilege, and not a conscription. If those bidden will not meet the requirement, He will go out into the highways and hedges for a ministry. God is not dependent upon us. His resources are boundless. "God is able of these stones to raise up children unto Abraham." "Hold fast that which thou hast, that no man take thy crown." We may lose the crown, but the crown will not be lost. God has an obedient soul near us ready to take it. The Established Church of England lost the privilege of carrying the simple Gospel to the multitude, but the privilege was not lost; the humble, devout Methodist took it. All churches, to-day, seem to have let go the privilege of carrying the Gospel as the power of God unto salvation to those who most need it; but the privilege is not lost. Lo! from the highways, hedges, slums, brothels, there come an army who are on fire with the single truth, that, "whereas they were blind, now they see"; and, with this might of God, they are gathering up from the churches the falling crowns.

CRITICAL ESTIMATE OF CERTAIN PREACHERS.

By JOHN A. BROADUS, D.D.

No. VI.

RICHARD FULLER.

[RICHARD FULLER, 1804-1876, was born and reared at Beaufort, South Carolina, amid the finest possible domestic, social and educational advantages, together with frequent visits to Charleston, to the northern cities and watering-places, and to Europe. There was no more refined and cultured society in America than that of the sea-island and coast-planters of South Carolina, abounding in educated gentlemen and eminent politicians, with noble libraries and a passion for history and literature. Young Fuller was educated at Harvard, became a lawyer at twenty, and practiced several years with striking success. A severe illness, and the preaching of Daniel Baker, the great Presbyterian revival-

ist, led to his conversion; and some years later, in 1833, he began to preach, after a year spent in special ministerial studies. His ministry in Beaufort, 1833-1847, had some quite advantageous conditions. He preached in a highly cultivated community, but also preached much to vast crowds of negroes, and made many evangelistic tours in other parts of the state. He had ample command of books and time to study (his congregation being small), and the social stimulus above indicated, and he spent the year 1836 in Europe. Such had been his opportunities when, in 1841, at the age of 37, he suddenly became famous throughout the United States by his sermon entitled "The Cross" before the Baptist Triennial Convention at Baltimore, in which he specially sought to prevent the separation of Northern and Southern Baptists on the question of slavery—a separation which occurred four years later. From 1847 to his death he was pastor in Baltimore. A memoir by his nephew, Dr. Cutbert, and three small volumes of sermons are published by Sheldon & Co., New York.]

The half-dozen foremost preachers of American history must, in my judgment, necessarily include Dr. Fuller. If any feel inclined to ascribe this opinion to denominational or sectional sympathy, they are invited to read his life and sermons, and, if possible, to talk with persons who often heard him.

I. Elements of his power as a preacher.

1. His sermons contain *much valuable thought*. He did not rely on mere rhetorical power, though that was his forte. He was a vigorous and patient thinker, equal in this respect to Bourdaloue or Adolphe Monod, and superior to Massillon, though not a *great* thinker like Saurin, Jonathan Edwards, or Robert Hall. In every sermon you find the results of earnest and patient thought.

2. He was a careful *student of the text*. He used the best accessible commentators, and took great pains to interpret correctly. He is not always free from the old laxity of interpretation (*e. g.*, in his sermon on the "Lonesomeness of Christ's Sufferings," and is somewhat given to taking up various possible meanings and applying them all (*e. g.*, "The love of Christ constraineth us," in the latter part of his sermon on "The Cross"). But, on the whole, he stands high among pulpit interpreters.

3. He was a great *master of statement*.

In the choice of words he had a singular felicity, the result of rare gifts and laborious study; and many of his sentences and paragraphs, whether written or unwritten, showed the most exquisite finish, reminding one of the great French preachers, whom he so lovingly studied in his youth.

4. He had a *royal imagination*. The thought often clothed itself in imagery, always striking, often splendid, sometimes overwhelming. The illustrations were drawn from many sources, but oftentimes from history and religious biography, were gathered up with great care, and elaborated into the highest effectiveness. He loved to seize upon something that had just occurred, and turn it to account in speech or sermon. I recall instances of this which I have never heard equalled in thrilling power. Add, that he often quoted pithy sayings from the ancients, from Lord Bacon, from Bunyan, William Jay, and very many writers, an especial favorite being "Cecil's Thoughts."

5. Most of all was Dr. Fuller great in *bursts of passion*. He was a man of highly impassioned nature, and had studied to gain the power of exciting and controlling his passions. Think of a man who could preach the funeral of his own daughter, standing by her coffin, speaking with overwhelming power, and never once breaking down! Probably he carried this study too far, so that his real earnestness sometimes looked a little artificial, because you saw too plainly that he was reining himself here, and spurring himself there. In this matter, as in elaborated expression, he closely resembled the great French preachers. The necessity of *alternation* in passion was by him well understood. In platform speeches he would alternate with humor, rich, hearty, overflowing. In sermons, after some flight of passion, he would descend to quietness, or perhaps to an abrupt and startling statement, that suddenly changed the feeling of his hearers, sometimes using rough and even coarse words, as was done by Demosthenes and Chrysostom, not to speak of Luther. Then present-

ly we would find ourselves rising again. His passionate nature frequently produced a violent reaction, after preaching, into what unthinking people would regard as levity—a not infrequent experience of preachers. For years he was unwilling to see any person shortly after preaching—partly on this account, it is supposed, and partly to preserve his voice.

6. To all his forcible arguments, felicitous expressions, splendid images, and bursts of passion, corresponded exactly his *wonderful delivery*. For this he possessed extraordinary natural advantages, which were improved by unlimited labor, and used with conscientious care. He was a man of grand stature and great strength, and a model of grace in every posture and movement—not the grace of a pupil in elocution, but the grace of a gentleman. His head was large, and his features strong. Once, as he sat on a platform, presiding over a great assembly, a lady said, "His aspect is leonine." His voice was of great compass and power, of great flexibility and richness, thoroughly trained, and carefully preserved. In youth he seemed likely to die of bronchitis, but, triumphing over it, and exercising great care through life, his voice seemed scarcely at all impaired at the age of seventy. This wonderful voice seemed, without an effort, to express every phase of tenderest feeling, and to soar to all towering heights of passion. It was sometimes sweet as a silver flute, and its trombone tones would shake the windows.

7. Dr. Fuller was a man of strong religious convictions, and rich religious experience—a man whose ambitious nature was all absorbed in the passionate desire to save men's souls and to glorify the Redeemer. He strove with intense earnestness to make the most of his great powers in order that he might exalt Christ.

II. Faults. A great orator will almost necessarily have grave faults, and of these a critical estimate must take account, although it will be suspected by strangers to the orator of having exag-

gerated his excellences, and may be censured by devoted friends for even mentioning that he had faults.

1. As to thought, he did not fully keep up with his age, though he earnestly tried to do so. This is always difficult for one who approaches three score and ten, and in an age of transition can, perhaps, not be accomplished except by a man who, like Gladstone, is really changing his views with the changing times.

2. In the noble determination to "preach Jesus" (Dr. Fuller's favorite expression), he scarcely gave himself sufficient variety of topic and treatment. Everything in Christian discourse should have a real relation to Jesus, but that relation cannot be always brought into bold relief without producing monotony in the preaching of a settled pastor.

3. He often spins out his concluding remarks after promising to finish, as is observed even in some of the printed sermons, and was still more in his actual preaching. This is a natural and rather common fault in men of strong feelings; but it was barely endurable in Dr. Fuller; and in most of us, if often repeated, it becomes unendurable.

4. He knew that people expected him, on all subjects and occasions, to reach heights of lofty passion; and in attempting, from worthy motives, to meet this expectation, he was sometimes artificial. It is not natural for the most gifted man to be highly eloquent on all occasions. This also limited the variety of his preaching, for there are many appropriate and useful subjects of pulpit discourse which would be excluded by the desire to be highly imaginative and impassioned.

5. He lived during the transition from the age of grand oratory to that of conversational freedom. He began with the former, entering the ministry just after Robert Hall died. But, gradually feeling that the changing taste preferred a more familiar method of speaking, and having the true orator's sympathy with his hearers, he endeavored to com-

bine the two methods. The result was a slightly incongruous mixture. It was not familiar talk—sometimes rising into passion and even sublimity (as in Spurgeon and Beecher), but grand, dignified oratory, frequently descending into an inharmonious familiarity. It is much harder to descend easily from a high key-note than to rise from a lower one.

6. He sometimes used his wondrous rhetorical skill in ways which hostile or unsympathizing hearers confounded with insincerity, and even stigmatized as trickery. This was very unjust; but great men seldom escape unjust treatment, and Dr. Fuller gave some occasion for these accusations by well-meant expedients which were liable to be misunderstood.

7. He was often accused of not duly considering the feelings of other ministers. It is very doubtful whether there was any just ground for this charge. Some men are entirely too easy to be "hurt," dreadfully ready to suppose an intentional slight from some person of distinguished position or reputation, who probably was only very busy, intensely occupied with some thought or practical project, and meant no unkindness at all. Let us all beware how we indulge jealousy of our more distinguished ministerial brethren, and let us remember that almost every man is subject to be regarded with jealousy by some others, and ought to be in the highest attainable degree considerate and kind. When Dr. Fuller found that he had given any man offence, he would take the greatest pains to remove it, and would sometimes quite overwhelm one who had been complaining, by his words and deeds of large-hearted Christian love. Ah! he was a noble man, a devoted Christian, a glorious preacher.

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IT IS TO SAVE SOULS.—When Dr. Beecher was on his dying bed, a ministerial brother said to him: "Dr. Beecher, you know a great deal; tell us what is the greatest of all things?" He replied: "It is not theology, it is not controversy; it is to save souls."

ROMANISM VERSUS RIGHTEOUSNESS.

JUSTIN D. FULTON, D.D.

THERE are reasons for believing that a great work can be done for Romanists, here and throughout the world. In Europe, Romanism, as a political power, has lost its prestige. Pius IX. said, and Leo XIII. recognizes the truth of this statement: "*The only country where I am really Pope is the United States of America.*" The fact that the Pope in Rome is no more to the King of Italy than is the Archbishop of Canterbury to the Queen of England, is full of significance. Rome cannot rest under this state of things. There will be a conflict. It does not follow that there will be bloodshed. "The weapons of our warfare are not carnal," though so Rome's have often been. The sword of truth pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow," and hence is "mighty, through God, to the pulling down of the strongholds." The influence of free institutions has already loosened the hold of superstition upon eighteen millions of Romanists. These have renounced Romanism, if they have not accepted Christianity. Italy is verging toward atheism. It is not the fashion there to become Protestant, but it is the fashion for men to proclaim themselves unbelievers. In America, it is to be feared that a similar result is being reached.

It is a serious business when we cut away a man's confidence in his religious creed and give him nothing better as a substitute. Strike the props from a poor cripple who depends on them for support, and every witness will cry shame on the inhumanity. No matter how cheap and contemptible the crutches may be, mechanically considered, they are serving the man who carries them. If, for a wrecked seaman, floating on a broken spar, you have a ship passage to offer to his desired haven, then very well. The comforts of a cabin are preferable to the perils of a raft; but do not take from the fellow so poor a thing as a spar, unless the ship stands

near in the offing. It is because Romanists substitute Mary for Christ, and tradition for Scripture, that they are arrayed against Christianity. It is needless, it is wicked, to ridicule Mary unless we offer Christ; or to decry tradition unless we give them the Scriptures. If Romanism is paganism revived, we must labor with Romanists as Christ and the apostles did with the pagans. We must preach to them the truth, believing that the truth gives freedom. Romanism imperils liberty, because it is an organized despotism, of which the Pope is supreme. In a republic Romanism must die that the republic may live, or the republic must die that Romanism may live. There must be an adjustment of Romanism to the behests of the free life of Christianity, or there must be a breaking up of the system. Monasticism, celibacy of the clergy, and the illegitimate practices resulting therefrom, will not long be tolerated.

