

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE IMPORTANCE OF PERSONAL CHARACTER IN THE MINISTRY.

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LIFE never originates spontaneously. In all the realms of animated nature it is uniformly derived and transmitted from pre-existent life. So say all our scientists, whatever may be their theories as to the mode in which life first began upon the earth. This law of nature has equal scope in the universe of mind and soul. No nation has reformed or civilized itself without an initial impulse from beyond itself. No isolated man has, without the action of other minds, raised himself from ignorance or saved himself from sin. In the nation, in the man, as in the animal or the plant, there is development, progress, growth; but the germ comes from life already in existence. Only life can kindle life.

Spiritually we have or may have two pedigrees. From the first Adam—one or many—have been transmitted the traits that adapt us to our earthly habitation; from the second Adam, the Lord from heaven, we have the germs of the heavenly life. The heritage from the first Adam is ours inevitably, nor would we rid ourselves of it if we could; for there is no part of our native humanity which may not be so purified and hallowed as to be worthy of immortality. But that which alone can sanctify the earthly and make it heavenly must come from Christ, and almost always through those who are already His. It may, indeed, come from Him immediately, and we therefore circulate the Scriptures where the living voice and the living example cannot reach. But in Christian communities, where the Bible is ostensibly known, it excites little curiosity or interest unless there be those who breathe its spirit, feel its power, and attest the Divine that is in it by its embodiment in their own characters. Were we to ascertain from every Christian in this country the influence that first arrested him in guilt or doubt or indifference, we should find in nine

cases out of ten that the germ of the higher life had passed into the soul from personal conversance, more or less direct (including the public preaching of the Gospel), with a soul already consecrated—that is, from a vision of the beauty of holiness already incarnate and manifest. The germ was indeed fructified by direct communion with Jesus. But the disciple was first led to Him by one already with Him.

Wherever there are conspicuous specimens of what Christ can do for the soul, their power may be clearly recognized by the frequency of fresh births into the divine kingdom, and by the prevalence and growth of the religious life in the surrounding community. But in a community or congregation deficient in men and women who bear resplendently the Master's imprint, there may be all outward means of grace (so called) in the fullest affluence; essays may be read from the pulpit to admiring hearers; the Sunday scholars may go through their mimic worship, have lessons in the geography of Palestine, and enjoy charming summer picnics and Christmas festivals; there may be abundant boasting of freedom from bigotry and scorn—good-natured or virulent—of zeal not according to knowledge; but we shall not see Christians raised in such an atmosphere.

Now, if personal influence be thus essential, is not the minister's prime duty defined by this necessity? It is admitted, of course, that the highest blessedness of the human being is that he be in heart and life a Christian; that the formation and growth of the Christian character are the final cause, the supreme function, the chief aim and end of the Christian ministry, and that all its other offices and duties, compared with this, are of insignificant worth. Let us then pass in review some of the ways in which the minister's personal character must necessarily be the chief element in his professional usefulness.

We would first refer to the occasions on which the minister is brought into the most intimate relation with his flock,—in their sicknesses, in their sorrows, by their death-beds, at precisely the times when the barriers that fence out soul from soul are removed, and there is a mutual inflow of thought and feeling which words cannot measure. At such seasons there is a felt power of character too subtle to be defined or analyzed. As the electric forces pass in noiseless currents, yet with pulses laden with the joys and sorrows of a world, so in these crises of painful experience character transfuses itself, one knows not how, in look and mien and tone, in modes of effluence which one can suppress only by suppressing his own identity. A silent presence is thus often the most intimate communion, making itself either uncongenial, irksome, repulsive, or fraught with strength and comfort. If the pastor be a man of firm faith, pure spirit, and holy life, he may make of such a season an epoch to be remembered with gratitude through eternity. In the soul moistened by the fertilizing dews of an afflictive Providence he may plant the germs of the new life, or may stimulate them to so rapid growth that the tares of the busy world shall have no power to blight their harvest. If he be a man of wavering

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faith, of feeble spirit, of a low tone of character, he makes the religion which he represents obtrusive and offensive at its truest vantage moments, at the very time when it might gain a holding ground which it would never lose. What is intensely needed at such seasons, and is craved, even if dumbly craved, is "the Most High God as a refuge, and underneath the everlasting arms," and it is only as the minister himself feels that sustaining pressure, that enfolding embrace of the Eternal Love, that he can make it felt. He can give only what he has. He can bear efficient testimony only from his own profound experience.

Of more general yet hardly less specific importance is the reputation which the minister has in the outside world,—a reputation which will seldom diverge essentially from actual character; for though a popular idol may sometimes disgrace the pulpit which he is thought to adorn, and a really good man may encounter transient obloquy, in most cases a minister, like any other man, is rated for what he is actually worth, or if misrated, is so only for a little while.

The old term *parson*, now almost disused among us, has in the English law a legal sense,—the minister being the *persona*, or person of the parish, holding its property in his name, and being the party recognized in all suits at law. The term has a still closer appropriateness as regards the spiritual interests with which it is allied. The minister is the *persona*, parson, or person of religion, which in him is honored and loved or degraded and vilified. There is in many quarters an impression that Christianity has done its work, has become effete, and must yield place to positivism or secularism or biology, or to the reigning phasis of physical science, whatever it be. Who will say how largely the clergy are responsible for this tendency of the popular mind? In suggesting this question we by no means place a low estimate on clerical character. We believe that in all our denominations it is prevailingly respectable. But has it the eminence which it ought to have as a representative character? We can call to mind in every denomination ministers in whom has been discerned a singular Christ-likeness,—men not negatively, but positively good, whose lives have a far-shining radiance, and yet look still brighter on nearer view. Suppose such a light in every candlestick of the Lord, such an impersonation of the Gospel as the *parson* of every parish—one walking with God as visibly as among men, and holding every human relation and duty as sacred as if he were burning incense in the holy of holies—could a dog be found to wag his tongue against a religion thus represented? But what a contrast to this picture, when we have seen arraigned on a criminal charge the very man of whose cosmopolitan fame as a preacher the whole nation was proud, and of whom we believe nothing worse than that he made himself at home in a social medium so low and with manners so coarse that an archangel would have had his wings singed and soiled by such companionship! That very trial, whose rightful issue undoubtedly was acquittal, has done more to discredit Christianity

than a hundred Chrysostoms could do by mere preaching alone for its honor and glory.

Now, there is no minister who may not put himself high among those who are living gospels. In preaching the obligation, we recognize the possibility of self-discipline and self-culture. Shall we be the last to practise our own lessons? Shall we realize what is slanderously said of those of a sister profession, that they are afraid to take their own prescriptions? We are indeed "of like passions with other men," and some of us have fiery courses in our veins; but there are bits and reins that can curb and guide them, and while we profess ourselves riding-masters in this school, shall we suffer ourselves to be run away with in plain sight of our pupils? This is a practical age; and Christianity must be judged not by its written credentials, but by what it is worth, by what it can do. Now for the answer to these questions men's eyes will first be turned to us ministers.

While for Christ's sake, no less than for our own, we seek to be "innocent from great transgression," we should equally guard against what in common language would be termed faults rather than sins, which yet, if we suffer ourselves to lapse into them, should be deemed sins by our own consciences. Every profession has its besetting faults, which may be sins, and ours is not exempt in that respect from the common lot.

Among the prevalent faults of the clergy is carelessness and thriftlessness as to pecuniary matters. It is a conventional theory among us that we are, of all the professions, the poorest and the worst paid. This, we think, is not the case. Taking the country through, the average minister is in a better worldly condition than the average doctor or lawyer, and he has the advantage of entering at once on a full income, such as it is, instead of having to wait, it may be, eight or ten years before he can meet his expenses. But the lawyer or the doctor does not, in general, undertake the support of a family until he is free from debt, while the minister often recklessly assumes that charge with debts for his education still unpaid, involves himself still farther for his outfit, and then flounders on year after year with his head hardly above water,—perhaps in the end not wronging any one, but doing the right so tardily and shabbily as to make it seem wrong. The minister ought in these matters to maintain his independence at whatever sacrifice; to make no engagements which he is not sure of meeting in due time, except in case of unforeseen calamity; and when he has the management of funds not his own (as most ministers have) to be as punctiliously exact in account and record as he is honest in intent and purpose. Under this head there are always those who will be ready to treat omissions, negligences, and delays as overt sins; and one who has not had instances of the kind directly under his eye can have no idea of the degree to which religion is put to shame and the ways of Zion hung in mourning when such offences are laid to the minister's charge. We were once intimately conversant with a church that had suffered from two such

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ministries in succession, and had the choice been between a third and a wasting pestilence, we are sure that their prayer would have been, "Let us fall into the hands of God, and not into the hands of man."

Another fault to which ministers are sometimes liable is that of unprofitable or even harmful gossip. It grows up without one's consciousness; but once established, it clings to him by a necessity which he is no longer able to evade. In going from house to house, especially from homes of sickness or sorrow to those of sympathizing friends, the minister is constantly beset by kindly questionings, which he would be rude if he did not answer. But question and answer invite comment; names once uttered open a widening field of remark; and conversation, when it becomes personal, flows on without effort or restraint, so that he who will not brace himself up against detailed narrative and criticism of petty local affairs will soon find himself the recipient and distributor of all the small news of his village or parish, with its misconceptions, misstatements, jealousies, and enmities. There have been ministers who owed no small part of their popularity, such as it was, to the diligent discharge of this function, especially when it has been rendered racy and piquant by shrewd humor and keen sarcasm. This is not, however, among the gifts designated as specially ministerial by St. Paul in his epistles to Timothy and Titus. Any approach to it is and ought to be damaging to a minister's Christian reputation and religious influence. When obtrusive and ill-natured, it admits as little of apology as of praise; while, if it be a mere passionless transmission of intelligence, it would be much more creditable for its carrier to drive an ice cart or a baker's cart than to go from house to house in the guise of a sacred calling.

Another fault to which the tenure of our profession makes us peculiarly liable is undue timidity in the expression of opinion on mooted questions of right, and especially in the rebuke of such moral evil as has not as yet the condemnation of the community at large. We know that there are many ministers, equally brave and prudent, who never hesitate to risk human favor at the call of imperative duty. We know, too, that there are others, brave, but not wise, who raise needless issues, study to give offence, make personal assaults from behind the pulpit breastwork which shields them from direct rejoinder, and measure their fidelity by the opposition that they excite and the enemies that they make. But there is yet another class of those who study not so much the signs of the times as the temper of the parish, set their vanes as those of their chief supporters are set, and take good care that there shall be no counterblast from the pulpit so long as they have it in charge. These ministers with curved and sinuous spines, harmless, well-meaning, docile, self-complacent, have done much toward lowering the respect of clear and strong-minded men for the profession. They have made it seem unmanly—womanly, some would say—but we say it not; for of the moral courage that will set aside all human fear and favor where duty is concerned there is no lack among

Christian women, who have all along these eighteen centuries maintained the precedence which belonged to them as

“ Last at the cross, and earliest at the grave.”

Such are some of the faults to which our profession makes us peculiarly liable, not indeed greater, perhaps less than those to which other professions are prone, but with this momentous difference, that in other professions inferior interests are involved, while in ours the honor of our religion and of our Lord and Master is at issue.

The best way of keeping clear of these and of all other faults is the constructive method,—the building up of our characters continually in the strength and beauty of evangelic holiness. Here let us never forget that the truly religious character is the union of principle and feeling,—principle the basis, the constant, the essential; feeling, the variable, existing in unlike proportions in different persons, and in the same person at different times. Neither can be wanting and the other be genuine and valid. Principle implies a love of what it commands and sanctions; feeling, if rightly directed and duly cherished, must be constantly consolidating itself into principle, and as constantly replenished by prayer and devout contemplation, just as the vital fluid in organic being is always forming tissue, bone, and muscle, and is replaced continually by nutrient matter. Yet in some of the really excellent of the earth there is not an absence of feeling, but little or none that coins itself into visible, audible, readable tokens of its own type,—persons in whom religious principle is so prominent, active, unresting, exacting, as to lead to a certain jejuneness in emotional expression, not because emotion is wanting, but because as fast as it rises it assumes the concrete form of vigorous Christian activity, and is therefore to be measured not by its utterance, but by its lifework. On the other hand, intense feeling sometimes satisfies itself with its own fullness and fervor, and is content with a low and faulty moral standard. Religious feeling has its essential part in the living, perpetual sacrifice. It is like the oil which accompanied the Hebrew burnt offering, kindling a genial, vivid blaze on the altar; while principle is typified by the live coals which retain their heat when the blaze flickers, sinks, and fades away.

In the culture of devout feeling we need close and ever closer converse with our Divine Master; entering into the secret of His love; watching with Him in Gethsemane and on Calvary; drinking in the utterances of His trust, submission, and world-wide charity; moulding our prayers into harmony with His spirit; coming to the Father through Him, and taking into our hearts not the frigid impersonation of natural laws, the half-panteistic theism in which Jesus has no part, but the glowing, tender, merciful Fatherhood of the God whose image He bears, and of whom He says, “ He that hath seen me hath seen the Father.”

Next to prayer and communion with Christ there is no means of spiritual self-culture so stimulating and fruitful to the minister as the reading of

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Christian biography, especially of the lives of the elect in our own profession, and most of all, of those of our own time who have had precisely the types of experience that may be ours, like forms of scepticism and opposition to encounter, like needs to meet, like work to do. Thus I cannot conceive of a minister's reading, for instance, the "Life of Norman McLeod" without feeling quickened, strengthened, guided, gladdened by that broad, joyous, indefatigable spirit, daunted by no difficulty, quelled by no ecclesiastical conventionalisms, arrested in his work by no selfward reference, making his manly protest against harmful bigotry, content with the consciousness that God is with him whoever may be against him.

We are never to permit our self-culture to be reverted or suspended by the demands of our outside work, and that for the sake of this very work, which owes its worth wholly to the spirit that we put into it, which as mere tongue work or hand work is as inane as child's play, and carries with it precisely the force and efficacy that flow from our communion with our own souls, our God and our Saviour. As the showers on the hilltops feed the streams that propel the mill-wheels and fill the reservoirs for human need, so do the rains and dews that fall on the delectable mountains of meditation, prayer, and praise sustain all fruitful spiritual industry and replenish the rivers that make glad the city of our God.

But, on the other hand, we need to keep diligent watch and ward over the details of daily conduct. Not only evil, but all appearance of evil, must be shunned, except as at certain transition-epochs the right which is clear to us may seem wrong to those who occupy a lower point or take in a narrower field of vision. In such matters our freedom is never to be paraded where its only issue is to grieve, offend, or scandalize. Rather must we readily sacrifice our own liberty where we can do so without compromise of principle rather than disturb a weak brother's unduly sensitive conscience.

We need, also, method and system in our work,—not, however, the rigid, inflexible system which prefers itself to urgent calls of duty; for there are not a few occasions for our service when timeliness and promptness are essential parts of the service, which is mutilated, if not neutralized by delay.

Punctuality, which, as regards appointments with others, is an essential part of honesty, ought to be more than it is a clerical virtue. As we value our own time, let us not waste that of others.

In fine, if we have great principles of right and duty, let us remember that their practical worth lies solely in their application to details,—in their enabling us to do whatever we do in the right time, and way, and spirit. Our characters and the religion that we represent will be judged not by our professed principles, but by the thoroughness with which we embody them in all the transactions and concerns of daily life. It is related of Oberlin that he dared not, in the presence of the all-seeing God, to let a single letter go from his pen without being fully shaped and rounded.

This may seem an extreme of conscientiousness which few of us may attain ; but the spirit which presided over his chirography should never be absent from the little things of life,—little we are apt to term them ; yet there is a world of pious significance in that quaint stanza of Herbert :

“ All may of Thee partake ;
Nothing so small may be
But draws, when acted for Thy sake,
Greatness and worth from Thee.”

II.—THE HOMILETIC VALUE OF TENNYSON.

BY PROFESSOR F. V. N. PAINTER, ROANCKE COLLEGE, VA.

THE preacher and the poet have a good deal in common. Both are teachers. Within a considerable range they treat of the same subjects. They speak to us of the deepest feelings and the highest thoughts of which our nature is capable. Not infrequently, in both ancient and modern times, the functions of preacher and poet have been united in one person. The prophets of Israel were poets, and often embodied their messages in lofty poetic form. Our Saviour showed a poetic sympathy with nature ; and the logical Paul not only quotes Greek poets, but also rises at times to the height of poetic thought and expression himself. Many modern preachers, from Luther to Ray Palmer, have written poems, and a still greater number have used poetic prose. Indeed, it may be fairly claimed that a poetic temperament and poetic culture are necessary elements in the highest type of preacher. Without these elements we may have strong, learned divines ; but they will hardly be able to deal successfully with the finest emotions and subtlest thoughts of the human soul.

At the present day there can be no question that the preacher ought, as a rule, to be a man of broad culture. This means, in the best sense, not a smattering of polite literature and a few sciences, but a profound knowledge of human life, of the world about us, and of the character and the will of God. It means a personal appropriation of the best thought of the world. Without this culture the preacher is not prepared to understand the problems of the present age, nor to apply the Gospel to all the exigencies of human life and to all the needs of the human soul.

These considerations prepare us to understand the homiletic value of the poets. They are seers. They discover new truths and invent new forms of expression. They give us the seeing eye, the feeling heart, the penetrating intellect. They develop the finer, feminine side of our nature. They raise us to altitudes from which we take in a grander horizon. Homer, Virgil, Dante, Shakespeare, Milton, Tennyson—these are princes in the realms of thought and feeling. An acquaintance with the poets vastly increases the preacher's resources and power. They furnish much

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valuable homiletic material ; and, in addition to that, they impart a refinement and elevation of thought and style that cannot easily be obtained from any other source, and that are indispensable to the most effective public teaching.

Tennyson is of special value to preachers. For half a century he stood at the head of English poetry. There are few to question and none to rival his pre-eminence. He is the best representative of the culture of the Victorian age. He surpasses Pope in artistic correctness ; he equals Wordsworth in natural expression ; he excels both Scott and Byron in romantic narrative ; and he has written the only great English epic since the days of Milton. He was a student and scholar. He absorbed the deepest and best thought of the age ; and instead of mere passing and shallow fancies, his poetry embodies a depth of wisdom and learning that give it almost inexhaustible richness.

The life of the poet has a lesson for preachers. It teaches the value of persistent and consecrated effort. No other poet ever consecrated himself more entirely to his art. He wrote no prose. He did not fetter his genius by business. He encumbered himself with no public office. He lived in the retirement of a cultivated home, and, with only a narrow circle of congenial friends, he steadily pursued his vocation. All the treasures of his learning, experience, and reflection he constantly turned into golden verse. His career, like an English river, quietly flowed on among fertile hills and blooming meadows, till its beautiful sunset close. Perhaps it might have been better had he lived a little less in retirement. Contact with the rude world might have given a more rugged strength to his verse, relieving in some measure the excessive refinement that is, perhaps, its greatest fault.

A study of Tennyson shows us the power of well-chosen words. No other writer of our time has had a more delicate appreciation of the meaning and force of words, whether taken singly or in combination. Already in 1832 his lyrical power, his mastery of musical rhythm, his charm of felicitous expression, and his exquisite handling of form and color easily placed him at the head of the younger race of singers. Sometimes he startles us with the lightning flash of a single word ; sometimes he delights us with a beautiful outline sketch or with an elaborate picture ; and again he charms us with the exquisite harmony of sound and sense. As *Godiva* reached the palace,

“ All at once
With twelve great shocks of sound, the shameless noon
Was clashed and hammered from a hundred towers.”

Listen to the beginning of the “ *Morte d'Arthur* ” :

“ So all day long the noise of battle rolled
Among the mountains by the winter sea.”

And further on in the same poem, when Sir Bedivere flings Arthur's sword into the mere :

“ The great brand
Made lightnings in the splendor of the moon.”

In “ *The Lotus-Eaters*” how the languid verse sympathizes with the dreamy landscape :

“ In the afternoon they came unto a land
In which it always seemed afternoon.
All round the coast the languid air did swoon,
Breathing like one that hath a weary dream,
Full-faced above the valley stood the moon,
And like a downward smoke, the slender stream
Along the cliff to fall and pause and fall did seem.”

Such illustrations might be multiplied indefinitely. The preacher who has once caught the charm of this artistic and powerful use of English will never afterward be satisfied with slovenly diction.

Tennyson helps us to see and appreciate nature. This power of vision and sympathy is of great value to the preacher. The external world about us is a revelation of God. It embodies the conceptions of the Divine mind. The Psalmist appreciated this truth when he wrote, “ *The heavens declare the glory of God, and the firmament showeth His handiwork ;*” and Paul understood it when he declared that “ *The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.*” It can hardly be claimed that Tennyson interprets the moral significance of facts in nature ; but in a very high degree he possesses the power of discerning and describing nature. He has the eye of a painter. He catches the various moods of nature with inimitable art. He gives it all the colors, grave or gay, of the changing moods of the human spirit. All through “ *In Memoriam*” nature is portrayed in sympathy with the sorrows or joys of the poet’s heart :

“ To-night the winds begin to rise
And roar from yonder dropping day ;
The last red leaf is whirled away,
The rooks are blown about the skies.

“ The forest crack’d, the waters curl’d,
The cattle huddled on the lea ;
And wildly dashed on tower and tree
The sunbeam strikes along the world.”

The following from “ *Mariana*” is an admirable bit of landscape painting :

“ About a stone-cast from the wall
A sluice with blackened waters slept,
And o’er it many, round and small,
The cluster’d marish mosses crept.
Hard by a poplar shook alway,
All silver-green with gnarled bark ;
For leagues no other tree did mark
The level waste, the rounding gray.”

When the preacher has learned to look upon nature with this affectionate study, it becomes an exhaustless source of inspiration and instruction. He becomes less dependent upon books; he enters into closer sympathy with the universe; he draws intellectual and spiritual nourishment from immediate communion with the works of God.

The spirit that pervades the poems of Tennyson fosters a cheerful courage. He is no pessimist. He has confidence in man, and truth, and God. He believes in the ultimate triumph of good over evil. In spite of the evils existing in society, he teaches us that mankind is moving toward a higher goal. Who does not recall the oft-quoted lines:

“ Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.”

His vision has extended far into the future, past many wonders yet to be,

“ Till the war-drum throb'd no longer, and the battle flags were furled
In the Parliament of man, the federation of the world.”

At the return of the glad Christmastide he calls upon the wild bells to ring out the false and to ring in the true:

“ Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.”

No sorrow is able to repress the healthful, hopeful spirit of the poet. The death of his dearest friend weighs upon him for a time. Never was there deeper grief. For a long time the poet gropes in darkness; but at last he triumphantly beholds the light. And he rests in God,

“ That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

Listen to the words with which King Arthur comforts the lonely Sir Bedivere, who mourns that “the true old times are dead”:

“ The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

The preacher who catches this hopeful spirit and the sublime trust of which it is born will bring a gladder and more helpful message to his people.

But the chief homiletic value of Tennyson lies in the social, moral, and religious truth he teaches. His intellect and his heart were thoroughly sound. Without being professedly didactic he is in a high degree instructive. He lived in close sympathy with our age. He was familiar with its learning. He took an interest in social, moral, and religious questions.

The results of his deepest thoughts and feelings he gives us in his poetry. The social position of woman has in recent years given rise to much discussion. But it may be doubted whether wiser words have anywhere been spoken than the following in "The Princess" :

" For woman is not undeveloped man,
But diverse ; could we make her as the man,
Sweet love were slain ; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years must they liker grow.
The man be more of woman, she of man ;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world ;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind ;
Till at the last she set herself to man,
Like perfect music unto noble words."

It is an old truth that sorrow gives depth to the mind and heart. This truth is strikingly exemplified in Tennyson. The death of Arthur Hallam, a young man of high natural gifts, wrung the poet's heart with grief. He embodied his thought and feeling in the best elegiac poem ever written, and one perhaps that will never have a rival. He dwells on the mysteries of love, life, death, Providence, God. He does not deal with these subjects like a theologian or a philosopher ; but rising above the plane of the understanding, he finds his answers in the cravings of the heart and the intuitions of the spirit. No other poem is so filled with the thought and feeling of our age. It rejects the seductive materialism of recent scientific thought ; it is larger and more tolerant than our creeds. It would be difficult to mention a work, the mastery of which would give the preacher greater power of intellect and soul.

Against the conclusions of a materialistic science having the sanction of great names, the poet's heart rises in strong, indignant protest. The deathless love, of which he is conscious, demonstrates that " we are not wholly brain, magnetic mockeries ;"

" Not only cunning casts in clay :
Let science prove we are, and then
What matters science unto men,
At least to me ? I would not stay.

" Let him, the wiser man who springs
Hereafter, up from childhood shape
His action like the greater ape,
But I was *born* to other things."

This must serve as an illustration of the positive teaching of " In Memoriam." But every page is filled with deep thought and feeling. After his " wild and wandering cries," the poet finds rest and joy in the truths of Christianity. And where else can this feeling be found ? Surely not, as the German poet Heyse teaches, in the reflection that the bereaved one

will soon pass into an eternal, dreamless sleep. With triumphant faith Tennyson bows reverently before the "strong Son of God, Immortal Love."

"Thine are these orbs of light and shade ;
Thou madest Life in man and brute ;
Thou madest Death ; and lo, Thy foot
Is on the skull which thou hast made.

"Thou wilt not leave us in the dust ;
Thou madest man, he knows not why,
He thinks he was not made to die ;
And Thou hast made him : Thou art just."

The "Idylls of the King" lift the reader into a new and beautiful world. Brave knights, lovely women, mediæval splendor, undying devotion, lofty ideals, are all portrayed with the richest poetic art and feeling. How grand was the ideal purpose of the King ! He aimed to bring together the goodliest men of his own and other realms,

"A glorious company, the flower of men,
To serve as model for the mighty world,
And be the fair beginning of a time.
I made them lay their hands in mine and swear
To reverence the King, as if he were
Their conscience, and their conscience as their King,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives in purest chastity."

For a time the fair ideal of the stainless King was realized. Then sin entered through the guilty love of the Queen and Lancelot ; and the great epic becomes a moral drama without parallel in the history of literature. Good and evil begin a gigantic struggle. The insidious workings of sin, as it undermines the character and introduces confusion into a realm, were never more strikingly portrayed. We see it gradually taking away lofty aspirations, and robbing the warrior's arm of its power ; begetting distrust and jealousy among bosom friends ; involving the innocent as well as the guilty in its terrific consequences ; and bringing at last, as its natural results, disappointment, bitterness, and death. No one can familiarize himself with this great work without having new views of the startling possibilities of glory and of degradation in human life.

From what has been said, it is obvious that Tennyson possessed a deeply religious nature. He recognized the existence of God not only from the evidence of the external world, which to his mind is "the vision of Him who reigns," but also from the cravings of the human heart :

“ If e'er when faith hath fall'n asleep,
I heard a voice ' believe no more,'
And heard an ever-breaking shore
That tumbled in the Godless deep :

“ A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, ' I have felt.' ”

He recognized Christ as the Son of God less from historic evidences than from the sense of a profound inner satisfaction :

“ Thou seemest human and divine,
The highest, holiest manhood, Thou :
Our wills are ours, we know not how ;
Our wills are ours, to make them Thine.”

He teaches us, in the face of scientific scepticism, the efficacy of prayer. It is a necessity of his nature to pray ; and he cannot believe that this natural longing of the heart will go unsatisfied.

“ More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blid life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.”

He teaches the truth of immortality. The May Queen is comforted in thinking that she “ will lie within the light of God,” waiting only a little while till her mother will come. Death has not robbed the poet of his friend :

“ Far off thou art, but ever nigh ;
I have thee still and I rejoice ;
I prosper, circled with thy voice ;
I shall not lose thee though I die.”

King Arthur does not cease to exist, but passes

“ To the island valley of Avilion ;
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly ; but it lies
Deep meadowed, happy, fair with orchard lawns
And bowery hollows crown'd with summer sea.”

III.—THE MIRACLE AT GIBEON IN THE LIGHT OF LATER SCRIPTURE.

BY R. BALGARNIE, D.D., BISHOP-AUCKLAND, ENGLAND.

It must have struck every careful student of sacred Scripture as somewhat remarkable that this, the most astounding and momentous of all Old Testament miracles, should, apparently, if we except a brief reference in Habakkuk (iii, 11) never again be alluded to in the inspired volume. It is introduced in a brief poetic quotation from the last Book of Jasher as something that contributed to the victory which put Israel in possession of their promised inheritance—perhaps their greatest military achievement—and then summarily and forever dismissed by prophet, psalmist, priest, and preacher as if no such wonder had been wrought. Such reticence, whether intentional or otherwise, must surely be held as significant. It was no unimportant incident, likely to be overlooked or forgotten by such a nation as the Hebrews. It was not associated with any part of their history of which they had cause to feel ashamed. It had a place in one of their most venerated books. Why, then, this conspiracy of silence about it? Why have their psalmists shunned allusion to it? Why have Isaiah, Jeremiah, and the later prophets not appealed to it as a conspicuous instance of Jehovah's intervention in favor of His chosen people? Why has its spiritual significance been forgotten? Were they, like some of us, doubtful of the reality of the miracle? Did they look upon it as a poetical exaggeration? Or had they some misgiving as to its bearing on the ancient sun-worship that made it unsafe or unwise to give it further prominence? Whatever the cause of this ominous silence, it is doubly unfortunate for us, living in these modern ages, since it leaves us without scriptural authority to determine its nature and character, and opens the door for endless speculation and controversy.

Perhaps, however, we are altogether wrong in assuming this absence of reference in the subsequent books. It may be that popular conceptions of the nature of the miracle, especially in less scientific and critical times than the present, have been such as to lead Bible readers to overlook inspired allusions to it; and these may abound in psalm and prophecy, yet in such a form as to escape recognition. What if the ancient Hebrews did *not* think of the standing still of sun and moon at Gibeon as the arrestment of those luminaries in their supposed revolutions? What if they did *not* speculate as to deceptive appearances or abnormal refractions of light? What if they took the quotation from the Book of the Upright literally and historically, and yet held another theory from ours as to its meaning and interpretation? In that case our failure to find the reference in the later books might readily be accounted for.

Now we must remember that the entire Hebrew army, assuming the authenticity of the narrative, were eye-witnesses of the miracle. They had

no temptations to attach erroneous or extravagant conceptions to it, as we have, to begin with. They at least had no need to theorize or speculate regarding the nature or extent of the miracle. They had no false first impressions of the phenomenon to alter or correct. There was no beginning of error among the tribes on the subject. Strangers reading their history in after ages, when Jewish authority to rectify their mistakes had gone, might well be forgiven for guess-work and speculation ; but to the early Hebrews themselves no difficulty presented itself.

Our chief difficulties in dealing with the subject are those of *divestment* and *realization*. It is hard to shake ourselves free of impressions produced on our minds by the exploded popular theories of the past, and still harder to realize what could be seen of the light on Gibeon from the battlefield of Bethoron. We have inherited a certain bent or proclivity of imagination as to the form which this miracle assumed ; and it has become associated in our minds with celestial phenomena of one kind or another on such a grand and impressive scale, that we are conscious of keen disappointment, and betray not a little impatience when anything less transcendent or imposing is suggested. Then if we suppose something less startling than the miraculous prolongation of the day, how shall we account for Joshua's prayer and the victory ?

Yet a calm and careful consideration of the circumstances seems to call for a final abandonment of the literal interpretation of the narrative. The sun could not have stood still for the sufficient reason that in its relative position to the earth it does not move. Nor could the arrestment of the earth's motion have made it *appear* to stand over Gibeon, which lay to the east of the battlefield on Bethoron ; for the day must have been far spent when the Hebrew leader offered up his prayer for continued light. Nor could the moon have been visible at Aijalon while the sun shone over Gibeon.

And a still greater difficulty on this supposition, and one that has been much overlooked, remains to be faced : Why should Joshua, here fighting in an exterminating war with the worshippers of the sun god, appeal to their idol for assistance ? Why should he think to win the battle for Jehovah by what the Bible has ever branded as an act of the grossest idolatry ? "Sun ! stand thou still at Gibeon ! and thou, Moon ! in the valley of Aijalon !" He would have deserved to be stoned !

Nor does "refraction of the sun's rays" meet the difficulties of the case ; for we must remember the dark, terrible storm-cloud that hung over the western sea, and the rain of ice that discomfited the host escaping westward, and effectually shutting out all light from the setting sun. "A mock sun" is dangerously like a "mock miracle."

There remains the commonly accepted theory of modern expositors to be considered—that the passage is merely a poetic exaggeration, a highly colored quotation from the Book of Jasher. All that we are entitled to draw from it is this : that the day, after all, proved long enough to enable

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Joshua to reap the fruits of his victory. There was no miracle, only the enthusiasm of rapid pursuit. But why, then, has this idolatrous prayer of Joshua been recorded? Granting the moment of enthusiasm, why should the feeling be expressed in such impious and useless terms? Moreover, why should he have looked back to Gibeon for his inspiration, while the battle was rolling westward to the sea?

