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I.—BIBLICAL HOMILETICS.—NO. I.—ADVANTAGES.

CAN THE BIBLE BE WROUGHT MORE FULLY INTO THE SCIENCE AND THE ART OF PREACHING?

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

THE practical tendency of our homiletical systems is to put the young preacher at *too great a distance* from the Bible. The preacher may grow in later years into a full Biblical habit of preaching, but he ripens late. Why should he not ripen earlier? Many preachers feel that they have somehow some other standard than the Scripture, and that their training has had to do with it. Others are sensible of a mixed standard, semi-Biblical, semi-secular—extra-Biblical, contra-Biblical—they do not know. The fascination of a secular rhetoric has invaded too far the spiritual domain—the logical demonstration, strong and honest, rests in a mental, rather than a spiritual result. Others put aside, they think, much which they learned at the schools, and come back to the study of Biblical models. Why should not all these *start* with a fuller Biblical habit? Can not the preaching *method* as well as the preaching *matter*, from the beginning, be in fuller conscious union with the Scripture?

It would, perhaps, be too much to claim that *all* the elements of the homiletical method should be taken from the Scriptures, but is it not going to the opposite extreme to take all the elements from purely secular sources? Begin with devotion to the Scriptures, advance by large attention to outside sources and methods, end in the full glow of secular rhetoric and secular eloquence, and the student's mind has a passion for eloquence rather than for preaching. Retain the close union with the Scripture, make the Scripture regnant to the end, in the general elements of method as well as in matter, and the student's mind is a Biblical mind—he has a passion for preaching to the soul rather than for an eloquent impression. Associations are powerful. Detach the method from the Scripture, and as to method, the preacher's mind is secularized. Attach the main principles of method *to* the Scriptures and the

decreased secular influence is subject to the dominant Scriptural force. The attitude of the preacher's mind is important. "I used," said an excellent preacher, "to make sermons—now I just get ready to preach." The former attitude tempts to the secular: the latter is more likely to be Biblical.

Certainly a great change would be made, if homiletics and the Bible could in some way be knit into each other more closely; if, at least, the bold outlines of homiletical method could have their very origin in the Bible; if the Biblical methods and the Biblical ends together could be felt, as the creating spirit which gives life, type, and to some extent minor form to homiletic science and art. Can this be done? If it can be done, there will be some advantages.

1. Were the Scriptures the main source and guide of the science and art of preaching, then the preacher would have his homiletical directions always before him. His directions would not be dismissed as a separate book on the shelf across the room, in a different department of his mind from the Bible. They would not be considered a fading vision of excellent instruction from a good professor, under whom he *could* have but small individual practice. The Bible, his ever present book, would be his ever present homiletical book. Ever present in study and in devotion as God's word preached to his own soul and to the souls of his hearers, it would not be inconsistent with his study or his devotions to be thinking always also of the methods by which it reaches the soul. It would be the constant homiletical guide of a life homiletical in consecration and career. A deep homiletical current would run in his investigations, his doctrines, his applications to himself and to others. His life is the life of a preacher: his life in the Bible would be a life in a homiletical Book.

2. His conception of preaching would come directly from the Scriptures. He would find that there is a true preaching common to all fervent disciples, who go λαλοῦντες the word.

He would find the *specific* words descriptive of preaching contain defined conceptions of the preacher's attitude towards men—that διαγγέλλω, καταγγέλλω, εὐαγγελίζομαι, κηρύσσω, κηρυξ, κηρύγμα, have ἄγγελος and κηρμξ at the root, and that the messenger idea of the εὐαγγέλιον is the great homiletical conception of the New Testament. He would be perpetually finding this conception unfolded in detail of type, phase, mode, in Levite, priest, prophet, in psalter and Koheleth, in evangelist, deacon, apostle and the Great Teacher. He would find the *logical* mode of the messenger mind in the specific διαλέγομαι again and again descriptive of St. Paul. He would see that the most obedient and fervent messenger on the errand of his Lord may employ his *reasoning* powers in the delivery of his message, but that it is with a purpose to send the Divine authority *through* a cogent

logical conclusion into the spiritual conviction of the soul addressed—that a true homiletical conclusion consists in "the consent of the will with the assent of the understanding."

The modern sermon, a progressive and studied discourse, he would find to be only one sort of the wide genus of the Bible—the generic *Sermo* of our Lord's time, a Roman name for the New Testament act of address, covering the broken line of talk, the conversational interchange, the free flow of running communication, the eloquent story of the absorbed speaker, the orderly points of an orderly argument, *as well as* the restricted Ciceronian *Oratio,* which prepares its parts of discourse, considers its phrases and marshals proofs mighty in the Scriptures, as he may suppose Apollos did at Corinth.

These and other *facings* of a large conception of preaching, he would find broad and inspiring as he traced the preacher through the Word of God.

3. The examples of successful preaching would be perpetually before him. Moses and his sermons in Moab, Joshua and his religious addresses, Samuel and his politico-religious speeches, David's great chant-homilies in the tabernacle and for the temple, the Koheleth's ethical instructions, the greater prophets' great exhortations, the expositions of Ezra, the sharp appeals of the great forerunner, the variety of St. Peter and St. Paul, the sermonic qualities of the oratorical epistles —above all the supreme preaching of our Lord—these are his material for study. A more diligent study of their homiletical personality and quality, would keep the examples living and speaking. The whole line of Biblical preachers is capable of an amplification little conceived by many ministers. With the development of the homiletical character and homiletical acts of these preachers, the persons would live ever before him, as models of pulpit efficiency. The *great* personifications of preaching would be always prominent, while the minor types of preaching and the half-revealed qualities would yield their less pronounced value. The greatest Teacher would stand forth in many-sided adaptation to occasions and classes of people. So too the extra-scriptural preachers of Church History would then naturally take their place under the generic scriptural types. Even the diversified modern development could be assigned to the Biblical periods and classes and be the better for the close comparison or contrast.

4. The reality of preaching would be seen to depend on the reality of the preacher. The sermon in the Biblical representation cannot be disjoined from *character.* Vitality of conviction is there the vitality of the person. Moral feeling fills the preacher's mind. Moral and spiritual qualities are component parts of his every perception and cognition. The holy *will* is the real life of the preacher's holy speech.

Success in gathering the multitude is not the measure of reality.

Noah, when the people would not listen, and whose congregations were swept off in the deep waters, was as successful for his purpose as Moses, to whom all the multitudes of Moab listened; Paul, whose personal magnetism in oratory was small, more successful than Apollos, who attracted the people; Jeremiah disregarded at the gate of the Lord's house accomplishing the end of preaching as truly as Ezra in the throng of the water gate; John, intense, loving, retiring, as truly as Peter, energetic, devoted, outspoken.

The one definition of reality which depicts the whole historic line is "*Ye* are the light of the world." *Character*, not eloquence; character, not learning; character, not argument nor even just conclusion, in the preacher preaching, as in the hearer hearing, is the instruction of the world. The beam from the sun broader and brighter is, "*I* am the Light of the World." My life, not my system; my character, not my wisdom; my living career, not my own just demonstration nor my own just appeals; my personality *filling* my system, my wisdom, my demonstrations, my appeals, is the instruction of mankind.

5. A more Biblical Homiletical method would keep the true *results* of preaching before the mind. The Biblical end of preaching is a three-fold result—the renovation of the whole nature of man, the elevation, the enlargement, the growth of the whole new nature, the infusion of the Christlike spirit into the whole race. The reconstruction of character is the reconstruction of the *habit* of the soul. The root is the reconstruction of the *will;* in some form, this is the direct purpose of all the Biblical preachers. Large, small, smooth, jagged, the headland, the inland peak, the great perspective range, the separate elevations—in some form of bold mountain outline, the great purpose stands forth, grand and constant. The reconstructed man in the pulpit, is the instrument of God, called of God, through which he reconstructs the character of the man and the race.

The pastor cannot make the Biblical preachers the genuine types of *all* preachers without feeling the tremendous power of this motive. As he penetrates into this deep Biblical earnestness, he believes more and more profoundly that he cannot plan and frame and phrase true addresses to the soul without holding directly to the *result* in the hearers' spiritual habit as the end of his preaching.

6. The great *Rhetorical* principle of love would be vivified. "The greatest thing in the world" is the greatest thing in rhetoric and preëminently the greatest rhetoric element in sacred discourse. "We have all felt," says Drummond, "the barrenness of words without emotion, the hollowness, the unacceptable unpersuasiveness of elegance behind which is no love." The knowledge, the tongues and prophecy fail, says St. Paul, without love. "To address men well," says the Abbe Mullois, "one must love them much." "The end of

preaching is to reclaim the *hearts* of men to God, and nothing but love can find out the mysterious avenues which lead to the heart." "Many rules of eloquence have been set forth, but, strange to say, the first and most essential of all has been overlooked, namely, love." The ruling passions of St. Paul and of Chrysostom as *preachers* was *love in the pulpit.* "If you love," says this Roman Catholic apostle, "you will yourself be loved—the truth from you will be loved—even self-sacrifice will be an act of love." "What we need is a style of preaching which enlightens and sustains, which threatens and encourages, which humbles and exalts, and which throughout speaks to individuals, saying, 'I love thee.'" "Self-devotion is the only argument against which human malevolence can find no answer." He quotes the proverb of the Arab, "The neck is bent by the sword, but heart is only bent by heart." "Much is urged on the young clergyman as regards the necessity and mode of proving a truth and of constructing a sermon, but scarcely anything on the necessity and the manner of *loving his audience.*"

Love as a principle of conduct is impressed upon the minister; love for the souls of his people; love as a virtue and a grace, but not love as a pulpit quality; love as a great homiletical element, the very chief rhetorical factor.

This in the Bible is by no means love as a substitute for thought, love without order of speech, but love in the arrangement, love in the logic, love glowing in the cogent climax, love burning with red heat in the will, as it drives home upon the sinner. This spirit cannot be transformed into that cold, hard will, which charges in lofty ambition and power on the sinner and rouses all the opposition of the depraved and convicted heart. Make the Bible a homiletic Book and this rhetorical element is before the preacher in all his studies. The Biblical preacher's affection is never a goodish or a professional love. It pours its healthy power along all varieties of benevolence and wise interest in the hearts of men. It shines in the great addresses of the great lawgiver; it flashes forth from the mental articulations of the prophets; it kindles with red light, as burning anthracite through mica plates, in the logic and appeals of the Apostles; it shines as with sun-rise and sun-set illumination in the Great Preacher, in broad lightning flashes, even when the thunder peals heavily.