It is known that the ecclesiastics in the olden time were freed from the care of wives and children, that they might be more devoted to the interests of the Papacy. They are always ready to execute the orders of the Pope and are freed from the peril which attaches to men of family, because they can so easily remove from one place to another.

Having no care but for themselves and their order, the Pope has taught them to abandon all the associations of life without feeling, and has released them from all secular power and jurisdiction that he may more securely retain them as his own vassals. Though Paul denounced this law as the doctrine of devils (1 Tim. iv: 1-3), Rome clings to it as the sheet-anchor of her hope.

"Any divine precept may be violated with impunity by the ecclesiastics; but to comply with the ordinance of matrimony is the unpardonable sin at Rome. No dispensation can be obtained for marriage. Open concubinage is allowed; flagrant adultery tolerated; and the forcible violation of females accounted as scarcely a venial fault. An unchaste licc is adjudged to sin more than an adulterous priest,

for this reason, because the licc may use that remedy which is prohibited to an ecclesiastic."
—[PUFFENDORF, "Introduction to the History of Europe."]

The treatment bestowed by the press recently upon a priest proven to be a drunkard and a wanton, is full of encouragement. It shows that if Romanism is unchanged, and if licentiousness goes unrebuked by bishops and priests, whose confreres have made Rome the most licentious and immoral city in the world, that America will not tolerate such immoralities. Public opinion is a potential force. Under its influence the law steps in where virtue is imperilled, and protects the weak. Romanism, as a system, remains unchanged. In spirit and in purpose it is the foe of liberty, civil and religious. At the present time there is a fight going on in various portions of the United States between communities that love Christ and Romanists. It is well-nigh impossible to occupy neutral ground. Now, as in the days of Paul, they that glory in the cross are crucified to the world. They who kindled the fires of persecution on Wycliff and Huss are ready to light them anew on whoever stands up manfully for the faith in our day and land and opposes Romanism to the death. Schools are being closed, meetings broken up, graveyards disturbed, and life imperilled by those who seem determined to show that Romanism is not dead, nor tamed, nor changed. We are reminded afresh that Rome has never, by a single act, anywhere or at any time, favored, sanctioned or tolerated any tenet or practice that seemed to conflict with her interests. Wherever it is in the ascendant neither civil nor religious liberty exists. Its history is embodied in the words: "Jesuitism, priestcraft, ambition, persecution and inquisition."

The antidote to this evil is the Gospel. It is to be a hand-to-hand conflict. Heart must touch heart. Paul's life illustrates it. See him chained to a soldier, who yesterday was on Nero's body-guard. He improves his opportunity and preaches Christ on that day.

It may have been the only day with that man. He forgets himself and his chain, and thinks of the imperilled soul next to him. Strange, indeed, to the ears of these soldiers, fresh from the brutality of the court, must have been the sound of Christian exhortation and prayer; stranger still the tender love which bound the converts to their prisoner, wearing manacles for Christ's sake.

A dozen clergymen were asked if they had ever preached Christ to their servants, and, with a single exception, they confessed that they had not. They help to send missionaries to Rome, forgetful that every Romanist converted, every rum-shop closed, every school-house opened and presided over by a conscientious teacher, determined to inculcate the truth, weakens the arm of that foe that is to block, if possible, the wheels of progress in America. Christianity reforms men. It insists on a change of heart. Once redeemed, they are sent forth to preach Christ and illustrate the teachings of the Scriptures. Romanism takes man as he is, puts him into a system, and teaches him to depend for salvation, not upon what Christ does for him, but upon what the Church can do. A Romanist depends for salvation on another's faith, not on his own; on another's praying, not on his asking help in accordance with the command and promise, "Ask and ye shall receive;" on what a human organism can achieve for him, not upon what Christ accomplishes as Mediator and Savior. Our peril is in our unconcern. Rome believes that Americans are off their guard; that the soldiers of Christ sleep on their posts; that there is no fear of Romish machinations. Religion, in many of our churches, is little better than a diversion. It tolerates worldly practices, and makes worldly pleasures contribute to its prosperity. Cross-bearing is out of fashion. Few now travail in birth for souls. Few picture the perils of the lost. Romanism vs. Righteousness has been the rule too long. It is time to make righteousness

confront Romanism. Prophecy proclaims that Romanism is to be overthrown. "She shall make war with the Lamb, and the Lamb shall overcome her, for He is Lord of lords and King of kings, and they that are with Him are called and chosen and faithful." Let God's children follow Christ, and preach Him, and victory is assured.

THE EFFECTIVENESS OF ILLUSTRATIONS DRAWN FROM HISTORY.

No. I.

By JAMES M. LUDLOW, D.D.

AN historical illustration has an immense advantage over the invented trope, whether it be a figure of speech or lengthened analogy, in that (1) the coloring being equal, a fact is always more *interesting* than a fancy. A child's eyes snap with the question, "Is it true?" and droop with disappointment when he learns that it is not. Every teacher knows that history can be made more permanently attractive than romance, and he is an unwise preacher who does not hold the attention of his hearers by "words which are as nails fastened." (Eccles. xii: 11.) (2) The free use of history, in illustration, imparts a fund of definite *information* on the line of what is noblest in human nature and most significant in experience, which will remain as a permanent enrichment of the mind. The preacher thus becomes an educator of his people, and especially cultivates in them a wise and practical habit as auditors, which will be helpful to their hearing of moral and spiritual truth. Whereas one who fascinates much with mere fancy dissipates the ability of the ordinary hearer to judge candidly, and his disposition to listen to common-place truth; and the most useful truth is the most common-place.

There are two kinds of illustration which the preacher may profitably draw from history.

1. Those which we may call rhetorical analogies, in which some secular scene is used to *suggest*, by its likeness, the meaning of a spiritual law. Thus,

if we were speaking of the divine discipline through toil and suffering, we might illustrate it by the story of King Edward allowing his son, the Black Prince, to fight without assistance in the battle of Cressy, saying, "Let the boy win his spurs!" The king's discipline suggests the similar discipline of God, but it demonstrates nothing regarding the latter. The most effective illustrations are

2. Those which are both picture and proof. Under Edward the Sixth, the Protestant religion, favored in everything, grew weak and fruitless; while, under the persecution of Mary, it became rooted in the hearts of the English people, and developed into the sturdy religion of the Anglo-Saxon race. This is more than analogy; it is proof that God uses adversity as His best training school. It is like an experiment in the laboratory, in which any beauty of colors and glow of lights are less impressive than the conviction they convey of the reality of the subtle forces which make them. An occasional proof-illustration will stand in lieu of pages of argument. It is as Vinet says: "We reason because we do not know how to narrate."

This form of historical illustration is especially commended by the fact that it is the method adopted by the Divine Spirit in teaching men. The Bible is not a digest of doctrines, nor a codification of precepts; it is chiefly history, religion teaching by example. The doctrine or precept first appeared in some event, which announced and explained it as no human language could have done: *e. g.*, the fall in Eden; true worship exposed in the light of Abel's sacrifice; the entire history of Israel an extended parable written out in the letters of tremendous facts; the Christian system first and fully set forth in the incarnation, life, death, resurrection and ascension of Christ. Surely we, who are only tutors of the lowest grade under the Master Mind, cannot afford to ignore this method.

The chief sources of historical illustration will be: 1. *The Bible*. These books

do not give us the entire history of religion on earth, but they contain a selection by the divine Spirit of those epochs, events, lives, characters, crises in communities and individuals, which seem to Him to best illustrate His purpose. The assumed lack of power in the Church will be found to synchronize with ignorance of God's manual. Our children are not versed in the Scripture as our fathers were. No scholarship, no eloquence, no "running of a church," however shrewdly, can compensate the lack of frequent and extended use of the Bible stories.

2. *The history of the Church*, since the closing of the Canon, is a rich vein of sacred illustration. Christian lives, in all ages, have together made "an epistle of Christ." The Romish Church is wise in this respect, and uses the annals of saintship to pour a glow upon the present faith of its communion. Many a servant girl knows more of the piety of the past than do some of our theological students. What riches of heart-love await us even under the rubbish of mediæval mistakes and superstitions! There are passages in the life of Augustine which are almost transfigurations of earthly experience with the glory of the heavenly. Bernard's Cloister may fill our hearts with sacred echoes. The forests of Germany and the rocks of the Scottish coast have not lost the impressive footprints of Ne-philæe and Columba to those who can discern the spiritually heroic. What pictures of devotion we can take from the annals of modern missions!

3. But all *secular history* is the unrolling of the book of Providence, which, rightly read, "justifies the ways of God to man." No more stimulating study can the minister engage in than, as the critic of past and current events, noting the evidences of the divine breath which creates the varying spirit of the ages, and, with its manifold adaptations, ever "makes for righteousness" and faith.

I dare do all that may become a man;
Who dares do more is none.—SHAKESPEARE.

PASTORAL AND SERMONIC HABITS.
Personal Experiences of Distinguished
Clergymen.*

No. I.

WILLIAM A. SNIVELY, D.D. [EPISCOPALIAN], BROOKLYN, N. Y.

THE course of my preaching follows the order of the Christian year; and in preparing for my sermons I select my text usually from the Epistle or Gospel, or from one of the lessons of the day.

In my general preparation I use what I call a day-book method. I have a large blank book, and when a text seems to me particularly good I open an "account" with it, putting it at the head of the page, with whatever suggestions may occur to my mind at the time, and others from time to time as they occur. At the same time there is a variable element in this preparation, in adapting it to certain occasions and circumstances of my congregation. I believe the truest preparation for preaching is the study of the Greek Testament, to get at the actual meaning of the New Testament Scriptures.

My rule is to read in the early part of the week, and I usually get the sermon ready on Thursday; but of course that cannot be stated as a strict rule, owing to sudden demands for pastoral duty and general outside work.

I cannot tell how much of my time I devote to pastoral work. My aim is to visit my people at least once a year in the ordinary way. That is sometimes impossible, on account of the size of my congregation and the demand of other duties: for instance, devoting time to the care of the sick and those who are in affliction, and to those to whom a pastoral visit is a real thing—not merely a social call. My calls are always made in the afternoon.

I am not often called upon to officiate at the funerals of outsiders. My parish is very compact, and there are not many strangers within its limits. I am willing to go to the cemetery with communicants of my own church and mem-

bers of my own parish, but I do not feel under obligation to go to the cemetery with those who are strangers, and especially with those who never appreciated the services of the Church in their lifetime. It is a singular thing that people can get along without the Church while they are living, yet find it necessary to have it represented at the burial of their dead bodies.

As to recompense for such service: while I do not suppose any Protestant minister would expect any recompense, or demand it, at the same time I cannot see why it would not be a proper thing for persons to remember the minister on funeral occasions just as well as for wedding occasions, when they have no claim upon him by virtue of their relation as parishioners. That might not necessarily be a personal recompense; it might go into the poor fund of the church.