It is evident, however, that the author of the Book of Joshua entertained a widely different view of this quotation. We cannot suppose that he means it to extend beyond the parallelism. Then he adds with prosaic hand: "Is not this written in the Book of Jasher? And the sun stayed *in the midst of heaven*, and hastened not to go down *about a whole day*. And there was no day like that, before it or after it, that Jehovah hearkened to the voice of a man; for Jehovah fought for Israel." [Notice, in passing, that *the moon* is not again referred to; of this afterward.] So strongly have these objections to all theories of interpretation been felt that many have abandoned all hope of solution and given up the study of it in despair.

It is in these circumstances that we turn for light to the later Scriptures. Is it possible to ascertain what the Hebrews themselves thought of this miracle? Can we detect any direct or indirect reference in their records, anything in the underlying imagery of their thoughts, that may afford us some clue to their interpretation of it?

Let us remember that this was not the only light-miracle associated with the history of Israel. "And there was thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: *but all the children of Israel had light in their dwellings*" (Ex. x. 22, 23). What was this "light"? If the darkness was miraculous, so was the light. Again, we read of a mysterious "light" that flashed upon the tribes on the night of their escape from Egypt, clear enough and extended enough to guide the army through the sea. Nor was this light-miracle a mere transitory phenomenon sent for that particular emergency and then withdrawn; for that "light" continued with them for the rest of their pilgrimage, synchronizing all their movements with the natural occurrences in the peninsula, and leading the tribes to take advantage of such opportunities as the temporary upheaval of the bed of the Red Sea, the volcanic disturbances of Horeb, the opening of desert fountains, the timely stoppage of the Jordan, and the earthquake at Jericho; in short, it was *the* miracle of the Exodus, and led Israel into Canaan.

Henceforth Jehovah was the "Sun and Shield" of His people. Other instances of the intervention of this mystic "light" occur occasionally in the later books. It must have been some luminary, brighter than the natural sun, that arose, in Hezekiah's time, upon the sun-dial of Ahaz and reversed the shadow "ten degrees." In the New Testament books we read of Eastern Magi following a "star" to Bethlehem; but the shepherds of the place who saw it also described it as "the glory of the Lord," and

it "shone round about them." And the conversion of Saul of Tarsus to the Christian faith was effected, we read, by his being stricken to the earth by a "light" above the brightness of the noonday sun. The writers of the sacred books, then, were familiar with a certain mystic "light" which they had come to identify with the presence and intervention of the God of Israel.

Now, the question is not whether this was the mystic sun at Gibeon, naturally appealed to by the Jewish leader in his difficulty, *but whether there is any evidence that the Hebrews thought so?* If we assume for a moment, for the sake of argument, that this was their reading of the miracle at Gibeon, we are freed at once from many insuperable difficulties. It explains the assumed silence of subsequent writers regarding it. It accounts for Joshua's prayer. It enables us to understand the peculiar reference to the "moon" in the parallelism, and its omission in the prosaic narrative. It assigns a sufficient reason for the panic of the Canaanites; and, above all, it throws light upon several passages of Old Testament Scripture that have been for ages a standing puzzle to expositors.

Did the Hebrews, then, so interpret the miracle? Was the sudden, unexpected, mysterious flashing forth of the Divine radiance upon Gibeon the Shekinah brightness they had been familiar with in the wilderness, and whose permanence for the night was all they needed for the victory, was that *in their minds* the sun that stood still, and the moon that did not withdraw? Let them be mistaken, if you will; was *that* their mistake? Take a few illustrations from the later Scriptures:

On what other theory can we account for the underlying imagery of Isaiah when foretelling to his exiled countrymen the reconquest of Canaan by a penitent and converted nation? "Arise, shine; for thy light is come, and *the glory of Jehovah* is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but Jehovah shall rise upon thee, and His glory shall be seen upon thee. . . . The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; *but Jehovah shall be unto thee an everlasting light*, and thy God thy glory. *Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light*, and the days of thy mourning shall be ended" (Is. 1-21). Whence came such imagery? Is it not evident that "the glory of Jehovah" had a more definite and extended meaning in the prophet's mind than we have been accustomed to attach to the words? Here the natural sun is eclipsed and outshone, and Israel's "light" is forever stationary. In the old Abrahamic legend the patriarch is represented as seeking "a god that never sets."

The sixty-eighth Psalm is supposed by many to have been written by David, certainly at least before the Exile. It is a war song, recounting national triumphs by Jehovah's help, from the overthrow of the Egyptian army to the settlement of the tribes in the fatherland and the capture of Mount Zion. The battle of Gibeon could scarcely have been omitted, for

that was their "crowning mercy." But when we come to the stanzas where the event would most naturally be alluded to, the reference—if there be any reference—is most perplexingly obscure. Few passages have cost more expository labor, and few have yielded more unsatisfactory results. Ewald considers it a quotation from an old ballad. The chief difficulty lies in the translation. At the risk of seeming presumptuous, where no two expositors agree, I would submit the following :

"When ye spread yourselves out between the bare hill tops" (Beth-horon?) [ye were like] "the wings of a dove : covered with silver, and her feathers with pale yellow gold. When Shaddai scattered [the] kings there it was white [upon you] as snow in Zalmon"—literally, "it was light in the dense darkness."

Now, this gives us, with poetic coloring, a picture of an army marching under the moonlight, the main body hidden in the shadow of the valley, and the wings exposed on the hillsides to the pale yellow rays of the eastern luminary. The light in this case, however, was neither that of sun nor moon, but a mystic blending of both, half silvery, half golden ; perhaps more closely resembling our modern "electric," casting its deep black shadows around "as snow on Zalmon."

But this rendering would have to be fought for almost word by word, for authorities are all divided. The dual form, שַׁפְּתַיִם, for instance, from a root, שָׁפַה, "to make bare,"* occurs in Jacob's valedictory address to his sons, and in the "Song of Deborah," where its rendering in the Authorized Version is contested ; but שָׁפִים, "bare heights," is found in Isa. xli. 18 ; xlix. 9, and six times in Jeremiah. "Cattle-pens" is here impossible ; אֲכַמֹּן, too, is "not a common noun : deep darkness" (Delitzsch) ; but let us pass to firmer ground.

Perhaps the most significant reference to the miracle of Gibeon in the later books is that given in Zech. xiv. 6. There the prophet assures his readers that Jehovah's intervention on behalf of his people against their enemies will be repeated in the latter days with all its terrible accompaniments. The battle is to be refought, the hailstorm shall once again defeat the foe, and the day is to be preternaturally prolonged from nightfall until the morning.

"Then shall Jehovah go forth and fight against those nations as when He fought *in the day of battle*. . . . And it shall come to pass in that day that the light shall not be with brightness and with gloom (!), *but it shall be one day* which shall be known unto Jehovah : *not day and not night* ; but it shall come to pass that *at evening time there shall be light*" (Revised Version).

But יְקָרוֹת is not "brightness," נְגִהָה, but rather "heaviness," "precious stones," what is solid and glittering ; and קִשְׁאוֹן signifies what is "congealed"—"ice." "Not with brightness and with gloom" is even less intelligible than "the light shall not be clear nor dark" (!) (Authorized

* The usual derivation is from שָׁפַה, "to put, place ;" but the meaning is doubtful.

Version). "The bright ones shall contract themselves," "frost and ice" (margin of Revised Version, showing the straits to which our revisionists have been put). The Vulgate has "*sed frigus et gelu.*" Yet the LXX. had rendered the text with perfect accuracy: *Καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς, καὶ ψύχῃ καὶ πάγος ἔσται μίαν ἡμέραν, καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ Κυρίῳ*—"And it shall be in that day that there shall be no light, and *frost and ice* shall be for one day, and that day shall be known to the Lord."

This, then, we may take it, was the Hebrew interpretation of the miracle at Gibeon. It was wrought strictly on the lines of other miracles; for the Bible is, at all events, consistent with itself. It involved no suspension of the laws of nature; had nothing in it that was intrinsically impossible; was fraught with Divine instruction to the people of God; and a sign of the judgment day to His enemies. Whether it be a satisfactory solution of the great Bible difficulty or not is another question, which must now be left to the reader to decide.

IV.—ENGLISH RELIGIOUS SATIRE.

BY PROFESSOR T. W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

To go over the progressive history and expression of English satire in all its secular and ethical forms from the days of Elizabeth to those of Victoria would require the compass of a folio treatise. Even within the sphere of what we call religious and ethical satire, such an attempt could not well be carried out with practical results save as included in the exhaustive discussion of a volume. So identified is this type of verse and prose with the very texture of our literature that the study of the one practically involves that of the other. It will be our purpose, therefore, simply to guide our readers pleasantly and somewhat rapidly along over the three centuries of English letters between Spenser and Tennyson, in order to note, as we pass, the general course of moral satire; its varied expression from age to age; those of our writers who have most freely indulged in it, and the diversified types of an ethical character that they have seen fit so to represent. Enough will be said, as we trust, to give to the intelligent reader an accurate view of the subject treated, and enough, we may hope, to induce him to open the pages of our literary history and examine for himself a topic fraught with such substantial interest.

Not dwelling on the poetry of Spenser as satirically expressed in the "Shepherd's Calendar," the "Ruins of Rome," and the "Visions of the World's Vanity," nor upon the pervading satirical element in the Shakespearian and Elizabethan drama, we note the name of Joseph Hall, Bishop of Norwich, claiming, as he did, to be the first English satirist, the author of "Toothless Satyrs—Poetical, Academical, and Moral." Our

first satirist, in the sense of first reproducing the spirit of Juvenal and Persius, he delivered his sturdy blows against the rising drama, and especially protested against the inflated diction and euphemistic tendencies of the time. Mention should here be made of George Withers, as in his "Abuses Stript and Whipt" he boldly wrote against the selfishness of the Anglican clergy, and when placed, on that account, in the Marshalsea, wrote, while there, a "Satire to the King," in defence of the other satires already written. What shall be said of the trenchant invectives of the great Puritan poet and prose writer as they appear in his political, social, and ecclesiastical pamphlets? In his four great papers on divorce; in the famous Salmasian controversy; in his articles on Episcopacy; in his "Areopagitica," and kindred discussions, he is, from first to last, satirical with reference to ethical reform and, at times, so forgets himself in the heat of debate as to pass over into the sphere of personal retort and rejoinder. The times demanded bold and pertinent language; and when such a man as John Milton wrote, in the days of the Stuarts, under the exactions of papal and civil tyranny, such a tract as that on "True Religion, Heresy, Schism, and Toleration," he was obliged to use exceptional methods, so as to be heard and heeded. Even in his poetry he played the part of a moral satirist, when, in the pages of "Samson Agonistes," he showed us the cause of English religious liberty subjected, for the time, to the power of the Philistines under Charles II., and, yet, finally to triumph. Pacific as he was in his personal tastes and prejudices, he became, under the providential pressure of events, the John Knox of the commonwealth; and Milton the satirist could not well be spared from our history. Samuel Butler, the author of "Hudibras," is a notable character in this notable era of civil and religious controversy. By an adroit combination of wit and humor and pungent irony, he succeeds in satirizing the various church orders of his time—Puritans, Presbyterians, and Independents. In the spirit of the old Spanish Cervantes, he aims to accomplish by sarcasm what cannot be effected by argument, and is not especially careful to conceal, as he writes, his indebtedness to the pages of "Don Quixote." Hudibras went "a colonelling" in his Rosinante, and, in the person of Squire Ralpho, Sancho of the days of knight-errantry reappears in life-size reality. Satire is seen to turn upon itself as we see Butler, the victim of royal neglect, retiring into obscurity, and buried at length at the expense of a faithful friend. As Spenser, Cowley, and a host of other English writers, he lived to know the falseness of those whom he sought to please. In this also he reminds us of the great Cervantes, who was not a stranger to cold neglect and prison walls, and who wrote, as Bunyan did, when under the condemnation of the law.

Andrew Marvell, author of "Hodge's Vision" and "Mr. Smirke," dealt many a blow against tyranny of conscience; against fraud and the bribery of "scratching courtiers," and was one of the few men of his time bold enough to tell the king that it was not in the power of the sovereign to

serve him. The persecuted Nonconformists of his day found few more courageous champions of their rights. What he wrote he wrote mainly as a moral censor, while even the name of Shadwell must here be cited, as, in his "Irish Priest" and other papers, he stoutly protested against the high-handed intolerance of the Romish and Anglican clergy. As we continue our survey, the name of John Dryden stands prominently forth. As a religious satirist, he appears in the pages of his "Absalom and Achitophel," in which Charles is compared to David; Cromwell to Saul; the Dissenters to Levites, and the Romanists to Jebusites. In his "Religio Laici; or, Layman's Religion," he contends at the outset for a moderate position between Romanists and Dissenters; argues, apparently, in behalf of Protestantism and Revelation as against Deism and Reason; insists that the Church cannot be the infallible interpreter of Scripture, and yet, to those who read between the lines, Dryden is seen to be preparing the way for his subsequent advocacy of James II. and the papacy. Hence, we are not surprised to note that "The Hind and the Panther" is a definitely directed satire on behalf of Romanism as superior to any rival order. Each of these poems was effective in its way, the first one being quite remarkable for the number of its positive statements on true religion as related to reason, revelation, faith, and practice. The very opening of the poem is significant in this particular:

"Dim as the borrowed beams of moon and stars
To lonely, weary, wandering travellers
Is Reason to the soul.
So pale grows Reason at Religion's sight,
So dies, and so dissolves in supernatural light."

To those who have not enjoyed the light of revelation, God, as He teaches, will make Himself known so that they

"With Socrates may see their Maker's face,
While thousand rubric-martyrs want a place."

Objecting, as he goes on, to the complexities in which Christianity has been involved, he writes:

"Faith is not built on disquisitions vain;
The things we must believe are few and plain.
'Tis some relief that points not clearly known
Without much hazard may be let alone."

The poet is especially severe against deists and traditionists, councils and dogmas, and makes it a problem "ill to solve" how he could so soon have become a most pronounced defender of ultra Romanism.

Satirists themselves must take their turn and bow their backs to the lash. Jeremy Collier, in his timely treatise on "The Immorality and Profaneness of the English Stage," as, also, in his miscellaneous essays on "Pride," "Fame," and kindred topics, did an invaluable service to the England of his day. 'Tis a matter of regret, indeed, that every age since

Collier's time has not had just such a censor of plays and playwrights, courageous enough and conscientious enough to incur public and professional odium for the sake of upholding a good cause. What shall be said of that honest satire with which good John Bunyan seasons the pages of his allegory on the Christian life, so mingling severe rebuke with genial pleasantry that Pliable, and Obstinate, and Worldly Wiseman teach us many a lesson of ethical value !

Jonathan Swift, though in the main a cynical satirist, and quite indifferent to the moral results of his writings, brought the England of his time under some indebtedness, as in "The Tale of a Tub" he fought for charity among Papists, Anglicans, and Dissenters. Even in so extreme a paper as "An Argument to Prove the Inconvenience of Abolishing Christianity" he presented a positive argument on behalf of its need and permanence. So, in the third and fourth divisions of "Gulliver's Travels," he expresses some needed teachings as to the philosophers and humanity in general. Bishop and Deans are thus seen to take their place in the developing history of English satire ; and when they speak *ex cathedra*, speak, at times, in the language of ridicule. In the pages of the *Spectator*, composed mainly by Addison and Steele, the social satire is chiefly ethical in its type, and contributes largely to general morality. Nothing deserving rebuke escaped their observing eyes. All extremes of dress, habit, language, and taste were, in turn, noted and discussed ; and, yet, in so conciliatory a manner, that those who were the victims of the references were often the most impatient to read the weekly paper. What would have become, indeed, of the common moral order of the age apart from such a fearless Christian censorship ? The government was corrupt, the queen was a weakling, partisan strife was rampant, and wild excesses were prevailing, and the pen of the prophet of truth must be dipped in irony.

Alexander Pope, though belonging mainly to literary history, essayed the rôle of an ethical satirist in the pages of "The Rape of the Lock," "The Use of Riches," "Characters of Men and Women," "Epistles and Dialogues and Epilogues," and, not the least clearly, in his philosophic poem, "The Essay on Man ;" his didactic poem, "The Essay on Criticism," and in what he suggestively calls, his Moral Essays. There are few, if any, productions in our literature where there may be found such timely and pungent passages in rebuke of human pride, and fame, and the mad pursuit of happiness, as he writes :

" Go wiser, thou ! and in thy scale of sense
Weigh thy opinion against Providence,
Snatch from His hand the balance and the rod ;
Rejudge His justice, be the God of God.
Go teach Eternal Wisdom how to rule,
Then drop into thyself and be a fool."

In the same strain he adds :

"Some are bewildered in the maze of schools,
 And some made coxcombs nature meant but fools.
 In search of wit these lose their common sense,
 And then turn critics in their own defence.
 No place so sacred from such fops is buried,
 Nor is Paul's Church more safe than Paul's Churchyard ;
 Nay, fly to altars ; there they'll talk you dead,
 For fools rush in where angels fear to tread."

Pope had his faults, but they were not in the direction of a cowardly submission to pretension and error ; so that through the medium of his almost faultless versification he pointed many a maxim of moral value.

Dr. Young, in his "Love of Fame the Universal Passion," struck the same note, so that it was clearly heard. Daniel Defoe, the great novelist and pamphleteer, is deserving of mention in this connection. His satirical skill is notably seen in his "Shortest Way with the Dissenters," in which, under the guise of a bitter enemy, he rendered most valuable service to the cause of the Nonconformists. When placed in the pillory for telling the truth so boldly, he spent a part of his time in penning "A Hymn to the Pillory," and thus added his name to the long list of imprisoned authors. No one need be told that the author of "Crusoe" was the avowed enemy of all cant and senility, and he was thus obliged to resort, at times, to satire to give expression to his views on current events. Even Fielding, in his portraiture of character through Squire Alworthy and Parson Adams and Amelia, contributed to the general advance along the lines of social reform. As we scan this unfolding history, the big, burly figure of Dr. Johnson appears as one of the practical satirists of his day. He was, indeed, too sedate and substantial a man to be anything else than ethical in all his teachings. Keenly observant of all that transpired, and by no means lacking in the ability to discern between the genuine and the spurious in character, no careful reader of his pages fails to be instructed by his sagacious and sober reflections, mixed so often with the salt of satire. His first poem, "London," was an imitation of the third satire of Juvenal, and, in its impassioned picture of the loneliness and struggle of poverty, has nothing less than an autobiographical interest. "Rasselas" is imbued with a similar spirit. In his "Taxation no Tyranny" he deals in hot invective against American claims. In the "Rambler" and "Idler" the Augustan tone is heard as he argues for a greater sobriety of judgment and action. Even in his "Dictionary" he is satirical as he defines Pension as "an allowance, made to any one without an equivalent." Often he delivers himself in a sledge-hammer way rather than in polished Addisonian form, and is thus Johnsonian and all the more effective. The sceptical scorn of such historians as Hume and Gibbon need not detain us here further than to say that they belong to the province of ethical satire on the side of unbelief, and were fully offset by the equally able and far more numerous evangelical chroniclers of the era.

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Edmund Burke, the great Anglo-Irish orator of his day, did then very much what Milton did in the days of Cromwell—protested against all forms of tyranny on behalf of the rights of man. His treatise, “A Vindication of Natural Society,” was nothing less than a moral invective against the evils of artifice. His speeches in the British Parliament, though primarily political, were so imbued with the spirit of justice, truth, and honor that they might well form chapters in practical ethics expressed in satire. Not only was his famous speech against Hastings a moral delineation of wrong, but his equally able speeches, “English Despotism in America” and “The Spirit of Anarchy in France,” were such.

Passing now fully into the domain of the present century, what a list of moral satirists confronts us! Not confined to any one department of literature, they appear in all varieties of literary form, and thus serve to connect the religious history of English authorship with its secular and intellectual life. There are three great classes of authors, however, who have written satires or have written largely in the satirical spirit. They are novelists, historians, and essayists, as represented in Thackeray, Macaulay, and Carlyle. Though not religious satirists by special classification, they have yet done a signal religious service in the line of rebuking what is false and unreal. Such an honest criticism of English life as Thackeray gives us is of this corrective character, as is also that which we find in the trenchant paragraphs of De Quincey and Lord Beaconsfield.

Thomas Carlyle, amenable to no law but that of common honor and probity, so wrote that his countrymen were obliged to heed what he said. Though professing to represent no church nor creed, nor even appearing as an advocate of the Christian religion, he was a kind of a modern prophet with magisterial bearing. Whether he would have wished it so or not, he falls into line with the world's reformers. Otherwise than ethical in his satire he could not constitutionally have been. He wrote from the conscience out, and in such productions as “Sartor Resartus” and “Past and Present” wrote more like a Savonarola, of mediæval history, than he did like a modern essayist plying literature as a profession. Thus it appears that outside of theology and the legitimate province of the pulpit a goodly number of religious teachers and preachers have been at work in England from the time of Langland and Lydgate, Gascoigne and Hall, on through Augustan and Georgian days. Who can tell, indeed, how much the cause of truth and good morals owes to such a list of satirists, who, willingly or unwillingly, as Christian men or un-Christian men, had at least the one grace of honest opposition to fraud and falseness, and spared no pains in rebuking and denouncing it! If the Tennysonian advice is to be followed, and we are “to ring out the false and ring in the true,” such appeals must be sounded by all who have any part in the establishment of justice and honor. The methods of attacking error are as multiform as is error itself, and the fact that satire is an ethical product with an ethical aim is sufficient to show that of the possible methods of

reaching the conscience of the race this must be permanent. Found in Scripture, in the writings of the Fathers, in the theological discussions of the Church, in the pulpit deliverances of such heralds as Knox, and Bernard, and Bossuet, it is not strange that every leading literature is marked by its presence, and cannot be correctly interpreted without it. Appearing in one form in Latimer and Wicklif, it takes another form in Bunyan, and still another in Burke and Grattan, South and Taylor. Its aim, however, is one, and that is homiletic or ethical in its character. God bless the Christian satirist, conscientious and courageous in his work! Every age is in need of his presence, and are we not living in a time when such an order of men is especially needed to take their place beside the Christian minister and Christian educator in the defence and diffusion of the truth?

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

II.

THE EARLY BABYLONIANS IN PALESTINE.

A SINGLE shell found in a stratum of rock may be enough to prove its age; but if the shells are found abundantly geologists are more fully impressed, and concede more readily that no mistake has been made. The one or two quotations from the Gospel of John in well-known early Christian Fathers should, perhaps, have been enough to prove the antiquity of the contested Gospel; but the fact was that many scholars still would insist that it was a generation or two later than the apostle, until the wonderful patristic discoveries of the past few years. First we had Tatian's "Harmony of the Four Gospels," compiled about 150 A.D., which abundantly proved that its canonical character was unquestioned at that date; and now we have, within the last few weeks, recovered the apocryphal Gospel of Peter, written very probably as early as 130 A.D., which also depends on the same Gospel of John. That disputed Gospel now has a historical support as good as that of the Gospel of Mark itself, and no one can any longer question that its traditional date is the true one. The multiplicity of evidence, from various sources, completely silences cavil.

The same progress of evidence, bringing repeated and finally conclusive confirmation of a questioned biblical statement, appears in relation to the presence of Babylonian armies or culture in Palestine at a very early period.

According to Genesis, Abraham came to Palestine from the land of the Chaldees. After he had got comfortably settled in his new home an army of Elamites and Babylonians invaded Palestine, conquered the rich plain, and were then attacked and routed by Abraham. This has seemed a very curious and doubtful story. Palestine was right under the shadow of Egypt. It was far off from Babylonia, and separated from it by deserts almost impassable. In order for an army from Southern Babylonia—and this was before Babylon itself fairly emerged into history—to reach Palestine, it must make a very long detour. It must first travel slowly up the narrow and difficult valley of the Euphrates, then by an even more difficult way over desert highland, or, farther north, over hills and through defiles, westward to the Mediterranean coast, and then southward by

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the sea, a journey not of days, but of months. Thus separated, if not isolated from Palestine, at that early period, before the intermediate region had been filled with population, before the cities of Assyria, Nineveh, or Calah had achieved distinction or perhaps been built, before the Hittites had filled the intermediate Syrian region with their towns, it was hard to believe that the Babylonian kingdom, not yet itself, as we supposed, developed or consolidated, could have been carrying its arms and conquests right up against the borders of Egypt.

For some years there has, however, been certain corroborative evidence. An inscription of Kudur-Mabug, found at Ur of the Chaldees, and of a date of two thousand or more B. C., gave that king the title of "Ruler of Martu," or "the West Country." Now the West Country was the land extending along the Western Sea, the Mediterranean, and under that name of Martu, or *Mah Aharri*, the hinder country, were included, at a later date, Tyre, Sidon, the land of Omri (Samaria), Philistia, and Edom. But it was not easy to believe that Kudur-Mabug's realm really extended to the Mediterranean, notwithstanding that he gave himself the title on a brick. Still more difficult was it to believe that nearly two thousand years earlier yet Sargon I. undertook, as we are told, several campaigns to the land of Martu, and reduced it to subjection, while his son Naramsin even claimed to have conquered Egypt; but the claim was so extraordinary that Assyriologists were very slow to believe it possible, and tried to give an unusual meaning to the word translated *Egypt*.

These inscriptions on Babylonian monuments really corroborated the biblical account of Babylonian conquests, but they were not sufficient. As is now well known, a new and most surprising corroboration has very lately come out of Egypt and Palestine themselves, so overwhelming and abundant that no further possibility for scepticism remains.

This is no place to tell the story of the tablets covered with Babylonian writing, found at Tel-el-Amarna, in Egypt, nor of their contents. Suffice it to say that a hundred or two of them are in the Berlin and British museums, and that they are mostly letters, or reports, written in the Babylonian language and character, to the king of Egypt, not far from 2000 years before Christ. They were written by native viceroys in command of towns in Phœnicia and Palestine. When they were written the country was subject to Egypt, but that it had been for a long time subject to Babylonia is proved by the fact that its official language was not Egyptian, but Babylonian. Other letters were actually from kings on the Euphrates River, if not as far south as Babylonia itself. Beyond all question the land which had accepted the Babylonian language, and whose princes communicated with their Egyptian suzerain in Babylonian rather than Egyptian, must have got its culture, and its writing, and its government from the more distant and not the nearer country. Letters in Babylonian from the rulers of Jerusalem, Sidon, Lachish, and a dozen other familiar Palestinian towns provide a surfeit of unimpeachable evidence of the close relations between the Euphrates and the Mediterranean.

Then came one further piece of evidence, now quite unnecessary, but when received perfectly overwhelming. Last summer the Egyptian Exploration Fund carried on diggings at a mound in Southern Palestine, and there Mr. Bliss found, on the last day of his work, one tablet with Babylonian writing, which turned out to belong to this very same period, and to mention the same king of Lachish, who wrote one of the letters to the Egyptian king. Here on the soil of Palestine itself was found a tablet of a very early age, written in the language of Babylon, but written in Palestine before the Phœnician or Hebrew language had been committed to writing, and of a date that provided full corroboration of the ancient Babylonian rule over that country. No man can now possibly carry his scepti-

cism so far as to think it at all improbable that the allied kings of Southern Babylonia—Amraphel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of Gutium—really made the campaign mentioned in the fourteenth of Genesis. All we now have to do is to identify these four kings. Chedorlaomer, or Kudur-lagamar, belonged to the same Elamite dynasty as the Kudur-Mabug of the monuments; Arioch of Ellasar is the Eriaku of the monuments, king of Larsa, whose father was Kudur-Mabug, and his grandfather, Simti-silhak, and Amraphel, king of Shinar, was probably, says so high an authority as Professor Schrader, the famous Hammurabi, so many tablets of whose reign were found two years ago in Niffer by the expedition of the University of Pennsylvania.

SERMONIC SECTION.

THE ROMAN CATHOLIC QUESTION.*

BY LYMAN ABBOTT, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

Endeavoring to keep the unity of the spirit in the bond of peace.—Eph. iv. 3.

THERE are in this country six or eight million people more or less closely attached to the Roman Catholic Church. What are the duties which Protestants owe to these Roman Catholics? What should be our attitude of mind respecting them? That is the question which I wish to consider with you for a little while this morning. I bring this question before you because it is brought before the country by recent events, and because in the providence of God this Church has been in the past and, in some sense, is even in the present, one of the leaders of public opinion in this country; and I desire to speak both for you and myself upon this question, which I believe is coming to be, if it is not already, a most vital question in its bearing on the future of America.

From the earliest ages there have been two schools or tendencies of thought in the Church. In the Old Testament times we find these schools represented by the two words, prophet and priest. The priestly school, attached to a hierarchy, treating religion

as something external, placing great emphasis and importance on the rites and ceremonies, putting in the background the vital elements of religion and attempting to accomplish its results by external laws and methods; the prophetic school, placing little importance on the rites or ceremonies, sometimes, indeed, apparently condemning them altogether, placing its trust in the heart-life and the conduct that flows from that life and the relations of the individual to God, and regarding all rites, ceremonies, creeds, forms, instruments valuable only as they tend to promote that personal and individual and spiritual life. In the early Christian Church these same tendencies appear; on one side, represented in what is known as the Judaizing party, the party which regarded Christianity as a new Jewish sect, and which insisted that the new disciples should themselves submit to all the requirements of the Jewish law and become Jews in order that they might become Christians; and the anti-Judaizing school, represented by Paul, insisting upon it that spiritual life was the end and that ceremonies were the means, and that when these Jewish ceremonies stood in the way of the life they were to be put aside. You know how in our own time and in our own Protestant churches we find this same division. There is the narrow church and the broad church, the high church and the low church; if you pre-

* Taken by the permission of Dr. Abbott from the report of the Brooklyn *Daily Eagle*, and corrected by him for the HOMILETIC REVIEW.

fer, the church like—I encomi criticism nize the Presby every f there is marked less ant another

Now, same di ference Roman Church, like the the pres vided in laid emj other h Catholic church there ha Roman i this mor Roman (these tw in it all but rece differenc and for papers, have be going of Church the high the narro or the R Church. I take a facts, be assume t your kno represent and have of their cance. Foreign from the lic schoo ing with

fer, the orthodox church and the liberal church ; you may take what names you like—I do not wish to use words of encomium on the one side or words of criticism on the other—but we all recognize them. In Congregationalism, in Presbyterianism, in Episcopacy, in every form of the Protestant Church there is this division, more or less marked, between two parties, more or less antithetically set over against one another.

Now, there have been precisely the same divisions, precisely the same difference in spirit and tendency in the Roman Catholic Church. The Catholic Church, like the old Jewish Church, like the early Christian Church, like the present Protestant Church, is divided into two churches. The one has laid emphasis on the word Roman, the other has laid emphasis on the word Catholic ; there has been a Roman church with Catholic in small type, and there has been a Catholic church with Roman in small type. I shall not stop this morning to trace the history of the Roman Catholic Church and show how these two schools or parties have been in it all along, because I have not time ; but recent events have accentuated the difference between these two schools, and for the last few weeks the secular papers, as well as the religious papers, have been full of discussions that are going on within the Roman Catholic Church itself between what I will call the high church and the low church, or the narrow church and the broad church, or the Roman Church and the Catholic Church. I must ask your pardon while I take a few moments to state these facts, because I think I may very well assume that many of you have derived your knowledge from only fragmentary representations in the secular papers, and have not gotten a fair apprehension of their continuity and their significance.