7. From the Bible as a homiletical Book would spring up courage and faith under pulpit disappointment. Most of the preachers of the Bible could not pass the modern standards of high success in America. A number of them obtained scant hearing. The results attained by most of them were not immediate. The most successful had mingled success and failure. Some felt the disrespect and contempt keenly. Some of the heroic had morbid and melancholy moods, from which they rose to courage and to faith again.

The great preacher of righteousness during the construction of the ark, no doubt, had crowds about him more curious as to his ship carpentry, than respectful to his preaching of justice and of punishment. The great lawgiver got little hearing at the first; he was diffident enough when commissioned; but he had great congregations on the Moabite plains. The great prophet of Gilead was wofully disappointed at the issue of his success on Carmel. Under the scorn of Jezebel, his courage lapsed away as if making down the southwood steppes, till under the juniper tree, his wilderness-mind despaired of work and life together. Isaiah lamented and mourned against uncontrolable wickedness, as well as triumphed in visions of faith. The only foreign missionary of the Old Testament in the midst of a magnificent success, fell into a pet of temper because Nineveh was not treated according to his ambitious will. The forerunner lost confidence when his mental conceptions of the Messiah were not realized. The greatest mind among the Apostles was in contempt under Athenian culture; his bodily presence weak and his speech unattractive to the wide-awake commercial mind of Corinth. Conscious of rudeness of speech, suffering from reproach as a fool, nerving himself against false apostles, grieving over the sensual degradation of his church members, was there ever a modern preacher who fell deeper into struggles of depreciation and opposition, than he whose periods rose into a climax like an oratorio over the resurrection, the unity of the diversified church and the supreme beatitude and triumph of Christian love!

8. Limited conceptions of culture and of taste would give place to true culture and true taste. Moral culture and esthetic culture are not the same, but they are closely related. Esthetic culture without moral culture is insignificant compared with moral culture without the esthetic. The two combined is the true standard. The culture of character, the culture of thought, the culture of speech are not the same, but they are all closely related and all combined in the cultivated preacher. That is, the highest culture of speech arises from the permanent condition of cultivated thought. And the highest culture of thought, is the habitual mental action of cultivated character.

The common thought of the young student, fresh from the Academic schools, is that the real standards of culture and of taste are outside the Scriptures. Greece, and not Judea, gives him the esthetic literature. Greek philosophy and Greek poetry, and not Hebrew thought, elevate, enrich and polish the mind. Rome, and not Jerusalem, gives strength and robust manliness. Forensic culture comes from the forum and not from temple or synagogue. Plato, Aristotle, Cicero, Demosthenes, Whately, the rhetoricians, create the standard of speech. Were he told that all this is narrow and depressed, and that the Hebrew literature only is broad and elevated, he

would doubt it. But he is expecting to preach that intellect is narrow and that character only, is broad. The more he sees that in the Christian Scriptures only, are certainty, truth, universal comprehension, bold, solid and symmetrical conceptions of the Creator and the creation, of man and his position, of society, its service and relations, of history, its unity and development, that the widest and loftiest reaches of the imagination and the reason, the highest height, the deepest depth of feeling are all found in their supreme expression in the Scriptures, the more is he rescued from crudeness, narrowness and depression, the more he sees that the Scripture standard of culture is the one supreme standard.

So it is in expression. The cultivated mind naturally assumes a cultivated habit of thought—the thinking habit takes form in expression which is clear, orderly, symmetrical, agreeable. The outward phrase represents the sincere, ripe habit within. Genuine criticism forms a more and more just estimate of the polished phrase and of mere learning. It assigns mere technical culture and mere polished diction to their true place. Elegance it accepts, if it be the elegant expression of an elegant character; grace, if it is the gracious or graceful expression of gracious or graceful character, but it demands that genuine cultivated expression shall be the large, rounded, well-balanced representation of the rounded, well-balanced character. The Scripture character has great variety, but it rises to the highest form. Its varied vocal expression rises to high culture in writing and addresses by Moses, in the Psalms and prophets, in passages in the stories, histories and epistles—to the highest culture in our Lord's crystal and harmonious speech. There is no such culture, no such perfect taste, no such esthetic feeling, so just, so exquisite, no such harmony, so co-rythmic with our inmost thought and with outside nature, so tuned to the key of all souls, as is found in Christ the Teacher, the Preacher, the Interpreter, the Great Poet of the human soul. Painting, architecture and sculpture are fine arts lower than the fine arts of speech. Poetry, philosophy and eloquence move in their higher currents in our Lord's expression. And his mode of thought and mode of speech can be imitated in their great qualities by the preacher.

Public prayer, too, illustrates the true culture of public preaching. At the one extreme, a "miscellaneous and extravagant effusion" in prayer is offensive to the intelligent spiritual congregation. At the other extreme mere elegance of prepared diction is equally offensive. Propriety of speech in public prayer must be the natural expression of an elevated and cultivated mind. The object of prayer must rule the method, but high honesty and holy earnestness may speak as well from a cultivated as from a crude mind. The mind of Him to whom we pray is *so* cultivated that He despises the factitious and pretentious

—the indolence and selfishness of vulgarity, the selfishness and indulgence of superficial refinement.

So true culture in preaching seeks instinctively the hearer's soul, but it seeks the hearer's soul through methods natural, appropriate and attractive. The mind of Him who sends the messenger expresses his all-earnest message in attractive forms. The "Woes" of our Lord are as harmonious in style as the Beatitudes. Neither loses in earnestness by being well-balanced and suave in rhetorical form.

9. The Secular Systems of Rhetoric and Oratory could then be confined to their true place. These systems serve their purpose as a preparation. Like grammar and logic, their service should be discharged in the formation of a mental and an oral *habit.* Then the mind moving in its habit would be intent on the higher Scripture methods and ends. The rhetorical habit imperfectly formed in the beginner, would have a higher and holier practice by absorption in the work to be accomplished. As well some uncouth grammar, like Moody's, as some artificial polish like the pulpit essayist. We disregard both, if the sweep of the preacher's mind is honest and strong. Given the earlier apprehension of the rhetorical principles—some such measure of rhetorical practice as our colleges provide—and a higher practice on broader and nobler ends will produce the true speaker and preacher.

This does not ignore training nor forbid the cultivation of the voice, but it places them on a higher plane. It inspires all learning, argument, order, correlation, elocution, by giving them Biblical intensity and Biblical directness. It creates the inventions and the culture which arise from Biblical respect for the individuality of others, the inventions and culture which spring from spiritual love and devotion.

All these advantages have been illustrated in men whose chief homiletical text-book has been the Bible. There is a class of men from whom the college graduate can learn much. Charles G. Finney and Dwight L. Moody represent a type of preachers that have formed their style and their order of speech by the study of God's Word. They have studied closely the Apostles, the Prophets, and especially our Lord himself; and then adapted their character as speakers and preachers to the existing conditions of society. They have simply spoken to occidental people as they believed Paul and Peter and Jesus would speak were they now in America.

There are, however, objections to such a Biblical method in Homiletics, which will be examined at another time, and the question, to what extent the Bible can be used in such a method, considered afterwards.

II.—RECENT RESEARCHES IN BIBLE LANDS.

By Professor George H. Schodde, Ph.D., Columbus, Ohio.

The Bible is emphatically an Oriental book. There is not in existence another work or collection of literary productions which reflects in almost every line so completely as do the sacred Scriptures the historic surroundings of the time and place under the influence of which they were written. While the substance of the Scriptures, the eternal verities of revealed truth, are in character, essence and origin independent of and above the historical atmosphere associated with their transmission through men and to men, yet the form in which a large portion of this revelation is given reflects strongly the local, national and other historical surroundings. It is for this reason that a thorough knowledge of the geography, topography and history of Palestine, of the peculiarities of Oriental thought, particularly of the idiosyncrasies of the Semitic type of mind as represented by the Hebrew member of that family of peoples, as indeed the whole historical background of the Scriptures in the widest sense of the word, that this knowledge helps materially to understand and appreciate in their whole length, breadth and depth the words of revelation.

Had one of the Japhetic or Aryan nations, say the Greeks or the Romans, been chosen of God as the vehicle of his revelation to mankind, then beyond all doubt the human casket in which the jewels of Divine truth are deposited would have been different. The philosophical tendencies of the Greek mind and the legal tendencies of the Latin would, without thereby interfering with the Divine character of this truth, have been reflected in the manner in which this truth would have been expressed. Just as in the several books of the Scriptures as they are now the individual traits of the several authors can be traced in their writings; thus, too, indirectly and directly the whole Scriptures tell the time and place of their origin. The imagery of the Psalms and of the other poetical books of the Old Testament, the narrative method of the historical books, the many-shaped forms which the visions and warnings of the prophets assume, the mould into which the Gospel records are cast, are all charged with allusions and references more or less distinct to the time and place of their composition. Even for the understanding of so abstract a subject as St. Paul's doctrinal and polemical discussions, we can, as far as their manner and method is concerned, study to greater advantage the dialectics of the Jewish rabbinical schools at Jerusalem than the philosophy of Plato or the rhetoric and syllogisms of Aristotle. Renan, the gifted but godless French Hebraist, significantly calls the Holy Land "the fifth gospel"; and in a certain sense he is entirely right, as researches like the masterly and classical volume of Thomson's "The Land and the Book," show abundantly.

In this way it is the very opposite of idle curiosity or merely historical interest in the ups and downs of a prominent people of antiquity that has prompted learned societies and individual scholars to spend so much time and money on the investigation of Bible lands and Bible times. Through all such work Biblical science in the widest sense of the word has been the direct gainer; and if every jot and tittle of Scripture is a revelation, then, too, any labor spent upon the full elucidation of even the minutest detail of these records is a profitable investment. If anywhere, accuracy and thoroughness are a part of wisdom here. And just within the past decade or two, and particularly within recent months, more and better work has been done in this department than it fell to the fortune of the eighteen Christian centuries before this to do. The Bible lands have been called upon and are yet being called upon to tell their story for the benefit of the Bible student, and it is a most interesting and instructive story which they have been narrating. For Palestine alone learned societies have been established in England and Germany. Notably the former has accumulated an immense mass of material, having surveyed almost every inch of ground west of the Jordan, from Dan to Beersheba; while the German society, organized only a dozen years ago, and not blessed with an abundance of means, has done most excellent work in the scientific investigation of the material that has been gathered by the various expeditions to the Holy Land. The English Palestine Exploration Fund has immense resources at its command, and the Quarterly Statements are repositories of the latest and best researches. The *Zeitschrift* of the German society is one of the best Biblical journals published. The American Oriental Society about fifteen years ago sent out an exploration expedition to the country east of the Jordan, which brought back only partial but still the most reliable information known hitherto of that historic region. The United States expedition under Captain Lynch has furnished the best surveys and measurements of the Dead Sea. Other societies, expeditions and individuals have done similar work, only on a more limited scale. Particularly is this true of the pioneer in the scientific study of the Holy Land, Professor Robinson, of New York, whose "Biblical Researches" are still an authority. Among his successors probably none has achieved more valuable results than Silas Merrill, late United States Consul in Jerusalem, whose studies of the birds of Palestine and whose work on the recently discovered second wall of Jerusalem, as also his part in the Calvary discussion, have secured for him the recognition of scholars in Europe as well as in America. Of other special work in Bible lands none is more promising than the expedition sent out by the University of Pennsylvania, under the direction of Professor John Peters, which has not yet completed its work.