We have "prayer-meetings" in our church on Wednesday and Friday at 9 o'clock in the morning, and on every Saint's Day. On Wednesdays and Fridays we have the Morning Prayer and the Litany, and on Saints' Days we have, in addition to that, the ante-communion service. Our Lenten services are largely attended, and my afternoon congregations on the week-days of Lent are as large as the afternoon congregations on Sunday, and sometimes larger. They appeal particularly to the young, though there is a considerable element of the mature, the staid, well-established people of the parish attending those services.

During Lent we have two services every day, and in addition to the two services every week-day we have the Holy Communion at 11 o'clock on Thursday, and on every Sunday at 8 o'clock; full morning service at 11; Confirmation class at 3; and Evening Prayer and sermon at 4.

For a clergyman there is, literally, no protection against intrusive callers, except to lock himself up at certain hours and be inaccessible to the servant who attends the door. Yet that is a plan I do not like to adopt, because I feel there

* In interviews for THE HOMILETIC MONTHLY.

might be some occasions when I might be really needed. My own people do not trouble me, for they know that from ten o'clock to one both I and my assistants are engaged in study.

I think the clergy of the Episcopal Church are not as much troubled as the clergy of other bodies with appeals for help by worn out clergymen. Cases of that kind are attended to by the regular organizations of the church.

As for book agents, I never subscribe for a book at my house, and consider that the offer of such an agent to sell me a book implies that I am not familiar with the names of such books as I want, and the publishers from whom I can obtain them. If I lived in the country, five miles from a village, their visit might be acceptable, because they might bring me something that I could not get in the ordinary way. But for a book agent to come to a city clergyman is almost a personal insult—more particularly as their object is, usually, to get the percentage that they make on the books.

A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE? IF SO, WITH WHAT LIMITATIONS?

No. V.

BY REV. HENRY WARD BEECHER.

A lecture on evolution, which I delivered in several Western cities during the last summer, has been so misreported, and these reports so hotly and wrongly commented upon* it will be, perhaps, not amiss for me to submit, as my contribution to this symposium, an analysis of the lecture, especially so as in it I endeavored to make clear the changes in Biblical doctrinal interpretation, which, in my judgment, were demanded by evolution.

*This paper was prepared, in fact, as part of the letter published in the Dec. No. of THE HOMILETIC MONTHLY, in which I desired to set at rest these serious misapprehensions of my lecture. The editor thought it best that it appear in the Symposium on Evolution. This will explain the personal reference and the general statement of my belief, rather than an argument directed to the merits of the subject.—H. W. B.

The advance in scientific disclosures has produced a new era of thought in every department of human knowledge, and in none more perceptibly than in the department of theology. In Great Britain and in America multitudes of young men, intelligent, active, and influential, have been thrown, if not into absolute skepticism, yet into great perplexity of doubt. I am in a position to know this fact. I am surrounded by multitudes of professional men—artists, engineers, scientific men, on whom the Church is losing its influence. Atheism and agnosticism are become almost infectious.

In applying evolution to biblical interpretation, it is my wish to vindicate the essential of Christianity and to separate it from its externals, and to show that while religious institutions, philosophy and ordinances may be changed by new lines of thought, the essential, spiritual substance of Christianity is rather corroborated and confirmed by the revelations of science.

I sought to show in my lecture (and here make a restatement of my belief as to the bearing of evolution on scripture doctrine) that, if the general theory of evolution be admitted, and even the hypothesis of man's ascent from the animal kingdom, yet it would not destroy religion nor destroy the Church.

1. It would not work toward atheism, but that the evidence of the existence of a Personal God, wise and all-controlling, would stand as it always did.

2. Nor would it destroy the evidence for divine design in the creation of the world. It would only shift it a little further back from the detail to the whole; from each particular thing created to the construction of a world whose nature it was to work out plants and animals adapted to their conditions and environments.

3. That, in my judgment, evolution does not invalidate the fact or philosophy of miracles, nor set aside the evidence of a particular Providence, nor invalidate the grounds of prayer.

4. That it does not tend to destroy

churches, nor the worship and ordinances of the Church. That it might change the theories of church government, of ordinances, of the authority of the Christian ministry; but that the Church would continue to be the school in which mankind would need to be educated in morals and religion; the institution *par excellence* for the indoctrination of men in *character* and *conduct*. When the writer of the paragraph which was published in the December number of THE HOMILETIC MONTHLY declared that I said "that it would be better for society if every church were rooted out," he totally misapprehended both my belief and utterances.

5. That the "Origin of Evil," which has perplexed the ages, receives a solution in the tenets of evolution.

6. That evolution, by the hypothesis of man's ascent from the kingdom below him, gives a philosophy of the doctrine of *sin* of a practical and rational character, that would come home to the experience of every man, would give to the pulpit new force and pungency. Sin is a voluntary doing of what is wrong, or voluntary neglect of what is right; it is the deliberate transgression of known law: but all violation of law through ignorance and weakness is *infirmity*. That, generically, sin is the product of the struggle between the animal nature of man and his moral and intellectual nature.

7. That an acceptance of evolution should not lessen one's belief in the necessity and reality of conversion, or belief in revivals of religion, not only as approved by experience, but as conformable to the best philosophy of human nature.

8. Evolution, as I interpret it, weighs fatally against the commonly accepted view of the Fall of Man in Adam, and the character and government of God as set forth in the "Westminster Confession of Faith"; and, to my mind, these views cannot coexist with the New Testament view of God as represented in the Lord Jesus Christ, and are condemnable just in proportion as men have formed the judgment and

spirit of our Lord and Savior Jesus Christ; and all statements of the atonement, founded upon the fall of all mankind in Adam, I reject, and am compelled to reject by my belief in evolution. What is called the *moral theory of atonement* is reconcilable with evolution.

9. Evolution compels the rejection of the verbal and plenary inspiration of the Sacred Scripture. This theory of inspiration I regard as the very high road to infidelity. I believe that the Bible is a record of God's inspiration of the human race; that in each period of the development of morals and religion the highest natures were inspired to give forth the truth thus far evolved; that from the beginning of the Bible to the end we have an ascending series of histories and teachings of the best truth known to that time as to man as an individual, in society, under civil government, and the best views of divine nature and government that had come from God's inspiration of mankind; that its truth on moral themes is the best evidence of its divinity, and the only ground of its authority; that this record concerns chiefly the unfolding moral sense of one nation, but that its truths are so fundamental that they belong as much to all nations as to that particular one of which they are the record.

Allow me now to add a few observations which may be deemed somewhat aside from the discussion, yet they have a bearing upon it.

1. These views of biblical doctrinal interpretation which evolution demands are not new—they are not new with me: they have underlaid my ministry, with varying strength and clarity, for thirty years: and then my sermons, always and everywhere, show how I have employed them in bringing men to the Christian life and building them up therein. I have not turned aside to the right or left, but have held, in the main, to the line of my present theology for half a century.

2. I believe that our idea of God is based not upon civil governments and monarchs, but upon the household and the fatherhood. That the idea of God

in human consciousness is the result of the best thoughts, of the highest faculties of the best men of every age, but especially of those ages in which the conceptions of love, benevolence, sympathy, and benign justice have reached their highest forms; and that no idea of God can be true whose core is not love, and whose love is not capable of such suffering as belongs to compassion or sympathy with men as they are developed by evolutionary processes, with all their limitations, temptations, and conditions.

3. I regard Jesus Christ as giving to human thought the highest conception which the mind can receive of the moral nature and personal disposition of God; and that He was the manifestation of God, subject, as man is, to the limitations of time, matter, custom, law and government. He is to me the equivalent of God in the flesh—Jesus Christ, in my thought and emotion, stands for God. I pray to Him, commune with Him, think of Him, see Him in the raptures of faith, and love Him with a depth and fullness and trust that no human being, nor all of them, could ever bring forth. There is not one fervid expression of the apostle's love and devotion that I do not adopt; and, though I may not rise to apostolic inspiration, "I follow after." Christ is my companion in life, the ideal of my God, the supreme object of a love that grows deeper and more commanding with every year. To know Him, to make Him the marrow of my theology, the power of my preaching, is my absorbing endeavor. If my zeal ever boils over and bears me into uncharitableness, it is when I see or feel that Christ is being hidden by false philosophies; that men are left unilluminated by that Light which should light every man in the world. All this I hold as consistent with my acceptance of the scientific theory of evolution. I should be glad to be in harmony with all Christian teachers, but I cannot buy that by sacrificing my convictions and inspirations of Him who loved me and gave Himself for me.

4. I regard the mediæval theology as bearing the same relation as a science of God—a theodicy—which astrology bore to astronomy, alchemy to chemistry, cosmogony to geology and evolution. A theology is gradually developing which is in harmony with the light of science. It begins with the knowable—the nature of man, his rights and duties, his needs and possibilities—in short, with ethics. By and by it will limit the borders of the unknowable, and love will limn this feature of the divine nature, that all men will have hope in God, and none be willing to let die out of belief Him in whom they live and move and have their being.

IS THE LONDON MUSEUM OPEN ON THE LORD'S DAY?

A REPLY TO PROF. DOREMUS BY WM. M. TAYLOR, D.D.

I HAVE read with much interest the remarks of Prof. Doremus in THE HOMILETIC MONTHLY for April; and while I do not agree with what he says about the opening of museums and galleries of paintings on the Lord's day, I am not disposed to enter into controversy on that subject. But I am rather doubtful about what he says in regard to Hugh Miller and the British Museum. The Professor knows that in his department one must be very sure of his facts, and I raise the question: Is it a fact that "Hugh Miller used to walk through the British Museum on Sundays and explain to the working people, when requested to do so, the wonderful geological specimens and forms of life to be found there, and told how their history corresponded with the story in the first book of Genesis?" Would the Professor oblige me by giving me his authority for that statement? I suspect its accuracy for two reasons: first, because the British Museum is not open on Sundays; it is a government institution and year after year attempt has been made to get an act of Parliament to open it and the National Gallery and other public museums, but thus far without success; second, the

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British Museum is in London, and Hugh Miller's home was in Edinburgh and its neighborhood, so that it could not be said "he used to walk through the British Museum on Sundays"; and he was so *right* a Sabbatarian, as some would call him, in other respects as to make it almost impossible for him consistently with what he wrote on the subject of the Sabbath in his "First Impressions of England," to do as the Professor describes. He had a museum of his own in his own house, and it is possible that the Professor may be confusing the private with the public collection, though there is no evidence in his Memoir that he opened that on Sundays, even to his friends. But I raise the question in the interests of truth, not in those of either one side or the other on the subject of Sabbath keeping.

New York, April 1, 1884.

The above was submitted to Professor Doremus, and the following is his reply:

REPLY OF PROFESSOR DOREMUS.

In justice to myself and the readers of your MONTHLY, I beg permission to state that the article in your April issue giving my views of the ministry and the methods of church work was not *volunteered* by me, but *solicited* by your gentlemanly interviewer.

I am unfortunately* represented as giving a confused story of Pascal's experiments with the barometer; also as uttering the statement that "The Roman Catholic churches in Europe are open all the while for worship, but our own churches are not open either for worship or instruction of any kind." Whereas, I alluded to the well-known

*Our rule is, to submit to the person interviewed either the reporter's MS. or proof, before going to press; but through some oversight this was not done in this instance, to our regret. It is but just, however, to our reporter (Mr. Manson) to state that he is one of the most expert reporters in New York, of twenty years' experience; the same who has reported a large number of the interviews published in the *North American Review*, the *Christian Union*, and other periodicals. His report in this case was written out from his notes taken at the interview.—ED.

fact that our churches are rarely opened excepting on the Sabbath, or on the occasion of some religious festival. And in regard to the Italian tragedian, the types make me to say Paul instead of Saul, in referring to the tragedy of Alfieri, performed by Salvini (allow me here to add, that an intimate friend of Prof. Longfellow informed me that our world-renowned poet remarked to him that "Salvini's Saul was the grandest impersonation he ever witnessed on the stage").