Foreigners coming to this country from the Old World, entering our public schools, learning our language, sharing with us in the suffrage, were found

to be, or, at least, they were thought to be, in danger of having their loyalty to the Church of Rome undermined. Therefore, the High Church party in the Roman Catholic Church urged that foreigners should not learn the American language ; that they should continue to be Poles, Americans, Germans ; that they should have priests to minister to them in their own language ; that they should have parochial schools in which they should learn only their own language. In the West a law was passed requiring all children to learn the English tongue ; this party in the Roman Catholic Church, making common cause with the Lutherans—religion, as well as politics, makes strange bedfellows sometimes—fought against that law, sought to have it abolished, I believe did succeed in abolishing it. The doctrine of this party is known as Cahensleyism, from the name of the man in Germany who gave it a special impulse, if he did not originate it. Its object is to build a wall around all foreign Roman Catholics and keep them from becoming Americans, lest they should become Protestants. At the same time and in conjunction with this party, though preceding it in time, the High Church party in the Roman Catholic Church insisted upon it that the State had no right to establish and maintain schools. It took the broad ground that education was the function of the Church, not of the State. When we had the Bible in the public schools the High Church party cried out against that, saying, Those schools are Protestant ; when we took the Bible out of the public schools the High Church party cried out against that, saying, Your schools are godless. We could not suit them, whatever we did. They maintain the radical ground that teaching is not the function of the State, but a function of the Church ; and let the State teach how it might, it could not teach satisfactorily to them. Within the last two years the other, the Liberal party, has shown itself in the Roman Catholic Church. It has been

there all along, but it has shown itself with unexpected strength, attacking Calensleyism and now attacking the doctrine that education is the special and peculiar prerogative of the Church. It maintains that the Roman Catholic Church can be an American church; that the Roman Catholic Church is adapted to American institutions; that Roman Catholic children shall learn the American language; and now it has gone further, and insists that they shall be received into the public schools, and that the public schools shall be maintained with the sanction and the support of the Roman Catholic Church. In August, 1891, this proposition first appeared in a practical form in what is now known as the Faribault experiment. The Faribault experiment, deriving its name from the town in Minnesota where the event took place, was simply this: Under the auspices and with the approval of Archbishop Ireland, a parochial school belonging to the Church of the Immaculate Conception was handed over to the school authorities of the State for a rental of \$1; all the teachers, all the text-books, all the work of the school to be carried on under the authority of the State, without any limitation or qualification of any kind whatever. I desire to put this very emphatically before you, because in a great deal of the discussion that has gone on it has been assumed that there was a kind of agreement that the public school authorities should appoint Roman Catholic teachers and so maintain in some way Roman Catholic discipline. Both the official documents and the positive assertion by the Roman Catholic father, on one hand, and the school authorities on the other negative this assumption. The school building was handed over to the public school authorities for the carrying on therein of a public school *without any limitation, qualification, or condition whatever.*

This act aroused great excitement in the Roman Catholic Church, but it was almost immediately followed by a pamphlet which aroused even greater;

this pamphlet, which lies on the desk before me, and from which I shall quote presently, was issued by Dr. Bouquillon, of the Roman Catholic University, Washington, and in this pamphlet he discusses the question: To whom does the right to educate belong? He takes the ground that it belongs, first, to any individual, because any man who knows the truth has a right to impart it to any other man. He maintains liberty of instruction. In the second place, that it belongs to the parent, because the parent is commissioned of God to educate as well as provide food and clothing for his child. In the third place, that it belongs to the State, because it is the duty of the State to provide all things that are necessary for the temporal well-being of the people, and that temporal well-being depends upon universal education. And, fourthly, that it belongs to the Church, but to the Church primarily, only in the affairs of morals and religion, and that the church should take up secular education only whenever required so to do because the family or private enterprise or the State has failed to do it. The discussions which ensued in the Roman Catholic Church upon the Faribault experiment and upon the publication of this pamphlet were presently followed by the arrival in this country of a papal legate—that is, a delegate from the Vatican—intrusted with certain special powers; exactly what those powers are no one seems to know; certainly I do not; but he stands as the representative in this country of the Pope and the Vatican. He has gone before a meeting of the archbishops and bishops gathered to discuss this educational question, and he has submitted to them certain propositions on the subject of education, apparently with the approval of the Vatican, and those propositions include such as these: That the Church of Rome does not disapprove of the public schools; that it absolutely forbids hereafter priests or bishops from excommunicating parents because they send their children to the

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public schools, or from depriving their children of the sacraments because they go to the public schools; that, so far from disapproving of public schools, it approves them, provided they can be carried on in such a way that the moral and religious training of the children can be provided for, and he suggests three ways by which that provision can be made: First, by religious education, by the Church, in the school building out of school hours; secondly, religious education by the Church, not in the school building, but in a building provided for the purpose; and, finally, where neither of these methods will do, then in the family.

These propositions had no sooner been announced and spread abroad in the press than there appeared suddenly a weekly literary activity against them. Interviews and anonymous communications, and sometimes editorials, were published, strikingly alike in language and in doctrine, in newspapers published so far apart as St. Louis, Minneapolis, Philadelphia, and New York. I shall not stop to trace the detective processes by which a Roman Catholic priest discovered that these interviews and communications, many, if not all of them came from the palace of Archbishop Corrigan, in the city of New York. In one of these letters, not, however, one of those signed by the archbishop, it was declared to be the purpose to "force the Pope"—I quote the words—to recall Mgr. Satolli—in other words, the High Church party in the Roman Catholic Church made its appeal to public opinion in the country to compel the Pope to do what the High Church party wanted done. That is pretty radical Protestantism. But the attempt did not succeed; the answer which the Pope made to the endeavor to compel the recall of Mgr. Satolli was the creation of a permanent office in the United States and the assignment of Mgr. Satolli to be the first to fill it. The nature, function, and duty of that office, also, no one seems very well to understand. I have sought knowledge

on that subject from the Roman Catholic ecclesiastics, and without success, and all I can say on the subject is that that officer is a representative of the Vatican; that he is ecclesiastically the superior of all other Roman Catholic ecclesiastics in this country; and if he does not himself constitute a court of appeal, he has the power of constituting a court of appeal; and already under his administration, as you all know, Father Corrigan—not Archbishop—*Father* Corrigan, of Jersey City, has been relieved from the proceedings taken against him because of his opposition to the government, and Father McGlynn has been restored to the Church and to the priesthood.

On this statement of facts, which I have made as brief and rapid as possible, I take up the question with which I began: What is our duty as Protestants toward our Roman Catholic brethren in the United States in view of this condition of affairs? I think our text answers the question: Endeavor to keep the unity of the spirit in the bond of peace. We have long since given up the idea that we must look on other Protestant sects with suspicion, jealousy, and aversion. You would have to travel far to find a Calvinistic pulpit thundering against an Arminian pulpit, or to find a Methodist fulminating against the Calvinist, and pretty far even to find a Unitarian attacking orthodoxy or an orthodox man attacking Unitarians. We have agreed for the most part as Protestants that we are to live together in the spirit of unity and in the bond of peace. There was a time, on the contrary, when it was impossible to live in unity and peace with the Roman Catholic hierarchy. Queen Elizabeth could not live in peace with the Pope and the hierarchy, who were plotting her assassination; nor could Knox live in peace with that domestic tiger, Mary Queen of Scots. But the question is not whether we could have lived in peace with the hierarchy in the days that are gone, but whether we can live at peace with our Roman Catholic

brethren to-day. In the days of Charles I. the Puritans could not live at peace with Laud, but that is no reason why the sons of the Puritans should not join in brotherly affection with Phillips Brooks and E. Winchester Donald. We are not to go back three centuries, no, nor a quarter of a century, to find out what was the duty of our fathers; we are to look at life and see what is our duty here and now. The differences between the Roman Catholic and the Protestant are wide and fundamental; I do not minimize them. The Roman Catholic believes in the authority and the infallibility of the Church: I for my part believe neither in an infallible church, nor in an infallible Bible, nor in an infallible God, and that man is trying to find his way to God and yet never has found his way perfectly and without error. The Roman Catholic believes in the adoration of the Virgin Mary; I believe there is in God all the womanliness that we may legitimately bow before and worship. The Roman Catholic believes that the mass is a perpetual sacrifice for sin: I believe that the atonement for sin was made once for all by the suffering and the death of the Son of God. The Roman Catholic acknowledges a supreme loyalty to the Pope at Rome: I call no man master. The differences are real and radical, but the points of agreement are greater than the points of difference; and if to-day I put all the emphasis on the points of agreement it is not because I mean to be a eulogist of the Roman Catholic Church, still less because I forget that I am a Protestant. But because I am a Protestant and speak to Protestants, I wish to point out what there is that should bind us to our Roman Catholic fellow-citizens.

In the first place, then, our Roman Catholic fellow-citizens believe with us in God and in His law; and in order based on God and His law. The danger to America is not from despotism, it is from anarchy. The danger in politics is not and has not been from

Cæsarism; it was secession, the claim of independence, the claim of the right to withdraw and break up the partnership at will that threatened the life of the nation. The dangers that have threatened our industry have not been from Cæsarism; they have been from anarchy. The flames at Homestead, and Buffalo, and Chicago, and in the far West were lighted not by the torch of a Nero, but by the torch of a Robespierre. What we need in this country to-day is not less reverence, but more reverence; not less loyalty to law, but more loyalty to law. We cannot afford—I do not like to appeal to any sense of self-interest—but we cannot afford, looking forward to the future of this country, and looking upon the elements that are in it, to disregard any power that stands strongly and loyally for God, for law, and for order based on God and law. In the second place, our Roman Catholic brethren believe in a good God and a loving God, and in a revealed religion; they believe in a Jesus Christ who has come into the world that He may reveal God's love to us. I know that you can find in Roman Catholic books horrible pictures of hell, but you can find them in Protestant books, too. I know that you can find representations of God as cruel and remorseless, but you can find them in Protestant books too. Nor can you find anywhere in literature, not even the sermons of Henry Ward Beecher, more exquisite, more loyal, more noble portrayals of the love, the tenderness, the mercy of God than you will find in the writings of Thomas à Kempis, Archbishop Fénelon, and Frederick W. Faber. Our Roman Catholic brethren believe with us in a God who is lifting the world up out of its slough of sin, and misery, and wretchedness, and making a good world out of it. And many of our Roman Catholic brethren show their faith by their works. They not only believe in a God revealed in Jesus Christ, they not only believe in a God who has come into the world to redeem the world, but they are working with

singular consecration, with singular devotion, with singular self-sacrifice to do that work themselves. Have I forgotten the massacre of St. Bartholomew? Have I forgotten the bloody campaigns of the Duke of Alva? Have I forgotten the brief and tragic reign of Bloody Mary? No; and I shall not be likely to forget it so long as there are Protestant pamphleteers and pulpiteers and presses in America; but there are some other things I have not forgotten; I have not forgotten the service of the Benedictine monks, who travelled over Europe, establishing schools and laying the foundations for seminaries and colleges; I have not forgotten the sacrifice of Roman Catholic missionaries, who could be deterred by no burning heats and no frigid zone from bearing, after their own manner, the message of the Gospel of Christ to the people that were in darkness; I have not forgotten the preaching of the Franciscan friars, who, working in the poor and miserable hovels of the cities of Great Britain, laid there by their gospel the foundations for freedom, civil and political as well as religious; I have not forgotten the brothers and sisters of clarity, who are leading the world in their self-sacrifice, their generosity, their devotion, their good works; I have not forgotten the Roman Catholic hospital in this city, nearly all of whose surgeons are Protestants, or, at least, non-Catholics, and whose doors swing as readily to let a Protestant as a Roman Catholic enter. Ah, my friends, there is a great deal of intolerance and narrowness in the Roman Catholic Church, but who that has read reports of ecclesiastical trials during the last three, or four, or five, or six years can think the Roman Catholic Church has a monopoly of narrowness, intolerance, and bigotry?

We have thought, frankly I will say I have thought, that while the Roman Catholic Church did represent these great fundamental truths, it was opposed to what I call democracy—that is, it was opposed to the reign of the common people. Now, my faith in

God is not stronger than my faith in my fellow-man; indeed, I cannot hold the one faith without the other. I believe in the brotherhood of man because I believe in the fatherhood of God; and I believe in the fatherhood of God because I believe in the brotherhood of man; and I do not know which article of the creed comes first, which is the foundation of the other. And so, looking at the Roman Catholic Church, and thinking that it was, whether intentionally or not, endeavoring to suppress the uprising of humanity, I have looked upon it with suspicion, if not with hostility. But our American Catholics are coming to put themselves—or, if they prefer it, I will say I am coming to understand that they have put themselves—on the side of the reign of the common people. The present Pope of Rome, it seems to me, has shown clearly the character and qualities of a great statesman. He has foreseen—I am interpreting his acts through my own vision, it is true—he has foreseen that the reign of the common people is impending; he has seen that the power of the future does not lie in crowned heads, but in the people; he has seen the reign of the common people coming in Germany, in France, in England, and developed more fully in America. He has consistently, by his statecraft, put the Roman Catholic Church in all these countries on the side of the common people. He has declared to the hierarchy in France that it must recognize and sanction the republic; in spite of protest, in spite of every uncatholic opposition to his decree, he has insisted that the French Church shall reconcile itself with the French republic. In England the Church under his administration and direction has identified itself with that great popular movement which we call Home Rule. And now, if I do not misread his action, he is putting the hierarchy in the United States on the side of American methods and American education. Certainly the American Catholic is an American. More than one priest has periled his

place by his protest against Cahensleyism; more than one priest has shown the courage which I cannot show, because I am involved in no danger in taking the ground, that America is for Americans. For my part, large as this country is and grand as its future, I believe it is not large enough to have anybody in it but Americans. But whether they were Germans, or Italians, or Frenchmen, or Dutch, or Americans yesterday, is small matter if they are Americans to-day; if to-day they acknowledge loyalty to the flag; if to-day they acknowledge in every man of America a brother man; if to-day they stand side by side and shoulder to shoulder in seeking the common welfare of a common country. At Gettysburg, in the crucial moment of that critical battle, a regiment made up of Roman Catholics was ordered to a charge. There were five minutes before the charge was to be made, and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment; then came the command "Charge!" and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than that Roman Catholic regiment? A few weeks ago, in Chicago, Archbishop Ireland, in his address at the dedication of the World's Fair buildings, closed with a eulogy on an unnamed country, whose glory he depicted, whose freedom he praised, whose future he painted in colors of an Irishman's and a poet's hope—and when you add an Irishman's hope to a poet's hope you get a great deal of it; and then he said, "What land is this? I need not name it." Then the band struck up "America," and the whole vast audience joined in singing it. I will sing "America" with any Roman Catholic that will sing it with me.

It further appears now that the Roman Catholic Church is coming also to be the friend of the public schools. I say it appears—the problem is not yet settled; those propositions of Mgr. Satolli that I spoke of a few moments

ago have been sent out to all the bishops and archbishops in the Roman Catholic Church in the United States, and every bishop and archbishop is requested to give his opinion upon them, but not his vote; they do not vote, you know; and then those propositions, with the comments of the bishops and the archbishops, are to go back to the Pope at Rome, and the final decision is to come from him. But if we can judge at all from the course and current of events Mgr. Satolli represents the Vatican and the propositions represent the Vatican's view, and substantially that is to be the view of the Roman Catholic Church in this country. Now what is that view? I am not going to read the whole of Dr. Bouquillon's pamphlet, but I am going to read enough to show you what is the position of the American Catholic in this country to-day on the school question. I read separated sentences not a continuous paragraph.

"The Church has received from her Divine Founder the mission to teach the supernatural truths. . . . But the Church has not received the mission to make known the human sciences; she has not been established for the progress of nations in the arts and sciences, no more than to render them powerful and wealthy. . . . Her duty of teaching human sciences is only indirect, a work of charity or of necessity; of charity when they are not sufficiently taught by others who have that duty; of necessity when they are badly taught—that is, taught in a sense opposed to supernatural truth and morality. This is why the missionary, setting foot in a savage land, though he begins with the preaching of the Gospel, very soon establishes schools. . . . There are men who seem to assert that the Church has received the mission to teach human as well as Divine science. They give to the words of Christ "Euntes, docete" ("Go and teach") an indefinite interpretation. But such an interpretation is evidently false. . . . The question here is not of the authority of the State over the teaching of religion and over

theological schools ; it is clear that the State has no jurisdiction in that sphere. . . . We affirm that the State has authority over education. This authority is included in that general authority with which the State is invested for promoting the common good, for guaranteeing to each man his rights, for preventing abuses. . . . The State has the right to prevent the unworthy and the incapable from assuming the *rôle* of educators. . . . The State has authority to see to it that parents fulfil their duty of educating their children ; to compel them, if need be, and to substitute itself to them in the fulfilment of this duty in certain cases. . . . If the State may coerce parents who neglect the education of their children, so also may it determine a minimum of instruction and make it obligatory. . . . If the State may exact on the part of teachers evidences of capability, on the part of the children a minimum of instruction, if it may punish negligent parents, it follows that it may also prescribe the teaching of this or that branch, the knowledge of which, considering the circumstances, is deemed necessary to the majority of the citizens. No more difficulty in the one case than in the other. Moreover, it is not needed that we should remark that the State has over all schools the authority of inspection as to hygiene and public morality."

Do you see what those quotations involve ? The primary right of the State to furnish secular education ; the right of the Church to furnish it only when the State fails ; the right of the State to compel all children to attend some kind of school ; the right of the State to provide certain things which the children must learn, whether parents or the Church approve or not ; the right of the State, in one word, to require the teaching of the English language to every child in the United States, and to provide for the teaching of any secular instruction deemed necessary by the majority, at public expense. I will not say that is Protestant

ground ; but it is American ground. And when Archbishop Ireland, and Father Corrigan, and Dr. Bouquillon, and Bishop Keane, and Dr. McGlynn, and Mgr. Satolli, representing the Pope himself, come before us in these United States and say, " We stand for a public system of education, for the doctrine that the State must provide education for all its citizens," the battle of olden time has drifted into the past, and I for one am more than ready to take these gentlemen by the hand and say, " Come, let us sit down together and make a system of public instruction that shall be satisfactory, if possible, to all the citizens of the nation."

It seems strange that Paul should have thought it necessary to tell Christians to be in earnest to live at peace with one another. Does it not ? And still, as we look back across the centuries, we certainly cannot find that exhortation needless, and I am afraid it is not needless even in our own time. Some of you will go away saying, " It is utterly impracticable to co-operate with Roman Catholics in the matter of education." Well, let them prove it impracticable ; do not let us prove it so ; ours, ours to recognize as brethren ; theirs, theirs to build the wall. We have not yet one body nor yet one baptism, but we have one God, and one Lord Jesus Christ, and one Father over all, and through all, and in us all ; we have one country, one destiny, one future.

If the Roman Catholic and Protestant churches of the city of Brooklyn could make common cause, do not you think we could do something more with the saloon than we have ever done yet ; do not you imagine we could do something more with the gambling house than we have ever done yet ; do not you imagine that we could do something to make a better system of education than we have in this city and the sister city of New York than we have yet ; do not you think we could do something to make a better city, a better State, a better nation ?

A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF.

A COMMUNION SERMON.

BY CHARLES H. PARKHURST, D.D.
[PRESBYTERIAN], NEW YORK CITY.*A man of sorrows, and acquainted with grief.*—Isaiah liii. 3.

THIS entire chapter is prophetically descriptive of the character and work of Jesus Christ. It is a portion of the Scriptures that it is natural to select whenever, as on Communion Sabbath, our minds and hearts are to be drawn toward that which is most deeply and earnestly significant in the spirit and in the intention of our Divine Redeemer. We know that we have not come to the most determinative feature of His experience and mission while on earth, till we have apprehended him as a burden-carrier, and as one who was weighed down and saddened by the pressure of His burdens. What this verse and this chapter prophetically anticipate the Gospel record of His life shows to have been historically fulfilled. He was a man of sorrows, and acquainted with grief. No other impression admits of being left upon us by the perusal of the New Testament story. It is tragedy pure and solid; wrought out to be sure with certain touches of light and beauty, but touches added in such a way as to bring out in only stronger relief the tragic features of earnestness and pathos.

Upon all of that we shall be agreed. We want to go on from that and say furthermore that the more deeply we enter into the meaning of Christ considered as the Divine Man, the more distinctly revealed it becomes to us that what His life was our life is intended to be. That general truth we have dwelt upon here at other times, and the repetition of it is unnecessary, except to refresh our minds with the fact. I believe that in our best and truest Christian moments nothing less meets the demands of our own minds and hearts, than that we should become in-

wardly in our animating spirit, and outwardly in our relations with the world in which we live, reduplications in small of Him whom we call Master. That we try to satisfy ourselves with less than this we should all be prepared to admit. There are instincts and there are impulses and ambitions that shrink from coming under the sovereignty of a commitment so cordial and entire. That accounts for the disproportionate emphasis so customarily laid upon the commercial feature of the atonement. It is pleasant, it fits our languid and criminal tastes to believe that Christ's work was accomplished by His sacrifice upon the cross, in such sense that we are saved by the sheer transaction of crucifixion. It passes as the orthodox view of redemption. It looks, too, as though Christ Himself intended that we should recognize a degree of truth in that view. But let it be said that that is the easiest and the smallest part of the entire matter; and because it is so easy and so small is one reason of the heavy emphasis which an orthodox Church has always laid upon it. Contractedness of mind and poverty of life finds in the view material which helps to keep the mind satisfied with its contractedness, and the life cheerful in spite of its poverty. It is easier and it is lazier to believe in a Christ that is going to pay my debts for me, than it is to grow up in Christ into a Divine endowment, that shall be itself the cure for insolvency and the material of wealth Divine and inexhaustible. You have really done nothing for a poor man by paying his debts for him, unless in addition to squaring his old *accounts* you have in such manner dealt with *him* as to guarantee him against being similarly involved in the time to come. Emphasize as we may the merely ransoming work of Christ, we are not made free men by having our fetters broken off, and we are not made wealthy men by having our debts paid. It is not what Christ delivers us from, but what He translates us into that makes us saved men in Christ. That

brings us on to the clear ground of the positive feature of Christian character ; and there is no more distinct or comprehensive way of stating that positive feature than to say that it involves being in our limited capacity exactly what He was in His infinite capacity. Christ as we know Him in history is nothing more or less than the ideal man actualized. The essential features of Christ we are therefore to look upon as prescriptive. Christ's being, His experience, His relations to men, the attitude in which He stood toward what concerned His contemporaries, the feelings which their concerns excited in Him—all of that becomes practically just so much direct ordinance binding itself upon us closely and authoritatively. What He was in His Divine way we are bound to become in our human way.

With this presentation of the case, what then are we to do with a feature of Christ like that brought to our attention in the text : " He was a man of sorrows, and acquainted with grief " ? If His sorrow had been an accident of His life, we should not then be in a situation to lay upon it any great amount of emphasis, at any rate so far as any prescriptive references are concerned. But clearly we have to do here with something that is at the farthest possible remove from the accidental. You have but to read His life as either of the four evangelists has recorded it, to appreciate the fact that heavy-heartedness constituted a permanent ingredient of His experience. It was a part, and no inconsiderable part of His life, to be troubled, concerned, and sorrowful. This being so, unless we are in error in thinking that Christ's life in its fibre and complexion is to be accepted as a model for all earthly life that is distinctively Christian, then we have a matter in hand just now that is worth looking at and worth looking into with a good deal of seriousness and painstaking.

In approaching the question, let it be said that no fair reading of the nar-

rative of Christ's life will leave the impression that sorrow of heart was a grace that Christ cultivated. The pathetic was not a temper of spirit which He encouraged in Himself or in others. Heaviness of mind was not a thing to be sought in and for itself. There is no gainsaying the fact that one great object of His mission was to make the world glad. Still for all that He was a man of sorrows, and acquainted with grief. It needs also to be said that for us to be heavy-hearted merely because Christ was, to be sorrowful by a sheer act of imitation, is distinctly repugnant to everything like Christian sense, and at the farthest possible remove from all that deserves to be called Christian sincerity. Pure simulation is coarse affectation, and the finer the original that is simulated the more despicable the counterfeit. These disclaimers are thrown in to secure against misapprehension. The tone of our text is of a kind to excite prejudice, not to say antagonism, and it is the part of prudence to relieve the case of all unnecessary embarrassment. Neither can we leave out of the account all those passages, especially in the New Testament, where particular praise is accorded to gladness of heart. You will remember that the second of the recognized fruits of the Spirit is joy. We must be careful always in our attempts to arrive at the intention of Scripture, to attain a position which shall secure the consent of all the parts. So that while we are concerning ourselves just at present with the matter of Christian heavy-heartedness, we must do it in the light of all that Scripture has to say about sentiments of a warmer and cheerier complexion. Nevertheless, when all these caveats have been entered and gladness of heart eulogized to the fullest extent, authorized by multitudinous expressions occurring throughout the entire Scriptures, it still remains beyond dispute that our Lord's life was lived in shadow, and that He died at last less because of the nails and the spear-wounds, than He did of a broken heart.

If, then, as said before, it is true that to be Christ and to be a Christian are so related to each other that what was essential in the experience of the one will be reproduced in the experience of the other, we have matter on hand that it behooves those of us especially who bear the name of Christ to bend our minds to in searching and devout inquiry. Our Lord's sorrow, as becomes easily apparent from the perusal of this entire fifty-third chapter of Isaiah, as well as from the study of the Gospels—our Lord's sorrow was due to the load which He undertook to carry; to the purpose that was upon Him, and to the strain He suffered in trying to accomplish that purpose. It can be expressed in one way by saying that He came to interfere with the natural current of event. And it made Him tired. And a man, even a Divine man, is less apt to laugh when He is tired. A good deal of what we call our gladness of heart, if we will care to scrutinize it, is simply the congenial luxury of drifting down the current of event. If you are pulling your boat up-stream you will be sober while you are about it. *Strained* powers are serious. It is the farthest from our thought to disparage exuberance or even hilarity; nevertheless, it remains a fact that hilarity is feeling out at pasture and not feeling under the yoke. It is steam escaping at the throttle because it is not pushing at the piston. Let no one go away from here and say that we have been discouraging merriment. There is nothing that some of us need much more than we do merriment; but at the same time you cannot be merry when your muscles are stiffened to a purpose. It is physiologically, ethically, and psychologically impossible. That is the point; and it may not be quite possible when once a purpose has fastened itself upon you to shake that purpose off. I venture to say that Christ could not shake His purpose off. He was here to stay the downward drift of event; the purpose was too vast to be easily flung aside, and His muscles

were too solidly knotted to it to be easily unknotted and relaxed. And we shall have to go on and say that it was an inherent part of Christ to have a purpose and to be mightily bent to its achievement; and not only that, it was an inherent part of Christ as the Saviour of this world to seize upon the current of event and of history and to undertake to reverse it. Exactly that was the genius of the Christ-mission. He couldn't have been Christ and not have done it.

Now that brings us to a point made a moment ago. If it is a part of the very essence of the Christ-life to do that, it is just as much a part of the very essence of the Christian life to do that. We may struggle against the pulling of that truth, but we cannot burst its bonds nor break its imperialism. You cannot drift down the tide of event and be a Christ man or a Christ woman. The world is to be saved; the tide is to be reversed. Man inspired of God is to do it; and you cannot buckle yourself down to that problem in Christian whole-heartedness and not grow sober under it. A thousand torchlights and ten thousand brass bands will not convert the world-tragedy into a world-comedy, nor crinkle the fixed lines of your seriousness into merriment. Now you see the philosophy of the sober Christ. He flung Himself against forty centuries of bad event, and the Divine Man got bruised by the impact. He stood up and let forty centuries jump on Him; He held His own, but blood broke through His pores in perspiration, and about that there is nothing humorous.

The edge of this truth is not broken by the fact that Christ took hold of the work of the world's saving in a larger way than it is possible for us to do, and that therefore the burden of His undertaking came upon Him in a heavier, wider, and more crushing way than it can come upon us; and that therefore while it overwhelmed Him in sorrow, our smaller mission and lighter task can with entire propriety leave us buoy-

ant and gladsome. All of that conception of the case lacks dignity and reach. You can't take hold of a great matter in a small way. It is true we cannot reach round the world and carry it. Neither did Christ. He took hold of the world at a point; He took hold primarily of a dozen men, but in grasping them He felt His hold upon the entire world back of them, all the nations about them, and all the centuries forward of them. He felt the universality of His specific endeavor. Your foot covers but a few inches of space, and yet the entire globe responds to your foot-fall. You undertake to pull up from the ground a rooted tree; perhaps you do not seize it by the trunk, but though grasped by the smallest branch, as soon as you begin to pull, the entire tree down to the last fibre of its deepest root resists your traction, and the instant you commence to solidify yourself to the wrench, you begin to feel to the last thread of your muscle that it is nothing less than the whole tree that you are pulling at, and as the branch begins to straighten out you settle yourself together, and if you laugh it is when the last root lies out in the clear. To be sure, it is but a speck of the great world that we can take hold of, but if our work is done with the animus with which Christ did His, we shall feel the entirety of the great world that that speck groins into, and the superb reach of our intention will make our work as sobering and solemnizing as ever Christ's great work made Him. To a Christian, appreciating the intimate connections and the wide relations of His service, seriousness is inevitable. There will be no affectation in it and no assumption about it. The contribution which our service renders may be a small one—that has nothing to do with it; but if we feel the vastness and the universality of the purpose toward which our little contribution is paid, that feeling will put tension into the muscles of the face and iron out most of the smiles.

We have spoken of the sobering effect

of work done with a Christian appreciation of the momentous purposes which such work is fitted to subserve. It is but a step now to go on from that and speak of the saddening effect necessarily flowing from the circumstances under which in this world Christian work has to be done. It was the love which Christ had for the world that made Him sad while doing His work in the world; and the infinitude of His love is what explains the unutterableness of His pain; for the world in which Christ fulfilled His mission was a suffering world. Now a man who is without love can be in the midst of suffering and not suffer. A loveless spirit grieves over its own pain, but has no sense of another's pain, and no feeling of being burdened by another's pain. Love has this peculiar property, that it makes the person whom we love one with us, so that his experience becomes a part of our own life, his pain becomes painful to us, his burdens make us tired. The mother feels her child's pain as keenly as though it were her own pain, perhaps more so. In its Divine relations this is all expressed in those familiar words of Scripture, "In all their affliction He was afflicted." He was not simply sorry for their suffering, He felt their suffering as His suffering, which is what we mean by sympathy. Sympathy is the form which love takes in a suffering world. Love is the finest type of communism, and as such obliterates the distinction between what is mine and what is yours, so that between two who love whatever either suffers the other suffers. So that living as you do in the midst of a world of suffering people, the depth of your love will be measured by the intensity of your suffering. It is serious matter that we are upon, and I am anxious that it should be made perfectly clear. Take, if you please, the case of two mothers, each with a suffering child, and let us suppose the suffering of the two children to be identical in intensity. Now of the two mothers, the one who suffers most when her

child is in distress will be the one of the two who loves her child the most ; or, as just said, the intensity of her suffering can be taken as the measure of her love. If, therefore, a person living in this world, which is still very much the same world in point of needs and distresses that it was when Christ came into it, is nevertheless able to get along without any particular sense of burden—others' burdens, I mean—succeeds in being buoyant and happy, except when he has some discomfort or grief of his own, all that can be said is that the one thing which primarily makes a man to be a follower of Christ—viz., love—he is without. We cannot have the heart that Christ had, and not in the same degree have His suffering. We may be sound in our doctrinal position, fight doctrinal heresy as though it were an exhalation from the under world, be instant in our attendance upon the means of grace, stately participate in the service memorial of our Lord's dying love, but a loving heart is what makes out the major part of the whole Christian matter, a heart, therefore, that feels others' burdens and griefs as though they were its own ; and one cannot have such a heart in the midst of this world and not have an aching heart. It is aside from the mark to say that that makes of the Christian religion a gloomy religion. The gloom is not in the religion, the gloom is in the world, and sorrow of spirit like that of our Lord is simply the way tender-heartedness like that of our Lord is certain to be affected when the shadow of the world's suffering falls upon it.

Now these things cannot be gotten away from. This is not heaven. Christ found no heaven here, and if we have His spirit it will be just as difficult for us to find a heaven here as it was for Him. No loving mother can be happy while her child is suffering, and Christian tenderness of heart stands related to any known suffering in quite the same way that a mother's tenderness of heart stands affected toward the pains of her own child. Here, then, is a cri-

terion, by means of which we can tell something as to how far we have gotten along in our approaches to the likeness of Christ. Christ's love for man was so tender and passionate, that man's sufferings and sins wearied and agonized Him. This I had rather not push any farther. You see the point. I have no anxiety as to the correctness with which the case has been presented. The principles are clear and their application entirely simple. If we nest ourselves in our comfortable homes, and are satisfied to remain there ; if we merge ourselves in our favorite pursuits, and find in them a welcome retreat from the vexations and discomforts that prevail outside ; if what we know about the wickedness of the world, its pains and privations, still permits us to move along our own way in quiet and contentedness, with an occasional prayer of thanksgiving, perhaps, that God has been more considerate of us than He has of others, we may be very excellent members of the community and valued members of society, the pets, indeed, of the polite social circle in which we move, an ornament to the fraternity of science or letters or art with which we may be affiliated, but we would do better not to call ourselves by the name of Christ, unless we think it is consistent to bear His name at the same time that we are destitute of His Spirit.