But the good results of Bible land researches are by no means confined to geography and topography. The manners and customs of the modern Orientals are living commentaries on Biblical descriptions. The conservatism, which is so characteristic of Eastern life and which is such a rock of offence to the progressiveness and unrest of Western civilization, has really, in the providence of God, been an important aid in preserving the traits of the Bible lands and people for a generation of scholars who could appreciate and utilize them. In spite of the work of centuries, in spite of the fact that Jerusalem has been seventeen times destroyed, and that the old city lies buried deep down under the present site, and other towns and villages of the land have shared the same fate, yet Palestine, on the whole, both land and people, has a wonderful similarity to the state of affairs mentioned and presupposed in the Biblical records. That trading still is done in the manner in which Abraham bought the burial ground for Sarah from the Hittites; that the primitive Biblical methods of agriculture are still preserved; that at Bethlehem people still salute each other as did Boaz and his reapers, are only a few examples of how the turmoils and upheavals of twenty and more centuries have not been able to change, except in a measure, the characteristics of land and people.

But investigations have been going on with equal ardor in other Bible lands. The geographical position, and history of Palestine were such that its people came into contact with all the leading nations of antiquity. Not only such smaller peoples as the Edomites, Moabites and Philistines, but also with the powerful Egyptians, Assyrians, Babylonians and Persians was the fate of Israel often bound up. In these lands, too, Biblical investigations have been reaping rich and even richer harvests.

Not the least is this the case in Egypt, the land of archæological surprises. While it is true that with a single exception, and even that of doubtful character, the hieroglyphics do not contain any direct reference to the Israelites and their sojourn in Egypt, yet these same records, in everything that they give concerning the old customs and manners of the Egyptians, agree with and even confirm to the smallest minutiæ the Egyptian historical data and background of Genesis and Exodus. The researches of Egyptology have not only an apologetic value but have also contributed positively to the interpretation of a number of points. The further these investigations have been pushed the more it has appeared that where Herodotus and other historians do not agree with the Biblical accounts of Egypt, the native records of the latter prove the correctness of these accounts.

Just within recent months have these investigations contributed valuable material. We refer not so much to the re-discovery by M. Naville, of the great storehouses built by the Israelites in Goshen, of which mention is made in the opening chapters of Exodus, as to the

wonderful discovery at Tell-el-Amarna of scores and scores of tablets, covered with cuneiform inscriptions, which showed that fifteen hundred years before Christ there was an active literary movement in Western Asia and Egypt, and that extensive correspondence was carried on throughout the whole region. Professor Sayce has made a special study of these tablets, and of their wonderful tale he makes detailed mention in his now famous address on the subject before the Victoria Institute of London. According to his statements we learn that in the fifteenth century before Christ—a century before the exodus—active literary intercourse was carried on throughout the civilized world of Western Asia, between Babylonia and Egypt, and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Cappadocia. And this intercourse was carried on by means of the Babylonian language and in the complicated Babylonian script. It implies that all over the civilized East there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian was in fact as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that the cuneiform syllabary required years of hard labor to acquire. Sayce declares that now we for the first time understand the meaning of the town near Hebron, called "Kirjath-Sepher," which signifies "Book-town." This must have been the seat of a famous library, which could doubtless yet be unearthed.

The existence of a literature at such an extremely early period has received a wonderful confirmation in the inscription found by Dr. Edward Glazer last year in Southern Arabia. He gathered 1,031 of these, and they are revealing a new world of Bibical history. It appears that as early as almost two thousand years before Christ there was a kingdom established under Jewish influence in Southern Arabia, and that this and its Christian successors flourished there until the Mohammedan crusade. The Minæo-Sabæan kingdoms have now stepped upon the stage of history. The visit of the Queen of Sheba need now no longer cause any astonishment, as one of the inscriptions mentions the city of Gaza. Throughout this vast region from Southern Arabia to the Mediterranean there flourished at this early period an alphabetic method of writing, being derived from the Phœnician alphabet. The belief that in the Pre-Mohammedan times this was a country of illiterate nomads, must now be abandoned. Dr. Hommel, of Munich, has discovered that some of these inscriptions bear the date of the eighteenth and nineteenth centuries before our era.

The bearing of these discoveries on Biblical discussions are apparent. For decades it has been the favorite view of neological critics that the traditional views of a early literature in Israel, dating back to the days of Moses, must be given up for want of evidence. It

was confidently maintained that no records of the Old Testament before the times of David were historically reliable because there were no written records before that date. Now within almost the immediate present are discovered a wealth of evidence going to prove beyond the shadow of any and every doubt, that already between the fifteenth and twentieth centuries before Christ, in the very days of the patriarchs and even before, there existed an active literary movement throughout the whole length and breadth of the land in which Israel moved and lived. If all the nations of Western Asia and Northeastern Africa, and even all the tribes with whom Israel was ethnologically related, were at that time in possession of an alphabet and of a literature, then surely the beginnings of literature in Israel too must be set down to this date. The gain thus made for conservative Biblical research is immense, and the chagrin of destructive criticism in seeing its fantastic structure of what the early history of God's people ought to have been according to their hypotheses undermined and overthrown, is not hard to understand. The data thus furnished by the tiles of Egypt and the rocks of Arabia are cold facts before which subjective rationalizing must hush.

Another of the most gratifying and remarkable finds in this line within the last half dozen years has been the actual re-discovery of a once powerful Oriental and Biblical people, of whom nearly all traces had been lost in secular literature, and the reference to whom by the Bible was often made the base of a charge of unhistorical character. The nation in question are the Hittites. Abraham bought his family burial place from Ephron the Hittite; Esau married two wives that were Hittites. They are constantly mentioned as among the powerful tribes that inhabited Canaan before the conquest by Joshua. Even as late as the date of 1 Kings 10:29 and 2 Chr. 1:17, they are a mighty nation. Recent discoveries in Asia Minor, Egypt and Babylonia have brought to light evidences in abundance that this people not only existed as described in the Scriptures, but that they were a most important factor in the ups and downs of the politics of Asia Minor. As early as ten years ago, Dr. Schliemann found on the site of ancient Troy curious monuments and vases which were neither Greek nor Egyptian. These are now seen to be the Hittites. Lately some hieroglyphics have been deciphered which state that after the expulsion of the mysterious shepherd kings, King Tholmes III., the greatest warrior of the Pharaohs, made fourteen campaigns to the northwest, and that his chief opponents were the Hittites, whose southern capital was Kadesh, near Damascus. Similar accounts of later contests with the Hittites have also been discovered. Some recently found cuneiform inscriptions in the valley of the Euphrates show that the northern capital of the Hittites was Charcemish, the famous city on the western bank of the river not far from Babylon. It is now

known that the Hittites were a strong nation as far back as the days of Sargon I., the great emperor of Western Asia, twenty-four hundred years before the Christian era.

But ancient Babylon and Nineveh have proved veritable storehouses for the Bible student. Literally tens of thousands of cuneiform inscriptions on brick and tile have been unearthed. A whole library has been discovered in the palace of Assurbanipel, covering all the departments of knowledge current among the Chaldeans. The literature of these inscriptions embrace poetry and prose, the former of Epics—of which there are two—lyrics and other kinds; the latter chiefly history, especially the records of military achievements. Of special interest, beside the historical documents running parallel with the records of the Bible, is the religious literature of this people. In one of the great epics, of which the Biblical Nimrod is the hero, there are also found accounts of the creation and the flood which have a remarkable similarity to those of the Bible, both of which go further into details than do the Scriptural descriptions; angelology and demonology are extensively developed; religious psalmody exists in great abundance, etc.

Although scholars have been laboring for twenty and more years on the decipherment of these inscriptions, the materials have accumulated on their hands more rapidly than they could be utilized, while much yet remain buried in the ruins of the East. In the British Museum there are yet thousands of tablets and cylinders awaiting the investigators. The gain from this study has been exceedingly great. The Book of Daniel is a notable example of this. Subjective criticism for a century had claimed that this book *could* not be authentic, but must be a product of the Maccabean struggle. Recent discoveries have shown that this historical background of Daniel demands just such a period as it claims for itself. While some radical critics have at times used and abused data from Assyriology against the statements of Scripture, *e.g.*, on the subjects of chronology and on the early records in Genesis, yet the tendency of this whole field of research has been to confirm and strengthen the Biblical records. Indeed, this is true of all modern Oriental research. Experience has shown, that the more light science and investigation throw upon the Scriptures all the more these appear to be the truth and nothing but the truth.

III.—SECRETS OF PULPIT POWER, WITH EXAMPLES.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

PART II.

THE flower is the consummation of the plant, and the secret of its propagation. What the flower is to the plant, the ministry is to the church—it is the measure of the church's life, and the secret of the growth and perpetuity of that life. We cannot insist on too high a

standard of character and qualification. "Like people, like priest." Personal character gives the aroma which qualifies, and, in fact, creates, the atmosphere of the pulpit; it imparts a sanctity that repels all insinuation of corruptness or even insincerity. Whatever the preacher may be as an orator, it is of supreme consequence that he be a *man*, and a godly man. He must have command and control of the spiritual secrets of power, and these belong, of course, to that inmost holy of holies where the moral and spiritual elements of character are conserved and developed. We propose therefore to devote this paper to a rapid but not hasty glance at the main elements that contribute to this the highest sphere of pulpit efficiency.

I. Coming then to the secrets of success in preaching, *in the moral sphere*, we name first of all *a sincere conviction of the truth* of what one preaches. In this highest sense he must preach the truth, as seen and held by his own soul. This is the first requisite in the preacher's armor, and it is the girdle which holds all the rest of the panoply in place (Ephes. vi). Whence came the boldness of Chrysostom at Constantinople, and Ambrose before Theodosius, of John Baptist at Herod's Court, and John Knox at Holyrood, but from the confidence that they had truth on their side and that right makes might?