Furthermore, when I ventured the opinion that our libraries, picture-galleries and museums should be open on the Sabbath especially for the benefit of the working classes, I referred to an incident narrated by Hugh Miller in his "Testimony of the Rocks," which I have often quoted in my lectures on the agreement between the Mosaic and the scientific accounts of the Creation. In his third lecture, entitled the "Two Records, Mosaic and Geological," he says that when he last passed through the wondrous galleries of the British Museum he met a group of intelligent mechanics, and explained to them the correspondence between the order of life as expressed in the opening chapter of the Bible, and the records from the rocks before them. Your reporter represents me as stating that "Hugh Miller used to walk through the British Museum on Sundays, and explain to the working people," etc. The great scientist was not engaged by the authorities of the museum as an exhibitor of its marvels, nor was he in the habit of performing the service of a "guide" voluntarily; nor could he have done so on Sundays, as the British Museum is not open on the Sabbath.

I regret that in consequence of these inaccuracies I am unfortunately exposed to unjust attacks from the clergy and from theatrical critics.

In answer to your reply permit me to say, I trust the day is not far distant when clergymen will have the courage to undertake the much needed work of "separating the good from the bad" in the theatre, esteeming it a missionary

labor which, instead of casting obloquy upon them, will add lustre to their names, and prove a blessing to humanity. Through the acknowledged power of "the stage" they will be successful in touching the hearts and brains of many whom otherwise they would rarely influence.

Doubtless it would be well, as you suggest, that scientific men should devote more time to the study of the Scriptures; but you will remember that I was asked to criticise the ministry and the methods of church work.

The late Prof. Guyot was a frequent guest at my home during his earlier years in this country, and I keenly enjoyed many hours of friendly and scientific converse with him. He frequently expressed his regret that our young theologians were not more thoroughly instructed in science.

A few days since, while exhibiting to a clerical friend the new chemical and physical laboratories of the "College of the City of New York," I was asked by him whether the instruction there given would be especially serviceable to students intending to follow his profession. I called his attention to the *spectroscope*, and showed him how we could detect the most minute traces of certain metals. I ventured the statement that, as Alexander of old desired other worlds to conquer, so the chemist of the present day was not satisfied with the examination of things *terrestrial*, but by the potent aid of this simple instrument sought to analyze *celestial*

bodies; that we believe we know the fuel of the sun and of the burning stars; that we have books on "Stellar Chemistry"; that by means of the prisms of this instrument we not only exhibit the unity in plan of God's works in the uniform order of the many-colored rays of the various spectra of the heavenly bodies, but by the dark lines which cross said spectra we discover the metals now burning in the distant realms of space, as they once burned on our globe. I stated that the late Rev. Dr. Chapin remarked to me: "I have read everything published about the spectroscopy, but have never seen one: won't you show me the spectroscopy?"

I mentioned to my clerical visitor, who is also a professor in one of our colleges, that I would strenuously urge young theologians to handle these marvellous instruments, and for themselves witness their teachings. Then the pulpit orator, in glowing language, would picture the triumphs of mind over matter. The college professor meets a limited number of young men in a classroom, where oratorical efforts would be inappropriate; hence he lacks opportunity to develop this germinal talent, if he possessed it. But the clergy appear before the world, and are stimulated to present in words of eloquence and power the revelations of the Almighty to man. The clergy, moreover, preach to "capital," and can command the means to accomplish this instruction.

New York, April 8, 1884.

LIVING ISSUES FOR PULPIT TREATMENT.

*"Dare to be true; nothing can need a lie;
A fault which needs it most, grows two thereby."*—HERBERT.

The Bible is the world's best law book.

National Illiteracy.

Also, that the soul be without knowledge, it is not good.—Prov. xix. 2.

EVERY patriot, and every lover of virtue and humanity should feel a deep interest in the motion now pending in Congress to extend liberal aid in the way of education throughout our national domain. Considering the plethoric condition of the U. S. treasury, the

alarming extent to which extreme illiteracy prevails in all the states, even in New England and especially at the South, and the admitted connection between ignorance, and crime and pauperism, it would seem that the measure proposed by Mr. Willis deserves hearty support and prompt adoption. Strange that it should meet with opposition from any quarter, and least of all from

those representing the Southern states of the Union.

The statistics showing the extent of illiteracy in Massachusetts, embraced in Gen. Butler's last annual message to the Legislature, startled the community. True, it is the large foreign immigration into the manufacturing towns and large cities which causes so large a proportion of persons who cannot read or write; and that is largely true in all the Eastern, Western and Middle states. But that fact does not lessen the evil, or the danger; it only shows that we are importing, at a fearful rate, ignorance and social and moral degradation—the rankest elements of pauperism, crime and anarchy. The statistics of illiteracy throughout the country are appalling. Restricting the figures to the voting population, the result is sufficient to shake one's faith in the permanence of institutions at the mercy of such a class of voters. In 1880, 83,725, or nearly 20 per cent. of the foreign-born citizens of Massachusetts, could not write. In Rhode Island the proportion was much greater.

But it is in the South that the proportion of illiterates is most frightful. Excepting the border states (Delaware, Maryland and Missouri), there is not a Southern state in which the per cent. of male illiterates does not exceed that in Rhode Island, with over one-fourth of her population foreign-born. The proportion of white males in the other Southern states varies from 11 per cent. in Texas to over 23 in North Carolina. Taking the negroes into account the facts are still more alarming: the proportion of illiterates among them ranges from 69 per cent. in Florida to over 80 in Louisiana, and 81 in Alabama and Georgia. Representative Willis has carefully prepared a table of illiteracy, embracing the whole country, embodied in the report of the sub-committee to Congress, recommending the passage of the bill, which shows that illiteracy holds the balance of power in fourteen Northern and in all the Southern states. The report says:

"In the thirty-eight States there are 1,187,217

illiterate voters. Only one voter in five can write his name. In the Southern States, the illiterate voters in South Carolina are more than one-half; in Alabama, Florida, Mississippi, Georgia, North Carolina and Virginia, one in two; while Missouri, with one in nine, presents the best record. In the Presidential election of 1876, New York, New Hampshire, New Jersey, Connecticut, Indiana, California, Nevada, Ohio, Oregon, Wisconsin, Illinois, Rhode Island, Michigan and Pennsylvania were ranged on the side of illiteracy. In the last Presidential contest thirty of the States of the Union, with 298 electoral votes, were again within the domination of sovereigns who could not read the very charter of their liberties. The majorities which they gave could have been overthrown by a combined vote of their illiterate voters, even if those majorities had been five times as great as they were. In 1876, Mr. Tilden's majority of the popular vote was 157,394; in 1880, Garfield's majority was only 3,033. In 1876, 60 of our 76 Senators (three-fifths of the whole), and 259 of the 292 Representatives were in the grasp of illiteracy. In 1880, 58 of our 76 Senators and 292 of our 325 Representatives were in States and districts where illiterate voters hold the balance of power."

Such facts tell their own story and indicate the true remedy. The public school system must be pushed with more vigor. The "compulsory" feature must be rigidly enforced. More liberal measures must be devised to widen the blessings of all our educational agencies. The work of instructing the "Freedmen" of the South, undertaken by the Church and by various associations, should be encouraged and helped to the utmost. The state Governments should take the work in hand. And the National Government, with resources which burden and embarrass its administration, cannot afford to blink this momentous question, and should promptly and liberally supplement the efforts of the state authorities.

The Overthrow of Justice.

For he beareth not the sword in vain.—
Rom. xiii: 4.

All good government is based on justice. Virtue, order, liberty, prosperity—individual or national—are impossible if justice between man and man be not maintained and administered with a strong and even hand. When murderers are allowed to escape; when vio-

lators of just laws go "unwhipt of justice"; when our criminal courts become a farce, and "criminal lawyers," by adroitness and technicality, and a free use of money control the verdict of juries, and the law ceases to be "a terror to evil-doers," we are on the high-road to ruin. Mirabeau's words have a ringing sound in our ears to-day: "We live in an age where wrong constantly triumphs over right, and where justice itself becomes a lie." And woe to a land where the people lose confidence in courts and juries, and in the constituted forms of justice! If virtue has not died out of the heart of man and out of the body politic, there is sure to come an outbreak, an upheaval, a volcanic explosion, which will either kill or cure. So was it in San Francisco years ago; so has it just been in Cincinnati. The atmosphere had grown too murky and heavy with pestiferous odors to be longer endured, and the popular heart burst through all barriers of restraint. All good citizens must deeply regret the loss of life and property, and the encouragement such an example affords to the spirit of lawlessness. But the terrible experience is not without

its compensations. It is a *protest* and a *warning* that will ring through all our halls of justice and jury-rooms and lawyers' offices, and find an echo in the breasts of millions of our citizens, who have mourned over the multiplying evidences of the decay of justice, and the triumph of corruption, bribery, and rascality in our land.

The Opium Habit.

At the last it biteth like a serpent and stingeth like an adder.—Prov. xxiii: 32.

We all know the evils that grow out of the love for alcohol; but more deadly to soul and body is the love for opium. The Anglo-Saxon, by an iniquitous war, forced opium upon China. It would be like the revolving wheel of providence, should punishment come by fatally exposing the Anglo-Saxon race to the deadly Chinese habit of opium eating. Physicians on every hand are lifting their voices in warning. The evil is rapidly taking root in our country, among the higher as well as the lower classes. It must be stamped out, or we shall soon have a battle to fight in comparison with which that with King Alcohol is but a holiday parade.

HINTS AT THE MEANING OF TEXTS.

"The lighting a candle at a neighbor's fire does not affect our property in the wick and flame."—DEAN SWIFT.
"I have approached only to the shores of the great ocean of knowledge, and have gathered but a few pebbles on the strand."—SIR ISAAC NEWTON.

Funeral Service.

DEATH A GAIN TO THE CHRISTIAN.

For to me . . . to die is gain.—Phil. i: 21.

HOWEVER many and strong are the reasons why the Christian may properly desire to live on earth, it is still true that, personally, it is far better for him to die. And for the reasons we have not far to look.

1. Here, at the best, our *knowledge* is imperfect: "For we know in part, and we prophesy in part." (1 Cor. xiii: 9.) The longing for a more perfect vision is proper, and at times intense.

2. So with our *sanctification*. Oh, how imperfect here! How often does the soul have occasion to cry out with this same apostle: "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii: 24.)

3. Our "*warfare*" while here is not "*accomplished*." We are "compassed about" with enemies—must fight our way—snares, pitfalls, entanglements at every step; it is watch, contend, strive, wrestle unceasingly, down to the moment of death, and the very last earthly act is a tremendous conflict with "the king of terrors."

4. To live in this world is to *suffer*: living is really dying. We are "sojourners" here—away from home; often we feel solitary and alone; we would go "home"—home to our Father's house!

5. To die is to *go to Christ*; to enter upon our eternal possession; to know and experience the joy and blessedness of that life in heaven, of which we have only a foretaste here; to be like Christ, and to dwell with Him forever!

Revival Service.**THE SOUL'S ANCHOR.**

The hope set before us, which we have as an anchor of the soul.—Heb. vi: 19.