It would be matter of regret to me if anything that has been said this morning should be interpreted as though insufficient value were accorded, to the amenities of life, or any slur put upon life's refinements and every-day interests. That has not been intended ; but there has been a point made, and I am sure we see it—that is, if we are sufficiently sincere to face it. You can throw the matter off by saying that you do not want to trouble yourself with those things. Very true ; but is it not a fact that if you were right you *would* want to trouble yourself with those things? Is it not clear that it is love's very nature to do that? When one who loves you does you a service

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and you say to him, "Do not trouble yourself," the answer he is sure to make to you is, "Why, it isn't any trouble, it is a pleasure." So Christ in coming into the world didn't "trouble" Himself. He did not mix Himself in the distresses and needs of men because He felt obliged to; He loved men so much that He wanted to. A man says, "I don't think I am fitted to minister to the needs of troubled and ignorant and sinful people." Very likely not; but you know, sir, that there is only one supreme qualification for ministering to them, and that is to love them; there is no genius so productive or so skilful as affection; and if you love them enough so that their need is felt as your own need, and you are personally saddened by their distress, you will not only know how to minister to them, but the only way by which you can relieve your own sympathy will be *by* ministering to them. There are a good many heresies that are bad enough to exclude a man from the Church, but I question if there is more than one heresy that is bad enough to keep a man out of the kingdom of heaven—that is, the heresy of trying to be in heaven to-day, at the same time that the world is full of men who by their sins and burdens and distresses are already in hell to-day. When we come to the Lord's table and celebrate His death, let us remember Him as the Man with the burdened heart, and that the one best title to a place at His table is fellowship with Him in His sufferings.

THE CHURCH AND SOCIAL EVILS.

BY ALEXANDER MACLAREN, D.D.
[BAPTIST], MANCHESTER, ENGLAND.

It came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.—Neh. i. 4.

NINETY years had passed since the returning exiles had arrived at Jerusalem. They had encountered many

difficulties which had marred their progress and cooled their enthusiasm. The Temple, indeed, was rebuilt, but Jerusalem lay in ruins, and its walls remained as they had been left by Nebuchadnezzar's siege, some century and a half before. A little party of pious pilgrims had gone from Persia to the city, and had come back to Shushan with a sad story of weakness and despondency, affliction and hostility. One of the travellers had a brother, a youth named Nehemiah, who was a cupbearer in the court of the Persian king. Living in a palace, and surrounded with luxury, his heart was with his brethren; and the ruins of Jerusalem were dearer to him than the pomp of Shushan.

My text tells how the young cupbearer was affected by the tidings, and how he wept and prayed before God. The accurate dates given in this book show that this period of brooding contemplation of the miseries of his brethren lasted for four months. Then he took a great resolution, flung up brilliant prospects, identified himself with the afflicted colony, and asked for leave to go and share, and, if it might be, to redress, the sorrows which had made so deep a dint upon his heart.

Now, I think that this vivid description, drawn by himself, of the emotions excited in Nehemiah by his countrymen's sorrows, which influenced his whole future, contains some very plain lessons for Christian people, the observance of which is every day becoming more imperative by reason of the drift of public opinion, and the new prominence which is being given to so-called "social questions." I want to gather up one or two of these lessons for you this morning.

I. First, then, note the plain Christian duty of sympathetic contemplation of surrounding sorrows.

Nehemiah might have made a great many very good excuses for treating lightly the tidings that his brother had brought him. He might have said: "Jerusalem is a long way off. I have

my own work to do; it is no part of my business to rebuild the walls of Jerusalem. I am the king's cupbearer. They went with their eyes open, and experience has shown that the people who knew when they were well off, and stayed where they were, were a great deal wiser." These were not his excuses. He let the tidings fill his heart, and burn there.

Now, the first condition of sympathy is knowledge; and the second is attending to what we do know. Nehemiah had probably known, in a kind of vague way, for many a day how things were going in Palestine. Communications between it and Persia were not so difficult but that there would come plenty of government despatches; and a man at headquarters, who had the ear of the monarch, was not likely to be ignorant of what was going on in that part of his dominions. But there is all the difference between hearing vague general reports and sitting and hearing your own brother tell you what he had seen with his own eyes. So the impression which had existed before was all inoperative until it was kindled by attention to the facts which all the time had been, in some degree known.

Now, how many of us are there that know—and don't know—what is going on round about us in the slums and back courts of this city? How many of us are there that are habitually ignorant of what we actually *know*, because we never, as we say, "give heed" to it. "I did not think of that," is a very poor excuse about matters concerning which there is knowledge, whether there is thought or not. And so I want to press upon all you Christian people the plain duty of knowing what you do know, and of giving an ample place in your thoughts to the stark, staring facts around us.

Why! loads of people at present seem to think that the miseries, and hideous vices, and sodden immorality, and utter heathenism which are found down among the foundations of every civic community are as indispensable to

progress as the noise of the wheels of a train is to its advancement, or as the bilge-water in a wooden ship is to keep its seams tight. So we prate about "civilization," which means turning men into cities. If agglomerating people into these great communities, which make so awful a feature of modern life, be necessarily attended by such abominations as we live among, and never think about, then, better that there had never been civilization in such a sense at all. Every consideration of communion with and conformity to Jesus Christ, of loyalty to His words, of a true sense of brotherhood, and of lower things—such as self-interest—*every* consideration demands that Christian people shall take to their hearts, in a fashion that the churches have never done yet, "the condition of England question," and shall ask, "Lord! what wouldst Thou have me to do?"

I do not care to enter upon controversy raised by recent utterances, the motive of which may be worthy of admiration, though the expression cannot be acquitted of the charge of exaggeration, to the effect that the Christian churches as a whole have been careless of the condition of the people. It is not true in its absolute sense. I suppose that, taking the country over, the majority of the members of, at all events, the Nonconformist churches and congregations are in receipt of weekly wages or belong to the upper ranks of the working-classes, and that the lever which has lifted them to these upper ranks has been God's Gospel. I suppose it will be admitted that the past indifference with which we are charged belonged to the whole community, and that the new sense of responsibility which has marked, and blessedly marked, recent years, is largely owing to political and other causes which have lately come into operation. I suppose it will not be denied that, to a very large extent, any efforts which have been made in the past for the social, intellectual and moral, and religious elevation of the people have had their

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impulse, and to a large extent their support, both pecuniary and active, from Christian churches and individuals. All that is perfectly true and, I believe, undeniable. But it is also true that there remains an enormous, shameful, dead mass of inertness in our churches, and that, unless we can break up that, the omens are bad—bad for society, worse for the Church. If cholera is raging in Ancoats, Didsbury will not escape. If the hovels are infected, the mansions will have to pay their tribute to the disease. If we do not recognize the brotherhood of the suffering and the sinful in any other fashion, then, as a great teacher told us a generation ago now, and nobody paid any attention to him—"then they will rise up and show you that they are your brethren by killing some of you." And so self-preservation conjoins with loftier motives to make this sympathetic observation of the surrounding sorrows the plainest of Christian duties.

II. Secondly, such a realization of the dark facts is indispensable to all true work for alleviating them.

There is no way of helping men but by bearing what they bear. No man will ever lighten a sorrow of which he has not himself felt the pressure. Jesus Christ's Cross, to which we are ever appealing as the ground of our redemption and the anchor of our hope, is these, thank God! But it is more than these. It is the pattern for our lives, and it lays down the enduring conditions of helping the sinful and the sorrowful with stringent accuracy and completeness. The "saviours of society" have still—in lower fashion—to be crucified. Jesus Christ would never have been the Lamb of God that bore away the sins of the world unless He Himself had "taken our infirmities and borne our sicknesses." No work of any real use will be done except by those whose hearts have bled with the feeling of the miseries which they set themselves to cure.

Oh, we all want a far fuller realization of that sympathetic spirit of the pity-

ing Christ if we are ever to be of any use in the world, or to help the miseries of any of our brethren. Such a sorrowful and participating contemplation of men's sorrows springing from men's sins will give tenderness to our words, will give patience, will soften our whole bearing. Help that is flung to people, as you might fling a bone to a dog, hurts those whom it tries to help, and patronizing help is help that does little good, and lecturing help does little more. You must take blind beggars by the hand if you are going to make them see; and you must not be afraid to lay your white, clean fingers upon the feculent masses of corruption in the leper's glistening whiteness if you are going to make him whole. Go down in order to lift, and remember that without sympathy there is no sufficient help, and without communion with Christ there is no sympathy.

III. Thirdly, such realization of surrounding sorrows should drive to communion with God.

Nehemiah wept and mourned, and that was well. But between his weeping and mourning and his practical work there had to be still another link of connection. "He wept and mourned," and because he was sad he turned to God, "and I fasted and prayed certain days." There he got at once comfort for his sorrows, his sympathies, and deepening of his sympathies, and thence he drew inspiration that made him a hero and a martyr. So, all true service for the world must begin with close communion with God.

There was a book published some year or two ago which made a great noise in its little day, and called itself "The Service of Man," which service it proposed to substitute for the effete conception of worship as the service of God. The service of man is, then, best done when it is the service of God. I suppose nowadays it is "old-fashioned" and "narrow," which is the sin of sins at present, but I for my part have very little faith in the persistence and wide operation of any philanthropic motives

except the highest—namely, compassion caught from Jesus Christ. I do not believe that you will get men year in and year out to devote themselves in any considerable numbers to the service of man unless you appeal to this highest of motives. You may enlist a little corps—and God forbid that I should deny such a plain fact—of selecter spirits to do purely secular alleviative work, with an entire ignoring of Christian motives, but you will never get the army of workers that is needed to grapple with the facts of our present condition, unless you touch the very deepest springs of conduct, and these are to be found in communion with God. All the rest is surface drainage. Get down to the love of God, and the love of men therefrom, and you have got an artesian well which will bubble up unfaillingly.

And I have not much faith in remedies which ignore religion, and are brought, without communion with God, as sufficient for the disease. I do not want to say one word that might seem to depreciate what are good and valid and noble efforts in their several spheres. There is no need for antagonism—rather, Christian men are bound by every consideration to help to the utmost of their power, even in the incomplete attempts that are made to grapple with social problems. There is room enough for us all. But sure I am that until grapes and water-beds cure small-pox, and a spoonful of cold water puts out Vesuvius, you will not cure the evils of the body politic by any lesser means than the application of the Gospel of Jesus Christ.

We hear a great deal to-day about a "social gospel," and I am glad of the conception, and of the favor which it receives. Only let us remember that the Gospel is social *second* and individual *first*. And that if you get the love of God and obedience to Jesus Christ into a man's heart it will be like putting gas into a balloon, it will go up, and the man will get out of the slums fast enough; and he will not be a slave to the vices of the world much longer,

and you will have done more for him and for the wide circle that he may influence than by any other means. I do not want to depreciate any helpers, but I say it is the work of the Christian Church to carry to the world the only thing that will make men deeply and abidingly happy, because it will make them good.

IV. And so, lastly, such sympathy should be the parent of a noble, self-sacrificing life. Look at the man in our story. He had the ball at his feet. He had the *entrée* of a court, and the ear of a king. Brilliant prospects were opening before him, but his brethren's sufferings drew him, and, with a noble resolution of self-sacrifice, he shut himself out from them and went into the wilderness. He is one of the Scripture characters that never got due honor—a hero, a saint, a martyr, a reformer. He did, though in a smaller sphere, the very same thing that the writer of the Epistle to the Hebrews magnified with his splendid eloquence, in reference to the great Lawgiver, "and chose rather to suffer affliction with the people of God," and to turn his back upon the dazzlements of a court, than to "enjoy the pleasures of sin for a season," while his brethren were suffering.

Now, dear friends, the letter of the example may be put aside; the spirit of it must be observed. If Christians are to do the work that they can do, and that Christ has put them into this world that they may do, there must be self-sacrifice with it. There is no shirking that obligation, and there is no discharging our duty without it. You and I, in our several ways, are as much under the sway of that absolute law, that if a corn of wheat fall into the ground and die, it brings forth fruit, as ever was Jesus Christ or His Apostles. I have nothing to say about the manner of the sacrifice. It is no part of my business to prescribe to you details of duty. It is my business to insist on the principles which must regulate these, and of these principles in application to Christian service there is none more

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stringent than "I will not offer unto my God burned offering of that which doth cost me nothing."

I am sure that, under God, the great remedy for social evils lies mainly here, that the bulk of professing Christians shall recognize and discharge their responsibilities. It is not ministers, city missionaries, Bible-women, or any other paid people that can do the work. It is to be done by Christian men and by Christian women, and if I might use a very vulgar distinction, which has a meaning in the present connection, very specially by Christian ladies, taking their part in the work among the degraded and the outcasts, that our sorest difficulties and problems will be solved. If a church does not face these, well! all I can say is, it will go spark out; and the sooner the better. "If thou forbear to deliver them that are appointed to death, and say, behold! I knew it not, shall not He that weigheth the hearts consider it, and shall He not render to every man according to His work?" And, on the other hand, there are no blessings more rich, select, sweet, and abiding, than are to be found in sharing the sorrow of the Man of Sorrows, and carrying the message of His pity and His redemption to an outcast world. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, the Lord shall satisfy thy soul; and thou shalt be as a watered garden, and as a spring of water whose waters fail not."

I AM THE DOOR.

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I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture.—John x. 9, Revised Version.

"I AM the door!" a brief and little and yet a great and comprehensive word, appealing to the needs of our hearts and

furnishing so much material for reflection. This phrase is a chapter from common life, from the lower order of this visible world, and still it contains the full glory of the Lord. What can be humbler and lowlier than the comparison with a door, especially of a person with a door? But whoever has studied the Scriptures under the guidance of the Holy Spirit must have observed the blessed fact, the deeper the Lord descends to us in a parable the more necessary truths, the greater and more comfortable mysteries of grace, the more precious treasures from heaven does He offer. Let us then faithfully ponder this and every similitude of our Lord. The same word that the Lord just before had spoken with special reference to the sheep He uses once more in this verse without any restriction, "I am the door." What does that mean? A door connects two rooms, and standing thus in the midst of both, it obviously belongs to both. Through the door we can get from one room into the other. Consequently, when the Lord here says, "I am the door," He discloses in this metaphor the greatest mystery of the grace of God—namely, that Christ is the Mediator between God and man, that through Him God descends to us, and that we through Him may ascend to God. See here the foundation of all Divine revelation, and of all access of the sinner to God! Mark well, He says, "I am the door!" He, He Himself, in His person, is the union of divinity and humanity, the true God-man, as the door is the juncture of two rooms. Those who would only acknowledge Him as man, even man in the highest possible development, as little have the door in Him as those who would only recognize His divinity and deny His true humanity. If only for this reason, how much does this humble comparison imply—that which the word of the apostle enunciates, "In Him dwelleth all the fulness of the Godhead bodily." The full blessing of that triumphant testimony, "The Word became flesh and

dwelt among us (and we beheld His glory—glory as of the only begotten from the Father), full of grace and truth." And from this follow the deepest, follow all the fundamental truths of our most sacred faith, those that respect the redemption of the world and our eternal glory. The Lord says, "I am the door." Not a door, one out of many, so that we might have our choice, as sinners frequently imagine there are many ways to heaven; but He says, the door, the right door, the only door, besides which there is no entrance into the kingdom of heaven, no access to the Father. It is the same fact He also elsewhere declares, "No one cometh unto the Father but by Me," and that His prophets and apostles profess, saying, "For with Thee is the fountain of life; in Thy light shall we see light," and, "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Though the whole world contradict and heaven and earth pass away, these words of eternal truth remain unshaken and demand unconditional obedience. Consequently, whoever misses this door cannot come into the kingdom of God, but remains outside, excluded from the citizenship of Israel, from the household of God. And we miss this door not only if we look for other, for strange doors, but also if we do not go through the right door in the right way. Deep and penetrating earnestness is already implied in the expression, "Enter in." This gives a practical turn to our whole Christianity in opposition to idle experimenting in thinking, feeling, and wishing; but the climax of that incisive saying lies in this, "By Me." How many Christians come to the door and are not far from the kingdom of God, as the rich young man that came to the Lord, but turn back, like him, in sight of the door! And why? Because to this door also applies what is said about the gate which leadeth unto life. It is strait; we cannot go through it with a stiff neck

and a proud head; we must bow down, must become small and smaller, poor and poorer; we must give up everything and even ourselves in order to enter in through it. Christ being the door, we must not forget that He is the Crucified One; that, consequently, we must enter in through the cross—that is, through repentance and faith in His work and through strict obedience to Him, the Prince of Life. "They that are of Christ Jesus have crucified the flesh, with the passions and the lusts thereof," St. Paul declares, and he confirms his teaching in his own austere life: "The world hath been crucified unto me, and I unto the world." Whosoever wants Christ without the cross—and how many want Him thus?—may come to the door, perhaps into the door, but surely not through it; he will face round in the midst of the door. Oh, if people only knew what they are doing, and how they, by this backward step, are missing the highest and most blissful goal! For behold, as everywhere in the Word of truth, so also here in the centre of it, there is lying the highest comfort beside the deepest sternness. The word "by Me" does not only indicate the direction, but also the means; the same one that is the way and the truth is also the life, and that in and through His death. Without the cross He would also be the door, but the locked door; for what broke and opened the door for us? What rent the veil of the temple in the hour of Christ's death? What opened the eye and the heart of Thomas? It was the holy wounds and the print of the nails and the open side of the Lord which proclaimed it loud to all the world, The door is open, the wall broken away, the way is free! By the Crucified One we now can enter into the kingdom of God; and the malefactor was the first one that took the kingdom of heaven by force right in the hour of Christ's and his own death. Now, this word of Christ's, "I am the door," is so full of consolation. He does not say, "I was the door, but am no more," or, "I shall

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be in the future," but He declares, "I am, eternally, forever and ever, for all men, in all places and at all times, and again for every one all the time of his life, the open door, the ever-open door!" As surely as the Lord, the Prince of Life, bears the wounds and the print of the nails, these dear monuments of His eternal redemption, even in His heavenly glory and indestructible life, so truly and surely He is what the Word testifies: "Jesus Christ is the same yesterday and to-day, yea, and forever." How beautifully St. Paul describes the blessing of this ever-open door, saying, "Through Him we both have our access in one spirit unto the Father." Although, on the one hand, the strait gate, the entering in by the Crucified One, and the fact that this is the only door to the kingdom of heaven should urge us to fight earnestly and to work out our own salvation with fear and trembling, on the other hand, it remains a word full of grace and power, attracting and convincing sinners—a word that reveals the boundless mercy of our God and Saviour, the inviting word, "I am the door: enter in by Me!"

What does the Lord now promise him that enters by this door? That is our second question. The answer we find in the remainder of the text—"By Me if any man enter in, he shall be saved." Let us first consider this clause. Does it not contain everything in one word? Is not man's secret and unconquerable longing this one thing, and incessantly this one thing—to be saved! to be saved! Surely with these words the Lord signifies the main fruit of His redemption; yet He by no means principally refers to the eternal salvation, the inheritance that is laid up for us in heaven; but eternal life being the blessed gift to every one from the moment he believes, He is speaking of things and conditions that we realize as soon as we have entered in by Him. "He shall be saved." From what? From the hand of all enemies, from this whole present world, from the enticements of our own flesh and blood, from all de-

ceptions of sin and Satan. The glorious watchword in the kingdom of God is, "If the Son shall make you free, ye shall be free indeed." For although the disciples of Christ still live in this world and feel the sting of the serpent and the tempting powers of their own flesh and blood, yet these are not their native soil any more, which they love and for which they are yearning; such things they only suffer, and fight against them with all their might, ridding themselves from the same more and more thoroughly, growing in purity and godliness. Whoever goes in through this door, the same enters upon an entirely new life; he breathes the air of another world, he sees perfectly new things, has new enjoyments and pleasures of which he had no idea before; in a word, he is living and moving in a new sphere, the heavenly world; as St. Paul says, "He is delivered out of the power of darkness and translated into the kingdom of the Son of His love." It is true, this deliverance has to grow in thoroughness and perfection; also the chosen of the Lord must daily go through their door fighting the good fight of faith; but they also receive constantly at this door a new wedding garment, the precious righteousness of life that Christ has bought with His own blood, and continually enjoy the blissful riches of the kingdom—namely, peace and joy in the Holy Spirit. Oh, we are so well provided and cared for, if we only have passed out of death to life and become the children of the Lord! Of this the beautiful concluding words of our text are speaking: "And shall go in and out, and shall find pasture." Mark from these words that the Lord is speaking of the happy lives of the believers on earth; for after the going into glory there will be no going out any more, but a dwelling and abiding in the house of the Lord forevermore. Do you object, Of what use is the going out? should we not rather go in and remain in the kingdom of God? In a certain sense, indeed—namely, in the sense that we should

never separate ourselves from the Lord and the communion of His Spirit. But the Lord's intention is here not only to delineate the happiness of a life that is hidden with Him in God, but also to depict the felicity and loveliness of our whole Christianity in all its walks and actions. For that reason the going in is the repeated daily going in by penitence and faith, of which we spoke before, and the going out, not a faithless running away, but the blessed, faithful, diligent going out in His name to fulfil our Christian duties. What, according to the Creator's wisdom, inspiration and expiration are in the circulation of the blood and the process of respiration of all organisms, that is the going in and out in the life of every Christian; it is what our fathers expressed in the adage, "Pray and work." Our poverty compels to go in; His riches urge to go out. As the prisoners of the Lord, that care for no other door, we go in; as the blessed of the Lord, anxious to let our light shine, we go out. Of this going in the Lord speaks by Isaiah: "Therefore with joy shall ye draw water out of the wells of salvation," and immediately after this, "Give thanks unto the Lord, call upon His name, declare His doings among the peoples, make mention that His name is exalted!" And so His disciples of the New Testament acknowledge rejoicingly this going in, saying, "For of His fulness we all received, and grace for grace," and not less rejoicingly the going out in the words, "For the love of Christ constraineth us," and, "We cannot but speak the things which we saw and heard." Behold, that is the blessed going in and going out over which He spreads His hands of mercy, and which the Psalmist praises: "The Lord shall keep thy going out and thy coming in from this time forth and forevermore." Oh, what a diametrical difference there is also in this respect between the children of the world and the children of God! Just in the diversities of life, the children of this world do not know what to begin or how to help them-

selves, for they have no answer to the great question, Whence are we, and whither do we go? But the children of God know where their home is, and have, so to say, the door in their hand. The former are continually cut off by the world, sin, and Satan to go in; but it is the den of a lion, where the foot-prints are leading only in, but where none can be detected leading out; for, "The strong man fully armed guardeth his own court," as the Lord declares, and he does not let anybody out so easily. The latter, on the other hand, suffer no strain or servitude; they go out and in unmolested, according to the glorious liberty of the children of God. The former seek help from men, and are not permitted to come too often, as we know very well; the latter never are a burden to their Lord; but of them it is said, "The oftener, the better; the longer, the better!" The door is not only always open, but it also invites to the most blissful communion with the Lord. That is the most important privilege of the children of God as royal priests. And what is the sweetest fruit, the secret blessing of this intimate communion? "To find pasture!" "To find pasture!" These words are overflowing with fat contents. "Pasture"—that does not only imply freedom from suffering or the possession of the necessities of life, but it signifies the blissful feeding on the rich and green meadows of God, and the drinking of the refreshing water of life, which the twenty-third Psalm praises, and the overrunning measure of which the Lord Himself has spoken. There they taste the hidden manna of the Word of God; for with Him that is the sum and substance of the Scriptures they have also found the door to the Word of God; then they also feed the soul by going in and out to His altar, for here He is the door as well as the pasture; likewise they realize day by day His tender mercy and His indefatigable care and protection; in a word, with Him they have what He promises Himself, with

Him "they have life, and may have it abundantly." And this pasture we find—we find without any work or merit on our part! freely and without money! and all the time of our life! Yea, ever richer, ever fuller, ever grander, till He becomes to His disciples the door to eternal glory, to the city of the living God, where, in His presence, is fulness of joy, and in His right hand there are pleasures forevermore! Amen.

THE WALLS AND BULWARKS OF A CITY.

BY REV. J. C. CRONIN [CONGREGATIONAL], CHICAGO, ILL.

In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.—Isa. xxvi. 1.

THERE are a great many facts about cities which may safely be passed by in any presentation of Christian work and its needs, because these facts are already well known. For one thing everybody knows, at least since the publication of Dr. Josiah Strong's little book, "Our Country," that the tides of population have set in very strongly toward the cities. That the bulk of immigration is to the cities, and that the country is giving up its sons and daughters, its most enterprising men of business as well as the most worthless of its population, to the cities, is a well-accredited fact. And likewise there are many things about Chicago which may be left unsaid in the presentation of the needs of Christian work here. That our city is growing we all know. That it is growing rapidly we need only open our eyes to see, or perhaps turn to the results of the last election, showing an increase of 107,000 votes in the State over that of four years ago, and almost the whole of the increase due to Chicago. That the city is full of wickedness need not be said. Almost every man who lives in a pleasant suburban home has a vague idea that down in the thickly crowded and poorer sections of the

city vice and crime exist to an almost unlimited extent. No doubt many of us need a more definite, a more real knowledge of these things. We are too much given to being content with a vague idea that there is wickedness in the city. We shall never be able to help cure the evil until we know what it is. But this is hardly the best place and time for a vivid portrayal of the vice and crime which hover all around us. Accepting the vague but universal idea that there is an abundance of sin of every sort massed together in any great city, our inquiry concerns the main lines of work by which the welfare of the city may be promoted. Our text proposes a certain thing. To the eye of the prophet there comes a vision of a strong city; and the walls and bulwarks of that strength is said to be salvation—that is, the strength and safety of a city is in the men and women in it who are saved through the atoning sacrifice of Christ. If you count the number of the redeemed, if you sum up the amount of the influence which comes from the churches and the Christian institutions, if you get all that can be legitimately traced to the Nazarene in a city, then you have the walls and the bulwarks for that city. In this that is distinctively and purely Christian there is the savor of life. Now I know there are many to turn a deaf ear to any such claim as this. They reject it as being too sweeping. They look at many things instead of one thing. They say that there are many sources from which the life-giving waters come. We who make the claim of the prophet are set down as fanatics and illiberal. And as we do not wish to rest under any such incubus of derogation, let us take a look at some of these things which are supposed to give safety. And let us be just as open to every scintilla of evidence in favor of the so-called non-Christian bulwarks as it is possible to be.

1. And perhaps the first thing to be mentioned is law. It need not be any highly moral or religious enactment,

but simply plain, every-day, matter-of-fact law. The city needs it. We get together so closely in cities, our homes join one another, our business transactions are carried on under the same roof, our interests clash at so many points that we need very plain enactments of law which shall rise up between us like the partitions of a prison, shutting off one criminal from another. People in the simplicity of country life, where there is an abundance of room, can get on without much law. But the city needs law. It matters not much, we often think, who makes the laws. The majority of the city council may be made up of saloon-keepers, whose well-known business it is to violate the laws; but this need not disturb our peace of mind. What we want is the law by whomsoever made. And no one will decry the beneficent effect of righteous laws. They are a mighty engine for good. We need more of them. It must be said, however, that the good effect of law is very much diminished by the many bad laws which are enacted. When we think of the character of the men who make our city laws, and the log rolling that is done in the passage of acts, and the bribery and corruption that are practised for personal gain, it is a great wonder that there are not many more unjust laws enacted. It sometimes seems like a miracle that we are not all robbed of the last cent we call our own. And again it must be said that the law in itself is a weak thing. To be of any worth it must be enforced. A club is a good thing when a robber is trying to get your money, but a very helpless thing without a strong right arm to wield it. Law is just that helpless club. The opportunity to evade the law is everywhere present. We have good laws against robbery, and yet for the past few weeks we have no doubt left all our bills at home when we went out on the street. We have been very suspicious of every man on horseback, lest he should prove to be the fellow with the mask on, and should call on

us to empty our loose change out on the ground. Chief McLaughry has called out an extra three hundred police force, and yet we are somewhat nervous when we are on the streets. All of which only emphasizes the weakness of one of the city's so-called strong bulwarks. We are constantly harassed to know how we can catch the violators of laws, and forever concerned to patch up the places in our laws where human ingenuity finds a way of evading them, and always studying to find some new law that will smite the head of some new evil that arises in our midst. But with all this plainly before us, let us generously acknowledge that law is a mighty thing. There is no telling where we should come to if we had no laws to make wicked men tremble for fear of the penalties. There are an abundance of smart lawyers to undertake the defence of the worst criminals, and some judges who will take a bribe, and the issues of justice are notoriously slow and mighty uncertain, but nevertheless law is a good thing. But now are we claiming too much when we say that largely the efficiency of law is due to the *Christian* men and women who are in the city? We need but call attention to the fact that righteous laws follow in the train of progress made by Christianity. Those who are a law unto themselves because they have accepted the teachings and imbibed the spirit of Christ are no small or powerless element in a city like Chicago. Their characters, their utterances, their lives, their unconscious influence in the city is the iron in the blood, the strength in the law of the city. And so very largely the power of the law is a *Christian* power. The bulwark which at first seemed to stand out alone and distinct becomes identified with that bulwark in the vision of the prophet whose foundation stone, as well as its lofty capstone, is salvation.

II. But, secondly, we are led on to speak of another bulwark for the city. It is a beneficent and powerful public opinion. We smite down public evil

by arousing public opinion. And these secular newspapers have come into the possession of almost unlimited power. Give a million and a half of people in a city, with the press of the city united and thoroughly aroused in any one thing, and that thing will be done or not done as they say. It is once in a while that public opinion does not find its expression through the secular newspaper. It was so a little while ago, when the Congress of the United States enacted that the gates of the World's Fair should be closed on the Sabbath. The preponderance of influence from the secular press of the country was very likely in favor of an open fair. Certainly the press of this city howled itself hoarse against the closing of the gates. But it was done. The real sentiment and conscience of the country found other channels for expressing itself. Again the newspapers are coming forward to the fight for the repeal of the legislation, only to be defeated, I hope, as before. I don't believe that the sober good sense of this country will tolerate this national exhibit on the Lord's day, with all that such exhibit involves in excursion trains and enforced labor. But the thing that will keep those gates closed, if at all, is public opinion. And public opinion is a mighty bulwark for safety. A man who certainly has no sympathy with anarchism said to me that he believed that the anarchists who were convicted and executed for throwing the bomb in Haymarket Square were not convicted on the evidence; that public opinion was so aroused that no man dare stand before it, even in the interests of justice. I suppose the idea was that the feeling of danger had grown so strong that somebody had to be hung on general principles if for no other reason. However that may have been, it is worth a great deal to know that public opinion is all about us, capable of being stirred up and wrought to a state of fury at times in the interests of public safety. Sometimes the issue of an aroused public opinion is the very opposite of what

was desired. A writer points out what often happens as the result of agitation for better things in a city government. "The city officials call," says he, "for more money. Nothing pleases the hungry horde around the city offices more than a big agitation. It is an argument for another appropriation, or another bureau and corps of paid officials. Not long since somebody started a cry against watered milk, skim milk, and the milk business generally, and the result is an inspector at \$3000 a year and a corps of paid assistants, with a license fee against all milk-dealers. But if the new bureau is not worse than the old milk, Chicago politicians will have greatly changed." But in spite of this occasionally missing the mark, public opinion is a good thing. And all honor to those men who will arouse it and carry it forward to a beneficent result. Just at this present time there is an agitation in our midst for the expulsion of foul literature, and one man has already been sent to the penitentiary for two years, and a whole score or more of indictments have been found against others. And if there ever was a man who deserves a rich punishment, it is the man who will seek through the mails and in other ways to pollute the youth of the land through obscene pictures and foul literature. The penitentiary is too good a place for such a man. In certain cities in India the low-caste people are expelled from the city and the gates closed at four o'clock in the afternoon, lest the shadow of a low caste should pollute a high caste by falling upon him. If there could be found an excuse for such a regulation at all, it might be applied to these publishers and vendors of foul literature. And so all honor to the newspaper that leads in a vigorous tirade against this iniquity. I never feel so much like forgetting all the shortcomings of the daily paper as when I stand before a carefully planned and vigorously prosecuted war on such vice. And what we want is more such work. The possibility of arousing the public conscience

on such things gives one a feeling of safety. But again, I come around to assert that very largely all this safety is due to the presence in the city of the Gospel of Jesus Christ. There is the public conscience itself, and where did it come from but through Christianity? The very fact that it is possible to send men to the penitentiary for dealing in bad literature speaks volumes for the power of Christ. You could not do that in very many heathen cities. Newspapers—yes, dozens of newspapers—might have sent out flaming headlines over massed columns of matter telling of the evils of such literature in ancient Corinth or Pompeii without accomplishing much. The purity that springs from the Gospel was not known to these ancient cities. The horror of that which is foul was not then very great. And we must be very careful how we read out of the scope of Christian influences many of the so-called secular agencies. A paper may have an infidel for an editor, and yet, when that editor raises his arm to strike a blow for purity and good government, he is moved by Christian forces. It matters not that he does not acknowledge God nor Christ. He is moving unconsciously along Christian lines, and rendering service to the King of kings. So that here again the bulwark that we call public opinion fades out, upon closer examination, into the bulwark that the Bible calls salvation.