The motto of the preacher is, "Speaking the truth in love." That embraces the whole matter and manner of preaching. To dare to preach the truth, the whole truth, and nothing but the truth, marks the intrepid man of God who is loyal to his Master and his message; to speak always under the power and pathos of love, is to temper even duty by that gentleness and kindness which, without dulling the edge or point of the message, makes it carry a balm even where it wounds. It has been well said that the "two faults to be avoided, in preaching to unbelief, are *defiance* and *obsequience*." May we not broaden the application and say that in all preaching, a defiant or obsequious tone and temper are equally fatal to power? We must not fear to speak the truth, nor must we fawn or flatter. Independence and intrepidity without the air of conscious heroism; gentleness and tenderness without the air of the suave and soft-tongued sycophant—ah, what a golden mean lies between!

Even truth needs adaptation, and only love can adjust it to the hearer. There is a law of *windage* in gunnery, which bids the marksman make allowance for a difference between the diameter of the gun and the ball: otherwise he bursts the gun. So we have courts of equity that we may modify even the administration of law, and the demands of duty. Love is higher than law, and even than duty. Let the preacher learn this foremost lesson.

Popularity is a trap for the feet of the preacher, and woe be to him who falls into that snare. John Angel James wrote to his brother,

"*Vox populi* is the secret spring of their endeavor who," get their eyes off Jesus. The main risk of the man who caters to popular applause is that, in seeking to gain the verdict of the people, he is tempted to abate something from the truth. Truth is always a revolutionist; so is conscience. The natural heart is not fond of being turned upside down even when the effect is to restore the normal order—and when the only way to get things right side up is first to turn them upside down. How many men obey the clamor of the multitude—and as with Pilate the "voice of the people" prevails even over the voice of justice and righteousness. We are not unaware of the fact, to which Dr. Park calls attention, that from the earliest period of the church, men who have preached especially well, have been accused of an undue desire for fame, and that it has been the men who have preached ill who have usually been foremost in making the accusation. But we cannot shut our eyes to the fact that any man who, consciously or unconsciously, yields to the temptation to seek popularity will, consciously or unconsciously, modify and qualify his message so that it shall not offend the popular ear. We once knew a minister who wrote his sermon in his study full of sharp and keen points and edges, and then proceeded deliberately to grind down and polish off all its pointedness and incisiveness, lest it should offend—until instead of grinding into points like a diamond, he ground it into smoothness like a carbuncle.

I had a very instructive case in my own experience as a pastor, teaching me the vital importance of absolute loyalty to one's convictions. At a funeral of a rich and popular but dissipated man who died of delirium tremens, I felt it my duty to be very plain in addressing the large number of men who attended the funeral, with words of warning. So after a few words of reference to the dead, I began a pointed appeal to the hundreds of his unconverted business associates who came to the last rites. I asked them that old question of profit and loss, "What shall a man be profited if he gain the whole world and lose his own soul?" With as much plainness as I could, I applied that question to many who as I knew never showed themselves within church doors.

Of course they took offence. Many came that day, expecting that the "officiating clergyman" would pay homage to a rich and popular man, and gloss over with polite varnish his life of profligacy and inebriety. They hoped to get some salve to their own consciences from the ointment of praise with which such a man would be anointed for burial. The disappointment of a few was both outspoken and violent. One man went away angrily cursing and swearing at me and declaring that he would put it in his will, that I should never have any part in his funeral ceremonies! Any minister of the Gospel who seeks first of all to be true to himself and to God as well as man,

knows at what sacrifice of feeling truth has sometimes to be told, and conscience obeyed.

But sooner or later the compensation comes. And in this case it came very unexpectedly, and markedly. Within a few months God smote that man with an incurable disease; and as he belonged to my congregation, it became now my duty to offer him such consolation and help as I could. Hesitatingly I ventured to call upon him; and to my surprise he was not only glad to see me but begged me to come often, which I did. He clung to me like a little child—opened his whole heart to me, confessed his own life-long sins, besought me to pray for him and with him, and before he died wrote me a letter which is among the precious things preserved with great care. In that letter he says, after paying the most loving tribute to whatever attentions I had paid him during his illness, "*Always tell men the truth;* be honest with them under all circumstances. They may be offended at the time, but they will believe in you and trust you in the end." In that same letter he says, "As a man of the world let me say, my dear Pastor, that when you or any minister of the Gospel can present the subject of religion to a sinner in such a manner that you make him feel that you have a *personal interest in him,* outside—if I may so say—of your mechanical duty, as a clergyman, to present these great truths to all men—I say when you establish that feeling in any man, you have made rapid strides into his heart and confidence." That letter is a revelation of what passes in the breast of many a hearer who seems to give no heed.

A prominent Bishop in the church, now dead, was of opinion that it is neither wicked nor mean for a preacher to copy and repeat the sermon of another man, even without giving the author credit, if thereby he may hope to win souls to Christ. This justification of plagiarism can be accounted for only on the Jesuit principle that it is "lawful to do evil, that good may come." But, aside from the bad taste implied in building triumphal arches and statues out of the stolen fragments of the temples built in other lands and by other hands, or making a discourse a mere Mosaic pavement of precious stones obtained by robbery of another's museum, what shall be said of the effect upon the *conscious honesty* of the appropriating party! If anything be absolutely fundamental to the highest power in preaching it is this subjective quality of the *Love of Truth.* How can there be a deep and soul-consuming passion for objective truth in teaching and in the hearer's life, where there is not subjective and conscious genuineness in the preacher, an enamoring passion for truthfulness, in the speaker? We hold that the unlawful appropriation, the consciously dishonorable and dishonest pilfering of another's thoughts and even words, in public discourses, is absolutely fatal to the conscience void of offence, unless the conscience be already void of moral sensibility. And

either condition of conscience prevents the highest pulpit power. In one case fellowship with the Spirit is destroyed; in the other the insight into truth must be impaired.

II. In *true, deep feeling*, unaffected on the one hand and undisguised on the other, is another element of high success. The grace of feeling is the gift of God, and it is a rare gift. It is not to be confounded with mere sentiment or sentimentalism, nor with simple emotionalism. It is born not of tender sensibility but of prayerful and cultivated sympathy with spiritual themes. When *tears* are the natural expression of such Divine feeling, as in the case of Paul, they are a mighty source of influence. The old Roman Catholic theologians mention among other Divine gifts, the *donum lachrymarum*.

We are in danger, in this age of culture, of running into a polite apathy. In the British House of Lords, any shade of enthusiasm in oratory is considered as betraying weakness. The highest model of parliamentary oratory is calm, unfervid reasoning, where the glow of imagination and the heat of emotion are absent. We have been turning the pulpit into a place of scholarly, unimpassioned oratory. Modern sermons are often painfully destitute of all that divine passion that marked Whitefield, Finney, McCheyne, Duff, Payson, and kindred spirits. Even seriousness is now-a-days giving place in many quarters to humor if not frivolity. We have especially remarked in most of the popular Evangelists the tendency toward the free use of the ludicrous and the grotesque in preaching; and in many of our conspicuous pulpits a type of so-called oratory prevails which is more like a historical, scientific, or ethical essay than like the logic or fire which has marked the mighty men who all through the ages have kindled on church altars the flame of genuine revival. The greatest need therefore of the modern pulpit is not more learning, or even sounder doctrine, but *deeper experience*. Orthodoxy is at best but "dead orthodoxy" without that earnestness which kindles the glow of a divine enthusiasm in the preacher.

Sir William Hamilton affirmed that on earth "nothing is great but man, and in man nothing is great but his soul." The most powerful preachers have "preached as though Christ were at their side." These two vivid consciousnesses in the preacher: the consciousness of the soul's dignity and value on the one hand, and of the immediate presence of the Master on the other, are enough to make any man a great preacher, in that best of all senses, a great pleader for God and a great winner of men. There is too much craving for, and catering to, mere æstheticism. The beauty of the temple, the carved Damascene altar, the chased golden censer, are more thought of than the unseen Presence that makes the rudest building a temple of God, the sacrifice that glorifies the unhewn altar, and the incense that ascends, even from a pewter censer, as a sweet savor unto God! The highest beauty of

worship is the 'Beauty of Holiness;' and in God's eyes the highest charm of preaching is a Divine and holy earnestness that comes of a heart filled with the Holy Ghost, and knowing by a deep experience that which is affirmed.

We have fallen upon days when there is a disposition to admire *doubt*, as though it were a sign of superior cleverness to be sceptical. But no man is a preacher of power who cannot say, "I *know* whom I have believed." All uncertainty here is a fatal defect. Goethe well said, "Give us your convictions; as for doubts we have enough of our own"; and Emerson used to say, "The great need of men is not negations but positions, affirmatives not negatives." The unseen world is subject to experiment by reason, conscience, sensibility, the senses of the soul; and he who tastes and sees that the Lord is good, is prepared to affirm positively what by experience he knows.

Experimental, or better *experiential*, preaching is that which carries with it power from on high. It was commonly said of Dr. H—— that the hearer never thought of him, but of the Christ that he preached: the man forgotten in the Redeemer. Or, as George Eliot puts it, "When God makes his presence felt through us, we are like the burning bush: Moses never took any heed what sort of a bush it was—he saw only the brightness of the Lord." David Hume, the sceptic, said of John Brown of Haddington "that's the man for me; he speaks as if Jesus Christ were at his elbow." Such preaching no scholarship or oratory can assure. The preacher is a *witness;* and *testimony is limited by experience.* Therefore nothing but a deep experience of God can make the highest sort of preacher.

The characteristics of the preaching that will be demanded for the coming twenty years, are, therefore, definiteness of statement, confidence of utterance, earnestness, and holiness.

Prof. Shedd specifies two or three ministerial traits, of special moment, which are within the reach of all: 1. "Intensity of religious feeling and opinion; such as will keep the mind braced and strenuous in its high calling. Without intensity of conviction the preacher cannot make the invisible real and contagious in influence. 2. A searching self-knowledge; a deep sense of sin, original and actual. All discourse on sin should be from self-knowledge, and only this knowledge will keep the preacher from a perfunctory, or, on the other hand, an ambitious performance of his duties. Chalmers was not insensible to his great popularity, but he kept himself true and humble before God by this scrutiny. Lastly, the Anatomical is the best method for the preacher. A psychological power is always needed, and always effective. Such a method probes the conscience; is revelatory. It convicts out of the things within, of sin, righteousness, and judgment to come. It is spiritual anatomy—far apart from declamatory and superficial methods—in a word such preaching as comes only from a contrite heart."