1. No true sailor thinks of making a voyage without his anchor; so every man who undertakes the perilous voyage to the eternal shore *must take his anchor with him*. A *sham* anchor will be of no use. Sure as the winds will blow, and the seas will roll, and the breakers are ahead, the anchor will be put to the test. It will be too late to remedy his neglect or carelessness and supply the missing anchor when the ship is drifting on the rocks!

2. Like the sailor, the Christian voyager should look *well to his anchor in calm and sunshine*. It is not enough to ship one on board. The eye must be kept on it, to see if it be in its place and ready for immediate use in the moment of danger. *Converting* grace is not enough to live by! The anchor may get out of place, or the chains get twisted, and the windlass out of order. Alas! how many a voyager, in the hour of storm and sudden danger, when seas are ready to engulf, or his ship to drift to destruction, finds his hope a *dead* hope, or a *false* hope, a mere *sham*; or so overloaded with rubbish of one kind or another as to be utterly useless!

3. Like the sailor the Christian voyager is expected to *make suitable use of his anchor!* It has a specific place and use assigned it in the economy of salvation. What would be thought of a sailor who should attempt to *make a voyage astride of his anchor?* Both would go to the bottom speedily! And yet this very feat is attempted by many who bear the Christian name. *They seek to get to heaven on their "hope."* Their one concern is their old hope. It is the burden of their song. Day and night, year in and year out, they are searching for it, resting in it, rejoicing if they can get astride it, and mourning and in despair if they lose sight of it for a moment. Such abuse hope, pervert its use, and convert the whole voyage of life into a thing of tempest and raging seas and worri-

ment, with little calm and sunshine and rejoicing.

NIGH TO THE KINGDOM OF GOD.

And when Jesus saw that he acted discreetly, He said unto him, Thou art not far from the kingdom of God.—Mark xii: 34.

1. *This scribe pleases the Savior.*

(1) He knew the Law.

(2) He put duty above formal observance.

(3) He had, therefore, a sound judgment about religion.

(4) We may fairly presume that he lived his creed.

2. *And yet he is outside of the kingdom of God.* Not far from it, near it, close to its threshold, yet outside.

(1) The *conscience* finds his system wanting. He still sins.

(2) His *heart* feels a want, God is great and high, and affection has no warm resting-place.

(3) His *character* needs something more than precepts to build it on sure foundations.

3. *How shall he step into the kingdom of God?*

(1) By adding to his *creed* a faith in Christ Jesus, as sin-offering, and high-priest, as *man* and God.

(2) By *giving his heart* to Christ Jesus, as a divine Brother, Savior and Master.

(3) By *building his character* on Christ's.

Conclusion.—This scribe means you who are true, honest, faithful, sound in doctrine of morals, but not a lover and friend and servant of Christ Jesus. Be persuaded to *step into the kingdom of God.*

Christian Culture.**WHOLE-HEARTEDNESS.**

[By J. D.]

With my whole heart.—Ps. cxi: 1.

David formed the noble resolution of praising God, and determined to do it with his *whole* heart.

I. WITHOUT WHOLE-HEARTEDNESS OUR PRAISE IS NOT ACCEPTABLE TO GOD.

He requires *us*, not *ours*. "He abhors the sacrifice where not the heart is found."

II. WITHOUT WHOLE-HEARTEDNESS IT

WILL YIELD NO HAPPINESS TO OURSELVES.

There is no true enjoyment in any service not rendered with the whole soul. No man is ever happy in any enterprise into which he cannot throw his whole being.

III. WITHOUT THIS WHOLE-HEARTEDNESS IT WILL NOT BE CONTINUOUS.

It will not run on day by day, week by week, through all the stages of life, but it will be broken, desultory and worthless.

WHITE LIES.

[BY DAVID H. WHEELER, D.D.]

Say, I pray thee, that thou art my sister; that it may be well with me.—Gen. xii: 13.

Here is an admixture of truth and falsehood, or what people call a "white lie"—a homœopathic and not an old

bolus lie. Sarah was "the daughter of Abraham's father, but not of his mother." It has been well said that a lie that contains some truth is—

I. THE MOST DANGEROUS.

Abraham yielded to falsehood through fear. Just enough frailty to show his relationship to the human family.

II. A LIE, WHITE AS IT MAY BE, IS NEVER FINALLY SUCCESSFUL.

Abraham was imitating Egyptian policy, and the Egyptians beat him. He disgraced himself, and suffered bitter humiliation, and when his sin was discovered he had to endure rebuke from Pharaoh! The result of a false policy is always sad—not always immediately so, but in the end it is wormwood and gall.

SERMONIC CRITICISM.

"Thoughts must come naturally, like wild flowers; they cannot be forced in a hot-bed, even although aided by the leaf-mould of your past."—ALEX. SMITH.

"The deepest truths are best read between the lines, and, for the most part, refuse to be written."—ALCOTT.

HINTS ON PREACHING AS SEEN FROM THE PUEWS.—We give the points of an admirable address before a recent meeting of ministers in Boston, by SAMUEL B. CAPEEN, Esq.:

"The first suggestion I would like to make is this: that many of our preachers overrate, intellectually, the average of their audience.

"2. You underrate the keenness of the perceptions of your hearers. I remember, in a great religious interest, a worldly man, who was very intelligent, said to me: 'Mr. ——— preaches so plain that he makes men angry sometimes, but they come back the next night to hear him again.' His very boldness made him attractive, and drew men toward him. Men want no diluted rose-water religion. They want something that is positive and real. You can preach anything, if it is only spoken in *love*, as from Calvary and not from Sinai. Being God's *truth*, and not your *guess*, it shall not fail of its mission. A man that has no backbone ought never to be a minister.

"3. Do not many of our ministers need more *singleness of purpose*?

"4. Will you allow me to say that there is quite a prevalent idea that many of the pulpits would have more power if the preachers had *more method*.

"5. A minister to succeed must be a *cheerful man*.

"6. No man can succeed as he ought without *enthusiasm*, and this is true especially in the ministry. Dr. J. W. Alexander was wont to say: 'Live for your sermon, live in your sermon.'

Get some startling to cry, 'Sermon, sermon, sermon!'

"7. Many ministers fail, I think, in not making the *points in the sermon* definite.

"8. Many ministers fail by neglecting to use simple *illustrations* of the truth from daily life.

"9. I think there is a failure in the ministry of many because they do not have *special classes for training the young*.

"10. Many ministers fail to accomplish all they might by neglecting to *explain the Scriptures* in the ordinary reading of them.

"11. One of the needs of the ministry is to more constantly press home the truth as something to be accepted *now*.

"12. I do not feel it to be necessary to say, in this presence, and yet this paper would be incomplete if I did not say, that the need of the hour is for *more ministers who are more Christ-like*. We need leaders who shall be head and shoulders above the people. Two generations ago there was the greatest reverence for the minister on account of his *calling*, and one would hardly sit in his presence. That day is passed, but there is a similar reverence, deep underneath, for some of you; not because of your *office*, but for what *you are*. You need to feel more and more that to hold still more firmly by this leadership you *must* be still more like Christ. The *office* alone will not give you the power. When you preach, never forget that your words will go no farther than *your own lives carry it*. Back of the preacher will be the *MAN*; and what he *is*, and not what he *professes*, will always determine the force and power of the message."

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SIMPLICITY IN PREACHING.—A great mistake is frequently made by preachers, especially young preachers, when they employ language that the common people do not understand. It is not to be expected that everything which a preacher says in the pulpit will be readily comprehended by every hearer. In the nature of things, this cannot be. It is very difficult, if not quite impossible, to so simplify certain thoughts that quite illiterate people can clearly understand them. Indeed it often requires the application of considerable strength of intellect to apprehend the precise import of some truths, even when presented in as simple forms of speech as they can be. But, while this is true, I am justified in pleading for greater simplicity of language than obtains in many pulpits. We frequently hear words used which are entirely unnecessary to express the meaning intended; words, too, which ministers of ordinary judgment ought to know cannot be comprehended by quite a number of their hearers. Hence, this question ought to be constantly before the mind of every preacher: "Will the common people understand me if I use such a term?" If it seem probable that they will not, then choose some simpler word or phrase. I know that it is very difficult, sometimes, to select those terms which are most suitable to express thought in the simplest manner, especially when speaking without a manuscript. But the habit may be acquired by diligent painstaking and constant thoughtfulness in reference to it. To this end, let there be a studious acquaintance with the various synonyms of our language, and judiciously use those words which most tersely convey the meaning designed. Remember that one word, the meaning of which is not understood by the hearers, often renders the whole sentence valueless. It is not the large, high-sounding words that truly indicate depth of thought, or greatness of mind. The greatest minds generally express themselves simply. Christ and Paul are notable examples of this. Spurgeon is another

eminent example. If we would be truly successful preachers, let us strive to so present the truths of the Gospel that the common people will not be in doubt as to the meaning of our message.

C. H. WETHERBE.

Scriba, N. Y.

SELF-CONTROL IN THE PULPIT.—An actor is quoted as having said:

"He who makes his audience weep is not he who weeps but he who *seems* to weep. To yield to unchecked feeling is to go to pieces."

Can this be applied to preaching? Must not the preacher feel what he pretends to feel?

AN INQUIRER.

Yes, to both questions. One of the banes of the pulpit is simulated feeling, pumped-up emotion. The preacher is as bound to feel what he pretends to feel as to be what he pretends to be. That weeping is justifiable as a mere rhetorical trick is no more true than that exaggerated statement, misrepresentation of fact, adding an extra cipher to one's figures, is justifiable for the same reason. We have heard of a tearful pastor upon whose notes for pulpit use was found, after his death, in various places this reminder: "Weep here." We wish this method had died with him; we are afraid it didn't.

But the actor's words apply to the preacher who has not too little, but too much emotion. Wendell Phillips derived his power as much from his superb command over his feelings as from any one thing perhaps. It is the preacher's duty to arouse emotion, but just as much his duty to guide and direct it, so that it may not evaporate in a mere outburst of grief or ecstasy, but lead to better living. Then what confidence can one's judgment inspire if he is "carried away" by his sorrow, or pity, or joy? It is not necessary for the preacher altogether to repress his feelings; but he must master them. He must ride the tempest, not be swept away by it.

VIOLENCE TO THE CONTEXT.—A sermon has been sent us for criticism, on the text, "I know and am persuaded in the Lord Jesus that nothing is unclean of itself." (Rom. xiv: 14.) Its theme is,

"Thought determines moral quality." The sermon is an elaborate argument to show that nothing is good or bad in itself; but our thought concerning it makes it good or bad. A man may murder, thinking he is doing God's service, and that thought robs the act of criminality.

The context shows plainly that "*nothing*" applies only to the things under discussion—that is to say, to "meat offered unto idols," and to anything which is made unclean by a human agreement to consider it religiously or ceremoniously unclean. An idol is nothing; offering meat to an idol does not put idolatry into the meat. But to a man who believes that the idolatrous act has infected and polluted the meat, the eating of such meat is an unholy act. He is, by eating, forswearing the Christian faith in One Living God. If he does *not* believe that the idolatrous act has infected the meat, partaking of it is an innocent act. The sense is substantially the same in Titus i: 15, "To the pure all things are pure," refers only to ceremonial defilement.