III. But again, look at another so-called secular bulwark. Call it thrift, the genius of success, the ability to get on in the world. We are liable to think that the city which has the greatest number of energetic, pushing men, and that has the least of unthrift in it, is the safe city. There is nothing so full of danger as the cry of the poor, and the question of how to deal with poverty is ever uppermost. We are told, upon the one hand, not to give out indiscriminately our charity, and, upon the other hand, not to go empty-handed into a poverty-stricken audience to preach the Gospel; that

we must carry to hungry men the bread which feeds the body before they will take the bread of life—all of which is true enough. But let us ever guard against the dangerous fallacy that all a man needs is thrift; that society will be in an ideal state when every man is prosperous in this world's things. Such society, with nothing in it higher, would become a place where selfish greed would find no restraint. A political economist, in one of the leading periodicals, is quoted as having said, "The only things which really tell on the welfare of man on earth are hard work and self-denial." And he is careful to explain that what he means by self-denial is simply the saving of money to be used as capital. Hard work and economy are the panacea for all woes. Let us get men to work and to saving what they earn, says the economist, and then you have done the greatest good to society. And no doubt there is good in this. It helps to make people contented to have them getting on in the world. And from the pen of the president of one of our Christian colleges I find a plea for the same sort of thrift. Says he, "The wealthy people are less rare than is usually supposed who spend too much in charity. The total weal of humanity would be increased were others more generous and these more parsimonious. The fact is often overlooked that to invest money and cause it to produce an income in the way of business is not only a legitimate use of it, but a very valuable use of it, helpful to the poor as well as the rich. Desirable as it is that great amounts of money should be given away in charity, it may still be laid down as a rule that, on the whole, the best way to do good to the poor by means of wealth is to use wealth in employing the poor—that is, to invest money as capital, so as to support honest, industrious men and women in earning wages. When the rich withdraw from their luxury money, from funds which they would not in any event use in business, in order to make expenditures in the way of char-

ity, provided the objects of charity are rightly chosen, it is probable that pure good is done; but when one takes money from the bank or withholds it from his business in order to use it in charity, one is at best doing good in a given direction at the expense of good in another. He is lowering the rate of wages, or perhaps even depriving certain worthy men who would be wage-workers of the possibility of earning any wages at all." Now here is truth, but it is truth with a misplaced emphasis. If the writer means by charity the giving of money in a large way for the promotion of the Gospel, then the rich men who have given too much are rare indeed, exceedingly rare; so much so, that I have never known the man who was guilty of the sin. It is a good to the community to keep capital so invested that it gives employment to men. Yes, but how many there are who prefer to render an account of their stewardship in that way. One such man has just died in New York, worth anywhere from a hundred to a hundred and fifty millions of dollars. And the flimsy excuse that it was a good thing for Jay Gould to have his millions invested in the Western Union Telegraph Company and in railroads, thus giving employment to men, can never hide the shameful fact that he held on to his millions with an iron grip to the last, not giving anything worthy to be mentioned toward the public good. Here was a man of thrift, if there ever was one. He was a man with no bad habits. He succeeded in rearing a family of like traits to his own. It may be that Jay Gould's service to mankind should be set along to the side of that done by a man like Peter Cooper, but it will take the confusing power of a good deal of logic to make it seem so. We are told that Gould attended Dr. Paxton's church, and that he admired Dr. Paxton because he was such a hard hitter in the pulpit. But it is a poor compliment to the effectiveness of the doctor's hard hitting that he was able to knock only \$1800 a year out of Gould's pocket,

and that as a pew rent. But let us not be harsh. Only let us be clear that it is an everlasting shame for a man to die immensely rich, or even moderately rich, while leaving behind him no bequests or service for the public good. Here, then, we touch the weak spot in the bulwark called thrift. It needs the gospel of love to God and man to make it of any worth to society. We heard last evening, from Professor Bemis, of the various forms of insurance and savings, from the hundreds of thousands invested by the rich in the old-line companies, down to the penny savings of the poor and the children in the schools; and no doubt we said to ourselves at the close, What a mighty uplift would come to society if the millions of all classes would start their savings account in some way! And so it would, no doubt. But such a condition of things would not insure all of good. Thrift is consistent with pure selfishness. Thrift alone would insure a state of society where every man would elbow his neighbor and have an eye out for the main chance, regardless of consequences. It would give promise of greater wars between capital and labor. It would look to a state of society where competition is even keener than it is now, with none of the alleviating influences which are now found in our midst. Find a society in which everybody is only thrifty, where no man cares for his neighbor, where the human heart feels nothing of the flow of generosity and love, and, while you may be able to point to fine and well-kept houses, neat little cottages, well-dressed, clean children, you are really looking upon a hollow, lifeless sham. I do not want to live there. A sea of poverty with a little stream from Calvary flowing into it would be far better. Just a touch of human sympathy and love would transform the whole.

And so, friends, if you have followed me with the consent of your judgment, we are now prepared to take up the words of the prophet and accept them, with the obligations that they impose.

We are prepared to say that the strong arm of the law is not strong at all except as its veins are coursing with the life-giving streams of love; that a public opinion unenlightened by the precepts of the Nazarene is a blind giant, trampling on friend and foe alike; that thrift and prosperity which knows no higher law than selfish getting is a cancer, eating out the heart of society; and that if there be any other supposed strong bulwark for the city, it must get its strength by having its every stone shaped and laid in its place by the hands that are trained to do good. And that if we are ever to have a strong city it must be through a realizing of the vision of the prophet for Jerusalem. God must appoint salvation for walls and bulwarks to Chicago. Let us not glory too much in our financial and commercial greatness. Let not the intoxication of excitement which comes from the fact that the eye of the world is to be upon us for the year to come make us callous to the city's real need. We are getting the tides of population from all classes. The rapidity with which people are gathering here has perhaps never been paralleled in the world's history. How shall these be governed? If we look to the city hall for safety, we see one purposeful man at the head of the police. But what is he among so many? If we flee to the newspaper office, we see there a mighty help when it is given for that which is good; but too often is it that this bulwark is made use of for defence of the wicked as well as the righteous. If we flee to business and think that everybody is engaged and making money, then this may be true. But there comes the disturbing thought that they may be too busy. Maybe they are making too much money. And perhaps the tender feelings of the human heart are being smothered in so much worldly getting. But there is one place to which we can look for safety. It will come through the Gospel. There is our bulwark. Let us flee to it. Let us help set it up. Some one

has said that "sentiment rules the world. It was only a sentiment that carried the millions of Europe through hardship and death down to Palestine on the Crusades. Call this sentiment enlightened or not, wise or unwise, the fact of its power cannot be questioned. That a million could be caught up and carried forward, many of them to death and all to hardship, toil and danger, through the mighty influence of a sentiment, speaks volumes." Christianity is sentiment, but it is a sentiment with both eyes open. It goes to conquer and control the lives and destinies of men. It has done so, and it will do so ever. Only let you and me and all Christians be faithful to our commission, and all will be well for Chicago and the world.

THE IMAGE OF GOD IN MAN.

By REV. H. DIGBY JOHNSTON [PROTESTANT EPISCOPAL], CHICAGO, ILL.

God created man in His own image.—Gen. i. 27.

(Christ) the brightness of the Father's glory, and the express image of His person.—Heb. i. 1-3.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.—2 Cor. iii. 18.

The new man is renewed in knowledge after the image of Him that created him.—Col. iii. 10.

HERE we have in these several passages human creation, human redemption, human transformation; created in God's image, redeemed by God's image, transformed into God's image. Let us think now of the first of them, and see yet the traces of God's image in man.

This is not an age of self-analysis. We know and inquire very little of the essence or process of our thoughts; to use a word native to this soil, I would say we know little of the inwardness of our own best and most sacred sayings.

It would, I think, be an exercise of no small value to dive into the very core of our thoughts and know what we

mean by the phrases we commonly use with regard to God and religion.

To begin with, let me ask, What do you mean by God? What thought does that word represent? What is your conception of God? If, now, we could just sit in silence ten minutes and earnestly dive into our own minds with a determination to formulate our individual conception of God, and to define it, not in well-worn phrases, but in a few of our own words, I think we should find that we had set ourselves no easy task; and, at any rate, we should find it very much easier to take refuge in phrases which have become the substitutes for rather than the real expressions of thought.

But this also I feel sure of, that just so far as we succeeded in defining in our own words our real conception of God, we should find that all thoughts of Him were suggested by and were after the manner of our own nature. Nor do I think it possible for us to think of Him *in any other way*. Just so far as our language was our own, rather than the repetition of ordinary phrases taken from Scripture or our catechisms, would this, I think, become apparent to us. We have not the slightest idea of any thought, emotion, purpose, will, or act with regard to God that has not its suggestion and correspondency in ourselves. Take that away, and we have nothing left but empty terms; and I must confess that of such terms creeds and confessions and systems of theology seem to me to have been very generally constructed. We should no doubt find ourselves applying to God the word "Infinite;" but if we were to press the question further, and ask what we mean by the word "Infinite" as applied to God, we should find that what we meant was that certain *specific qualities* attributed by our minds to God are so attributed in infinite degree. "Nay," says some one, "I don't mean that; I mean *He* is infinite." But, I reply, the pronoun "*He*" contains no thought in itself; we want the noun for which it stands; and if I ask you to

give me that, you will either repeat the name "God" or "the Supreme Being," or some other, which would carry us no further, or else you would begin to describe qualities or attributes, and say these in God are infinite; by which you would mean that they exist in Him in a degree wholly beyond any measure to which your mind can reach. Now, consider any one of the qualities which in infinite degree you thus attribute to God. What is it you consider God possesses in infinite degree? Many of you would no doubt answer *Love*, and such scriptural phrases as "God is love," "Herein is love," etc., would occur to you at once as justifying your answer. But now let us think of this quality of love as applied by us to God. What does it mean? Am I not right in saying it means just that quality which we have experience of in ourselves, and which we call by that name? If we do not mean that, what else do or can we mean? To use words with regard to the qualities of God which have *no* meaning, or in some secret sense of our own dissimilar from that in which the words are ordinarily used, is misleading and scarcely honest. But we are not conscious of any such perversion. We do mean just what we say. By love, as applied to God, we mean just that quality which we know by that name as the best and holiest thing in ourselves.

You object, perhaps, that in us love is a very inferior, sometimes a very frivolous, even an impure and wrong thing. Yes, that is true, and we are perfectly conscious that in calling it love—perhaps from the paucity of language—we *miscall* it and do it injustice; for we know that love is a pure and sacred thing, and when we apply it to God we mean just that best and holiest thing which in ourselves we think of as love, the purest thing we have any experience or conception of—that holiest thing, full of paternity of which the universe and all life are full, the same quality with which a mother watches her first-born and catches the first look or smile of conscious recognition, which

she interprets as "my mother," or with which she bends over her babe in the crisis of its disease, when its little life is flickering and trembling in the balance. That feeling, just that, multiplied and magnified by countless numbers to the very utmost of our power of thought, is what we attribute to God. This finite human love of ours is the image of the Infinite, Divine love; it is just that by which God has enabled us to form a conception of His love. Man's love is to man the image of God's.

Exactly the same may be said of all God's qualities. His power, truth, goodness, wisdom, holiness, justice—all these are phrases which are the symbols of qualities as understood by us; and we attribute those qualities to God when we use those phrases, or else they are meaningless and useless. So every quality of God is a quality of man—perfect in Him, imperfect in us, and yet existing in us in such a way that we are able to conceive of it in God. We have the key to it in ourselves, and if not we have no key to it. We can conceive of no goodness in God which is not in some measure in ourselves, and there is no good or right thing in man which is not a key to a perfect and infinite quality in God. Throughout God's entire nature and man's entire nature man is the mirror (however imperfect, however dull or obscure), the mirror and image of God. In no other way conceivable to us could God ever have enabled us to know Him or think of Him. The alternative is an abstract—no thought at all. The very fact of our being thinking beings lays us under the necessity of beholding in His face that of the great original of ourselves, or else of gazing into darkness. And so to every materialist I would say, let the human soul go and you must let God go. So long as man is the creature of a God of will and purpose, so long will the image of God remain mirrored in him, an everlasting protest that man is more than dust and ashes, and his destiny immeasurably higher.

But it may be asked if these represent the best and highest that we can think of God? Does not God still remain the unknown and unknowable? Are there not heights wholly beyond our conception, and of which there is nothing of correspondency in man? I answer, yes, truly there are heights in God, in every quality of God wholly beyond our conception, but there is something answering, however feebly, even to this in man. There are in *him* inscrutable depths none can fathom, heights none can scale. There are in him capacities, aspirations, longings we can scarcely call finite, undeveloped affections that are but buds, suggestions of something immeasurable, vast and undefinable, which seem to throb with the majesty of the Divine, spiritual hands stretching out to the Infinite. Oh, it *is* the divinity that stirs within us! It is the image of the invisible God in us!

Now, all this is not metaphysical speculation. It is, I think, the clear and irresistible inference from scriptural teaching. By what language has God revealed Himself to us there? Nearly every one of the representations of Him we find there is in the form of some passion, affection, relationship or experience that is common to us as men. The God of hope, of consolation, of mercy, of compassion, of tenderness—great, terrible, angry; to be feared, loved, honored; our Master, Friend, Father, Mother, Husband. These are given to represent God's qualities and relationships toward us and our sentiments and relationships toward Him. And they are used, not to deceive or mislead us, but in truth and earnest to represent exactly what God saw these words would stand for with us. They are the symbols of man's thoughts, and He knew *what* thoughts. Are we wrong, then, in saying man was at first a miniature God? All that was in God infinitely was in man finitely. That image was defaced but not destroyed by sin. But the loss was not total or absolute, and even yet every line of the original is there, and discernible there,

however greatly defaced, however terribly impaired. Depraved, yes; but not wholly depraved. The image of God still, but in débris and ruins.

I cannot now dwell with the other two great thoughts of the texts I have quoted. The one from the Epistle to the Hebrews tells us that Christ came as "the brightness of the Father's glory, and the express image of His person"—came to restore to man what by sin he had lost, the second Adam, to bring man back to what by the first Adam man had lost; and the two from 2 Corinthians and Colossians tell us how by that medium man is again to be transformed to that image, restored to the image of Him that created him. Redeemed—that is restored; renewed—that is, made as of new, and that was in the image of God.

GOD PASSING BY.

BY JAMES CARMICHAEL, D.D. [PRESBYTERIAN], KING, ONTARIO, CANADA.

Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not.—Job ix. 11.

In this chapter Job replies to the address of Bildad, and especially to the chief thought advanced by him that God does not pervert the right. Certainly, he says, it is so, what God does is always right. It is right because God does it. This was the view which Job entertained of the moral government of God. And no man could for a single moment maintain that he himself was right, if his way was in opposition to the ways of God. If God should condescend to enter into controversy with man, he would not be able to answer Him or give Him any information on one of the thousand subjects that might be brought into the discussion. There is such an infinite distance between man and the Eternal God that he would be utterly confounded and dismayed in His presence. To God, the Everlasting King, belong all wisdom, all power, all dominion. Man, the poor creature of a day, cannot stand before Him or

harden himself against Him. God will laugh at all his puny attempts to justify himself, and bring to naught every effort man may make to maintain his own right to defy God.

And then follows a magnificent description of the great power of God: "Which removeth the mountains, and they know not; which overturneth them in His anger; which shaketh the earth out of her place, and the pillars thereof tremble; which commandeth the sun, and it riseth not; and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which maketh Arc-turus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number." These mighty saints of ages long ago had far more knowledge of God, and of His works and ways, than we are wont to believe. The science of modern days they may have been ignorant of, but they were keen observers of the glorious works of an ever-present and an ever-working God. They may have studied no ponderous volumes on astronomy or philosophy, but they had very carefully considered the grand phenomena of nature. To them God was no abstraction—a great First Cause, hiding Himself in light inaccessible from the eyes of all His creatures. The mighty changes that took place in the surface of the earth were all caused by God.

Perhaps they knew far less about natural laws than we do, but they knew a great deal about the supernatural God. Job may have known but little of the wonders which geology has unfolded to our minds. But he knew, at least, that God was present in every change and every movement taking place throughout the globe. If mountains rose or fell, some mightier Power than cold material laws was at work. An Infinite Mind endowed with infinite power was there. When the earthquake swept unseen beneath the crust of the earth, making the great solid mass to tremble from pole to pole, it

was not merely some hidden gas that was seeking an escape, it was God Himself that was passing by.

These mighty saints of old may have had fewer books to read than we have in our day, but they had one glorious book—the volume of nature, whose ever-open pages, written within and without by the finger of God, were spread out before their wondering eyes. And they read carefully and devoutly the great truths about God these pages were always teaching them. They had no novels to engross their thoughts or distract their minds; but they had the grand realities of God and man, of heaven and earth, of time and of eternity to fill their souls with adoring wonder and delight. God was passing by them in the grand panorama of His works which their eyes beheld. They dwelt chiefly in tents. They lived much in the open air, under the blue sky of those beautiful Eastern lands. They lived a simple, primitive life, with few wants and few cares. They had far more time than we have for holy thought and heavenly meditation on things spiritual and eternal. Many a sacred tradition may have floated down the quiet stream of time—of the revelation God made to man, of His will and purpose concerning the race that had so sadly gone astray from Him. They knew that God had not finally abandoned the world and consigned it to utter destruction. They followed their flocks and herds all day in the wild, trackless desert, or in the fertile plain. They lived much of the time alone—and men who are much alone with God become terribly in earnest. They are away from man and all his little ways, and hold communion with God through His works. Men like Moses and Elijah and John the Baptist may be separated from their fellow-men; but they are near to, and enjoy wondrous communings with the infinite and eternal God. God is passing by them in a thousand ways. They feel His presence near, though they can neither hear His voice nor see His

smile. They note every change in nature. They watch with eager eye every variation in the clouds and in the stars. They could see the glorious play of the forked lightning as it gleamed, in a thousand fantastic forms, on the bosom of the storm-cloud, resting on the distant mountain-tops. They could watch the whirlwind sweeping down the hillsides and passing with awful strides across the plain till it was lost in the great sea. In the storm God was passing by—that same God whose goings forth have been of old, from everlasting. They knew, it may be, little of the laws of electricity or of sound; but they could hear in the thunder, as it rolled from rock to rock, or shook the earth from pole to pole, the very voice of God. "The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh" (Ps. xxix. 3-8).

Keeping watch over their flocks and herds all through the silent night, they could observe with keen eye and thoughtful soul the rising and the setting of the stars. They knew, it may be, but little of the laws and the science of astronomy. Their knowledge of the magnitude and number of the heavenly bodies may have been small compared with the flood of light which this nineteenth century has poured upon the face of the sky. But to them these glorious constellations that set the nightly heavens ablaze with light were something more than cold abstractions. In them God Himself was passing by. These were but the skirts of His flowing robes, the hem of His magnificent garment, the shadows flung from the presence of the ever-present Jehovah. To them "the heavens declared the glory of God, and the firmament showed

His handiwork." In all the great changes, the vast and never-ceasing movements going on from year to year and from age to age, they saw the hand of that God who is excellent in counsel and wonderful in working.

These mighty saints may have had no formulated system of theology, where God was mapped out with all His perfections, with all the nicety and precision of a mathematical figure; but to them He was the omnipresent God. They saw some rays of His glorious presence reflected from every cloud. They heard His voice in every passing breeze. In their long life they saw many changes on the face of the earth. They may have been quite familiar with traditions of the flood, when the deep sea covered every trace of human life; but they saw no change in the glorious constellations of the sky. They moved along the same path from generation to generation—meet emblems of the great God who made them all, and who Himself is without any variableness or the least shadow of turning. Arcturus, in his nightly journey around the polestar, presented to Job and his friends, and to the patriarchs that lived before the flood, the same glorious appearance, the same magnificent illustration of the great power of God that it does to us in our day. Orion and Pleiades rose and set with the same glory then as now. And adventurous travellers or voyagers, who had pitched their tents or moored their boats beneath Southern skies, could tell of other suns and other stars in the chambers of the South. And so we meet with the names with which we were familiar in our childhood in the oldest book in the world. And these same constellations that our eyes look up to with adoring wonder were looked up to with reverent gaze by the saints of God who lived and died forty or fifty centuries ago. And oh, for ages which our feeble arithmetic cannot number, these same stars have looked down upon our earth before flowers bloomed in Eden or the first of men sinned and fell.

God was passing by then. God—the same God—is passing by us now. Whatever changes have come or yet may come to His universe, He Himself is unchangeable. In the glorious panorama of the heavens God is passing by us. In the noiseless tread of the seasons God is passing by. Spring and summer, seed-time and harvest, autumn and winter, as they quietly come and quietly go, all tell the same story—"God is passing by." In the regular succession of day and night, in every rising and setting sun, in every waxing and waning moon, God is near us and passing by us. In every national blessing and every national chastisement God is passing by. When the streams of earthly comforts flow full and strong around our life, and equally when these streams run low or dry, God is passing by us. When our barns are filled with plenty and our presses burst with new wine, God is passing by. And He, the same God, is no less surely passing by when hunger and famine with awful strides are laying waste a province or an empire. When war, with all its accompanying desolations, its misery and agony and woe, is sweeping over a country, God is passing by. And no less surely is He passing by for us in our days of peace and our nights of quiet. God is ever near us, though we see Him not. In every beat of our pulse, in every throb of our heart, in every movement of our brain, God is there. He is about our bed and around our path. He compasses our lying down and our rising up. Above us, behind and before, we are flooded with the omnipresence of Deity as with the noonday sunshine. But because we see Him not with the bodily eye we forget that He is there. He passeth on also, but we perceive Him not.

And is this all? Shall we never know more of God than all His works, so vast, so magnificent, so glorious, unfold to us? Can we get no nearer the God in whom we live and move and have our being than this? Can we only approach the Creator through His

own creation? Are there no other great altar stairs than nature by which we can rise to nature's God? These souls within us are nobler and far more glorious than all the universe of suns and systems and stars. And they are ever reaching forth after God—a personal God, a Father, a Friend, a Saviour, in whose everlasting arms we may rest forevermore. And there is such a God, such a Father; and there is a way leading unto Him—a new and living way. And there is a Daysman that can lay His hand upon us both. The agony of Job's cry was that there was no Intercessor, no Mediator to come between him and that God whose awful power had hung the constellations on the brow of night. The space between him and such a God, who was infinite, eternal, and unchangeable, seemed to be too vast, too boundless to be ever bridged over.

But to us the way has been opened up. The cloud which concealed the throne of the Eternal has been lifted. And from within the veil which hides the light inaccessible, the Son of God, the only begotten Son of the Father, has come forth to tell us who God is and what He is, and how we may come into His presence and see His face and live. God cannot lay aside the robes of His infinite holiness in order that He may come down to hold intercourse with fallen and sinful man. His holiness is His nature. It surrounds Him as an atmosphere. It is His home; He dwells in the high and holy place, and to all eternity He will be the thrice holy God. Nor can He surrender any of the claims of His infinite justice to accommodate Himself to our sinful state. These claims are everlastingly true, and right, and good, and if any one of them was to be set aside the universe would suffer wrong. But Christ came not to work a change in God, but to work a gracious change in us. By His cross and passion; by the blood He shed and the death He died; by the sacrifice He offered up and the atonement He made, He has redeemed us from the curse of the broken law and

the bondage of sin and corruption. He has removed the ten thousand barriers that shut us out from communion with God. He has taken out of the way those insuperable difficulties that intervened between us, the poor creatures of a day, and the High and Lofty One who inhabiteth eternity and the praises thereof. God is very great: all His works tell us that. Those quenchless orbs of light that kindle the nightly firmament into a blaze of glory, all speak to us of the great power of God. But the only begotten Son has revealed Him to us as a Father. When our thoughts wander through eternity in search of a rest and a home, Jesus leads us into the very presence of God, and we find our true rest and our everlasting home there. When our hearts yearn after more light, more love, more knowledge, Jesus leads the way unto the Father, whom to know is life eternal.

This little globe of earth may soon pass away. It has undergone many changes since those glorious constellations Arcturus, Orion, Pleiades, and the Southern Cross first looked down upon it. Some day in the distant future it may be dissolved. Even the heavens may wax old as doth a garment. Our home is not here. Our portion is not here. Our inheritance, our kingdom, our crown, are not here. God alone is from everlasting to everlasting. The soul that rests on Him, the heart that truly loves Him, will find its never-failing portion and its never-ending joy in the full enjoyment of Him to all eternity. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. . . . But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

THOSE who are foremost in the craving for good find it most.—*Duckworth.*

LENTEN THOUGHTS AND SUGGESTIONS.

(From the German.)

Note from the sixth hour there was darkness over all the land until the ninth hour, etc.—Matt. xxvii. 45-54.

We stand to-day beneath the cross of Christ. If anywhere, here we must say: "Put off thy shoes from off thy feet, for the place where thou standest is holy ground." Upon this Church festival day, above all others of the Church year, we should be filled with reverent awe and be overwhelmed by the manifestation of the surpassing love of the God-man. The cross on Calvary and the martyr death of the Saviour are full of the deepest significance for the Christian and the Christian congregation. Contemplate the cross and learn what a sermon it preaches to you. Our Lord Himself on that day proclaimed important messages from heaven.

The Signs and Wonders that Accompanied the Death of Christ.—I. The darkened sun. II. The rent veil. III. The opened graves.

I. At the sixth hour there was a darkness over the land to the ninth, says the Evangelist. This was not an ordinary eclipse, such as occurs in the course of nature every year. Such an eclipse could not occur during the time of the full moon when the Jews celebrated Easter. As in Bethlehem at the birth of Christ, the night became day; thus here, at the death of the Saviour, day becomes night. The sun, which otherwise comes out of its chamber like a bridegroom, and like a hero rejoiceth to run a race, now retires, because its Master, the Lord of creation, suffers and dies.

This is the sermon preached on this occasion by the Almighty God in heaven. It is reported that a Gentile, who was present on this occasion on Calvary, cried out: "Either God Himself is suffering, and the world suffers in sympathy with Him, or the world is coming to an end!" This darkness signifies, first of all, the intense suffer-

ings of our Saviour on the cross while bearing our stripes and wounds. It is the reflex of the state of his soul, caused by drinking the bitter cup which His Father held out to Him for the sins of mankind. It became night *in* Him, therefore it also became night *around* Him. Therefore, too, He cries out: "My God! my God! why hast Thou forsaken me!" Christ, the Sun of our righteousness, as the prophets call Him, is enveloped by the night of the sins of the world. Why wonder that the sun of the material universe should be lost in darkness?

That darkness was also a mysterious darkness. As God, when He descended to give His law, was hidden behind a cloud, lest the sight of His majesty should destroy His people, here on Calvary, too, hides the sufferings of His Son in darkness before the eyes of the sinful race.

This darkness is also an act of submission given to the Son of Man in His deepest degradation. The people around Him had only scorn for Him and His claims. His Father in heaven, however, by withdrawing the light, thereby indicates the greatness of the suffering and the grandeur of His work.

This darkness was also an appeal to repentance addressed by the Lord to His people. They now, by crucifying Christ, were engaged in a deed of darkness before which the sun hid its face. He thereby declared to His people that the sun of His grace would be removed from them, and they would be permitted to proceed in their way of transgressions and hardness of heart.

Let us take all this to heart. As the sun mourned over the sufferings of the Lord, let us lament our sins which caused these sufferings; and let us, while gazing upon the Lord in His woes, resolve to cease doing the works of darkness and live as children of the day inaugurated by the death of our Lord.

II. Jesus cried aloud and yielded up His spirit. And, behold, the veil in the temple was rent in twain from the top

to the bottom. "Behold," says the Evangelist, in order to draw our special attention to this miracle. In front of the Holy of Holies in the temple of Jerusalem there hung a *portière* thirty ells long and four fingers thick, made of white, purple, and blue threads. This veil, as the apostle says, in the Epistle to the Hebrews, was a visible sign by which the Holy Ghost indicated that the way to sanctification was not yet entirely opened. Only once in the year, on the great Day of Atonement, the high priest was allowed to go behind this veil, but not without blood, in order to make atonement for the people. This veil was rent, in the hour of Christ's death, in twain in a miraculous manner.

This miracle has for us a double significance, for it had for the Lord Himself. This veil signifies the flesh which He had assumed for our sakes, and which in the days of His humiliation had been a veil which had separated Him from the majesty of the Father. Now our great High Priest enters the Holy of Holies. The Son of God and of Man enters into the glory which He had with His Father before the Word became flesh. Henceforth He sits at the right hand of God the Father. The rent veil is a testimony that the Lord, by the cross and His sufferings, entered into His glory.

The rent veil has a significance for all poor sinners. The Holy of Holies was a picture of the holies in high heavens. Sin unatoned for excluded us from this place of bliss. Now, sin has been atoned for by the death of the Saviour, and the way to God's grace is opened. Hence Christ could die with the exclamation, "It is finished!" God Himself has testified to this by rending the veil in the temple. That which separated man from God has been removed. Now there is peace between heaven and earth.

What a grand sermon here preached to us by God in this miracle! It fills us with joy and faith. There is but one way to eternal bliss, just as there was but one way into the Holy of Holies. Now we know that notwithstanding

our sins and transgressions this way is no longer closed. The veil has been rent by the sufferings and the blood of Christ, and to this one way we must cling under all circumstances. The blood of the Lamb, the Son of God, cleanses us from sin. Do not try to put a hindrance into this way. Cling to the Gospel of grace, and then heaven is open to you.

III. "And the rocks were rent, and the tombs were opened, and many bodies of the sairts that had fallen asleep were raised, and coming forth out of the tombs after the resurrection they entered the holy city and appeared unto many." An overpowering miracle, as it were an answer from God to the lament, "My God! My God! why hast Thou forsaken Me!" Since the days of Adam the earth is cursed on account of sin; but in this hour the curse has been removed. There where the kingdom of Satan had held sway, the kingdom of God was being established, and with this came a mastery over the results of sin and the advent of new life to all creation. Jesus Christ, dying as to the flesh, has broken the power of death because He has broken the power of sin which has caused death; He has paid the wages of sin. Why, a sermon from our God! It is a prelude to the glorious Easter message of life. The cross over the graves of our beloved ones signify the hope of resurrection which is built upon the cross of Christ. The same power which in His death opened the graves of many saints will open ours too to a resurrection unto life. All the sermons address themselves to our hearts as earnest admonitions to be every day Good Friday Christians; to see in the cross of Christ the guarantee of the crown of eternal bliss.—*W. Ziethe, Berlin.*

Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of Man.—Luke xviii. 31.

Hereby we see that the Scriptures have not been fulfilled except by the

sufferings of Christ; and this fulfilment must take place through His death, for even our death could not accomplish this purpose. No sufferings on our part could do satisfaction for our sins; it is only the sacrifice of the Saviour Himself that can reconcile God and man and restore the relation that existed before transgression severed the cord. The Lord and the Lord alone is our all in all in this respect; on nobody else can we put any dependence for our salvation.

The Lord says these things to the disciples before He has accomplished these sufferings, while they are on their way to Jerusalem to celebrate Easter. This He does in order to strengthen their faith all the more in the necessity and blessings of the death of their Lord, when they afterward should think of what He had said to them. And the full import of the sufferings is only appreciated when we look not only at the act but at the heart and motive of the Lord, who willingly and with a full knowledge of what the end should be enters upon His last journey. The definiteness of His purpose reveals all the more clearly the love that filled his heart for fallen mankind. The redemptive work was done with a full consciousness on His part of what it would bring upon Himself.—*Luther*.

The Cross-Bearer (John xix. 17, 18).—He who upholds heaven and earth and all things by the power of His word, He carries *thy* cross, O soul, and calls it *His* cross. His love for you has appropriated this cross, for He certainly did not merit it. The heavens and all their glories are His; to Him belongs the worship of angels and all human beings. But he bears a cross, the emblem of the corpse of sin and death and calls it *His* cross, as though *He* were the guilty one who deserved to enter death. Thus He ascends Calvary carrying *thy* cross, and bearing *thy* burdens. O soul, look at Him, and reflect how God placed thy cross upon the shoulders of His beloved Son, which

He took from thy shoulders. Who can comprehend such a depth of love? Neither man nor angel. Worship and adore this love with gratitude and humility of heart.—*Gossner*.

The Thoughts that Fill the Soul of the Lord at His Approaching Sufferings (John xii. 20 *sqq.*).—I. A joyful premonition of the approaching glorification. II. An oppressing thought of His approaching terrible sufferings. III. A consoling thought of His complete and sure victory.—*Krieger*.

The Sublime Petition of the Crucified Lord (Luke xxiii. 33, 34).

I. To whom it is directed.

- (a) Not to weak man
- (b) but to our Heavenly Father.

II. For whom it is uttered.

- (a) Not for friends;
- (b) but for enemies.

III. What great things are asked for.

- (a) Not earthly glory or possession;
- (b) but forgiveness of sins.

IV. What is thereby exhibited.

- (a) Not justice;
- (b) but the mercy and love of the dying Lord.

The Lord's Agony on the Mount of Olives (Matt. xxvi. 36-46).

I. The beginning of His sufferings exhibited

(a) By the retirement the Lord seeks (v. 36).

(b) By the close communion upon which He enters (v. 37).