III. As to preaching itself our conviction grows that the mightiest sermon is that which has the *closest coherence with the text.* Mr. Haines once remarked drily, about a discourse, "Well, I don't know as I've got anything to say about the sermon, only, if you ever should want to *marry it to the text, nobody could forbid the banns, because there isn't any blood relation between 'em.*" The same judgment might have been given as to a large proportion of modern sermons. Preaching is to be distinguished from all other forms of oratory, in this: it is the *unfolding of a Scripture germ.* An essay, a lecture, an oration, a disquisition, however fine or fascinating, is not necessarily a sermon. The preacher, like Kepler, "thinks God's thoughts after God." The closer he keeps to the Divine thought; the more it possesses and controls him, and the more pointedly and powerfully he presents it, the more is he a true preacher. We have therefore grown for years more and more into the conviction, that, at every stage of preparation and delivery of a sermon, the highest power depends on the closest fellowship with the Divine mind and heart. The conception of the sermon is the perception of a thought of God; its elaboration is the development of that thought in expression, illustration, application; its delivery is the discharge of that thought like a well-pointed, barbed and feathered arrow from the elastic bow of sacred oratory, straight between the joints of the hearer's harness. And, in this sense and for this reason, the sermon is not completed—nay, its *preparation* is not complete until its delivery is finished; for, up to the last word the impression is still to be carried to its climax of power. Hence the preacher in his study needs to be able at any point to look up to his great Master, and, as Bengel, the author of the *Gnomon,* was wont to do, stopping in the midst of his work, to say, "Lord Jesus, we are still on the same old terms."

Dr. Lyman Beecher said, "I would live my life over again to preach the Gospel, if I could." While professor at Lane Seminary he visited New Haven, and was invited by the officers of Yale to address the students in the Rhetorical Chamber, which was filled with them. On that occasion the old man eloquent said: "My young brethren, I expect soon to wipe off the dust and sweat of toil in heaven; but *if God would give me a dispensation,* I would buckle on the armor and march shoulder to shoulder with you and fight the battle over again."

Being asked, one day, if he thought the cardinal doctrines of the Gospel were preached in their fulness and pungent directness as formerly, "By no manner of means," was his emphatic reply. He said on another occasion, "I always preached right to the conscience; every sermon with my eye on the gun to hit somebody. I went through the doctrines; showed what they did not mean and what they did mean; then the argument; knocked away objections, and drove home on the conscience." That was "positiveness in preaching," a

quality that is by no means common. And whence comes this grand capacity to deal with mind, heart and conscience, but from the character that possesses mighty and positive convictions, a heart experience of truth and godliness, a conscience void of offence toward man and God, and a being infused, suffused, transfused by a devout and habitual study of the Word of God!

IV.—RESPONSIBILITY FOR BELIEF.

By Robert F. Sample, D.D., New York.

It is alleged by some that it matters not what a man believes if he is only sincere. This judgment may be prompted by a mistaken charity, or it may be the suggestion of hostility to the truth. But whatever its source it expresses a great fallacy. The Scriptures teach that there is a close relation between doctrinal beliefs and right living. As a man "thinketh in his heart so is he." The belief of truth is vitally important. The belief of error is destructive of every interest it touches. The gravity of the result will be graduated by the significance and relations of the things believed.

Let us consider the proposition that *sincerity in belief is sufficient*. But first of all we have some concessions to make. Charitable judgment is consistent with devotion to truth and is required by it. Sincerity is essential. An honest belief, the result of disingenuous inquiry, challenges our admiration, though we may not accord with it. Our Lord recognizes the value of a sincere disposition to know the truth and to obey it, and often apologizes for our failures whilst we condemn ourselves. "The spirit is willing but the flesh is weak."

We also concede that a distinction is to be made between truths which are fundamental and those which are not. Luther and Zwingle did not agree as to the Lord's Supper; Calvin and Arminius as to Divine sovereignty and the effectual operations of grace; and many have differed as to the mode and subjects of baptism, as to ministerial ordination, whether it was by bishops in an apostolic succession or by presbyters, as to Psalmody and liturgical worship and kindred subjects, and yet all of them have believed in Christ as the only Redeemer. There are differences in doctrinal views which do not touch the vital centres of a religious belief. And even when beliefs are formulated in statements which appear wholly variant, the beliefs themselves may be identical. Presbyterians and Methodists are more in accord as to their doctrinal beliefs than many suppose. On their knees they speak the same language and magnify the same sovereign grace, whilst they alike recognize personal accountability to God. Truth is exceedingly high and broad. Christians contemplate it from different points of observation, and so the entire system is better conserved whilst the disagreements are only apparent. We should extend our spiritual

commerce, and by interchange of thought enlarge both our knowledge and our hearts.

There may even be seeming acceptance of grave error in connection with the acceptance of saving truth. It has grown into a supposed aphorism that many are better than their creeds. They are certainly better than the formularies by which they endeavor to express their beliefs. No doubt there are Unitarians who receive Christ as their Lord and Saviour whose real beliefs are misrepresented in the Confessions they adopt. There are so-called sceptics, such as Thomas, who are believers, and are not aware of it. Some Jews who have never been connected with the visible church on earth belong to the church invisible, and will be saved; for though they have not rightly interpreted the Scriptures concerning the historic Christ they are looking as devoutly for a Messiah to come, and as certainly hoping for salvation through him as did Hebrew saints in the days of Isaiah and Micah. And there are Roman Catholics who recognize Christ as the only Head of the Church and sufficient Redeemer of men, living in the faith of the Nicene Creed, whilst many of their communion, occupied with errors, never discover saving truth. Further, responsibility is measured by the light given and the opportunities of securing saving knowledge. The heathen who have only the teachings of natural religion and disregard them, will suffer in consequence of unbelief, but not in the same measure as those who have the additional and greater light of revelation. Christ says it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for Capernaum. Then, too, whilst we insist upon responsibility for belief we recognize a primal responsibility for our natural state. We are accountable for what we are. Our native depravity obscures the understanding, perverts the will, and corrupts the affections, all of which are concerned in the apprehension, acceptance and love of truth, and for this depravity to which we yield ourselves we are consciously blameworthy.

With these preliminary suggestions we come to our theme: Responsibility for Belief. We are required to believe essential truth. It is important that we should know all truth. The more scriptural our opinions in regard to what we term non-essentials, the more healthful and symmetrical will be our Christian character. Hence there is a sense in which all truth is essential. Truth which is acquired by means of diligent inquiry, careful examination of evidence, the attitude of devout discipleship meanwhile maintained, has more influence over character and life than that which is simply axiomatic. The latter, indeed, belongs to the sphere of perception rather than to that of belief. Here let us observe that the obligation to believe proceeds from certain facts which we will enumerate.

1. The basis of true belief is furnished. The grounds of belief in

general may be briefly stated. First in the order of nature are the senses. We obtain our earliest knowledge of external things through these, and they serve an important purpose at every period. We learn through them that fire burns, that ice is cold, that certain things are sweet and others bitter, some fragrant and others offensive. No argument can set aside a belief thus grounded.

Then, consciousness certifies to our personal existence and to all the facts of sensation, thought, desire and volition. Again, we believe whatever is intuitively perceived. Thus we believe that a straight line is the shortest distance between two points; that a whole is greater than any of its parts. With this we associate the results of logical reasoning. From premises which are accepted, because axiomatic, we advance step by step to a conclusion which is incontrovertible, involving some great question of morals, of national weal, or personal interest.

To all these we add the testimony of others. Much of our knowledge is derived from this source. The decisions of civil courts are based upon it. Great material enterprises are projected and completed in harmony with it. We believe there are such cities as St. Petersburg, Cairo and Canton, though we may never have seen them. We believe on the testimony of others who have visited them. On like testimony we believe that eternal winter reigns at the Arctic and perpetual summer along the Equator; that Alaska is rich in its fisheries and Golconda in its golden mines.

This enumeration covers the ground of general belief. There is to be added in the limited sphere of exact sciences, mathemathical demonstration. Upon these governments are based, all material interests are built, the order of society is maintained, and the complicated machinery of the world-life is conducted.

The basis of *religious belief* is provided. There are facts of religion which are cognizable by the senses. The worlds which declare certain truths concerning God are objects of sight. The resurrection of Christ was established by the same agency and by means of other senses. Our risen Lord was seen of men. They heard his familiar voice. They handled him, and were sure he was not a spirit. Thomas, the skeptic, put his fingers on the prints of the nails, and thrust his hand into the wounded side. Some facts of religion are discovered by consciousness. Some are intuitively known. Some are demonstrated by logical reasoning. Some are accepted on the testimony of reliable witnesses.

The light of nature has ever served an important purpose. Left to the testimony of the Divine works men have believed in the being of God. "For 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.' Speculatively, at least, men have thus discovered Him.

Cultured Greece had its Monotheism before the Hebrew Scriptures had crossed the Ægean, and rude savages have seen God in the clouds and heard him in the winds. Atheism exists in violation of the clearest testimony both of material worlds and human intuition. But there were other elements of truth which nature did not disclose. It convicted men of sin, but did not discover deliverance from it. The guilty reared altars and offered sacrifices, recognizing a demand for other life as a redemption for their own, but the light of their altar fires did not reveal a reconciled God. The speculative philosophy of Athens could not find the way to him. Æsculapius was but a dim hint of the soul healer. The most cultured artist, patiently chiselling the Pentilican marble, never found in it an image of that perfect man who should lead the race back to the Creator.

The arguments for the necessity, probability and actual conveyance of a Divine Revelation, the complement of nature, need not be presented here. Such a revelation has been given. The word written and incarnated furnishes it. It is complete, adequate and infallible. Its fundamental facts are sin and salvation. It announces that the exercise of Divine mercy is optional with God; that the redemption of any is a matter of grace, not of debt; that God is in Christ reconciling the world to himself.

Formerly the nations were occupied with the justice of God only. This overshadowed, awed, alarmed them. Dr Shedd has well said that "the truest and best religions of the ancient world were always the sternest and saddest, because the unaided human mind is certain that God is just, but is not certain that he is merciful." Plato, Plutarch, Cicero and Tacitus believed the one and doubted the other. Hades was an unquestioned verity, a dark and boundless realm. Elysium was a dream and disappeared with each awaking. A few of the heathen, perhaps, received and obeyed the light accorded to them. They may have possessed the docility that would have accepted the Divine-human Christ had he ever crossed the path of their anxious search. It may be that God imputed to them the righteousness they had not discovered, and that now and then a disciple in the Academy, in the Lyceum, and in the groves of Epirus, who sought God but never found him, was found by him. Responsible for their belief, some may have believed the truth so far as it was discovered by them. Concerning this we have no positive knowledge. At the same time we have no reason to believe that a second probation will be accorded to the heathen who reject Him whom the light of nature reveals, and live in sin. Errorists who quote the Scriptures freely have not furnished a single proof text in favor of a "second chance."