BEATING THE AIR.—How much of human effort is a failure because misdirected. How many sermons are thrown away because they either had no specific aim or they fell short of the mark. It is not so much the amount of learning, thought, feeling, logic, eloquence there is in a sermon, that makes it effective, as it is the skill and force which aim and send home the blow. Not general ability and discipline, so much as *specific* discipline and direction, do the execution. A Remington rifle, of the utmost perfection, loaded to the muzzle, will kill nobody if fired into the air, or at a man of straw. An old writer expresses the idea forcibly when he says: "Not merely a strong mind but an able minister; not generally the capacity to strike hard, but to strike *specifically*; to know *what to strike and how to hit*. It is the want of this *specific discipline* which causes many preachers to spend their lives in doing little else than beating the air." How different would be the result of preaching if

ministers would, in the preparation and preaching of every discourse, bring to bear the trained skill of the marksman, the mechanic, the athlete. Shoot to bring down some live sinner. Strike to hit.

UNITY IN DISCOURSE.—A patchwork of unrelated parts may be interesting, may accomplish good, but it cannot properly be called a sermon. In a sermon there must be unity—an idea running through all—to parts mutually interdependent. Yet this connection may not lie on the surface. Like an essay of Emerson, we seem to have a handful of crystals, each sentence perfect in itself, and independent of what went before and of what follows; but if you look deep enough you will find unity in the essay. On a dark night we see but star-points in the sky; yet the universe is a related whole, and had we eyes clear enough we could see the bond of unity. In a discourse it is not necessary that there should appear the details of our progress from one division to the next. The process by which we reach a truth we need not exhibit. The truth may come like the flash of lightning; the flash is sudden, but the gathering of the forces that produce the flash may be silent and long-continued, but none the less present because silent. In a discourse, whether apparent or hid, its unity must be real.

THINGS A PREACHER SHOULD REMEMBER.

- *** That intensity is better than volume.
- *** That the deceivings of education are to be guarded against.
- *** "That the Bible will always be to you what you are to it."
- *** That a brave man is in danger of being tempted to utter a truth, simply because it is unpopular.
- *** That you be not chary of comforting words; for to the afflicted the tongue of a great-hearted preacher sounds like a bell rung in heaven.
- *** "That no character is ever rightly understood until it has been regarded first not only with tolerance, but with sympathy as well."—*Dr. George Beavert.*
- *** That to intimate that "our beloved Zion"—that is, "our" denomination—is the true Church, and the *whole* of it, is an uncharitable untruth, *plus* cant.

PREACHERS EXCHANGING VIEWS.

"The prayer of Ajax was for light."—LONGFELLOW.
 "It is a great mistake to expect to find men in agreement with us. I will listen to any one's convictions; but pray keep your doubts to yourself."—GOETHE.

Religion Made Easy.

How is it that men and women enter the Lord's visible kingdom at the present day with so much seeming ease? It was not so twenty-five or fifty years ago. Is there less involved in a profession of religion? Has the native character of man improved in this cultured age, so that, in passing from "death unto life," the change is not so great or radical? Or has the Church lowered her standards, and really come to expect and require less than in former times, of those who confess Christ and enter into covenant relations with His people? Few will deny the fact. Many pastors and Christians deplore it. It is alarming. How are we to account for it?

Only yesterday the writer heard from the lips of a leading Brooklyn pastor the following startling statement: "When I came to this church three years ago it numbered about 250 members; it now numbers over 800. And yet not one per cent. more attend the prayer-meetings of the church now than attended them two years and a half ago, and there has been no advance in the benevolent gifts of the church, or in pew-rentals." And we suspect the experience of this pastor is not an exceptional one.

Surely there is something radically wrong when such a state of things is possible. *What is it?* Different reasons, of course, will be assigned, and we have not space to do more than suggest our own views in few words.

I. *Too great haste in admitting members.* Hurrying professed converts into the Church as soon as they obtain a "hope." So it was in the church referred to above. We knew another church that admitted over 400 members in a time of great excitement, and six months after the pastor remarked to the writer that he did not believe there were a dozen genuine conversions in the entire number! David was awfully punished for "numbering Israel"; and are not our pastors sinning in the present

strife to see which can report the "largest church membership"? The doors are thrown wide open, and the crowd is all but driven in!

2. *The changed character of the prevalent type of preaching* is largely responsible for it. The "Law," so magnified in former times, and such a power in the hands of Edwards, Lyman Beecher, Finney, and others, is now virtually obsolete. Only the mild, the gentle, the winning features of the Gospel are dwelt upon by the majority of preachers; and it is not strange that those marked and profound experiences which used to characterize revivals are now seldom felt. Only the surface is moved; the "fallow ground" is not broken up; the seed has no root, and quickly withers; and many find themselves in the Church really unregenerated.

3. *The line that separates the Church from the world is well-nigh practically effaced.* It is really hard to discern it in actual life to-day, in city or country. Men may "belong to the Church," and still be devoted to the gayeties, fashions and pleasures of the world; may "gamble in stocks," "speculate" in all sorts of "futures," defraud in a hundred shrewd ways, recklessly involve themselves in bankruptcy and sacrifice their confiding friends; never enter the prayer-meetings; make a selfish use of their "talents," and, in all that is visible to the eye of man, be wholly "conformed to this world." Is it not so? Has it not come to be a grievous scandal? So thinks

Brooklyn, N. Y. OBSERVER.

The Rich and the Poor.

IN THE HOMILETIC for Feb. (p. 292), Gen. Woodford denies that the erection of fine churches has had the effect of separating the rich from the poor, and appeals, in proof, to Roman churches, Mahomedan mosques and heathen worship. He is right. The same is true of cathedrals of the English Church. But I think the fault is in the

fine furnishing of churches, costly carpets and the luxuriously upholstered seats. Let the part for God's use be beautiful as art and money can make it; but let the seats be as they are (when there are any) in Roman churches and mosques and temples—uncushioned and plain—suggesting, not possession by rich people, but use by all people; not luxurious ease in listening, but practical use in worship.

I saw recently in the *Tribune* an item from Thos. Collyer, telling of the mingling of all classes in St. Paul's, London, and in St. Roch's, in Paris, where he saw the President of the Republic kneeling side by side with a white-capped servant girl. But they had only the bare floor and rush-bottomed chairs. If I could build a church to win the masses, it should be costly and rich, and grand as possible, in everything for God; but uncushioned, uncarpeted and plain. And the poor would not be afraid to come to it.

Washington, D. C. WILLIAM PARET.

The Power of the Keys.

In no Protestant statement of the doctrine of absolution, or the "power of the keys," which he has thus far met with, has the writer seen any significance drawn from Matt. xvi: 2. Do not these words, "Get thee behind me, Satan," spoken to Peter, throw light on the meaning of the address to him, on the previous occasion, as recorded in Matt. xvi: 18, 19? In other words, does not the fact of Christ having so obviously spoken *beyond* Peter, in the one case, illustrate the fact, as Protestants claim, that he spoke *beyond* him, in

the other case? The point is not, as Joseph Cook would say, a "burning" one. But the writer made it in a recent discussion. And he would like to know, from some more scholarly authority, if his argument was sound. E. B.

Three Bridges, N. J.

Why only a "Brother-in-law"?

In the March number, Noah Davis, Chief Justice of the Supreme Court of New York, styles himself a "brother-in-law" of Dr. John Hall's church; from which I infer that he is one of that numerous class who intellectually accept Christianity as true and right, but make no confession of faith in Christ by uniting with the Church. Could Judge Davis be persuaded to tell us *why* he is only a "brother-in-law"? It would be helpful to ministers in their treatment of such cases, to have the reasons of such an intelligent and eminent layman for his non-compliance with the terms of the Gospel.

Delafield, Wis. LOUIS RICHTER.

Advertising Lists of Subjects.

I find it of great advantage to advertise on cards a list of subjects in which there is general interest, and have them freely circulated; as, for example, the following, my present series:

Tobacco and Opium—Dancing—Card playing—Impure Literature—The Theatre—Extravagance—Irritability—Excil company—Base-ball and Billiards—Alcohol—on successive Sabbath evenings. In the summer I expect to give a series on the "Ten Commandments," in which I shall treat The Worship of Money—Profanity—Sabbath-breaking—Suicide—Marriage—Divorce—Public Corruption—Slander, etc.

Albion, N. Y. E. H. LATIMER.

AROUND THE EDITOR'S TABLE.

Copyright and Cheap Books.

MANY clergymen, as well as other book-buyers, are much interested in the International Copyright measure now before Congress. Few question the justice of copyright; nearly all admit that the foreign, as the native author, should be paid for his labor. Why should we pay the paper manufacturer, the printer, the bookbinder, and refuse

to pay the man who supplies the brain element in a book—that element which makes the book valuable? We believe that not only equity, but policy also, are on the side of fair dealing. To help to dispel the fear that International Copyright means high prices for books, we have published lately in the New York papers several letters, one of which we print below, as our answer to many

of our readers who have written us asking what will be the effect of the enactment of copyright on the prices of books :

To the Editor of The New York Tribune :

SIR: It is not at all certain that the copyright measure will pass at the present session. It certainly will not, except through systematic, persistent pushing. This is not a political bill, and this is peculiarly a year of political measures. Besides, there is reason to fear that many of the friends of the measure do not comprehend fully the force in the undertow of opposition. It is not wise, as renewedly discussed in some quarters, to load the bill with the manufacturing clause, principally for two reasons; (1) This may cause a long delay in the passage of a reciprocal bill through Parliament; and (2) it is not to the interest of American manufacturers. Even now America is the better market for books, and the future is on our side. No American author will think of supplying this market from England, but many an English author will think of supplying the English market from America. There is economy in manufacturing but a single set of plates. The tariff and the better market are with us. With these advantages it would be strange indeed if the American publisher could not outbid often his English competitor for both markets. Even now an American firm has not found it difficult to contract with so eminent an author as Alphonse Daudet for the exclusive control of the American and English markets.

Will not copyright increase the price of books? Yes, somewhat, the price of new books, and it ought to. The vast world of books now published will not be affected by copyright. A new book cannot be sold at 10 cents with fairness to the author. If we cannot have cheap books and be fair, then let the cheap book perish. We can dispense with the cheap book better than with justice. No individual, no nation, can permanently profit by wrong doing. Nature is organized against it. In the moral and spiritual universe gravity is upward. Benefit in the long run is ever on the side of right. These are simple truths, of course, but a strict application of them in commercial and political life will prove such novelties that it would be worth a reign of high prices to witness the result.

But the public is exaggerating the danger from the English-printed book. It is the demand that determines the price of books. The American publisher sells copyrighted books at reasonable prices now, because it pays him best. The same motive will govern him after an extension of copyright, and it will operate equally with the English publisher. Then the relative demand for English and American books is rapidly changing in favor of the American. This country has outgrown its colonial and provincial literary dependency. There is many an American paper, or scholar, whose endorsement car-

ries more weight in securing the sale of a book than does the endorsement of the best known English or Continental paper or scholar. This was not always so. Who now, before purchasing, asks what English critics think of a book? The author who, in the rapidly advancing future, will hold the American market will be the distinctively American author. Every nation when it comes to itself must have a literature that gives expression to its life and manners, and brings into clearer light its ideals. The literature we need must develop along the lines of the growth of our national, social, spiritual life. It must breathe our air, grow from our soil. Is it brag and bluster to say that in a few years there will be a greater demand in England for American books than in America for English books? It would be an amusing, but not an impossible, turn to the whirligig of time, should we see the English publisher objecting to copyright in order to protect his trade. The future, doubtless, has many surprises more wonderful than that.

It is objected that there is too much haste in pushing the measure through Congress (if only this were so!); that the formation of the Copyright League of 'six hundred,' and the introduction of the measure, are 'sudden.' The one who started this objection must have 'laid awake o' nights.' Sudden! Yes, as the flash of the lightning is sudden; but the gathering of the forces that produce the flash is not sudden. The force has been gathering for half a century which has resulted in the present organized attempt at copyright. Let us pray that this may not prove a flash of sheet lightning, but a thunderbolt, which shall cleave and blast to the roots the monster injustice at which it is aimed. The measure cannot be too sudden nor too thorough.