(c) By His sorrow and trembling (v. 37).

(d) By His open announcement of what was to come (v. 38).

II. The greatness of the struggle which can be seen

(A) In the humble character of His prayer.

(a) He is alone (v. 39).

(b) On His knees (v. 39).

(c) Thrice repeated (v. 44).

(d) Can give expression to only few words (v. 44).

(B) In the growing intensity of His prayer, in which

(a) He again and again appeals to the Father's love (vs. 39, 42).

(b) Would gladly have the cup pass over.

(c) Submits Himself entirely to His Father's will.

(C) In His bitter experience amid His prayers (vs. 40, 43).

III. The gain of the struggle, by which the Lord has secured

(a) The strengthened (Luke xxii. 44) consciousness of His divine mission and calling (v. 45).

(b) Divinely inspired courage to give Himself up to those who were seeking Him (v. 46).

Twelve Disciples but not One Follower ; or, The Bitter Experience of our Lord with the Twelve (Mark. xiv. 43-50).

I. One of them betrays Him.

(a) His person (v. 43).

(b) His sign of betrayal (vs. 44, 45).

(c) His utter lack of conscience (v. 43).

II. Another in a foolish manner seeks to defend Him.

(a) His person (v. 47).

(b) His method of defence (v. 47).

(c) His thoughtlessness (v. 47).

III. All as cowards desert Him.

(a) Their flight over against their confidence before (v. 50).

(b) Their lack of courage, considering the cause of the Lord lost.

May the Lord not have this bitter experience in our case. Let us be both disciples and true followers.

The Deeply Significant Glance (Luke xxii. 61, 62).

I. What this glance intended to say (v. 61).

(a) It was a reproof and a charge.

(b) It was a warning to repentance.

(c) It was a comforting assurance.

II. What the fruits of this glance were (v. 62).

(a) It terrifies Peter (vs. 15, 17).

(b) It drives Peter away (vs. 15, 18).

(c) It brings him to repentance (vs. 15, 21).

The Solemn Declaration of the Lord as to His Person (Matt. xxvi. 62-68).

I. The occasion that called forth this declaration.

(a) It was not a passing statement of little importance.

(b) But a reply to an inquiry put by the court (vs. 62, 63).

(c) Spoken in the consciousness of holy duty.

II. The statements therein made.

(a) He is the Son of God (v. 64).

(b) He is also the Son of Man (v. 64).

III. The impression which He thereby made (vs. 65-68).

(a) Dangerous for the Lord Himself in its consequences (vs. 65-69).

(b) But glorious in itself and for believers.

The Cry of Victory (John xix. 30).

I. This is a cry of the deepest significance, for it declares

(a) That the way of suffering has been passed over.

(b) That the prophecies of Scriptures have been fulfilled.

(c) That the work of our redemption has been accomplished.

II. It exercises a blessed power.

(a) It teaches us to worship Him who has accomplished our salvation.

(b) To devote our lives in gratitude to His service and glory.—*J. H. Schulze, Entwürfe.*

STRIKING THOUGHTS FROM RECENT SERMONS.

MERE human opinion is a fluctuating tide, most fickle in its ebb and flow. The currents are variable and conflicting—to-day they are set in one direction, to-morrow they run counter. The soul wants certainty, and cannot rest in doubt. Oscillation between faith and despair, assurance and unbelief will never satisfy. Is everything on a ceaseless flow? And does nothing abide? Is there no truth or belief upon which we can place our hand and say it will be here to-morrow? Is it the work of each succeeding age to explode the belief of the preceding age? When the unfortunate traveller, wandering along the dunes of Scotland, finds himself in the quicksand and gradually sinks in his awful grave of living death—oh, what would he give for a solid rock beneath his feet! So when a man, sinking down into the shadows of death, feels that all he has ever believed and trusted is slipping away from him—oh, what would he give for a certainty, a verity which will abide the rude shock of death, and be as an anchor entering into the great eternities beyond the veil!—*Buxton.* (Heb. vi. 19.)

When I am asked, "Is Marriage a Failure?" I think of the many evil influences which are at work to destroy the home; I think of the abiding influence of one true and noble woman, and I answer: "Yes, marriage is a failure when the men and the women who enter into it are failures, but not unless." Failures in recognition of its responsibilities, failures in accepting what it means. A Schopenhauer may tell us that a man who marries is a fool, because he halves his rights and doubles his responsibilities, but I might say that a woman who would marry such a man would be a greater fool, for she would have but a quarter of her rights and her responsibilities would be quadrupled. We are made to take but a little walk in this life side by side, and what God has joined together let no one by any pessimism of philosophy strive to put asunder. Marriage doubles those responsibilities which every man ought to have—those responsibilities which will develop and make him a man. The surest way to double life's joys is to halve them.—*Doubling*. (Esther v. 3.)

We want to do our daily tasks and do them well, but oh, men and brethren, we want to do them in such spirit that every year shall lift us to a higher level and quicken in us loftier aspirations. These are times of much intellectual restlessness, and of the decaying power of many an old belief. At such a time earnest and sensitive natures are often much perturbed. Their hold has been shaken upon some things that they counted sacred, and they have not yet gotten hold of anything that is very definite in exchange for what they have lost. At such a crisis one is tempted to cry out—it is a cry that I often hear—"Give me something definite and compact and complete in the way of a scheme of faith, and only let me be able to travel around the circumference of my creed as I travel around the circle of my daily tasks, touching always something that is familiar and assured!"—*Potter*. (Ps. xxxiii. 13.)

We are living in this dispensation of the Spirit. It is the golden age of privilege and opportunity. Any one who desires may have part in the great propaganda. The measure of power is willingness. The harvest is plentiful, the fields are yellow. Go, thrust in a sickle and reap! The vast multitude care nothing for this power of the Holy Ghost; they are of the earth, earthy; they have low conceptions of spiritual truth. It is as if men were hypnotized. They can see coins, wreaths, stone houses, monuments, but they are blind to the welfare of the world, to eternity and God.—*Burrell*. (John xvi. 7-11.)

"SOME people think you must take a man to pieces and build him all over again," said the speaker, "in order to convert him to Christianity. That is a mistake. In restoring the ruins of ancient cities to their former beauty and perfection every stone and arch that is found standing is preserved in its natural position and the work of restoration takes these few remaining bits of the ruins as a basis for the reconstruction. Just so in the work of converting human nature into the likeness of God. The natural, God-given features must remain as a basis for the work of restoration. The man who has been given to good-natured laughter all his life will, after his conversion, laugh on, and will probably shout for joy, while the brother of milder mood may sit serenely through the hours of worship, never opening his lips, but enjoying the feast of God just the same or even to a greater degree than his noisy brother."—*Newman*.

THINK of what Pizarro found in Mexico—of what the English army found in Abyssinia. Think of the widows burned alive in all the awful years in India. Yet these people suppose these things were just the things to please their deities. And this is the reason why they themselves became so brutal. There is no principle

in human nature more universally and fixedly settled than this—men become assimilated in character to the things they worship. The idea of God is the idea which always moulds the people that hold it. Even the dull Chinese are accustomed to say: "Think of Buddha, and you will be transformed into Buddha; if men pray to Buddha and do not resemble him, it is because the mouth prays, not the mind." Now there is one thing peculiar to all false religions: the devotees are marvellously faithful in devotions. Hence the assimilating process grows more rapid, demeaning and degrading the people. These bloody deities force the worshipper to become like themselves.—*Robinson*. (1 Cor. i. 21.)

THERE is no student of Browning or of Tennyson who is not conscious of sitting at the feet, not merely of a master of song, but of a great moral guide and deep-read interpreter of life and duty, who makes his appeal to that which is "likeliest God within the soul," who clears the vision and braces the will, and enamors the heart with all things lovely and pure. It is a joy to feel that in the time to come this is the thought which will be stirred in the mind of many a visitor to that storied aisle, where the two great contemporaries of the Victorian era sleep together. Others we can think of who used gifts as great, perhaps, as theirs, only to enervate and corrupt. But these have "uttered nothing base." They have written nothing which the most rigid of purists would blot from the page. The gold of their crown is without alloy; there is no stain on their robes. Happy is the country which comes in for such a heritage as they have bequeathed! Enviably indeed and ideally beautiful the euthanasia of the poet, who, when the "one clear call" reaches him to lay down the magnificent work, prolonged beyond fourscore years, "crosses the bar," and "hopes," not "fears," to "see his Pilot face to face," because he can offer up to Him the finished task, in which there is nothing to cancel, not a stanza, not a verse, that is not blameless and elevating and helpful for all time.—*Duckworth*. (Acts xxi. 39.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Strifes of Words. "Strifes of words, whereof cometh envy, strife, railings, evil surmising. . . . But thou, O man of God, flee from such things; and follow after righteousness, goodness, faith, love, patience, meekness."—1 Tim. vi. 4, 11. Henry Van Dyke, D.D., New York City.
2. The Title of the Cross. "And Pilate wrote a title and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews; . . . and it was written in Hebrew and Greek and Latin."—John xix. 19, 20. President M. Woolsey Stryker, D.D., Chicago, Ill.
3. Paul before Agrippa. "Almost thou persuaded me to be a Christian."—Acts xxvi. 28. J. H. Bryson, D.D., Louisville, Ky.
4. Character Building. "And besides this, giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—2 Pet. i. 5-7. Rev. J. F. Carson, Brooklyn, N. Y.
5. The Religion Our Day Demands. "Pure religion and undefiled before God and the

- Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i. 27. Kerr B. Tupper, D.D., Denver, Col.
6. The Ascent of Man. "From glory to glory."—2 Cor. iii. 18. Rev. Wayland D. Ball, Baltimore, Md.
 7. Demonized Men. "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid."—Luke viii. 35. Rev. Joseph K. Dixon, Philadelphia, Pa.
 8. True Humility and Charity. "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—John xiii. 14. R. E. Thompson, S.T.D., Philadelphia, Pa.
 9. The Modern World vs. Christianity. "Take up the stumblingblock out of the way of my people."—Isa. lvii. 14. D. G. Wylie, D.D., New York City.
 10. A Chance to Choose. "I call heaven and earth to record this day against you, that I have not before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."—Deut. xxx. 19. Rev. B. Fay Mills, Omaha, Neb.
 11. The Sin of Irreverence. "Honor to whom honor."—Rom. xiii. 7. Rev. W. F. Richardson, Denver, Col.
 12. The Best Solution of Labor Troubles. "Let us go on unto perfection."—Heb. vi. 1. H. W. Thomas, D.D., Chicago, Ill.
 13. Economizing the Fragments. "When they were filled, He saith unto His disciples, Gather up the fragments that remain, that nothing be lost."—John vi. 12. Rt. Rev. Dr. Dudley, Louisville, Ky.
 14. The Sins of Our City. "Is there no balm in Gilead? Is there no physician there?"—Jer. viii. 22. Rev. H. M. Wharton, Baltimore, Md.
 15. "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."—Acts v. 15. William R. Bodine, D.D., Philadelphia, Pa.
 16. Only Drifting. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. vi. 19. Rev. E. O. Buxton, Cleveland, O.
- and it shall burn and devour his thorns and his briars in one day."—Isa. x. 17.)
3. The Seasoning of Speech. ("Let your speech be always with grace, seasoned with salt, that ye may know how to answer each other."—Col. iv. 6.)
 4. The Satisfaction of Love. ("And Mephibosheth saith unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."—2 Sam. xix. 30.)
 5. Blood and Boldness. ("Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—Heb. x. 19.)
 6. The Universality of Persecution. ("Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12.)
 7. A Heedless Congregation. ("The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.)
 8. Parental Responsibility for the Fate of Children. ("I have told him that I will judge his house forever for the iniquity that he knoweth; because his sons made themselves vile, and he restrained them not."—1 Sam. iii. 13.)
 9. The Expanding Missionary Circle. ("Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 8.)
 10. Regularity in Religious Service. ("And the man went out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh."—1 Sam. i. 3.)

Lenten Themes.

Suggestive Themes for Pulpit Treatment.

1. The Comfort of Loss. ("For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better and more enduring substance."—Heb. x. 34.)
2. The Destruction of the Implements of Discipline. ("And the light of Israel shall be for a fire, and the Holy One for a flame;
11. The Divine Law for Fasting. ("Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward!"—Matt. vi. 16.)
12. Fasting as a Preparation for the Message of the Spirit. ("As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2.)
13. The Fulfillment of Prophecy in the Death of Christ. ("And when they had fulfilled all that was written of Him, they took Him down from the cross."—Acts xiii. 29.)
14. Christ Crucified the Response to the Demand for a Sign and for Wisdom. ("For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness."—1 Cor. i. 22, 23.)
15. The Self-imposed Limitation of Apostolic Preaching. ("For I determined not to know anything among you, save Jesus Christ, and Him crucified."—1 Cor. ii. 2.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

A Good Friday Sermon.

I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church.—Col. i. 24.

THE most wonderful feature of prophecy is the minute accuracy with which it "testified beforehand the sufferings of Christ and the glory that should follow" (1 Pet. i. 11). Compare Isa. liii., Ps. xxii.: the former descriptive and symbolic, the latter pictorial and dramatic; but the two together constituting a marvel of prediction, full of paradoxes unexplained until events furnished a key to their solution, and full of mysterious enigmas which only Christ, set amid them, could illumine.

This text teaches the believer's *identification with Christ*.

I. A community of vicarious suffering.

II. A completing of redemptive work.

I. The greatest truth of redemption is the *oneness of believers in and with Christ*. Every epistle of Paul finds its centre in this phrase, "*εν χριστω*," particularly the epistles to the Ephesians and Colossians. Here is the highest, the Himalayan peak in the New Testament. By faith we not only believe on Christ, but are united to Him (comp. Phil. iii. 10, 1 Pet. iv. 13, Rev. i. 9, etc.). His body is the Church, inseparable from Him as the Head, and sympathetic with Him in suffering and joy.

"Cross bearing" is not enduring little vexations and sacrificing personal inclination for duty's sake; but it is becoming identified with Christ in self-abnegation, saving others at the expense of losing self. This unity of faith with Him implies a unity and sympathy with Him in living and dying for others.

II. The believer fills up that which is behind of Christ's affliction, etc. No more remarkable words are to be found in the New Testament. His work is to

be finished by the co-operation of disciples. The believer supplies a missing link between penitent souls and the forgiving Saviour. They become means of making Him known; they mediate between the Cross and the sinner. Christ does not save, even the Holy Ghost does not apply salvation, except through the ministry of believers. They are workers with God (1 Cor. iii.), witnesses with the Holy Spirit (John xv.), sufferers with Christ (Col. i. 24). A man in a wrecked vessel tied a rope around his waist and leaped into the waves, in order that his dead body floating ashore might establish a communication between those on shore and others on the vessel. Lieutenant Willoughby blew up a magazine at Delhi and himself with it to keep ammunition out of the hands of the Sepoys. The paradox of missions is:

Christ alone can save this world.

Christ cannot save this world alone.

How significant it is that the principle of life in God which represents the highest perfection of Deity, and represents the means by which God's likeness is reproduced, is called by the sacred name of "*seed*," and we are told that when the seed of God remains in us we feel that we cannot sin. *We have a new affinity*. "Affinity" means a desire or drawing after something that is like myself. We say, "Birds of a feather flock together," "Fishes go in shoals," or "Insects go in swarms." These are all illustrations of the law of affinity in nature, and this law is singularly illustrated in the case of seed. Suppose I take a little germ of sugar-cane and put it in the earth, it will take up sugar. That is what makes sugar-cane sweet, and gives us molasses, or sugar in its refined form. If I set an asparagus germ in the earth, that takes up the salt, because the asparagus is a sea-weed and lives on salt. If I set a peach-tree, it takes from the

ground and the atmosphere what we call prussic acid, and that gives the peachy, nutty flavor to the peach as to the almond. Every plant has its affinity—one for sugar, one for starch, one for salt; and these plants take up out of the soil that for which they have affinity. So when the seed of God is planted in us we may be put in the soil of worldly society, but we select out of the soil and atmosphere the things of God, not the things of man—that for which we have a divine affinity; and we feel we cannot sin because we are born of God. And so we come to have the sugar of God in us and the salt of the Gospel in us; we do not absorb the poisonous evils of this world, we do not take them up, but we have affinity for the things of God. We are like a tree planted by the rivers of water, with its little spongelets at the end of the roots drinking up the blessed water of life, and making sap of it. That is what John means when he says the seed of God is in the disciple, and he feels that he cannot sin because the seed of God leads him to love the things of God and hate the things of the evil one.

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"No Difference."

For there is no difference.—Rom. iii. 22.

AGAINST this man fights more than against almost any other statement of the Word of God. He affirms that there *is* a difference, otherwise one man could not be worse than another. The Bible concedes this when it makes men differ in guilt and condemnation. What is here affirmed is that "all have sinned and come short of the glory of God"—*i. e.*, there is no difference in the fact of sin, guilt, condemnation.

But there lies a deeper truth here; there is far less moral equality than we are wont to think, and what inequality there is is not due to human *merit*.

1. All alike are sinners, though not sinners alike (Luke xii. 47, 48). Sinners forget omitted duties and think only of committed transgressions, think

of flagrant and not of secret and respectable sins.

2. Sin as such breaks the whole law, which is a unit, and disregards the authority of the lawgiver, which is back of the whole law, and any sin is a blow at the government of God.

3. Sin is a germ, which with time, opportunity, and occasion grows into any and every form of evil-doing. God sees men not as they *are*, but would be if not restrained.

4. Sin, however respectable, is still deadly. Rome well reckons pride, idleness, envy, greed, gluttony, as well as lust and murder, among the seven "*deadly sins*."

4. Sin is not to be judged by the outside appearance. Motive is to be condemned, even where the act is not done.

5. Many sins are prevented by Divine restraints, and hence there is no human merit in their non-doing (comp. Gen. xx. 6, etc.).

This passage should be compared with Rom. x. 12 and Acts xv. 9. Taken together these texts teach us that there is no difference as to sin and guilt and condemnation, nor as to Gospel invitations, nor as to the gracious operations of the blessed Spirit in regenerating and sanctifying.

—

The Holy Spirit Wooing the Soul.

John xvi. 14, 15.

THE whole passage from verse 8 describes the work of the Holy Ghost, not only in His relations to *believers*, but to the *world*.

Several important particulars about the Holy Spirit.

1. Personality of Spirit. Personal pronoun "He."

Personal attributes and acts—coming, speaking, hearing, receiving, showing, etc. Association with Father and Son in apostolic benediction and baptismal formula.

Not a mere "effluence" or influence. A person having a personal *love* for the soul.

2. Never represented as embodied.

Compared to *wind* in John iii., because invisible save through operations. Appeared in form of *dove*, as representing *love* and as seeking a resting-place and an abode in the soul. Also took form of fiery tongue to represent power to witness. These representations are significant. The *wind* blows on the unbelieving soul and becomes *in* the believer the *breath of life* in salvation. The *dove* takes his abode in us and sheds love abroad in sanctification; and the fiery tongue is secret of service.

3. Definite relations to work of salvation. We are now in the dispensation of the *Spirit*. To Him the exclusive application of truth and blood to saving of souls.

Plenteous Redemption.

With Him is plenteous redemption.—Ps. cxxx. 7.

This is a Psalm "of degrees," sung as the tribes were going up to Jerusalem. May it not be symbolic of the stages of the sinner's ascent toward full redemption? It is certainly most noticeable that there are *seven stages of progress* here—from depths of despair to prayer, sense of just condemnation and of forgiving grace, to hope in the promises, waiting for light, and confidence in a full and free salvation.

Each word here is full of meaning.

I. Redemption implies captivity to the penalty and power of sin; release into safety and liberty; and the ransom of the obedience and suffering of Jesus. Faith secures release by appropriating the work of Christ, which abolishes penalty, and the work of the Holy Spirit, which regenerates and so changes the whole nature as to deliver from penalty.

II. This redemption is *plenteous*.

1. In the breadth of forgiveness, covering all offenders and offences, and removing them out of the sight of God.

2. In covering the breadth of man's need—

Christ saves to the uttermost (Heb. vii. 25).

Mind, heart, conscience, and will all purged by the power of redeeming blood.

3. In the freedom and fulness of infinite grace such a price—such love—such provision even for non-partakers.

III. It is *with Him*. God the Father devised, the Son executes, the Spirit applies the scheme.

No hope or help in man for himself or fellow-man.

We learn the power of the blood, one drop of which opens the magic gates which no force can open. Love wins the sinner, such love as this.

There is all fulness in Christ.

And none can escape if *so great* a salvation is neglected.

A FRIEND once asked an aged man what caused him so often to complain of pain and weariness in the evening. "Alas!" said he, "I have every day so much to do. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon." "Why, you must be joking," said his friend; "surely no man can have all these things to do at once." "Indeed, I am not joking," said the old man, "but what I have told you is the sad, sober truth; for the two falcons are my two eyes, which I must diligently guard; the two hares are my feet, which I must keep from walking in the ways of sin; the two hawks are my two hands, which I must train to work, that I may be able to provide for myself and for my brethren in need; the serpent is my tongue, which I must always bridle, lest it speak unseemly; the lion is my heart, with which I have a continued fight, lest evil things come out of it; and the sick man is my whole body, which is always needing my watchfulness and care. All this daily wears out my strength."

THE Word of God is represented in

the Scriptures as the "sword of the Spirit," "a two-edged sword." A Damascus scimitar has but one sharp edge and a dull back. Hence you can hew with a scimitar, but you cannot thrust with it successfully. But when you have two edges to a sword, and each side is keen, you can cut both ways with such a blade; and the two keen edges unite in one burning point, and you can thrust with such a sword. And so the Word of God is represented as having two keen edges and one burning, piercing point. Again, it is repre-

sented as a living sword. The Word of God is quick—*i.e.*, alive and powerful, and sharper than any two-edged sword. This sword is represented as going out of the mouth of Christ, for He speaks the Word of God. It is represented as being held in the hand of the Christian warrior, because his dependence is on the Word of God. Here, then, is the first secret of strength. You have in this the only offensive weapon that you are recommended to use in the Word of God; all the other pieces of armor are simply defensive (Eph. vi.).

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 26-28-MARCH 1-4.—THE DISCOVERY OF THE DIVINE WILL.—Acts xxi. 14.

In the latter portion of the apostle's missionary life, and before his captivity at Rome, Paul had come to the definite conviction that he ought to make a visit to Jerusalem, from which place he had now for many years been absent. He desired to make report of his ministry to the mother Church at Jerusalem, to carry to poor saints there the contributions of their richer and Gentile brethren, and so promote real fellowship between Jewish Christians and Gentile Christians, toward whom the Jewish Christians were apt to look a good deal askance; to witness for his Lord in Jerusalem as well as in other places.

It is Paul's clear conviction that he ought to make this visit to Jerusalem.

To put in his own language, on his way to Jerusalem on this journey he declares to the elders of the Ephesian Church, whom he met by appointment at Miletus, the port of Ephesus, "And now, behold, I go *bound in the Spirit* unto Jerusalem, not knowing the things that shall befall me there."

Pursuing this journey to Jerusalem, the apostle is on his way thither as far as Cesarea, about sixty miles from his ultimate destination.

Here in Cesarea he waits a little, as most honored guest, in the congenial home of Philip the evangelist.

Prophecy in the New Testament means mainly the forthsaying of one's faith in the Lord Jesus, and does not have necessary reference to the power of fortelling events still future. There was, however, in some measure the gift yielded to some in the early Church, of foretelling events future.

One Agabus was a man thus dowered. A good while before this he had made a prophecy which had been fulfilled (Acts xii. 27-30).

While Paul is waiting here in Cesarea, in the congenial home of Philip the evangelist, this same Agabus appears, burdened with another prophecy (Acts xxi. 10, 11). Then Paul's companions in travel and the Christians dwelling in Cesarea besought him not to go to Jerusalem. Certainly it was a wise beseeching; certainly they ought to have besought. But Paul's conviction remained (Acts xxi. 13).

"He saw a hand they could not see,
Which beckoned him away;
He heard a voice they could not hear,
Which would not let him stay."

Then follows our Scripture—"And when he would not be persuaded, we

ceased, saying, The will of the Lord be done." In the light of our Scripture notice

1. A *gracious discovery*. "And when he would not be persuaded, we ceased, saying, The will of the Lord be done." The gracious discovery which these early disciples made was the will of the Lord. And what a gracious discovery this is for any one of us to make concerning himself, that this, not that or that, but this, is veritably for him the will of the Lord!

(a) Such discovery is gracious because the will of the Lord is best.

But, you say, Right here emerges a great practical difficulty—how may I know certainly that this, not that, is the veritable will of the Lord for me?

Consider, then, in the second place, in the light of our Scripture, the *method of the discovery*. "And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

(a) A right method for the discovery of the Divine will is to exercise your own judgment. These disciples did. They thought it not best for Paul to go to Jerusalem.

(b) A further right method for the discovery of the Divine will is to make right attempt in the direction of your best judgment. These disciples did. They sought to dissuade Paul from going.

(c) But see. A further right method for the discovery of the Divine will is to recognize the inevitable. "And when he would not be persuaded, we ceased, saying, The will of the Lord be done." For example, your child dies; your hard circumstances remain; that which you have desired does not come to you; there is evident indication of the Divine will in these inevitable facts.

3. Consider the *right action* in view of such discovery of the Divine will. "And when He would not be persuaded, we ceased, saying, The will of the Lord be done." That is the trouble with us. We do not cease when the Divine will discloses itself. But they ceased.

(a) They ceased discontent with it. They helped Paul on his way (v. 16).

(b) They ceased brooding over it.

(c) They ceased anxiety about results. And the results which came to Paul from this journey issuing from his captivity at Rome were results which, apparently hindering, were really most helping toward the widening of Christ's kingdom.

MARCH 5-11.—AN OLD MALADY AND AN OLD REMEDY.—Isa. xxxv. 3, 4.

Very old the malady of which our Scripture tells.

Very old its medicine for the malady.

And yet as modern as is your life and mine are both the malady and the medicine.

Our Scripture suggests two things: First, a common trouble; second, a conquering remedy.

1. A common trouble. "Say ye to them that are of a fearful heart"—a fearful heart, that is a common trouble.

Think of some of the causes of a fearful heart.

(a) Life itself is a cause. A little child does not fear. Nothing is more beautiful than the steady trustfulness of a little child, which trustfulness kills fear.

Oh, the sweet, smooth faces of the children! But the little child has not yet reached into the consciousness of its own personality; has not been awed by the mystery of its own existence. "Never," says Jean Paul Richter, "never shall I forget the phenomenon in myself, never till now recited, when I stood by the birth of my own selfconsciousness, the place and time of which are distinct in my memory. I stood, a very young child, within the house-door, and was looking out toward the wood-pile, when on an instant an inner revelation, I am 'I,' like lightning from heaven, flashed and stood brightly before me; in that moment had I seen myself as 'I' for the first time and forever."

Now the child's heart has measurably passed when such inevitable moment

has come. Henceforth it carries about with itself the consciousness of its mysterious, awful life. And wrapped in such consciousness there is always a certain fear.

(b) Sin is another source of a fearful heart. The ideal relation between God and the soul is that of utmost intimacy, but sin breaks this relation; yet does not break out of the human heart a longing for God. But because sin has intruded itself, the peace of such intimacy is shivered, and the heart, consciously without God, fears.

(c) The sad things emerging in life are causes of a fearful heart.

(d) The difficulties of duty are frequent causes of a fearful heart.

(e) The *monotony* of duty is a frequent cause of a fearful heart. Sometimes when dreary stretches of duty, the same thing day in, day out, fill the vision, a real fear comes lest one fall in duty because of its uninteresting routine. Also, the revelation of man's own nature under some great surprise or disappointment is a sometimes cause of a fearful heart. The strength one fancied himself to have turns out under some great strain to be but weakness, after all.

The heart in Scripture stands for the whole man—intellect, affection, will. The thing needed is that a man see clearly, love wisely, will strongly; but when fear wraps one about with mists, this is the outcome; our Scripture states it—weak heart—no strength for doing; feeble knees—no power of purpose.

A fearful heart is a common trouble. How sadly and sorely we need a remedy.

2. The old and yet new remedy for this so common trouble.

(a) A personal God. "Behold your God."

Another puts this need and remedy most wisely.

"I have sometimes thought of these abstractions, and what had been the religious history of mankind had they alone given color and tone to religious thought. Had any confiding breast

put forth the assurance, Like as a father pitieth his children, so the Unknowable pitieth them that fear Him? Had any grateful spirit sung, The Infinite and Eternal Energy is my shepherd, I shall not want? Had any oracular lip taught, Our Eternal that art in heaven? Had any wrestling, sorrowing one prayed, O Stream of Tendency! if this cup may not pass away except I drink it, Thy will be done? From any agonizing form had there escaped the cry, Eternal not Ourselves that makes for Righteousness, into Thy hands I commend my spirit? No, no; the abstraction may do for the intellect, but the heart finds satisfaction only in the heavenly yet present Friend."

(b) A God appropriated—*your* God.

(c) A God *active*—"He will come."

God is not an inert passiveness, having no hand in things. Our Scripture is prophecy; God has come in the Incarnation.

(d) A God for your help—"He will come and save *you*."

(e) A rewarding God—"He will come with *recompense*."

Says Mr. Gladstone: "If asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well-known hymn, is called 'The old, old story,' told of in an old, old book; and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

So, then, a God like this is the old remedy for the old malady.

If, then, you have a fearful heart, and would be cured of it, think more of God than of the causes of your fearfulness, and also appropriate God. As our Scripture teaches, He is your God.

"I thank *my* God," says Paul, and it was because he so laid hold of God by personal appropriation he was so brave and strong.

MARCH 12-18.—THE SELF-ANNOUNCING GOSPEL.—1 Thess. i. 7-10.

Such the apostle declares to have been the sort of Gospel which these Thessalonians received: "Ye were *en-samples*," "From you *sounded out* the Word of God," "Your faith to God-ward is *spread abroad*."

1. The kind of religion the Thessalonians received. According to our Scriptures, it held in itself three elements—change, faith, unworldliness.

Change—change of life. Paul tells these Thessalonians that they "turned to God from idols to serve the living and true God." The reception of the Gospel produced, first of all, a change. They were no longer servers of idols. They became servers of God.

And still and forevermore, a religion which does not demand and produce change is no religion, is no real Gospel. For the Gospel comes to right the world; and here is the trouble with the world, that God is not in its thoughts or ways.

The sad fact about our human life is that naturally, as it is born and as it runs, something else does always stand in the rightful place of God.

And a real religion comes to set at right these carnal hearts of ours; to give God His throne in them. Any sort of religion which comes speaking smooth things about the usual carnal heart and life, counselling it that all it needs is a broader and loftier culture, is no religion, is only as a surgeon's knife delicately grazing the scab of the cancer, instead of probing it to the bottom.

But this religion which these Thessalonians received embraced another essential element—faith. Paul tells these Thessalonians that they turned from idols to serve the living God, and to wait for His Son from heaven—Jesus—which *delivered us from the wrath to come*.

Consider the grasp of the law of God.

(a) Always over us.

(b) Draws its circle round our whole experience—past, present, and future.

(c) Requires every conceivable virtue.

(d) Forbids every conceivable sin.

(e) Takes account of sins of omission, as well as of commission.

(f) Pierces to our spiritual states, demands right motive, conformity of the entire nature with God.

Now law means and involves penalty. But these Thessalonians had believed on Jesus, who delivers from the wrath to come, which is the penalty of the broken law. By faith they have grasped the atonement and seen how, all along the way from the cross of Christ clear up to the throne of God, wrath is swept away. The clouds are all discharged. They have emptied themselves upon the head of Christ. He who unites himself by faith to Christ is free in Christ. The man has given himself over to Jesus, who delivers us from the wrath to come. The man does not deliver himself. Christ delivers him. The man is saved by faith.

But will you specially notice this, since the man has yielded himself to Jesus thus by faith, the man belongs no longer to himself, but to Jesus. With President Edwards, this man must say, "I have given myself, all that I am and have, so that I am in no respect my own. I can challenge no right in myself, in this understanding, this will, these affections; neither have I a right to this body or any of its members, no right to this body, these hands, these feet, these eyes, these ears—I have given myself clean away." Such deed-ing of one's self away in faith to this Christ, who delivers us from the wrath to come—this is the second element in this genuine Gospel which the Thessalonians received.

But the third element in this real religion the Thessalonians received is—unworldliness. Paul tells these Thessalonians that they had turned from idols to serve God and to *wait for His Son from heaven*.

What is the common worldly life? A life that is occupied about the present world. The baby playing in the nursery is living simply for the baby-time. All its life and play and interest

is in the little now of babyhood. It has not a single flash of thought concerning the manhood or womanhood before it. Well, the baby is living just as the baby ought, for the present, for it is but a baby. But suppose it were to live always thus—an early grave were a better destiny. Who is your worldly man? He is that man, like an infant, caring always for that which concerns infancy, but never looking forward to maturity. He is occupied only about the present world.