But we must limit our thoughts to those who have received the Scriptures as a revelation from God. Here the object of faith is clearly made known and for their belief they are held responsible.

The great centre of all truth is Christ; God manifest in the flesh, made under the law, that he might redeem them that are under the law. He is so clearly revealed that only the wilfully blind fail to see him, and the persistently unbelieving to receive him. He is as the sun in the heavens, as the city of refuge on the path of our despair, as the ark by the shore, the most conspicuous object on the borders of a limitless main.

All prophecies converged in Christ. Typical men, such as Isaac, Joseph, Moses and David, foreshadowed him. Theophanes adumbrated him. Tabernacle and temple, the Levitical priesthood, sacerdotal garments, and vessels of the sanctuary, all pointed to Christ and his redemption work. Vicarious suffering was the burden of the Hebrew Scriptures and of the Mosaic economy. The death of Christ, accomplished at Jerusalem, concerning which Moses the lawgiver, and Elias the prophet, communed with him on the mount, fulfilled the Scriptures, and answered the oft-repeated question, "How shall man be just with God."

This Divine word presents an adequate basis for belief. Its response to the world's cry, joined to its fulfilled predictions and recorded miracles, the purity of its teachings and the unity of its design, prove its supernatual origin, and establish human responsibility.

Again, a calm, unbiassed process of reasoning, the blended light of nature and revelation guiding it, taking for its premises the great facts of human need and Divine manifestation, leads, by a logical necessity, to the person and cross of Christ as the source of eternal life.

Further, human conciousness has never been satisfied with anything less than Christ, wounded for our transgressions; it has recognized the sufficiency of this. Mount Calvary was a more potential argument for faith than Theophilus, Tertullian, Bishop Butler, or any famed apologist ever furnished.

The testimony of the purest and best of our race, men and women who believed in Christ, the Truth, furnishes another basis of true belief. Experiment is the best of tests. Justin Martyr, Luther, Wesley, Rutherford, Payson, Brainerd, Lady Hungtington, Harriet Newell, Mary Lyon, and a multitude whom they represent, assert with Paul that we are saved by grace, and with Augustine, that we find rest in Christ alone.

Moreover, God condescends to our infirmity and bids us prove him and see. He proposes to reason with us. He bids us do his will, or even consent to do it, that we may know the doctrine. Evidently we are responsible for our belief. If Voltaire, Bolingbroke and Payne and their followers cover their eyes, and close their hearts, and trample on the truth, they will be held accountable for their unbelief, now and forever.

2. Belief is voluntary. The opposite is maintained by some. As related to belief Buckle, in his work on civilization, denies both "free-will and supernatural interference." It is said that the late Dr. Bushnell insisted that he had "no more agency in the formation of his religious opinions than he had in the formation of the atomic frame he inhabited." For this statement there is no rational ground. No violence is done to the will in the determination of our beliefs. Our creeds are not beyond our volitions as the sea waves were beyond Canute's control, or the thoughts of Alexander's subjects beyond his imperial edict. They are not like the wind which bloweth where it listeth, coming now out of the North and then out of the South: at one time the breath of gardens and at another the simoon of the desert. A man is not an atheist or theist, a Christian or an infidel, because he cannot help being the one or the other. We never act with greater freedom than when we weigh evidence and mature our beliefs.

It was forcibly said by De Quincy. "Every mature man, the humblest and poorest, has the same dignified right over his own opinions and profession of faith that he has over his own hearth. His religious system, being a vast kingdom, opening by immeasurable gates upon worlds of light and worlds of darkness, brings upon him a solemn amenability. He is crowned with glory and palms of an intellectual creation; but he is alarmed by the certainty of corresponding struggles. He is invested with the unbounded privilege of private judgment, the sublime powers of an autocrat within one solitary conscience—most dreadful of responsibilities."

If belief is not voluntary then proof is useless and argument vain. Then the teacher sent of God only demonstrated his ignorance of our mental constitution. Then the whole fabric of domestic and social life is thrown into inextricable confusion; all bonds of confidence are sundered; all associated labor comes to an end; all the purposes of commerce are defeated; municipal government is a solemn farce; systems of education are unavailing; moral chaos reigns supreme, and the Christian ministry, all church ordinances and Bible religion deserve neither attention nor respect. We are not prepared for such a conclusion. We accept in stead the testimony of consciousness and that of all the ages. Belief is voluntary and we are responsible for it.

3. We appeal to human history. God has not set aside His physical and moral government because of the ignorance and disbelief of men concerning them. Penalty is essential to the nature of law. The disobedient suffer, being amenable to the expressed will of God. The man who takes a deadly poison into his system, believing that it is a potent remedy for his disease, dies in consequence of his belief. The Nihilist who murders the ruler of an empire, the depraved manikin who assasinates the president of a republic, the Communist who would inaugurate social anarchy, all suffer under a righteous human

law which is the reflection of the Divine. It matters not that they believed they did their duty. They are held accountable for their erroneous belief. The same principle is regnant in the spiritual kingdom. Judaism was sincere in its rejection of Christ. It revered Moses and the Prophets, but despised the Galilean. It pronounced the Messiah an impostor and hung Him on a tree. It availed nothing in their behalf that they had conscientiously sought to conserve the Old Hebrew faith, as they believed it, and to honor the temple. For eighteen centuries the curse of Heaven has rested upon the dispersed Jews in accordance with Divine law, and their own imprecation: "His blood be upon us and upon our children." The Hindus believe the religion which they suppose has come down through measureless Brahmitic periods. The wretchedness of their social life and their dread of eternity declare their responsibility to God for their belief. Our modern infidelity carries the seal of Divine displeasure. Well-authenticated history records the names of men intellectually great, wilfully blind as to spiritual truth, who not only mocked at the simplicity of the age in which Zeus was the object of worship and art embodied the supreme divinity of Greece in ivory and gold, but made merry over "the dark shadow of the Hebrew's God"; scoffed at the invisible Jehovah, incarnated and substituted for us sinners; ridiculed the Christian's faith in inspiration, the authenticity and authority of the canonic Scriptures; pronounced heaven a harmless dream and hell a silly superstition, and whilst God was pouring the light of truth on their path and urging them to learn of Him, maintained their attitude of defiance and unbelief, their way meanwhile seeming right unto them—all these were accountable unto God for their sins, and unrepentant went to perdition, or at least the last time they were seen were going that way. God opens His Divine revelation for our study. He bids us search for truth, heed the voice of consciousness, accept the testimony of reliable witnesses, regard the teachings of His well-beloved Son, try religion and discover its verity in its fruits, and pray for that spiritual illumination which it is the province of the Holy Ghost to give. He insists that we shall receive whatever He has revealed; that we shall credit what we cannot comprehend; that we shall leave the vindication of His ways with Him, and our hands in His, as we hasten to eternity, shall submit our judgment to His wisdom, our belief to His authority, and our lives to His will. "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

This discussion emphazises the necessity of a scriptural faith in the Son of God. He is the light of the world. Salvation is in Him. His obedience is our merit. His death is our atonement. His intercession is our life. His enthronement is our glory. His second coming will be the herald of our consummated redemption and eternal joy. This we must believe because the Holy Ghost has declared it. All

the lines of revelation converge in Christ and His cross. "To him give all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins." Apostles declare that, "Other foundation can no man lay than that is laid which is Jesus Christ." "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." Surely all this is plain. Jesus saves, and He only. This is the great truth of all the ages. The judgment of men has never been satisfied until they have accepted it, and they have not been saved until they have believed it. This is the truth, sincerely believed, that lifted from Jerusalem the murder's curse, and filled Samaria with joy; the truth that converted the waste places of Asia Minor into fruitful fields; that lifted Piedmont up and made it the Canaan of Central Europe; that gave England her wide possessions, intelligence and crown; that carried the light of holy Sabbaths and beneficent government, and the hope of heaven, to this New World, and drew hither the oppressed of other lands. This is the truth that sustained the Waldenses in their suffering; that converted the flames of Smithfield into chariots of glory; that clothed Lyman with a house from heaven; that spake to Walter Lowrie, when the deep waters bore him heavenward, of a World where there shall be no more sea, and has conducted a multitude no man can number to the rest that remaineth. "He that hath received his testimony hath set to his seal that God is true." But he that takes from the cross its significance and power, pronounces Christ a mere man, his life an example of piety only, and makes eternal blessedness the reward of our merit, not a divine gift, sets up his opinion against God's affirmation, and no measure of sincerity will save him from the consequences of his unbelief—even eternal separation from God and from the glory of his power. "He that believeth on the Son hath everlasting life."

We must also be holy. A true belief is the root of right living. Obedience is both an evidence of union with Christ, and an unalterable condition of life. However sound our creeds, if our lives are sinful, our end will be destruction. "The wages of sin is death." We may sincerely believe that God is too merciful to punish, and that we may die in impenitence, and yet ultimately be saved, but it is written, "If ye believe not, yet he abideth faithful, and cannot deny himself." And again, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

V.—THE NICENE CREED.

BY J. B. REMENSNYDER, D.D., NEW YORK.

THE recent concurrence of a number of significant events in regard to this venerable Christian confession, has awakened new interest in it, and makes it opportune as a subject of inquiry. Notable among

these events are, *first*, the incorporation of its salient clauses in the "Creed and Confession of Faith" reported for adoption to the Congregational Churches of the United States by its Committee of twenty-five eminent theologians; *second*, its introduction into the liturgical service of the Dutch Reformed Church in 1878; *third*, its authorization in 1889, by the General Synod of the Lutheran Church in the United States for use in public worship, at the stated communion seasons, which was an advance upon its simple confessional use previously; and *fourth*, the injunction adopted by the late triennial Convention of the Protestant Episcopal Church in the United States, that it be used at communion service on each of the chief festivals of the christian year. Surely these are significant indications of a renewed interest such as well warrant the present study. Let us glance first at the

HISTORY OF THE NICENE CREED.