"I. K. FUNK.

New York, April 3, 1884."

The Defeat of the Whiskey Bill.

Many clergymen thought, as we did, that what is known as the Whiskey Bill was worth the trouble to defeat. We are glad to learn that in many churches petitions were circulated and signed, and then forwarded to Congress. A Congressman always respects public opinion. The result is an overwhelming defeat—a defeat so overwhelming as to surprise both friends and foes of the bill. The Whiskey business will not be permitted any special privileges; it is bad enough to place it on equality with other trades. It must pay its millions of taxes, just as other industries have had to pay theirs. What monstrous effrontery to ask to be relieved from them! Nor has it received the last

of its punishment for its insolent interference at the ballot-box and in our legislative halls. This defeat was large-

ly due to the influence of the clergy—an influence which, wisely wielded, will always prove well-nigh irresistible.

QUERIES AND ANSWERS.

"H. C. L."—What is the best work on meekness? A.: We refer this query to our readers.

"R. H. J."—A most excellent history of Christianity is, "White's Eighteen Christian Centuries." Price, \$2.

"L. S."—A.: We regard as among "the best works on the Sermon on the Mount," Tholuck's, price \$3, and Trench's, price \$4.

"MONTESQUIEU."—A.: The Spirit of Laws, translated from the French by Thos. Nugent, new edition, 2 vols., 8vo, \$6.00. Clarke & Co., Cincinnati.

"C. W. T."—Can you inform me if there is published a concordance of Shakespeare? A.: Clarke's (London) 8vo new edition: Little & Co., Boston.

"A YOUNG PASTOR."—A.: "The best topical sermons" published on Phil. ii: 5-11, that we know of, are in *National Preacher*, Vol. X., May No., and in Vol. XXXV., March No.

"A. U."—Who is the author of the quotation: "There are men who are as irresistibly attracted to error as the needle to the pole?" A.: Referred to our readers for answer.

"S. S. R."—Is there a Concordance of the Septuagint published since that of Fromius in 1718, and where can that be had? A.: None since, and we doubt if it can be purchased in this country.

"W. J. A."—A.: The identity of the mummy said to have been found in Egypt with the Pharaoh drowned in the Red Sea, according to the Bible record, has not been established. The wish is widely expressed that the sea, where it is supposed the Israelites crossed, might be dredged. There is little reason to doubt, if this were done, that sufficient mementoes of the catastrophe would be found to confirm the inspired account.

"J. L. ALGER."—What causes the discrepancy between 2 Kings viii: 26 and 2 Chron. xxii: 2, in reference to Abaziah's age when he began to reign?

A.: The former fixes his age correctly at 22, and the latter, making it 42, is evidently an error, either of the copyist or proof-reader. It is remarkable that it should not have been corrected; and it is to be hoped that this and other manifest errors will be corrected in the revised version we are soon to have.

"Rock."—What is the best work on the history of Mormonism? That church claims that our encyclopedias are not correct in their accounts of Joseph Smith, Solomon Paulding, Sidney Rigdon, etc. Their Elder Page claims truth in his tract refuting the current statements. Why can't we have in some form a full history of this movement? A.: We refer to article in Schaff-Herzog for much reliable information in reference to the whole literature of the subject.

"A. H. S."—What is the best course to pursue when the church is in arrears with the pastor, simply for want of proper management? (2) What is a reasonable time to wait for the repentance of a backslidden member before resorting to discipline? (3) What should be done with a member (a Sunday-school teacher) who is habitually absent from Sunday morning service on the pretext of preparing the lesson? A.: No specific rules can be laid down in any of the cases mentioned. (1) Stir them up by a plain statement of the facts of the case. The obligation to pay the pastor's salary promptly is quite as sacred as any other business obligation. If they take no heed, tender your resignation. (2) Much depends on the flagrancy of the case. First earnest "labor"; if that fail, after due admonition, "tell it to the church"; and if scandal is caused by the offence, institute discipline. (3) Remonstrance and faithful admonition. It is questionable if it be a disciplinary offence, especially if he is conscientious in his course.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. A Dangerous Habit. "How long halt ye between two opinions?"—1 Kings xviii:21. Rev. T. K. Noble, San Francisco.
2. The Unchurched Multitude. "O taste and see that the Lord is good."—Ps. xxxiv; 8. Rev. David Swing, Chicago.
3. The Mission of the Lips. "O Lord, open thou my lips."—Ps. li: 15. J. P. Newman, D.D., New York.
4. The Call to Gratitude. "Bless the Lord, O my soul," etc.—Ps. civ: 1. John Hall, D.D., New York.
5. The Griefs of Christ. "A man of sorrows, and acquainted with grief."—Isa. liii: 3. Rev. Prof. Orris, Ph. D., Princeton, N. J.
6. A Living Creed. "Follow me," etc.—Matt. iv: 19. C. D. W. Bridgman, D.D., New York.
7. A Combative Christianity. "Think not that I am come to send peace on earth," etc.—Matt. x: 34 and Heb. iv: 12. Bishop J. F. Hurst, Brooklyn.
8. A Promise Unfulfilled. "And he answered and said: I go, sir; and went not."—Matt. xxi: 30. B. Manly, D.D., Louisville, Ky.
9. Apostolic Church Order. Acts xx: 28, and 1 Peter v: 1-4. John Hall, D.D., New York.
10. Recognition of Friends in Heaven. "Now we see through a glass darkly, but then face to face." 1 Cor. xiii: 12. J. O. Peck, D.D., Brooklyn.
11. Holding on to the Truth. "Hold fast the form of sound words."—2 Tim. i: 13. J. L. Withrow, D.D., Boston.
12. Why Christ was Tempted. "For we have not an high priest which cannot be touched," etc.—Heb. iv: 15. W. F. Watkins, D.D., New York.
13. The Crown of God's Attributes. "Be ye holy, for I am holy."—1 Peter i: 16. J. H. Barrows, D.D., Chicago.

SUGGESTIVE THEMES.

1. Nature Obedient to the Voice of God. ("And God said: Let there be light; and there was light."—Gen. i: 3.)
2. The Efficacy of Parental Faith. ("Come thou and all thy house into the ark; for thee have I seen righteous. . . Noah went in, and his sons and his sons' wives," etc.—Gen. vii: 1-7.)
3. Christian Prudence. ("Ponder the path of thy feet," etc.—Prov. iv: 26.)
4. A Joyful Return. ("The ransomed of the Lord shall return, and come to Zion with," etc.—Isa. xxxv: 10.)
5. An Unfaithful Church a great Power for Evil. (" . . . they strengthen also the hands of evil-doers, that none returneth from his wickedness."—Jer. xxiii: 14.)
6. Moral Character of Words. ("Every idle [evil] word that men shall speak, they shall give account," etc.—Matt. xii: 36, 37.)
7. An Excited City. ("When he was come into Jerusalem, all the city was moved, saying, Who is this?"—Matt. xxi: 10.)
8. Ability no Measure of duty. ("But he said unto them, Give ye them [the five the ussant] to eat."—Luke ix: 13.)
9. A Total Misconception of the Soul's Requirements. ("Soul, thou hast much goods laid up for many years . . . eat, drink," etc.—Luke xii: 18-21.)
10. The Universal Test of Discipleship. ("By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii: 35.)
11. The Secret of the Growth of the Apostolic Church. (" . . . and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts ix: 31.)
12. Waiting for Light. ("They cast four anchors out of the stern, and wished for the day."—Acts xxviii: 29.)

GERMS OF ILLUSTRATION.

"Thought is the unseen nature, as nature is the unseen thought."—HEINE.

The Smile of God is the meaning of the name of a beautiful lake in Maine—Winnipegooe. Is not all the beauty of nature but the smile of God

"**The Cry of a Lost Soul**" is the name given by the Indians to the peculiar and melancholy notes of a lonely bird heard only by night on the shores of the Amazon.

The Gospel of Grace, and what it has done for man, was well typified by Luther's seal. It was in three colors. Underneath all was a cross in black, for, said he, underneath the life of the Christian is death to the world. Upon the centre of the cross was pictured a heart of red, signifying life out of death. Encircling all was a white robe, expressive of peace and the pure joys of righteousness.

A Consistent Christian Life—what is its beauty but a reflection of the beams from the Sun of Righteousness? Prof. Tyndall states that the appearance of the rainbow is due to the fact that at a certain angle the sun's rays are

reflected by the drops of water in parallel lines. At no other angle are these lines parallel, and hence the effect is lost by the rays crossing and conflicting with one another. To this same parallelism of the rays is due the far-reaching light from the headlight of the locomotive.

The Pearl of Great Price is a figure which was made good use of by the Waldensians in disseminating their principles, then counted heretical, among Catholic gentry. They carried with them a box of trinkets or articles of dress, and having entered a house and disposed of some of their goods, they would cautiously hint that they had commodities far more valuable, *inestimable jewels*, which they would show if they were protected from the clergy. They would then give their purchasers a Bible or Testament.

Reliance upon Christ has been a favorite theme for both painters and preachers; illustrations abound, but the following may be new. In 1820, a member of the Chamber of Deputies,

France, narrated in a speech a story of the French ship *Le Rodeur*, which sailed from Bonny, in Africa, April, 1819. On approaching the equatorial line, a terrible malady broke out—an obstinate disease of the eyes, contagious and beyond the cure of medicine. One after another was smitten, till only *one* remained unaffected. In the midst of their dreadful fears lest this solitary individual should also be afflicted, a sail was discovered. It was the Spanish vessel *Leon*. But the same disease had been there, and, horrible to tell, *all* the crew had become blind. Unable to assist each other, the vessels parted. The Spanish ship was never again heard from. But the *Rodeur*, steered by the one whose vision was unimpaired, reached Guadeloupe June 21. So has *moral blindness* fallen upon us all; but there is One whose sight is undimmed.

The Delusions of Sin have been often illustrated by the mirage, but the illustration gains remarkable power by the following incident related by Sir Samuel Baker: "Many years ago, when the Egyptian troops first conquered Nubia, a regiment was destroyed by thirst in crossing the Nubian desert. The men, being upon a limited allowance of water, suffered from

extreme thirst, and deceived by the appearance of a mirage that exactly resembled a beautiful lake, they insisted on being taken to its banks by the Arab guide. It was in vain that the guide assured them that the lake was unreal, and he refused to lose the precious time by wandering from his course. Words led to blows, and he was killed by the soldiers, whose lives depended upon his guidance. The whole regiment turned from the track and rushed toward the welcome waters. Thirsty and faint, over the burning sands they hurried; heavier and heavier their footsteps became; hotter and hotter their breath as deeper they pushed into the desert, farther and farther from the lost track where the pilot lay in his blood; and still! the mocking spirits of the desert, the affects of the mirage, led them on, and the lake, glistening in the sunshine, tempted them to bathe in its cool waters, close to their eyes, but never at their lips. At length the delusion vanished—the fatal lake had turned to burning sand! Raging thirst and horrible despair! the pathless desert and the murdered guide! lost! lost! all lost! Not a man ever left the desert, but they were subsequently discovered, parched and withered corpses, by the Arabs sent upon the search."

HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

Books of the Month.