But Paul tells these Thessalonians they had received a Gospel which lifted them into another realm. They were no longer sunk into such idiocy. They stood in the world, and with their hands filled with worldly duties; but with their eyes always lifted far above the world. They were testing the world by the heavenly standard. They were dwelling in the world, but all the time as in His sight whose appearance they were waiting for.

2. Consider the results of the reception of this religion.

(a) This religion was not a secret one. It announced itself.

“So that ye were *ensamples*.” What wonder? Can such a religion, with its change, its consecrating faith, its unworldliness, come into this worldly world and take hold of a man and not make him an example? Can you carry a torch flaming into the night and expect that the torch remain in hiding?

(b) But these Thessalonians became *emphatic* examples.

“For from you *sounded out* the Word of the Lord;” as with a clear and ringing trumpet sound, that is the figure in our Scripture. There was no uncertain sound about it. It was full, strong, rounded.

(c) Also these Thessalonians were *examples universally* known. “No longer in Macedonia and Achaia, but also in every place, your faith to Godward is *spread abroad*.” Theirs was an example in no sense limited. There are many men to-day who, while they may be known as Christians in Macedonia

and Achaia, are yet not known as such everywhere. The man seems like a Christian in the church, but does he in his home? In his business? In his vacations? It is one thing to be known as Christians in Macedonia and Achaia, another to be known as such in every place.

(d) But these Thessalonians having thus received this Gospel were examples *unclouded*—“So that we need not to speak anything.” Just to point to you, O Thessalonians, is enough. Let men but look at you, and they may learn Christianity. The mists of inconsistency do not hang about you. You are the best argument for Christianity.

Such, then, is the result of the reception of the true Gospel—it announces itself; it makes men examples; clear-sounding examples; everywhere examples; shining, unobscured examples.

MARCH 19-25.—WHEN THE WAY SEEMS HIDDEN.—Isa. xl. 27.

Consider, first, the *way which seems hidden*. “My way is hid from the Lord”—what a common cry! Samuel Taylor Coleridge said he was sure the Bible was the Word of God, because it found Him at deeper depths than any other book. How surely and how deeply does this cry, “My way is hid from the Lord,” “find” each of us in many a mood!

It is into the future that the prophet Isaiah is looking. Plainly, by the vision-giving Spirit, he discerns the great catastrophe which is to afflict the Jewish nation. The Babylonian captivity is to drag them into exile; the resplendent temple, defiled by the people’s sins, is to be razed to its foundations; Jerusalem, the joy of the whole earth, is to become heaps. By the severe chastisement of the captivity the Jews are to be cured of an almost uncheckable tendency toward idolatry. It is bitter medicine, but it will be efficacious. One of the surprising things in history is, that whereas the Jews were so sadly wont to desert the wor-

ship of Jehovah for that of idols before the captivity, after it, in no single instance, are the Jews known to have fallen into the sin of idolatry again.

A human waywardness needs sometimes a bitter medicine to compel it back to paths of loyalty to God.

But the prophet not only foresees the captivity, but also the way in which the exiled Hebrews are enduring it. It is as though he heard them talking together there in distant Babylon. This is what they were saying to each other: "It is true God's prophets, Isaiah, Jeremiah, and others, foretold the coming of this captivity; our fathers did not believe them, but God's Word was a true word; Jerusalem did become heaps; the glorious temple of Solomon was destroyed; across the dreary, sandy wastes, four hundred miles and more of them, our fathers were carried prisoners to this Babylon; and we their children have been living here for many a year in exile; it is very sad and very hard; our Babylonian captors sometimes derisively ask us to sing one of the songs of Zion; but by the rivers of Babylon we could only sit and weep, and hang our harps in the midst of the willows thereof, and answer, How shall we sing the Lord's song in a strange land? but if Jehovah's prophets foretold this forlorn captivity, they also foretold its certain ending; and yet its end does not appear; we have waited for many a patient year, but still deliverance stays; why does it stay? why is the night so long? why does not the dawn at least begin to break? 'Ah,' say these sad captives to each other, 'there is only one explanation; God has forgotten, hope must smoulder out, our way is hid from the Lord, and our judgment—that is, our case, our necessity, is passed over from our God.'" It is thus these captive and waiting Jews are talking together as Isaiah listens to them with far-reaching, prophetic ear; and it is thus also Isaiah prophetically reasons with them in our Scripture, "Why sayest thou, O Jacob, and speakest, O Israel, my way is

hid from the Lord, and my judgment is passed over from my God?"

But that the way seems hidden from the Lord is not anything peculiar to those ancient captives. How surely and how deeply does that ancient cry "find" every one of us, "My way is hid from the Lord!"

(a) Delayed answers to prayer sometimes make our way seem hidden from the Lord.

(b) The strangeness of the way makes our way sometimes seem hidden from the Lord. We are so ignorant of ourselves and we have so little forecast of the future, that frequently the way of Divine providence must seem exceedingly strange to us. And the soul of the people was much discouraged because of the way (Num. xxi. 4).

(c) Our mistakes sometimes make our way seem hidden from the Lord.

(d) Our moods sometimes make our way seem hidden from the Lord.

(e) Our sins sometimes make our way seem hidden from the Lord.

But turn to the companion Scripture set about our special Scripture and learn, in the second place, a great and enduring truth about our way, which sometimes seems to us hidden from the Lord (see Isa. xli. 27-31). This great and enduring truth concerning our way, which sometimes seems hidden from the Lord, is that our way is *not* and cannot be hidden from Him. And there are reasons firm and towering as the mountain peaks for this. Consider these reasons.

(a) Our way cannot be hidden from the Lord because He is everlasting—His purpose cannot fail.

(b) Because He is powerful—"The Creator of the ends of the earth."

(c) Because He is actively Lord—"He fainteth not, neither is weary."

(d) Because He is actively wise—"there is no searching of His understanding."

(e) Because He is beneficent—"He giveth power to the faint and to them that have no might He increaseth strength."

This rather is the enduring truth about our way, which to us sometimes seems hidden from the Lord ; it is not hidden ; it cannot be from such a Lord.

3. Seize the precious promise for your help, even though your way may seem hidden from the Lord. "But they that wait upon the Lord shall renew their strength," etc.

God is coming to your help. Even while the captivity Jews were crying, "My way is hidden," etc., God was preparing Cyrus to be their deliverer.

MARCH 26-31.—WHAT WE ARE THROUGH CHRIST.—REV. i. 5, 6.

1. We are justified—"and washed us from our sins in His own blood." There are some things which specially belong to a man as a special person ; which each man has as other men do not. For example, his stature, the peculiar fashion of his features, his family, his dress, his money—things like these belong to the personal man specially.

There are other things which belong to human nature ; which each man shares with every other man, because they are woven into the common web of human nature in which each man's personality inheres, out of which each springs.

One of these fundamental, structural, universal things which you are sure belongs to every man, because it belongs to human nature, is the consciousness of guilt toward God. There can be no true thinking about a human condition which does not take account of this undeniable and always present fact. The confession of the prophet is the confession of the race—all we like sheep have gone astray : we have turned every one to his *own* way.

This consciousness of guilt toward God is not the feeling of a mere unhappiness. It wears deeper shades. It is a feeling in a certain sense of criminality. I have not done what I ought, is the universal feeling, and I am therefore wrong. There is no man or woman who has not in some hour of thought

concerning sin felt not simply unhappy, but abashed, degraded, criminal ; crying out, perhaps, with the apostle, who shall deliver him from the body of this death ?

This consciousness of guilt is wholly involuntary.

Man cannot help it. It follows from the thoughtful sight of the sins which one has done as inevitably as the flash follows the touch of the match to gunpowder. Man does not want to feel criminal, but seeing his sins he cannot help it. It is the organic reaction of his conscience against himself ; and man cannot reason this consciousness of guilt away. Nor can a man excuse away this consciousness of guilt.

And so this consciousness of guilt fills men with moral fear toward God ; makes life dark ; death terrible ; sends man, as it sent Adam, into the shadow of any sheltering trees when God comes walking in His garden.

What, now, does this consciousness of guilt require that it may be pacified ? This. The atonement. Why, it was this hunger for atonement of some sort that sent Judas back with his pitiful silver.

Now it is this atonement which the love of God provides.

There on the cross is the Divine victim. He bore our sins in His own body on the tree. The chastisement of our peace was upon Him. He received it and more, He exhausted it to the last limit.

And when a man accepts what Christ has thus done for him, his sins are washed away in the blood of Christ, and the man stands—forgiven, acquitted, justified.

2. We are made kings.

When Christ has washed us in His own blood, the guilty past is as though it had never been ; we are not simply pardoned ; we do not stand still criminals, only unwhipped of justice ; the lips of the law are dumb in the presence of the blood of Christ. We are utterly acquitted ; we are justified.

But the great love of God contents

itself with no half work for His children. Not only is the past forgiven, but the future victory is assured. Justification is largely negative—the washing away of past sins; but positive work must be done as well.

The Canaanites still infest the borders of the justified man's spiritual possession. They must be exterminated. What a man wants is sceptre and ability against them. Exactly this Christ gives. By His indwelling with us He makes us king of ourselves. As another says: "There is no part of my being that is not patent to the tread of the Divine guest. There are no rooms of the house of my spirit into which He may not come. Let Him come with the master key in His hand into all the dim chambers of your feeble nature. He will strengthen your understanding and make you able for loftier tasks of intellect and of reason than you can face in your unaided power. He will dwell in your affections and make them vigorous to lay hold upon holy things that are above their natural inclination. He will come into that feeble, vacillating, wayward will of yours. He will lift your will and make it fix upon the good; and through the whole being He will pour a great tide of strength which shall cover all the weakness. He will be like some subtle elixir, which taken into the lips steals through a pallid and wasted form, and brings a glow to the cheek and lustre to the eyes and swiftness to the brain and power to the whole nature."

3. We are made priests—"and priests unto God and His Father." Let us enter the temple of Jerusalem. We have passed through one of the outer gates—double arches of Cyclopean architecture, opening into a vestibule measuring forty feet each way. We are passed up and out of this into the cloisters—long rows of wondrous columns nearly forty feet in height, variously figured; we are treading on the pavement glowing with the colors of most beautiful stones; but we may not tarry. We go now into the Court

of the Gentiles; then through the Court of the Women; and now we stand in wonder above the gate called Beautiful; and just within the gateway stands a great altar for burnt offerings. Here robed priests are busy in the temple service; here the smoke of the sacrifice climbs continually toward heaven. Let us pass on. Just before us is the holy place—innermost temple, where only priests may stand, where are the tables of the shew-bread and the golden candlestick and the altar of incense smoking with its fragrance; and just beyond we see the thickly folded, impenetrable curtain, embroidered with a richness rare and exquisite, falling over and hiding from every gaze the holy of holies. There stood, in the elder temple, the Ark of God; there gleamed the Shekinah of the visible presence of Jehovah. Only one man of all the thronging millions of this Jewish nation may lift that curtain and pass into that holiest and most awful sanctuary, and he but once a year, and with the blood of atonement sprinkled on him.

But Christ is crucified and the veil is rent in twain from the top to the bottom. That means universal access and universal priesthood for all believers. Thus through Christ each one of us is made a priest, and into our hands are given the priestly duties of prayer and praise and service.

How easily extinguished for the time being is the zeal of Christian men and women! One drop of rain will damp the enthusiasm of a whole household. A difference of ten degrees in the thermometer will turn a man's devotion into indifference. The consecration of how many reaches only to the limit of their personal comfort. Where sacrifice is called for energy ends. The law of the Master that one "hate" father, mother, brethren, sisters, and forsake houses and lands for His sake, is easy to quote but hard to practise. Yet this He exemplified before enjoining it. May His Spirit come upon His disciples! It is enough that they be as their Lord.

EXEGETICAL AND EXPOSITORY SECTION.

The Church of Mankind.

(AN EXEGETICAL STUDY OF EPHESIANS
ii. 11-22.)

BY GEORGE DANA BOARDMAN, D.D.,
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IN studying this classic missionary paragraph, let us keep in mind that it is the language of a converted Jew writing to converted heathen; and that he has no other ethnological classification for mankind than that of Hebrews and Gentiles—that is, Jews and non-Jews. We cannot do better than to follow our apostle reverently, clause by clause.

“Wherefore” (in view of the exceeding riches of God’s grace toward men in Jesus Christ, as just set forth) “remember, that aforetime ye, the Gentiles in the flesh” (in those bitter days when you were still unconverted heathen), “who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands” (who are contemptuously styled the Uncovenanted by the physical descendants of Abraham, scornfully vaunting their covenanted birth-mark); “that ye were at that time separate from Christ” (out of relation to the promised Messiah), “alienated from the commonwealth of Israel” (shut out from citizenship under the Hebrew Theocracy), “and strangers from the covenants of the promise” (excluded from a share in the great Messianic promise which Jehovah made in His covenant with Abraham, Isaac, Jacob, Moses, David), “having no hope” (no solid anticipation of pardon, saintliness, immortality), “and without God in the world” (having, indeed, gods many and lords many, but no one God, the Father, who can forgive, help, save). Such is our apostle’s picture of the dreadful alienation.

“But now, in Christ Jesus” (in virtue of your conversion from heathenism to Jesus of Nazareth as being the promised Messiah), “ye that once were

far off” (in those miserable days when you were separate from Christ, alienated from the commonwealth of Israel, strangers to the covenant of the promise) “are made nigh” (have been transplanted from your heathendom into our Christendom) “in the blood of Christ” (that precious blood which is the blessed solvent of all hostile barriers). “For He is our peace” (the great peacemaker between God and man, between man and God, between man and man, between man and Himself, “who made both one” (joined Jews and non-Jews into one church), “and brake down the middle wall of partition” (is this a general reference to that great barrier of the Mosaic law, which divided the nation of Israel from all other nations? or is it a specific reference to that stone screen which was reared in Herod’s temple, to divide the Court of the Gentiles from the inner sanctuary, to which Josephus refers in his “Antiquities,” and which was discovered by the archaeologist Clermont-Ganneau, May 26, 1871, bearing the Greek inscription: “No foreigner shall enter within the balustrade and enclosure around the temple; whoever is caught will have himself to blame for his death, which is sure to follow”?); “having abolished in His flesh the enmity, the law of commandments in ordinances” (having swept away by His own incarnation and death that Mosaic system of exclusive and irritating enactments, which occasioned such special antipathy between Jew and non-Jew, blotting out the bond written in ordinances that was against them and contrary to them, taking it out of the way, nailing it to His cross).

“That He might create.” Not absolutely. The Son of God did not come into this world to create Christians out of zeros; He does not build His Church out of nothing; He will not form the new heavens and earth out of a vacuum. But He creates in the sense of recreat-

ing, reconstructing, renewing, transforming: "Be not configured to this æon, but be ye transformed by the renewing of your mind." Jesus Christ came not to destroy: He came to redeem; transfiguring the chaos of man fallen in the first Adam into the cosmos of the Church restored in the second Adam.

"In Himself." It is a profound formula, peculiarly characteristic of the Apostle Paul, occurring one hundred and seventy-six times in his epistles, of which thirty-six are in this very letter to the Ephesians. Take, for instance, his opening paragraph:

"The heavenly places *in* Christ;" "Chose us *in* Him;" "Bestowed on us *in* the Beloved;" "*In* whom we have our redemption;" "The good pleasure which He purposed *in* Him;" "To sum up all things *in* Christ, the things in the heavens, and the things upon the earth; *in* Him. I say;" "*In* whom also we were made a heritage;" "We who had before hoped *in* Christ;" "*In* whom ye also, having heard the word of the truth;" "*In* whom, having also believed;" etc.

Ponder, then, for a moment this perpetually recurrent, most profound formula, "*In Christ*." It represents Jesus Christ, for example, as the source of our life, the root of our character, the mode of our being, the sphere of our purpose, the scope of our will, the arena of our activity, the range of our freedom, the orbit of our duty, the pavilion of our destiny, the fount and the means and the goal of our new nature; in one word, our spiritual home. To create in Christ is to translate out of the kingdom of Satan into the kingdom of Jesus.

"Of the twain"—that is, of the two great parties of mankind—Jews and non-Jews. How mysterious God's way in the matter of His ancient people. How unique the Hebrew nationality in its call, its training, its biography, its history, its mission, its future. How honored in its being divinely chosen to be the stock-root of Messiah's Church.

Whose is the adoption (out of all earth's peoples), whose is the glory (the visible splendor of the Shechinah), whose are the covenants (the covenants of Abraham, Circumcision, Sinai, David, etc.), whose is the giving of the law (the Sinaitic legislation), whose is the service (the Mosaic liturgy), whose are the promises (the Messianic promises from Abraham onward), whose are the fathers (Abraham, Isaac, Jacob, Judah, David, etc.), and of whom is Christ as concerning the flesh (an Israelite so far as relates to His human nature), who is over all, God blessed forever. Amen. (Rom. ix. 4, 5.)

I know not what majestic destiny still lies wrapped up in the future of the Jew. I only know that in him, as Abraham's son and heir, all the families of the earth are yet to be blessed. When I remember that the Jews are now the oldest historic nation of earth (historic, I say, for, although China is older chronologically, yet she can hardly be said, strictly speaking, to have a history), outliving such mighty nations as the Chaldean, the Assyrian, the Babylonian, the Phœnician, the Egyptian, the Grecian, the Roman; when I remember that the civilized world has for thousands of years sought to crush them, and sought in vain; that, although they are still comparatively few in numbers, broken into fragments, scattered over all the earth, held together by no bonds of national headship or metropolis or organization, yet, surveyed as a total, they preserve to this hour their individuality, being today as strictly a nation, compact and vigorous, as when Solomon ruled the undivided twelve tribes; when I remember that, as they have been taken captive and transported into foreign lands, or voluntarily migrated hither and thither, they have flowed through history as the great Gulf Stream of humanity, preserving their isolation, yet modifying human atmospheres and customs; above all, when I contemplate their future as set forth in the Old Testament, and especially in St. Paul's

Epistle to the Romans, that glorious future when, turning again to Jehovah—God of Abraham—and reinstated, it may be, in the ancestral prerogatives of the promised land, they shall again become earth's most favored nation; when I recall all this, I feel that we Christians have deeply sinned in not having taken more missionary concern in the redemption of Jehovah's covenant people. May God hasten the day when the veil, which still lies on their heart whensoever Moses is read, shall be lifted up, and forever done away in Jesus Christ. But while all this is true, let us never forget that the Jewish economy was, after all, but a divine parenthesis in human history; divinely bracketed in the world's annals as a national specialization in order to a human universality. How significant, then, that at the moment the Son of God bowed His head on the cross and returned His spirit unto His Father, the veil of the temple was rent in twain from the top to the bottom; thus signifying that the barrier which had for ages symbolically separated God and man was broken down, and that the way into the true Holy of Holies was henceforth open to every human being alike; to high-priest and layman, man and woman, patriarch and infant, Jew and non-Jew, Greek and Scythian, Karen and Iroquois, Telugu and Eskimo. Not that the Jew was to lose his individuality as a Jew, but that the Jew was no longer to regard himself as an isolated unit among men; henceforth he was to regard himself as a corporate member of the one human unity.

"One new man." Not new in point of nature or substance, but new in point of character or quality; a "new man,"

because "in Christ." "If any man is in Christ, he is a new creature." Not absolutely, but relatively. The standpoint is changed from without Christ to within Christ; and therefore the whole view-point is changed. "The old things"—the old aims, old methods, old maxims, old habits, old standards—"are passed away; behold, they are become new." The visibles become invisible, the invisibles become visible; the near recedes, the far approaches; the vast dwindles, the small expands; the precious depreciates, the worthless enhances; wisdom becomes folly, folly becomes wisdom; gain becomes loss, loss becomes gain. In brief, when one enters into Christ, Ptolemy gives way to Copernicus; Mundus to Jesus. Thus it is that Jesus Christ makes all things new. He transfigures, for instance, assent into faith, hope into assurance, charity into love, duty into privilege, knowledge into wisdom, history into prophecy, science into ethics, theology into character, society into Church, possibilities into actualities, earth into heaven. The best possible comment here is the language of our apostle later on in this same letter to the converted heathen of Ephesus:

"Ye did not so learn Christ; if so be that ye heard Him, and were taught in Him, even as truth is in Jesus; that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth" (Eph. iv. 20-24).

(To be continued.)

SOCIOLOGICAL SECTION.

The Forward Movement in Church Work.

BY REV. J. WINTHROP HEGEMAN,
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EVERY student of social science

knows that we are in the thick of an industrial, social, and ecclesiastical revolution. Few, however, are aware of the might of its forces, the magnitude of its movements, the significance of its

tendencies, the difficulty of its problems, or the glorious hope for man which shines from its goal. When present issues shall have been consummated, when elements now in solution shall have been precipitated, when changes now making shall have become part of the new civilization, all shall know that this transition age of ours involved the richest possibilities of human well-being, and shall regret that they had no conscious part in developing them.

The clergyman by his position in society and his relations to all classes and conditions, and by his recognized leadership of men and guardianship of spiritual interests, is committed to the duty of pointing out the plain path in the midst of tortuous ways shown by unsafe guides, and of so organizing and directing church work that his people by intelligent action may anticipate some of the beauty, love, and liberty of this dawning day of Christ.

The forward movement is a technical term for the effort to apply the life of Christianity to every existing social need, and particularly to the massed population of the wretched and poor. It is best known in London, in Price Hughes's West London Mission, and in the new work of the Church in East London.

In our country it finds expression in the progressive work of the City Mission Society, people's churches and people's palaces, university and college settlements, and kindred associations. Everywhere it is an expression of that spiritual life which is so pervasive and sporadic in every transition epoch.

As a "forward" movement it is energetic, aggressive, progressive. As a "movement" of church work it reveals a life of sacrifice. As a manifestation of the spiritual and humanitarian growth of churches it means the presence of the active Christ. Its beginnings lie in far-off historical events. Industrial and social agitations, which have challenged the adaptability of the Church to modern conditions of life,

are beginning to receive in this movement an answer. Reactions from scholasticism, recoil from dogma, repulsion from dead traditionalism, revulsion from churches as mere institutions, have driven the Church forward into a fuller life, a simpler creed, a larger conception of its mission, and toward more personal and scientific methods of applying Christianity to human life.

Plain common-sense thinkers have been asking, "What has the Church done for the people beyond trying to revitalize them into heaven? What corporate action has the Church taken against the real enemies of the individual, the home, and society? Wherein have church-members in business relations shown superiority to those who are actuated by policy? Is the landlord or employer who is a church-member more brotherly than the capitalist who makes no 'professions'? Why is it common talk that one would rather ask favors of a man of the world than of a church-member, or would rather be tried in a police court than by a church court?"

Intelligent church-members, clergymen, too, are disturbed and perplexed and ask, as they see so many of the supposed peculiar church functions assumed by individuals and corporations in reforms and charities, "What is the Church? What are its functions, its faculties, its organs, its limitations?"

The forward movement answers, "If men wish to think soberly, here is something to think upon. Our work is proving that the political economy of Jesus is adequate to the solution of every social and industrial problem; that the Christianity of Christ is the only hope of the people; that the regeneration of the individual is the only basis of true reform; that the Church as the body of Christ is, perhaps, doing its best under present hampering ecclesiastical divisions, and that its list of charities, representing millions of dollars in voluntary gifts, is evidence of its love for all mankind."

The forward movement aims to bring

miserable, fallen man into his normal condition of union with God. It recognizes all as children of God, all, of whatever grade or condition, as brethren, because created with the same spiritual constitution, all as members of one body federated in the one name of the Triune God, and as personally accepting that union by the creed which acknowledges the relation of man to the Father through the Son, by the Holy Ghost.

The forward movement puts the *scriptural valuation on human life*. The most valuable thing in the world is personal life; for what profit if one gain the world and lose himself? In such an estimate it finds a motive for self-improvement and the law that man should love his neighbor as himself. Therefore he comes under obligation to do nothing that shall interfere with his fellow-man's securing his true well-being, and to do all that he can to help him attain that end.

It loves God no less than in the past, but man more. It submits that without loving man one cannot truly love God, and reads, "If a man loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" It questions the sincerity of one who professes love to God and who hates his brother, and points to the Bible; "If a man say, 'I love God,' and hateth his brother, he is a liar."

It affirms that without genuine brotherly love acceptable worship is impossible, and quotes: "If thy brother hath aught against thee . . . go thy way; first be reconciled to thy brother, and then come and offer thy gift." It protests against sentimentalism as a substitute for true love, and hangs up as its motto, "Herein is love, not that we loved God, but that He loved us and gave His Son. . . . Hereby perceive we the love, because He laid down His life for us." It finds an obligation from that model: "If God so loved us, we ought also to love one another; and we ought to lay down our lives for the brethren." It becomes obedient to Christ's new law: "A new command-

ment I give unto you, that ye love one another—as I have loved you that ye also love one another." Logically, it finds this a summary of the entire moral law and the principle which expresses itself in the spiritual code of the beatitudes.

Loving as Christ loved, it takes His life-cry, and enters the world saying, "Lo, I come; I delight to do Thy will, O God." The substance of all its petitions is: "Not my will, but Thine be done." "Thy will be done in earth as it is in heaven." It is consecrated to its work. It finds the measure of man's greatness in the depths of his condemnation. Christ as Son of God is exhibited in the depths of humiliation to which He voluntarily descended. Paul rose to the highest conception of human greatness not in seeing the elevation of the Romans to wealth and position, but in noting the emptiness of such attainment when ending in the objects of self-love, and in contrasting it with the life of Jesus, "who, though rich, for our sake became poor, that we through His poverty might be rich," and "He that descended is the same also that ascended."

Besides emphasizing the Bible teaching respecting man's duty to man, the forward movement works on a scriptural and scientific basis.

1. Personal service presents a living, intelligible Christ.

Personal service shows that the worker has made a choice of Christ as *Master*. The logic of untrained minds is, "Bad fruit, bad tree; good fruit, good tree." Ignorant of psychology, they instinctively hit the law of the will, that there is no choice without one's whole self being actively directed toward the object chosen; "the supreme choice is the choice of the supreme end of action, to which all other ends are subordinate, and which itself is subordinate to no ulterior end."

It is unscientific and unscriptural to feed the soul with abstractions about God, confessions about the Christ, professions of an indwelling Spirit. Faith

is dead without works. "Light must so shine that men may see one's good works and glorify the Father which is in heaven." "I will show thee my faith by my works."

The spirit of the forward movement prompts Christian men and women to show their love by giving themselves, as Jesus loved us and gave Himself for us.

The more manly or womanly they are, the more they love the potential nobility in the fallen. The greatest serve most. *Noblesse oblige*. The love rises almost to the degree of reverence for the insignificant and humble. In London the aristocratic High Church party proves itself to be the most democratic, many of its members residing in the vilest parts of East London, and in love and with much patience helping their brother-man to a pure, strong, and beautiful life.

To remove suspicion of the motives of workers, there must be patience and persistency in loving service, and the evidence of unselfish love as the ruling power of the life. The dead can be brought to life only by the touch of the living Christ. He can come into touch with them through His body, the Church. Personal contact infusing the Spirit of Christ is the way of saving the people. Leaven is useless if it do not touch the meal.

Christ is made real by His followers doing to the degraded as He did upon earth. As evidence that He came from God, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

As proof that He is living reality, His followers do all service unto Him when they serve the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner. Without such service, whatever the station or circumstance, there is no welcome into the joy of the Lord on that day when He shall come in His glory.

Faith and love to Christ are mani-

festated in *helping the miserable out of depressing conditions*.

This is scientific according to the now accepted theory that environment has more to do in determining character than heredity. That this is a working theory is proven by the results which change of material surroundings have effected in the child-village of Dr. Bernardo at Ilford, near London, and in Quarrier's home village of one thousand children at Bridge-on-Weir, near Glasgow. Change of environment and of influence at the latter place results in the conversion of ninety-seven per cent of homeless and dissolute children. In environment are conditions which destroy or may save.

In the training of valuable horses at the Palo Alto farm, moral environment as well as material is an important factor. Men are forbidden to speak in cross tones or to swear in the presence of the colts, lest they should ruin the disposition of these precious animals.

Those who put Christ's estimate upon the value of the human soul know that before society can be elevated, the necessary conditions of a pure and honest and temperate life must be observed. In many cases before heart can be put into a man food must be put into him. His stamina has been destroyed by vice and starvation. London workers "feed a man up" before they expect him to keep any job they may find for him. If his immorality have a physical basis, true scientific methods demand work on that basis.

2. The forward movement *fights the enemies of the people* in the places where they are to be found.

As family churches move uptown, on the principle that the church must be accessible to its supporting *clientele*, the workers of the forward movement place their centre of work in the midst of the people whom they would help. They set up the light in dark places. They meet the enemy in his stronghold. They fight no abstractions. They strike not at objects in the air. They

fight the devil with love, not with fire—he is used to that.

In East London Christians help the laborer to fight against his real enemies—injustice, poverty, lack of work, intemperance, homelessness, and many resulting evils. Near the wharves, not far from St. Paul's, I was shown a bar where ales and beer and liquors were sold. It was in a church club-house, and for *that neighborhood, under its peculiar conditions*, it was most successful in reducing intemperance.

In another and the worst part of London a rector had used a sparring arena as a means of fighting the indifference of the neighborhood, and with marked success.

General Booth said to me, in speaking of reaching the fallen, "There's no use of talking, the only way to elevate them is by gradual steps. See there (pointing to the top of the door), suppose I should say, Step up there? you couldn't do it, but you could reach it going step by step. When we find a blithe, lively girl, full of frolic, we cannot expect her to have a long face and sober down at once, but we get around her our jolliest lassies, who can laugh with her, and who can let her see that being a Christian is to be the happiest kind of a girl. Yes, they sometimes fall back, but we go after them, and when we get work for them our lassies keep an eye on them, so they usually come back."

These instances show how methods of warfare are adapted to special persons and peculiar environment. It is also seen in the admirable social and educational work of Oxford House, of the Polytechnic, and the People's Palace, in the Medland Hall work among homeless men, the socialistic, educational, and social work of Mansfield House, and the educational methods of Toynbee Hall. These institutions fight the enemies of the people by respecting the individual, simply helping with organization, knowledge of methods, instrumentalities, incentive, and sympathy.

There is no tendency to pauperize any.

The workers are trained to fight and use weapons adapted to the battle.

In the Salvation Army the training officer does his most important work in showing his cadets "the habitats, modes of life, and objects of consideration of the men in London under the surface, whose temptations, environments, and thought-atmospheres they must understand if they are ever to alter."

When the enemy is in a false political economy, by which the poor cannot have a home of their own, though saving and striving to gain it, the workers in the forward movement agitate in favor of the single tax, like St. Matthew's Guild in London, which propagates the teaching of Henry George as the cure-all for poverty.

They fight gambling, pernicious literature, and intemperance with the weapons of organized sentiment in law and penalty.

They fight against evil conditions coming from the introduction of ideas and institutions foreign to our country, by using the teaching and methods contemplated by the American Patriotic League in educating true citizens.

Thus the movement may be seen to be as broad as human needs, and its methods adapted to every difficulty that has arisen and its spirit adequate to any contingency.

The most scientific method and the most biblical is in the *establishing of homes*, and in the *regeneration of the individual*.

"Home" is the key to all social reforms. Therefore charities are establishing small homes with a small "h," instead of barracks. Workers among the deprived conjure with the magic name. Homeless men are made to associate together under conditions as home-like as possible.

Homes and foster homes are the great conditions of reform.

Beyond all, the transfusion of the Holy Spirit into the individual is the only permanent guarantee of individual

reform, creating new desires, arousing strong ambitions, and awaking self-respect.

When God's messengers of hunger, cold, and misery bring the fallen to a sense of their being in hell, then must God's angels of sympathy, love, and hope be at the side of the wretched to lift them into heaven.

The patience, the suffering, the true-ness of these workers can be maintained only by Divine help.

The forward movement in church work is *radical, liberal, and progressive*.

It is impatient of cloistered life. It is fretted that life should be wasted in hair-splitting metaphysics. It bursts away from those who complacently repose in mediæval philosophy as the final and complete statement of truth.

It has before it the horrible vision of the perishing whom it is commissioned to rescue. It values biology, but the life rather than its science occupies its thought.

Though liberal, it is most conservative. It is liberal because conservative in the highest sense. It is a return to the original sources of the methods of work. It is the renaissance of apostolic Christianity. It is the beginning of the perfection of Christ's kingdom on earth by applying Christianity to new and old social conditions and to every existing human need.

It moves away from individualism toward the true Christian socialism. It substitutes co-operation of churches with economy of means for competition with its sinful waste, and unchristian rivalry and bid for popularity as a condition of a successful church. It recoils from ecclesiasticism, selfish Church administration, and humiliation of the clergy in candidating. It insists upon the same law for the Church as for the Christian, "who would save his life must lose it."