It was a glorious epochal period of the Church. Upon the night of persecution, distress and gloom, Constantine the Great had arisen like a sun. His conversion and reign suddenly changed the Roman destroying power into a holy Christian empire. The dream of a world kingdom of the Lord Jesus Christ seemed to be fulfilling before all eyes. A new spiritual creation greeted the longing hearts of the people of God. But, as ever will be the case in our fallen earth, this bright vision was summarily dispelled by an unlooked for evil. The arm of external oppression broken, internal dissension arose. Heresy struck its hurtful blow from within. The author of the trouble was the Presbyter Arius. While using the general terms of the Christian Faith and not even objecting to θεος and λογος, he yet taught that there was a time when the Son had not existed, and that although the first-born of every creature He yet was created by the Father. Orthodox Christians saw plainly that this was a denial of the true and proper Divinity of Christ, and Arius was deposed by his bishop. But as Arius was a man of subtle intellect, of restless energy, and above all, of stainless and even ascetic life, his influence grew, and his cause won followers. At last, the Christian world was in agitation. The disturbance reached the ears of Constantine, and a general Christian Council was called to settle the difficulty. Thus came about the first Ecumenical Council, in Nicæa, a city of Asia Minor: 318 bishops from various parts of the world were present. Syria, Arabia, Phœnicia, Persia, Greece, Spain, Egypt, Africa, and other countries, had delegations. The Bishop of Rome, Sylvester I. could not attend, but was represented. The Eastern bishops were in a large majority. The most eminent Christian leaders, such as Macarius, Bishop of Jerusalem, Eustathius of Antioch, Alexander of Alexandria (pastors of three churches founded by the Apostles), Eusebius of Cæsarea, Eusebius of Nicomedia, and Hosius of Cordova were there. The two central figures,

however, were Arius and Athanasius, the latter of whom was there to win for himself the immortal title "Father of Orthodoxy." Many confessors were present, who bore in their persons the marks of persecution. Theodoret says, some of the members had wrought miracles. The great event at the opening of the Council was the entrance of Constantine.

At the set hour the conqueror of the world and the savior of Christendom appeared; his purple robe was dazzling with gold and gems. His stature, loftier than all the others, attracted for him the greater reverence. His demeanor was modest and reverential, and his address urged that mutual tolerance, unity, and peace, might save the Church from evils, said he, "more dangerous and formidable than any war." Such was the assembly, the result of whose deliberations formulated the Nicene Creed. Well may Eusebius the historian, who, being on the losing side, was by no means a prejudiced witness, say it was "an image of the Apostolic assembly," at Jerusalem. Harnack says of it: "Very properly has a world-wide importance been attached to it, both on account of the profound metaphysical questions which it discussed, and the influence of its decision, upon the doctrinal system of many after centuries."

CONTENTS AND CHARACTER.

The Nicene Creed, as adopted by this Council, rejected the tenets of Arius, and formulated those which were upheld with such mental acuteness and eloquence by Athanasius. It rejected all evasive definitions and inviolably, fixed the absolute Divinity of Christ by the term "*Ὁμοούσιος*" *consubstantial* with the Father. The eternal generation was defined by the term "Begotten, not made." This was its crucial and far-reaching significance. In other respects it was not a new creed, but dates from a much older period. With the exception of the Homoousian additions, it is almost precisely identical in language with the creed which Eusebius of Cæsarea, presented to the Council, and of which he says that his church had received it from the bishops of former times as a baptismal and catechization formula. It was much older then than the year 325, and could we trace its historic roots, no doubt they would be found in the Apostolic period. In form, it is tripartite, or trinitarian, its threefold divisions describing the three personalities of the God-head. It thus resembles its great Western rival or companion, the outgrowth of Roman or Latin Christianity, as it is of its Eastern or Grecian form, viz., the Apostles' Creed. In substance too, their contents are quite similar, embodying a summary of the truths and historical facts of Christianity. Which is the older, is a point not to be determined. In its complete form the Nicene Creed, is beyond doubt, the oldest Confession of Christendom. The Apostles' Creed, if we judge from its Greek form as given by Marcellus, which is probably not a trans-

lation, but dates from the second century, when the Greek language was in use in the Christian congregation in Rome, is of earlier date. But, as it did not reach its completed form until the fifth century, the Nicene historically antedates it. But while thus closely connected in substance, form and antiquity, these two great creeds still have a representative distinction. The Apostles' is simpler, confining itself more to the mere historical facts of Christianity, and adhering more closely to the language of Scripture. The Nicene is more doctrinal, more metaphysical, and enters into the subtler distinctions of theology. This latter character resulted from the more reflective cast of the Oriental mind, imbued with Grecian culture, and was also demanded to refute the heresies which were threatening a death-blow to the Eastern Church. Dr. Schaff in his Creeds of Christendom, thus puts the distinction. After paying a very high eulogy to the Apostles', he says: "At the same time it must be admitted that the very simplicity and beauty of this Creed, which so admirably adapts it for all classes of Christians, and for liturgical use in pubilc worship, make it *insufficient as a regulator of public doctrines* for a more advanced stage of theological knowledge. Thus, the Nicene Creed gives clearer and stronger expressions to the doctrine of Christ's Divinity against the Arians; and the Athanasian Creed to the whole doctrine of the Trinity against the various heresies of the Post-Nicene age."* Dr. Schaff is right. A creed is a bulwark of Scripture, and the bulwark should be distinct from the citadel. A creed is desirable, not to give the precise language of Scripture, but to define the meaning of that language. It gathers the Scripture *words* which are often "wrested" and perverted, into such a focus of intense Scripture *thought*, that their clear testimony cannot be escaped.

The Second Ecumenical Council at Constantinople in 381, made a few insignificant changes in the Nicene Creed. These were the removal of tautological expressions, the excision of the damnatory clauses, and the expansion of the third Article from "I believe in the Holy Ghost," to its present form. These changes were utterly immaterial, all the Nicene theological catchwords being retained, and in this improved revision it has come down to us with the single addition of the *Filioque*, which came from the Latin Church, at the Council of Toledo, 589

UNIVERSALITY AND AUTHORITY.

The Nicene Creed was born amid the throes of bitter struggle. Athanasius, its foremost champion, underwent a living death of battle and exile in its defence. But in a half century it gained an ascendency as the true Scriptural faith, which it has not lost since. Heresy has never ceased to oppose it. Socinians, Unitarians, and Arminians,

* Vol. 1.. 15.

alone have expressly rejected it. The Reformed Churches have virtually, if not always formally, adopted it. Calvin thought it better fitted for chanting in worship, than as a confession.

Some have objected to it that the Fathers of Nice were ignorant and semi-barbarous. But to this it is to be replied, that whatever was sweet, and pure, and glorious in Christian spiritual life, *was represented* in that most august of earthly assemblies. Eusebius says of those present: "Among those holy ministers some excelled by the wisdom and eloquence of their discourse, others by the gravity of their deportment and patience of labor, and others again by their humility and the gentleness of their manner."* And if Christians were then, as now, not always able to rise above the spirit and manners of their age, as they should, yet, that from such semi-barbaric times, there should issue so sublime an epic of the Christian faith, is as conclusive of the agency of the Holy Spirit, as when we greet a lovely flower upon the very brink of the everlasting glacier, we know, however far we may be from summer skies and blooms, that it is still the universal life principle of Nature that looks upon us. The Nicene Creed has been formally adopted by more Church Councils than any other. The Greek Church gives it the highest place. "Its solemn recitation is the culminating point of the service in the Church of Russia. The great bell of the Kremlin tower sounds during the whole time that its words are being chanted. Every Czar at his coronation repeats it aloud in the presence of the people; and it may be read, worked in pearls, on the robes of all the high dignitaries of Moscow and St. Petersburg." In the Roman Church it has been used in the liturgic service since the sixth century, and in two of the largest Protestant bodies (Lutheran and Episcopal) it is similarly used, and it is either technically or substantially adopted by all Protestants. "It is therefore," says Schaff, in the Creeds of Christendom,† "more strictly an Ecumenical Creed than the Apostles' and the Athanasian, which have never been fully naturalized in the Oriental Churches." And, although Protestantism repudiates the infallibility of an ecclesiastical council, yet to that which has always and universally been held by the Christian Church, there certainly attaches a most forcible authority. If the universal judgment of Christendom finds a doctrine in the Holy Scriptures, and if the free and universal consciousness of the Church sets it up as her Confession, ratified by age succeeding age through time immemorial, that places upon it the stamp of a well-nigh incontestable verity. If such attestation cannot establish a standard of orthodoxy, what can? *Securus judicat orbis terrarum.* What Christian will not, then, respect the consensus of universal Christendom?

*Vit. Const. L. III., c. 7. † Vol. 1., p. 27.

The most significant lesson learned from the Nicene Creed and its history is the *unchangeability of the Christian faith.* In these fifteen centuries the world has not only changed but been revolutionized in government, judicial administration, manners, civilization, art, and science. All else has been outgrown and become effete. But here is a summary of the Christian faith of antiquity, abiding unaltered in a syllable or letter, as the faith of the modern Christian world. What an irrefutable testimony that Christianity is Divine, the truth of God—the one thing which is the same yesterday, to-day and forever! This supreme and unique fact is the handwriting on the wall to infidelities, new theologies, higher criticisms, and all the tribe who are singing their pæans over "orthodoxy dead again," and who are ever iterating and reiterating that, from the effete and moribund system of Christianity, a new faith must arise. For, we here see that the Old Gospel, and essentially the Old Theology yet hold the field. And no more does their majestic ascendency regard the Bauers, Renans, Darwins, Mrs. Wards, *et id omne genus,* than would Niagara's cataract the hand of a babe uplifted to hold back its plunging volume of waters.

We note, also, the *uses* and *necessity* of creeds. The value of the Nicene Creed as a standard of orthodoxy, a finger-post against heresy, a guard against the insidious entrance of fatal error, was and is beyond controversy. But for this high evangelical tower, visible far and near, the corrupted mediæval church would have lost the central fact of our Lord's Divinity, and Christianity would have relapsed into paganism. It is the church's duty to make confession of her faith. The Bible is not such a confession. It is God's voice to us; confession is man's answer to God. "The Bible can no more be any man's creed, than the stars can be any man's astronomy. The stars furnish the rule of the astronomer's faith; the Principia of Newton is the confession of his faith."* The heretics understand this full well. Hence their professed reverence for the Bible, and their horror of the creed which unmasks their hostility to what is in the Bible. Creeds are only abused when maintained by force. As this is impossible now, the charge of despotism made against the creed in our day is too often but the pretext of the enemy, who hides under that convenient mantle, the dagger with which he would stab Christianity to the heart. Even Prof. Huxley seeks by the help of the anti-creed party to escape the epithet infidel. He says in his just published article on Agnosticism: "If I am asked to call myself an 'infidel' I reply to what doctrine do you ask me to be faithful? Is it that contained in the Nicene and Athanasian creeds? Is it contained in the so-called Apostles' Creed?"† If the answer be No! as from an indefinite

**Kranth's Conservative Reformation,* p. 166.

†*Magazine of Christian Literature, Dec.* '89, p. 170.

latitudinarianism it would be, even Huxley escapes; but if with the confessional Christian it be Yes! then we do have a standard of orthodoxy, and the sceptical Professor must wear the disliked stigma, which justly characterizes and at the same time exposes him. The creed is as necessary to distinguish fidelity to the Bible, as the constitution is to distinguish loyalty to the country. Where there is no creed, there is no ecclesiastical government, but anarchy.