A. C. Armstrong & Son. "System of Christian Theology," by Henry B. Smith, D.D., edited by William S. Karr, D.D. Both publishers and editor have laid the public under great obligation for the matter and the style of this noble octavo. Prof. Smith, as a scholar, thinker, theologian, and teacher of Christian doctrine, had few equals and no superior. His influence while living was widely felt, not only on the numerous students who came under it, but by the Church at large. His death, in the prime of manhood, was an irreparable loss, and the more so because his Lectures on Theology were not prepared for the press. We rejoice, however, that Dr. Karr has succeeded in giving so full and reliable an exhibition of his views and teachings in Theology. There is much in the present tendencies of religious thought and discussion to give special timeliness and emphasis to the mature, masterly and scriptural statements and vindication of the Christian system by such an acknowledged master in Israel.—"The Principles of Written Discourse," by Theodore W. Hunt. Same publishers. "Designed to be philosophic and suggestive, rather than technical or formal," and "especially prepared for use in our higher collegiate classes," we fear Prof. Hunt assumes far too much on the student's part, and aims too high to be of much practical use. He falls into the common fault, also, of abstract discussion and bewildering details of points and principles. It is too "dry," too purely "philosophic," to

interest the mass even of advanced students.—"Richard Baxter," by G. D. Boyle, Dean of Salisbury. Same publishers. Few men stand higher in the religious annals of England than this famous Puritan divine of the seventeenth century. As preacher, author, and man of affairs, he left his mark on the theology and literature of the world. This brief and popular history of this "Christian hero" is admirably written, and ought to have a place in every family, and in every Sunday-school.

Charles Scribner's Sons have given us a gem of a book in Prof. Guyot's "Creation; or, The Biblical Cosmology in the light of Modern Science." We are glad to have, in compact, permanent form, so clear, mature and independent a presentation of the truth on this important subject. The work was prepared long before the "higher criticism" attempt was made to shake the faith in the authenticity of Genesis, and yet its conclusions all tend to confirm the Mosaic record, despite the assaults of modern scientists. It is the best treatise on the genesis of creation that we know of.

Congregational Sunday School Publishing Society. "The Last of the Luscombs," by Helen Pearson Barnard. A sensible, interesting story, teaching needful and important lessons. It is, in its literary and religious qualities, considerably above the average of books written for the Sunday-school.

Cassell & Co. "Energy in Nature," by Wm. L. Carpenter. The substance of this book was

a course of lectures delivered by the author in 1881. Its object is to expound, in popular, yet accurate language, the meaning and consequences of that important principle known as the Conservation of Energy. The illustrations add greatly to the comprehension and interest of a most valuable work by one so competent to instruct.

Phillips & Hunt. "Preparatory Greek Course in English." By William C. Wilkinson. The aim of this volume—the initial one of a series—is to furnish in English the facilities for a knowledge of the classic Latin and Greek authors to those who are not college-trained. The present volume is confined to the preparatory Greek course for entering college. The aim is a worthy one, and the work is in thoroughly competent hands.

American Baptist Publication Society. "Commentary on the Revelation," by Justin A. Smith, D.D. There seems to be a passion for explaining this difficult portion of Scripture. The present work is a learned, careful, and, on the whole, judicious exposition. We do not think it better than Dr. Macdonald's, which the author does not name in his list of writers upon Revelation. The author's theory of interpretation may be called eclectic, and represents chiefly the views of Alford, Ellicott and Lange, and Moses Stuart and Dusterdieck in matters of critical exegesis.—"Harmonic Arrangement of the Acts of the Apostles," by George W. Clark, D.D. Same publisher. The author's "Harmony of the Gospels," and "Notes on the Gospels," are already before the public. The relation between the Acts and the Gospels is very intimate, and it is desirable to study them in immediate connection. This carefully prepared volume will greatly facilitate the doing of it.

The Presbyterian Board of Publication sends us "A Pastor's Sketches," by I. S. Spencer, D.D. We are glad that a new edition of this remarkable work has been issued. Well do we recall the intense interest it awakened thirty years ago, when first published. Scores of editions of it were sold in this country, and it was equally popular abroad, not only in Great Britain, but on the Continent. Never did a book receive stronger commendations from the press and from eminent men of all creeds. It is a work of absorbing interest. The sketches are all from real life, and drawn by a master hand. To the pastor, as a guide in dealing with "anxious inquirers," with "skeptics," and all classes of men, it is invaluable. It has been lost sight of by our younger clergy; but it is just as interesting, as instructive, as real and powerful to-day as when first it saw the light. Before his death (only three years after publication) the author assured the present writer that he had received testimonials that God had blessed it to the conversion of more than two hundred souls. May God give it a glorious resurrection under its new auspices!

From *Carter & Brothers* we have "Hands Full

of Honey," and other sermons preached in 1883 by C. H. Spurgeon. It has been well said, "No man need trouble himself to either praise or criticize the sermons of Spurgeon." They have been read everywhere. Helas no superior as an evangelical, effective preacher. These sermons are as fresh and full of thought and fire and power as any he preached when a much younger man.

Funk & Wagnalls. "Meyer on the Epistle to the Romans." The scholarship of Christendom has produced no better commentary on the New Testament than Meyer's. The ablest critics of England, Scotland, Germany and America commend it strongly. The "Prince of Exegetes" has given in this work the mature fruit of his extraordinary qualities and of his life studies. Orthodox, as against the "destructive" school of critics, independent and thorough in his investigations, and master of the entire literature of the subject, the work is invaluable to the student of the Word of God, and especially to the preacher. With rare judgment and insight he seizes on the gist of the text, and leaves the reader to form his own judgment and make the application. The careful and scholarly services of the American editor, Prof. Dwight, of Yale College, greatly enhance the value of this volume on Romans over the English edition, which forms the basis of it.—"The Clew of the Maze," and "The Spare Half-Hour," by Rev. Charles H. Spurgeon. "Standard Library Series." Same publishers. Whatever this wonderful man writes or preaches has character in it and a purpose, and is well worth reading and hearing. In the first part of this little book he lifts his voice in favor of "HONEST FAITH" as against "HONEST DOUBT." Brief, pithy and to the point are his words. It is admirably adapted to meet and refute the popular superficial, self-conceited skepticism of the times. The second part contains brief essays on various topics—some autobiographical, others descriptive, and all very readable.—"The Dance of Modern Society," by W. C. Wilkinson, D.D. Same publishers. Such a book is timely in no common degree. Christian parents and pastors are greatly troubled over the subject of "amusements." The rage for the dance has become intense and epidemic; and "The Dance of Modern Society" expresses the character of it. It is discussed here with boldness and vigor and telling effect, and yet with delicacy and admirable temper. Under Dr. Wilkinson's graphic, sparkling and caustic pen, the "dance," now so fashionable in "society," is stripped of its thin disguise, and is revealed in all its hideous moral features. If Christian ministers and parents can countenance it after reading this pungent and scathing book—well, we pity them.

A. D. F. Rowolph & Co. "The Pulpit Commentary," edited by Canon Spencer and other eminent scholars. This American edition is from duplicate stereotype plates of the London edition. In England, 13 volumes in all have

been published. The present two volumes are devoted to the Acts of the Apostles, and are by Dr. A. C. Hervey, Bishop of Bath and Wells; and Professors Barker, Bedford, Johnson and others. The exposition is by the former, who makes the Revised Version the basis of it. While there is little that may be called original or striking in the exposition, he has aimed to give the precise meaning of the text, and to expound it with brevity and clearness. The Homilies—800 in number—are of varying length and merit. Prof. Barker's are complete sermons, while the others are condensed—often brief skeletons and simple suggestions. The "Pulpit" may study them to profit; and yet the mass of them are not equal in interest, tact, and adaptation to those found in this country in our own Homiletic literature, and especially in THE HOMILETIC MONTHLY. As a "Commentary," it is certainly unique, and as a whole, will be a valuable acquisition to a minister's library.

E. & J. B. Young & Co. "The One Mediator: The Operation of the Son of God in Nature and in Grace. Bampton Lectures for 1882." By Rev. P. G. Meld. The writer's purpose, as he states it, "is to exhibit in outline the twofold mediatorial character which belongs to the Eternal Son of God, as the sole means wherethrough the *ad extra* action of the Godhead has ever proceeded. Assigning to Him alone, as holy Scripture does, the great function of mediation between the infinite Godhead and the universe: regarding Him, the personal wisdom and Word of the Father, as the one channel through which the Holy Spirit, who is revealed as the life and power and energy of the Godhead, has ever flowed forth, both in the act of creation and upon things created, for their continual maintenance in being and for their development, we distinguish between His creative and His redemptive, or new-creative mediation."

The author further says: "It will be my endeavor to show that, in an inferior and preparatory way, the One Mediator, in His love and pity for our fallen race, as the One Being to whom of natural right the function of redemptive mediation necessarily belonged, was continuously exercising that redemptive function, though after a veiled manner, from the very first beginnings of human history until the *fullness of the times* was come."

The volume is the matured fruit of long and careful study, while its conclusions show an unusual measure of independent thought. Upon various mooted questions touching the Christology of the Old Testament, the author has a definite judgment which in the main agrees with the majority of scholars of earlier and later ages. Upon a very few points bearing upon the nature and relations of the Son of God, his views would be questioned by many. But upon the whole, this elegantly printed and most scholarly volume will well repay the scholar's thorough study, and call for his after reference.

Periodicals.

SOME PRESENT QUESTIONS IN EVANGELISM. By Prof. Wm. J. Tucker, *Andover Review* (March), 11 pp. A thoughtful and discriminating essay bearing on living questions in theology and Christian missions. The writer holds that no word expresses the intention of Christianity so well as Evangelism, which represents the outward and aggressive work of the Church, including missions. The object of the paper is to outline the direction and scope of some present questions in Evangelism. These questions relate both to method and doctrine. The growth of the Anglo-Saxon race—the custodians of Christianity—numbering 7,000,000 at the landing of the Pilgrims, and 100,000,000 to-day, he regards as the most important fact, in its religious bearings, since the Reformation. The immediate question is, whether the Church is making due progress at those points which can be carried only by aggression. The sharpest problems of Evangelism lie just where the line hesitates and wavers. The discussion of the methods of evangelistic work of the Church in cities is worthy of careful thought, and equally "for an advance from a constructive to a more aggressive policy" in all our missionary work.

HEREDITY AND DEPRAVITY. By Stuart Phelps, Ph.D. *Bibliotheca Sacra* (April), 15 pp. This article was found among the MSS. of the author after his lamented death by drowning last summer, and is edited by his father, Prof. Austin Phelps, of Andover. It is a valuable contribution on a subject that is attracting no little attention both in the schools of science and of theology. We can only give the results of his reasoning: 1. The bodily organism in its original structure is an absolute inheritance, in its generic and specific and racial determinations; and also, with all reasonable probability, in its individual characteristics. 2. The theory of a limited spontaneity in the individual soul has so far withstood all attacks, and still holds its own as the most reasonable and adequate explanation of the facts. 3. Yet the soul inherits all those original characteristics which are naturally determined by the inherited bodily organism. 4. The soul inherits also many, perhaps all, of its original tendencies in thought. 5. Heredity cannot explain the origin of those elements of character which are the direct result of pure volition. 6. We derive, therefore, the principle that responsibility for character is limited to those qualities of the soul which are undetermined by this immense inheritance, and are the products of intelligent volition. And his conclusion is: "That while modern psychology eliminates from theology the doctrine of 'original sin' in its traditional modes of statement and defence, yet it retains a doctrine of depravity, and supports it by an overwhelming array of psychical facts."