The central idea of the forward movement is that the *Church is the kingdom of Christ rather than an institution*. In it God's law and Christ's wish are su-

preme, above arbitrary enactment or superstitious reverence for institutions and their decrees, assemblies and their deliverances, conventions and their resolutions.

Prompt obedience to authority is obligatory upon every member. Each is under a royal commission to do His will as truly as the angels in heaven. As the sentiment of Christmas unifies the world on an occasion, love to Christ and to every citizen of the kingdom should bind the Church in living unity.

It has been submitted in this paper that this movement is an application of Christianity to objects neglected by the Church, or merely touched desultorily. The question arises, Why should not the Church as the body of Christ assume this work? The answer that the Church is doing it through her members is only constructively true. Her members are doing it, but without her distinct interest in them. I asked the question of many representative workers in the forward movement in London whose opinions are of value. Dr. Lunn of the Polytechnic said: "The Church ought to do this work; it belongs to her; it is a shame and disgrace that she won't do her duty." Percy Alden of the Mansfield House, said: "If she doesn't take up this work she'll be left. I believe that even now it is too late; the masses are estranged and hate the Church." The genial and scholarly head of the Oxford House answered with an apologetic smile: "Oh, the Church wants her children to launch out and do the experimenting; then, if they are successful, she gives us her blessing; and that's all we ask." It seemed to others that in a nation which has a million out of work and forty thousand children who daily go to school without breakfast, the Church should not leave the work to desultory methods and inadequate means.

With us the claim is made that the Church already is doing this work through her many agencies, that the questions at bottom are political, industrial, and economic, with which the

Church as a body cannot have anything to do.

It will be conceded that the Church is adequate to solve social problems by the application of Christianity by scriptural and scientific methods, and that regeneration of the individual and preservation of the family in the home are the units of social and ecclesiastical permanence.

At the same time, it must be admitted that here, as in London, the people regard the Church as for the select-elect, and notwithstanding her charities, as indifferent to secure justice for all, that

she has lost her influence with the people, and that here, as in London, can gain that hold only by the practical revealing of the Christianity of Christ.

What says the Church when confronted with sixty thousand Jewish children in New York City, and over three hundred thousand Germans not church-members, and entire districts of other foreign material? Shall she show herself the true kingdom of Christ or a religious-social institution? Shall the forward movement with the Christianity of Christ leave her behind as an ecclesiastical machine institution?

MISCELLANEOUS SECTION.

A Larger Parish.*

By W. R. RICHARDS, D.D., PLAINFIELD, N. J.

THE topic may be presented abruptly in the question, whether, as in primitive times, the unit of ecclesiastical life, the parish, should not generally cover the territory of the city or town.

Our unit now is the separate congregation, and therefore a large city, with many Christian people in it, demands many mutually independent churches, with their several titles of distinction. But in the Scripture and the earliest Christian writings the one church can always be sufficiently named from the city that holds it. We might have been driven to complicate our nomenclature and specify "the Straight Street Church of Damascus" and "the Crooked Street Church;" and the "First," "Second," "Third," "Fourth," "Fifth" Churches of Ephesus, or Philadelphia; but for those early Christians it was enough to say "the Church of Damascus," "of Ephesus," "of Philadelphia." The new spiritual life naturally adjusted itself to the existing civil life; and the ecclesiastical boundaries

of the one were determined by the municipal boundaries of the other. And so the earliest of the apostolic epistles begins, "The Church of God which sojourns at Rome to the Church of God sojourning at Corinth."

At first, we may suppose, this little company of Christians in a town met in a single place of worship, thus forming what we ourselves would call a single congregation; but as years passed, and numbers multiplied, that state of affairs could not often continue. What we learn of the indefinite multiplication of officers, in what would still be called a single church, constrains us to believe that there would now be many stations of work, scattered through the city, requiring the services of so many officers. Cornelius, bishop of Rome—*e.g.*, before the middle of the third century, writes concerning his own church, in a letter cited by Eusebius, that there were 46 presbyters, 7 deacons, 7 sub-deacons, 42 clerks, and 52 other officers, and of widows and needy more than 1500. These many officers, as Dr. Schaff argues, "corresponding to the number of Christian meeting-houses in the city of Rome;" but you will find that Cornelius affirms, with not a little heat, that this was all one church. In our day you might have had 46 indepen-

* The following paper was read to the Ministers' Association of New York, a fact which accounts for its style of direct address.

dent churches to match those 46 presbyters. I have wished to commend to your favorable judgment the earlier plan, the larger parish.

It will not be worth while here to concern ourselves with the vexing sectarian divisions which now mar the unity of Christendom. Their healing must be a slower work. For the moment we may indulge the view that in Boston, or Brooklyn, or Newark, or Westfield only the Christians of our own denomination, whatever it is, are worth counting. Why not, then, as in ancient times, for that denomination the one church of Boston, or Brooklyn, or Newark, or Westfield?

A practical Congregationalism now distinguishes all Protestants, and not merely that one denomination which prides itself in that name. According to this system, there is no more organic connection between the Broadway Tabernacle in New York and the Pilgrim Church, or between the Old South and the Mt. Vernon in Boston, than between the Church of Eastport, Me., and the Church of Portland, Ore. Let me suggest certain advantages of the larger parish of ancient times, if there might be, no matter how many the congregations in each city, one church of New York, one of Boston.

But what would be the advantages, or what disadvantages are there in the present system? We may leave out of view the smaller communities where only one congregation is needed. Our subject has to do with the larger towns, and, most of all, with the great cities, where you have, scattered through the place, a large company of true Christians to carry on the Lord's battle against sin, to save the fallen, to help the poor, to realize the Saviour's gracious mission in the midst of a perishing world. Now, I ask, what are the disadvantages of the present congregational system for carrying out that fight to a successful issue?

I dropped into a meeting of the New York Presbytery a few weeks ago, and found that that body had just sanc-

tioned the removal of two more of its down-town churches (including that in whose edifice it was then meeting) to upper New York, to that little strip west of the Park. Pastors of churches already established in that strip protested against the removal, saying there were enough churches there now for the present need. Dr. Schauffler sprang to his feet, with characteristic impetuosity, to ask why some of these restless churches do not move down-town, instead of up. But the presbytery granted the request.

The Congregationalist of Boston, commenting on this action in its next issue, said: "It is the result of a selfish, short-sighted policy on the part of church officials, and reflects on the courage and wisdom of presbytery. Such a course makes one almost sigh for the opposite policy, best represented by the foresight, strategy, and resoluteness of the Roman Catholic Church, which plants no churches by whim, and does not desert them when the decrees of fashion and the inroads of business appear to make it necessary."

Strong language; deserved, perhaps—our own Boanerges of Madison Square has used still stronger on the same theme—but if our Congregational brethren must so belabor us poor Presbyterians for following out to its logical extreme that congregational policy into which they have tempted us, may it not be their duty to search out and hold up before our eyes a safer example to follow? Indeed, even up in Boston I seem to have heard rumors that almost the last church left in the old city is planning to slip its cables and drift westward with the tide of wealth. The simple fact is that in these days an independent church cannot often afford to stay in that part of any large city which most sorely needs its helpful ministries. For in this matter need and demand will often be inversely proportional. If any churches do survive in lower New York or at the north end of Boston, they must expect to be run on a niggardly scale, their financial

records the short and simple annals of the poor ; while up in Fifth Avenue or over on the Back Bay, no end of wealth in the pews, but nothing to do with it all, no poor to be found.

Now just for a moment picture to yourselves a church in New York City of the primitive type, "the Church of New York," with meeting places wherever they might be wanted—north, south, east, west—suited severally to the several needs of these varying localities ; with a strong college of presbyters and deacons and other officials, enough for all ; each naturally ministering to his own proper field, but all forming one church, with one wise management, one comprehensive plan of work, one plan of campaign, and one purse—above all, one purse.

I have called your thoughts back to the days of the Church's primitive simplicity, a favorite field of study for all our denominations, the days of the first love, the days of marvellous growth, the days of apostolic oversight, or undisturbed apostolic tradition ; the days when the whole Church was Congregational, some say ; Presbyterian, some say ; Anglican Episcopal, others say ; the days when "the historic episcopate" of that fourth Lambeth article, if there be any such thing, took its start.

Many of you have been reading with profound interest the fruits of the study of a great Anglican explorer of that period, the lamented Dr. Hatch of Oxford, who has shed so much light on the organization of the early Christian churches, or rather has enabled us to see more clearly the light that was always there in the writings of the early fathers. Of course we have all believed that, not long after the beginning of the second century, there came to be an officer in the church known as bishop, in distinction from his brethren of the presbyterial college. But have you taken to heart what Dr. Hatch has now made clear as to the real meaning of his title, as marking the most important distinction of his office ? Let me quote

a few sentences. He proves, first, that, not only in private assemblies, but also in municipalities, the officers of administration and finance were known by one or other of two titles *ἐπιμελητής* or *ἐπίσκοπος* ; and then he says, "When the president [of the presbyterial body] became a single permanent officer, he was, as before, the person into whose hands the offerings were committed and who was primarily responsible for their distribution. He thus became the centre round which the vast system of Christian charity revolved. His functions as supreme almoner tended to overshadow his functions as president of the council. The title which clung to him was that which was relative to the administration of the funds, *ἐπίσκοπος*, or bishop. . . . He had, no doubt, other important functions, . . . he was the depository of doctrine, and the president of the courts of discipline ; but the primary character of these functions of administration is shown by the fact that the name which was relative to them thrust out all the other names of his office."

"The historic episcopate" some of our friends insist on. That term has seemed to connote certain sacerdotal heresies against which we shall not yet give over protesting ; but I am beginning to think that perhaps the spirit of truth has prompted this demand for a "historic episcopate as a bond of Christian unity ;" for what is the historic episcopate, stripped of all later inventions and imaginations of men ? It is one single administration of funds for the churches of a whole city. The good man might be, and do other things ; but his name proves that he must by all means be, and do that. The Church of Rome, however many preachers and congregations it might have, was sure to remain to all essential purposes one church, so long as it had one treasurer, or bishop ; and in the still earlier days, when all the presbyters were bishops, still they formed one college, exercised one administration, and thereby kept the Church one.

Notice one or two more facts about the church life of those early days ; one, the very large part which money played in that life, though the Christians were mostly poor ; but it was a time of most distressing poverty over the earth, also a time of wealth and luxury ; extensive charity became essential to the continued existence of society ; but, as Dr. Hatch says, "Whereas in other associations charity was an accident, in the Christian associations it was of the essence." Read the first chapters of the Acts and the epistles of Paul, if you doubt this. Read Uhlhorn's "Christian Charity in the Early Church." Almost anybody, they seemed to think in those days, might speak with a tongue, or prophesy ; but when a man was found wise to administer this great charitable work in a needy world, they ordained him bishop, leader of the Lord's host.

Another fact, that was the age of the Church's marvellous growth, in spite of bitter persecution ; but, furthermore, the growth was most marvellous in the great cities. Long after the pagans of the country were still heathen the city populations had been generally Christianized. In our day we feel as if we might possibly catch up with our work everywhere except in the cities. We may hope to keep pace with the world, the flesh, and the devil out in Montana or in New Mexico ; but in New York or in Newark the enemy beats us out of sight.

It is a significant fact that in the great cities the Episcopal Church, though burdened, as we think, by some distortions of the episcopal office, does now keep up with its work better than any other Protestant denomination. But suppose our Lambeth friends could once set before us a real "episcopus historicus," and assign him, or it, to one of these most formidable fields ; some commending Leo, or Cyprian, or Ignatius installed Bishop of New York. I confess I should pray the Lord to rid his mind of some sacerdotal vagaries that formerly confused him ; but we

have been shown that these never had anything to do with his true episcopal title and dignity. As a real bishop he might magnify his office to the utmost without protest from me ; the head administrator, in Christ's cause, of the immense revenues now under the control of the Christian people of that city. Do you think we should find him putting all his costliest buildings and strongest men in the little strip of land between Central Park and the North River, and leaving the lower half of the city to a few stray mission chapels ? It strikes me such a valiant leader of the Lord's host must turn uneasily in his grave if ever he hears of a campaign against the wickedness of a great city, conducted as we Protestants often conduct ours. We might as well in our late war have sent Grant and Sherman and Sheridan to defend the sacred cause in New England, or to lecture at West Point, while we detailed a handful of cadets and of superannuated, half-pay veterans to try conclusions with the Army of North Virginia.

Here on Fifth Avenue are certain excellent Christians, who yet must squirm a little, one would say, every time they hear of that "camel and needle's eye ;" and who yet may hardly know how to lay aside the weight and the sin which doth so very easily beset them ; for, let them turn their eyes whither they will, from one end of their church to the other, they see no demand for their money. In their case the ancient promise has fallen through ; the poor they have not with them ; and so with Christian intentions they proceed to take a collection for their mission chapel over by the river. All very well, so far as it goes ; yet we have been unable to rid our minds of the impression that that same mission chapel is a dependent organization, something of a pauper, its pastor hardly worthy of recognition in denominational lists, its converts to be lumped in with those of the great church in the annual records, hardly the field to satisfy an able, self-respecting minister very long. Do you not

think that our historic Bishop of New York, if he could once be put in power, would somehow contrive to make it speedily understood that those stations nearest the wretchedness and wickedness of his great parish were his most honorable stations, and reserved for his best men? If there were not great preachers enough to go round, Fifth Avenue must get on as best it can with a deacon's meeting, but all the needier posts must be manned.

If you will allow a word or two of personal testimony—this is not quite all abstract theory. Within a few years the church in which I am most interested has been led to enlarge its work by the opening of a preaching station in another part of the town. Our expectation was that it might grow fast enough to develop soon into an independent church, and then sever its relations to us. Its growth has been far more rapid than we dreamed it could be; seven enlargements of its edifice since it was established four years ago; it forms now an architectural creation such as I would defy you to match in any part of the civilized or uncivilized world, but it stands for rapid growing; but we are no longer looking for the time when that chapel may be cut off from us and made an independent church. The conviction has been borne in upon our souls that God has joined us two together, and let that man beware who proposes now to put us asunder. It so happens that that chapel holds the position of greater peril and need in our city, the more honorable position, therefore, and we will not willingly relinquish it as part of our parish. I can truthfully say that its claims have earliest attention. If the older church building needs a new window, or steeple, or weathercock, it must wait till we can get the money; if this chapel wants anything, it says so and gets it now. It has been a dream with some of us for years that the doors of our older sanctuary should stand open continually for every weary passer-by; we have not yet waked up to do it;

but at our chapel that gracious realization of the heavenly Jerusalem has been enjoyed a good while. As to teachers and workers, they take from us whatever they want, though I must say they furnish some of the best themselves. As to preachers, you ask any attendant at the chapel whether he will consent to exchange theirs for ours. If you fear the people might be pauperized by such an arrangement, I should like to refer you to the records of their contributions for self-support and charity; they contribute to all the missionary boards of our church. As to spiritual returns my associate in that station received last year at the Lord's table three times as many as I received, and his were mostly from what we call the churchless masses. That part of our field blesses us all every day of the year, and their debtors we are, and if we are made partakers of their spiritual things, is it not our duty to minister unto them, as we have opportunity, in carnal things? A man must be a fool indeed if he cannot learn something from such an experience as we have enjoyed; and it has at least taught us to thank God for this very material and permanent enlargement of our parish.

But one cannot satisfy himself with that when once his imagination has been fired with the thought of the parish of those early Christian centuries. What if we could see the like of it now? A "Church of New York," constructed after the pattern of the ancient Church of Ephesus, or Carthage, or Rome, uniting under one management all the Christians of that denomination in the city, there would still remain, I know, the waste and friction of rival denominations; but I fancy we might find ourselves soon solving that difficulty; such a church would simply absorb those rival denominations by its own superabounding energy.

A little while ago the great political lesson for our fathers to master was of the individual rights and responsibilities of man. The world has now about learned it. We all begin now to catch

the idea that there is another political lesson to master, that this individual man is, after all, part of a larger social body, and that he must learn to exercise his own peculiar functions with a view to the health of all the rest of the body. We hail every token that Christians grow sensitive to such obligations; when Congregationalists in Newark or Montclair begin to find a part of their field in Jersey City; when Congregationalists of the Old South and the Central and other Boston churches find a most honorable and fruitful field in the Berkeley Temple; but those are only experiments, samples of what we want. We want a systematic mobilization of our poor little militia companies everywhere into a real army, with a view to real war against a fearfully well-organized host of evil. I am not such a fantastic visionary as to think that the radical reorganization needed can be accomplished in a day, or that any man can now foresee all that it may involve in the way of readjustment of existing institutions. But is this a fantastic vision, to look toward and reach out after, even if we have small hope of wholly reproducing it, this more generous church-parish of the

olden time, filling the municipality in which it stands, the spiritual organism naturally suiting itself to the civil organism which it is to redeem; so that, if the Spirit had anything to say unto the churches, it might be postal address enough, now as then, to write—sure that the heavenly message would not miscarry—"Unto the angel of the Church of Ephesus," "the Church of Philadelphia," "the Church of New York"? At least, can we not aim at one organized management for all the congregations of a town, one plan of campaign; and, as concerns larger interests, one purse, one administration of funds—*i. e.*, one historic episcopate in every town and city?

And as one short, practical step toward such enlargement of parish, we make this humble suggestion, that when any church opens in the town a new station for work, it shall neither stigmatize this as an inferior dependent nor look for an early day when it may be cut off into separate and competitive independence, but shall rather choose to regard this a cherished part of itself, a permanent enlarging of its resources and of its field, an honorable advance into the enemy's country.

PREACHERS EXCHANGING VIEWS.

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

"None."

I SHOULD like to offer a few words, suggested by a note in a recent number of THE HOMILETIC REVIEW, concerning the word *none*. This is commonly supposed to be compounded of the two words *no* and *one*, and properly to be in the singular number only. But such is not the case. The word is, indeed, often equivalent to and interchangeable with *no one*, as in the line,

"Ye writers of what *none* with safety reads."—*Cowper*.

But in many of its uses it is not. In examples like the following, for in-

stance, so far from being interchangeable with *no one*, it conforms fully to its Anglo-Saxon parent *nān* in signification, meaning *not any*. "They are *none* the wiser for their pains." "*None* of these things move me" (Acts xx. 24). "*None* of these things are hidden from him" (Acts xxvi. 26). "The chamber was *none* of the best."—*Ireving*. "Christ looks *non* the less sweetly because He is not seen."—*Gold Foil*.

"Thou gaudy gold,
Hard food for Midas, I will *none* of thee."—*Merchant of Venice*.

"Rest or intermission *none* I find."—*Paradise Lost*.

"We write *none* other things unto you" (2 Cor. i. 13). It is not easy in any of these instances to substitute *no one* for *none*. Its true equivalent is the expression *not any*, or the word *no*; and, as such, it may be employed either in the singular or in the plural.

The word comes to us directly from the Anglo-Saxon *nān*, derived in that language from *ne ān*, *not one*, *not any*. It is, in English, an older word than *no*. It is, in fact, the form from which *no* as an adjective was obtained, as the article *a* was derived from *an*. The following examples from Anglo-Saxon and early English will serve to illustrate this: *Nān*thing = *nothing*; *nān* man = *no man*; "The godenesse al of Kyng Edgar *none* tongue telle ne may."—*R. Gloucester*. "Ther was *non* other rede."—*R. Brunne*. "Tell me *none* tales."—*Piers Ploughman*. "I have *noon* housebonde" [no husband].—*Wickliffe*. "Syr, thou hast *noo* thing to drawe it with all."—*Tyndale*. Here, as elsewhere, *none* is no compound of *no* and *one*, but simply the older form of our present *no*, and was formerly used interchangeably with it. At present, however, the form *none* is used almost wholly in place of *no* before a vowel in poetry, prayer and Scripture, or instead of *not any*, *nothing*, or *no* with some unexpressed but implied noun. That is to say, *none* is commonly used for *no* or *not any* before a pause, at the end of a clause, and generally whenever it is not followed by the word it limits. Examples: "Silver and gold I have *none*" (Acts iii. 6). Transpose these words, and *none* becomes *no*: "I have no silver and gold." "It remaineth that they that have wives be as though they had *none*" (1 Cor. vii. 29)—that is, no wives. "*None* (no persons) have been so greedy of employments as they who have least deserved their stations."—*Dryden*. "Dedication to Georgics." "In Eske or Liddelfords were *none*."—*Scott*. "We honestly wish no harm to the South, to their commerce *none*, to their husbandry *none*, *none* to their schools and colleges,

none to their churches and families."—*H. W. Beecher*.

"Attendance *none* shall need, nor train, where *none* Are to behold the judgment."—*Paradise Lost*, x., 80.

These examples are sufficient to show that *none* is not an abbreviation or a contraction of the two words *no one*, or *not one*. It is simply another form for *no*, to be used instead of it (or for *not any*) in certain connections. The same thing occurs in other languages, as in Greek, for example, where the euphonic or paragogic *v* (*n*) or *ς* (*s*) in similar circumstances appears and disappears at the end of certain words. As in the case of the indefinite article we have the two forms *an* and *a*, so, in reference to this word, we have two forms, *none* and *no*. The former is rarely employed at the present day in ordinary prose writings with the word that it limits; the latter, rarely without it or some other word on which to lean; as, "No *one*," "No real *obstacle*," "Take it, for there is no *other* here." In the same manner, and for the same purpose, we have two forms of personal pronouns; *mine*, *thine*, and *my*, *thy*—the latter having been derived from the former, just as *no* was derived from *none*.

S. W. WHITNEY.

ASHFIELD, MASS.

In the last issue of THE HOMILETIC we find a short article headed "City or Country." The writer comes to the help of A. T. R. in his perplexity.

This young brother's advice is to settle in the country, and he backs this up by his own experience, which, with all due deference, is a remarkable one. He tells us that in four years and a half he exhausted the local library, then imported from the college library, one hundred miles distant, and got books from every accessible quarter.

Now if this dear young brother did any weekly preaching, it must have been of the eclectic kind; but however

this may have been, I am glad that his deluge of reading has been doing him good service for the last six years. The writer of this has an experience of over thirty years in both town and country, and his suggestion is that the young pastor who takes a country charge, and sets himself down to *cram*-reading, supposing that any kind of preaching will be good enough for his rustic flock, makes a serious mistake. The quaint remark of the Scotch minister hits the whole truth; he says, "When I go to the city to preach I put on my best coat, but when to the country, I put

my best sermon in my pocket." My own observation has been that the minister who has the largest library knows the least about books in general.

Such a monthly as *THE HOMILETIC* is the very elixir of mental pabulum.

But still the advice to the young minister to take his first charge in a country place or village is very good; it will keep him at his *mettle* if he would supply his people with well-digested spiritual nourishment, and keep ever before his mind the Master's marching orders.

A. R.

STERLING VALLEY, N. Y.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Discriminations Against the Chinese.

THAT the discrimination which our government has made against the Chinese in its legislation during the past ten or eleven years has been of the nature of a compromise with the basest elements of our citizenship, and at the cost of our national honor, goes without saying. It is true that there may be, and doubtless is, a difference of opinion with reference to the question of the propriety or wisdom of opening the doors wide for the incoming of the Chinese in any large numbers. But absolutely to exclude them, while we throw wide open the doors to the offscouring of Europe and Western Asia, is to make a most unfair distinction. The principle of discrimination that controls in the admission of immigrants from the latter should also control in the case of the former. The determining consideration should be the character of the individual immigrant. Granted that all is true that is said of him, yet is it also true that the Chinaman represents a morality that is quite as respectable as is that of large classes of those who come to us from Europe. In his respect for the law of the land he is not

one whit behind many of those who are clamoring, and those who are responsible, for his exclusion. There are more lawbreakers to-day connected with the traffic in strong drink than there are Chinamen of all grades in the entire country. There are more undesirable immigrants from the various countries of Europe coming to our shores in a single year than there are Chinamen in the entire country. Nothing ought to shame those who have had anything to do with the enacting of the recent iniquitous measures than these statistics, which we have gathered from reliable sources. The number of Chinamen coming to this country between the years 1850-60 was 41,379; between 1860-70, 68,059; between 1870-80, 122,436; between 1880-90, 59,995, the falling off in this latter number being due to the Ten-Year-Exclusion Bill enacted in 1882, showing that it had accomplished in a measure that for which it was designed. But it has accomplished more. It has shown that for mere political considerations, in the hope of making party capital, our legislators are ready to defy decency, to bring reproach upon the nation by the violation of treaty obligations, to compromise

great religious interests, to forfeit commercial advantages, to adopt the short-sighted policy of selfishness rather than the far-sighted policy of justice. A heathen government, by its fidelity to treaty covenant, shames our so-called Christian government with its readiness to break its pledged word. As the Italian premier recently remarked in the Chamber of Deputies: "A ministry that violates international agreements is unworthy of the country, and should be placed under the ban of civilized governments."

The measures adopted last year not only repeated the exclusive restrictions of the previous ten years, but were still more stringent. They took effect not only upon Chinamen who were out of the country and eager to get in, but upon Chinamen already in the country. According to the Burlingame Treaty, as it is known, "Chinese subjects in the United States shall enjoy the same privileges, immunities, and exemptions with respect to travel or residence as may be enjoyed by subjects of the most favored nation." And yet at the demand of certain labor organizations, and lot orators, and demagogues, our national lawmakers have declared, in utter disregard for the pledged word of the nation, that discriminations shall be made against the Chinese alone of all the peoples of the world. The impossible is demanded of them—a registration, which if demanded of others would stir up a revolution in short order. The character of this registration proves most conclusively that the purpose of the measure is to get rid of the Chinamen who have settled among us, inoffensive though many of them—most, if not all of them—have shown themselves, and equally law abiding with the vast majority of those at whose demands this iniquitous measure has been adopted. According to this law of registration, all Chinese laborers must prove by white witnesses that they have a legal right here, showing beyond doubt that they were in this country prior to the enactment of the excluding act of 1882. No matter what

may have been the changes in residence during the ten years that have elapsed since the passage of that act, the registration must take place and the evidence be produced in the district where the laborer may at present be residing. Unfortunate for him if his witnesses have died or removed during the ten years! Unfortunate for him if he cannot induce them to make a trip of 1000 or 2000 miles to do him the favor of giving testimony in his behalf! Yet, however unfortunate, he must go.

It is hardly to be wondered at that the Chinese minister at Washington protested, though vainly, against the passage of this measure. It is hardly to be wondered at that at a notable gathering at Tremont Temple, in Boston, shortly after that passage, men representing all shades of political belief unsparingly condemned by name those who had been responsible for the same, not even excepting him whose signature was necessary to make it a law. It is not to be wondered at that at every ecclesiastical gathering held subsequently in different portions of the land protests were heard from those who represented millions of Christian men and women. The voice of the Church in the matter is one. We do not wonder that the ministers of Portland, Ore., have taken the action which we append. It is to be hoped that the ministry throughout the Church will not be slow to follow their lead in starting such an agitation as shall result in the repeal of the iniquitous measure, and the enactment of what will not subject us to the reproach which we are now forced to bear.

The Portland Ministerial Association, at its regular meeting on Monday, January 16th, unanimously adopted the following resolutions:

Resolved, That this association, composed of fifty-five ministers from all the evangelical churches of Portland, is of the opinion that the anti-Chinese legislation enacted by the last Congress, requiring Chinese laborers to register and furnish the government with their photographs, under penalty of impris-

onment and deportation, ought to be repealed ; for

1. It is class legislation, which is contrary to the American spirit.

2. It is discrimination against a friendly power, such as would not be ventured against any European power or tolerated against our own people.

3. It belittles a friendly power, reducing her subjects to the level of criminals by an odious system of registration and certificate, and it tends to create and continue a contempt for the Chinese, which they do not deserve.

4. It is an unmanly yielding to the foreign element in our politics.

5. It is a direct violation of the spirit of Christianity which lies at the founda-

tion of our national life and finds expression in the golden rule.

6. It is out of harmony with the sentiment of the best people of this coast, in and out of the Church, who, while not wanting an increase of the present Chinese population, are opposed to any unfair treatment of those now here.

7. The tendency of such legislation is to disturb the friendly relations with China, which are already greatly strained, and to imperil the freedom and lives of American citizens who reside in the Chinese Empire.

Therefore, we do respectfully petition Congress to repeal such "acts" or parts of "acts" as require Chinese now in the United States to register.

EDITORIAL NOTES.

Phillips Brooks.

SELDOM has it been the case that the death of one man has occasioned such universal and profound sorrow as has that of Bishop Brooks. From those who knew him personally and loved him as a man, and from those who did not know him but knew his work alone, come tributes of affection and admiration such as it has but rarely been the fortune of any to receive. The sense of loss, irreparable loss, is not confined to any single denomination, but is shared by the Church of Christ throughout the world ; and not only by the Church, but by many who, while not able to appreciate the value of the teachings of Christ, still set a high valuation on manhood of the loftiest type. Bishop Brooks was a Christian as well as a Christian preacher, and he left a deep impress upon the times in which he lived not only by the words which he uttered but also by his remarkable personality. In writing of him it is, indeed, impossible for us to separate the two. The man was in the preacher, the preacher in the man. Though he did not preach himself as

master, but Jesus Christ, yet men, in seeing and hearing him, could not fail to realize that they were in the presence of a master, one who laid hold on their attention, affection, and will, in spite of themselves, and, at least for the time being, carried them along irresistibly whithersoever he would. Throughout his truly wonderful career he illustrated those weighty truths which he voiced to the students of Yale in his memorable lectures on preaching, delivered just fifteen years before his lamented death—lectures in which "he made the privilege of preaching shine for the moment in their eyes with the same kind of light which it had won in his." To him two elements entered into all successful preaching—truth and personality. Neither was sufficient without the other—the message without the man, the man without the message. He never forgot that he was a man with a message, a messenger whose message was entrusted to him by his King, and for that reason he never endeavored to add to that message anything of his own devising. His commission was given him by One who alone had authority over him, and to the lines of that com-

mission he adhered strictly. At the same time he recognized the truth that his commission took into account his own individuality, all that constituted him a person distinct from every other, and therefore he would not consent to fashion his method of delivering the message entrusted to him according to the laws laid down by any other messenger. It was he—Phillips Brooks—who had been called to the work of the ministry, called because he was what he was, and he therefore devoted himself to the work of delivering the message in that way which was best adapted to the fullest exercise of all his powers. To bring a complete gospel with his complete self to his fellows was his one aim throughout his remarkable ministry. This, it seems to us, was the secret of his success. He kept back nothing of the Christ; and he kept back nothing of himself.

He magnified his office. No honor that could come to him from men was for one moment comparable with that which had come to him from God in his call to this office. He gave himself wholly to it. And because this was true, now that he is gone to the day-and-night service of the temple in heaven, the Church on earth feels so keenly the loss which his departure has occasioned. May the inspiration of his life received by many other lives, as the mantle of Elijah fell upon Elisha, reveal the truth of the Divine declaration, that they who die in the Lord are blessed, for their works do follow them!

To the Living from the Dead.

IF it is to be regarded as a privilege that the living should voice their sense of obligation to the dead in tributes of grateful recognition, it is also to be held a privilege that the words of the dead may be held in remembrance, and their influence perpetuated through the ages. The views of such a man as Bishop Brooks concerning the vocation which was to him so sacred, and to which he responded with such fulness of consecration, may well be kept, as his name

is sure to be kept, in everlasting remembrance. One essential he magnified above all others—that to which Doctor Peabody calls attention in the opening article of our Review Section—the character of the preacher. Well does he say that “the truth must conquer, but it must first embody itself in goodness.” No matter what the eloquence of the speaker, no matter what his intellectual grasp of truth, no matter what his ability in the turning of his periods, if back of all there be not personal purity and consecration such that others believe them to be the possession of the speaker, his ministry will be a failure. To quote Bishop Brooks again: “No man permanently succeeds in it—the ministry—who cannot make men believe that he is pure and devoted, and the only sure and lasting way to make men believe in one’s devotion and purity is to be what one wishes to be believed to be. . . . Devotion is like the candle which, as Vasari tells us, Michael Angelo used to carry stuck on his forehead in a pasteboard cap, and which kept his own shadow from being cast upon his work while he was hewing out his statues.” The devotion of the life demands the devotion of the closet. Only as one persistently keeps himself in the light of the throne of the heavenly grace can he keep his life gracious or fulfil the Master’s demand that his light so shine before men that they shall see his good works and glorify his Father in heaven; and good works are to good words what the spring of the bow is to the flight of the arrow, that which gives them both speed and penetrative power.

“Thirty Minutes to Raise the Dead.”

So Mr. Ruskin describes the opportunity of the preacher and its limitation. Would ministers but keep the words in mind, they would find in them a ceaseless incentive to consecrated earnestness in the quest for truth, and to the simplicity of intense passion in the presentation of truth.