We observe here, further, *how creeds should be constituted.* The Nicene Creed embraces *fundamental* articles; minor and non-essential and obscure doctrines are not attempted. "Great truths," says Dr. Samuel Johnson, "are always simple," and what is simple can be stated in such clear and universal terms as to require no re-statement. Essential humanity does not change with superficial manners, and so the properly written creed should need no revision. To this standard of brevity and simplicity the three ecumenical creeds comply, and had the post-Reformation creeds heeded it, Christianity would have been saved incalculable conflict and harm. The Nicene Creed thus constructed will never need revision. Its authority growing, its grandeur becoming more venerable, its truths shining with intenser lustre, it will be on the lips of the confessors of Jesus to the latest time.

Lastly, the renewed congregational use of the Nicene Creed indicates the *growing feeling for liturgical worship.* This is an important and healthful tendency of our times. Two factors, from generically opposed standpoints, have antagonized forms of congregational worship—the Puritan, from his antipathy to Romanism, and consequent jealousy of pure doctrine, and the Rationalist, from his religious indifference, and consequent antagonism to pure doctrine. The sagacious and full-orbed Christian will adopt a true Christian ideal, regardless of extremes and prejudices. If a perfect ideal can be abused, will not an imperfect and one-sided ideal be yet the more subject to abuse? Ritualism is a perversion of liturgic worship from moderation to excess, from nature to artificialness, from pleasure to tediousness, and from life to formality. But on the other hand, it is untrue that liturgic worship necessarily tends to ritualism, or that churchliness is opposed to vital piety. It is an historical fact, whose significance cannot be gainsaid, that the era of dead Rationalism and empty churches, discarded the liturgy under the pretext of spiritualizing the worship, and that with the restoration of the churchly forms of the sanctuary, came in a revival of godliness and spiritual life all over Germany. A liturgical service enables the congregation to join in the worship; it resounds the faith of the church universal over the individual voice of the perchance erratic pastor; and it unites past and present believers by the use of the same forms of Christian faith and hope. It is when we feel that our feet are planted upon the identical truths and words upon which our fathers and the Christians of all

time have stood, that we know that our faith is invincible against Satan, Death, and Hell. Let us then not have prejudiced misgivings over these indications of the revival of churchly modes of worship, but rejoice that thereby the costly liturgic treasures of the past, the most exquisite gems of the faith and experience and prayers of the saints of God, are to enrich our devotional services. Thus, the Nicene Creed is a most admirable and exalting form for worship, to be used in unison by God's people. Employed not on the same, but on alternate Sundays with the Apostles', it gives the true secret of liturgical enrichment, which is not addition, but change, variety, flexibility. And, as its simple but sublime affirmation of the eternal verities of the Christian religion fill the church, there sounds out a new note of God's truth; there is touched a deeper chord of spiritual feeling; and a fuller, higher tide of worship rolls up to the everlasting throne—

> The faith of the Trinity lies
> Shrined forever and ever in those grand old words and wise,
> A gem in a beautiful setting; still at matin time
> The service of Holy Communion rings the ancient chime;
> Wherever in marvellous minister, or village churches small,
> Men to the Man that is God out of their misery call,
> Swelled by the rapture of choirs, or borne on the poor man's word,
> Still the glorious Nicene confession unaltered is heard;
> Most like the song that the angels are singing around the throne,
> With their Holy! holy! holy! "to the great Three in One."

SERMONIC SECTION.

THE TRANSFORMATION OF SLAVERY INTO LIBERTY.

By Charles F. Thwing, D.D. [Congregational], Minneapolis, Minn.

Thy statutes have been my songs.—Psalm cxix: 54.

Statutes are to be known, interpreted, and applied. Disobedience to statutes is to be discovered, judged, punished. Statutes suggest a prison, iron doors, heavy bolts, grated windows, stone walls, gloomy dungeons. Statutes hardly form the subject of song; for song is the voice of the heart—of the heart so brimming with joy that the joy overflows from the lip. Song speaks of sorrow calmed, of anguish hushed. Song suggests the voice of the bird, or the human voice, beating its triumphant way on the free waves of the free air. But David says that the statutes of God have become his song, that what suggests confinement and slavery has become vocal with freedom and delight. Man has struggled to make the law easy; man has struggled to rid himself of law. Here is a statement, plain, full, that the struggle is triumphant; man has become free from the law, for the law has become his song.

Slavery, license, liberty, law. These four words are often on man's lips. License is simply permission to do what one wants to do. But it requires no long experience to learn that license results in slavery. If one does what he simply wants to do, he soon finds that he cannot do what he wants to do. The silken, glossy threads of license weave themselves into the cold steel collar of slavery. The attractive bait of pleasure catches us. I step into my boat and pull out from the shore. I fling

over the anchor, my dory is at rest. I take my split bamboo rod and throw out my fly; again and again I fling out that picturesque bit of red and yellow to attract the trout that I think lies below. I do not have to wait long. Swift as a lightning flash the water breaks, the red and yellow butterfly is pulled down, the line grows taut; the rod bends. It is the trout I have been angling for. As if possessed by a fury he darts toward the bottom. How he pulls! The slender rod becomes a circle. Will it hold? As suddenly as he dashed toward the rock below, he seems to dash upward toward the surface. He stops midway. He becomes a shuttle, weaving the threads of the line into curious designs. Now he rests: he is getting breath for another struggle. Rested; he dashes on once more. How the line pays out; how the reel whirls! Minute by minute, quarter hour by quarter hour, the sport goes on. Gradually I reel in the line. He is becoming worn out, he cannot stand the fight much longer. I bring him toward the surface. I see how large and plump he is. I can even catch sight of the red spots upon his fine sides. I lift him gently toward the boat, put the dip-net under him, and he lies at my feet a-dying. Free in the water, he could do what he wished to do. He wished to run the risk of touching that bit of yellow and red butterfly that I flung upon the water. He ran the risk: he lies in my boat. A man sees some tempting bait of pleasure. It is a bait. It conceals a hook of pain. Yet he forgets that it is a bait, and thinks it is genuine happiness. But having once caught it, and been caught by it, he is held. He may rush and dash every way in mad fury, hoping to free himself. He may pull forth the line that pleasure gives him and hope to reach freedom: he may think to snarl the line of license, hoping to free himself from its meshes. He may even tear himself free, but, he can only do it by tearing out a part of his life. It is more probable, that once caught by it, he will be held by it, till what once seemed to him perfect liberty becomes to him assured slavery. A man is obliged to watch his mail as a sheriff watches his prisoner. Letters may be coming to him any morning which, if known to those that stand nearest to him, would throw him into prison or clothe his life with black shame. License results in sin and, sin results in slavery.

Law and liberty are words quite as common to the human lips as license and slavery. Law and liberty: law is designed to result in liberty. Perfect law does result in liberty, and liberty is simple obedience to perfect law. At first law seems to be slavery, at last law is known to be liberty. The child at the piano would hold her hand in any form convenient to herself. The faithful teacher carefully and forcibly directs the position of each joint. It is hard for the little fingers thus to keep themselves straight, and to strike from the centre of force. The teacher knows that only as there is this slavery at first can there be liberty at last. After years of training the hands that now have grown and with their growth become more flexible and strong, find that what was at first limitation and hardship has become simply that freedom and strength which bring forth the noblest symphony. The surgeon binds and manacles the broken limb with stays and wraps, for the surgeon and patient now that only as for a time the arm is stiff and rigid, by mechanical power can it be saved from being stiff and rigid by its own necessities. The soldier is ordered to restrain his appetite, to discipline his body, to keep every power in subjection; he and his commanding officer know that as he thus disciplines and trains himself, making himself subject to rule and order, can he be free and active in

the most efficient movement when freedom and swiftness mean victory and salvation of his native land. I picture Liberty as a woman, large of form and vigorous, with a face calm, enlightened and gracious. She is clothed in white. Around her marble brow is bound a fillet inscribed with the word Law. Her right hand rests upon the head of Slavery. Slavery is a criminal, his face dull as the brute, and degraded as is not the brute, his hands manacled and feet in fetters. Her left hand rests upon License, her face is eager, her eye a-flame, her expression ambitious. Strong passions swell her heaving bosom. She is robed in scarlet. Liberty stands holding Slavery beneath the touch of her right hand, and License beneath the touch of her left hand; but her white sandaled feet are pressed firm and hard upon the neck of the fiend, black of face, fiery of eye, devilish of form and feature—that fiend which we call Sin.

Several of the experiences of life present occasions when the statutes of God become the songs of man, in which slavery, limitation and hardship become freedom, joy, delight. One such experience is, I think, that which we call conversion. Conversion means at once so little and so much. The mother who gives her heart to Christ continues to train her children, to make home. The mechanic who gives his heart to Christ keeps on working with his plane and saw. The doctor who gives his heart to Christ keeps on with his beneficent work. The banker who gives his heart to Christ does not give up his banking. The miller who gives his heart to Christ continues to grind flour. The lawyer with his case, the teacher with his school, the boy and girl with their studies, the apprentice with his trade, the clerk with his clerkship, after giving his heart to Christ, each continues with his case, his school, his clerkship, his work. The change in these ways is little, yet the change in other ways is great, very great. Before she gave her heart to Christ the mother was a good mother for the sake of her child. If I am not a good mother, she says to herself, my son will become a bad boy. Now, also, she tries to be a good mother for the sake of her boy, but also, and more, for the sake of her Christ. That which was once limitation, confinement, keeping her life down close to the life of her child, has now become a large and mighty inspiration, free, generous, broad life, for she is living this life in and for her child for the sake of her Lord. The mechanic who, with his plane and saw, was earning a living for his home only, each of whose days seemed long and so hard, and whose nights simply rested him for a longer and harder day's work, whose future looked so narrow and dark, has now, in giving his heart to Christ, found Christ giving His heart to him, and he is continuing his work, not simply for the sake of his hostages he has given to fortune, but also for the sake of his Christ who is at once God of his home and his fortune. The boy in his school, the young man in his college, who before labored day and night, thumbing lexicon with tired fingers and with brow aching for the sake of his own ambitions, is now laboring just as hard, possibly harder, but his labor he now finds not confinement and slavery, but rather he finds it to have the freedom and breadth of the sky, for he is training himself for a work in which Christ himself is present. Thus it is with each man and each woman. Conversion does not usually cause us to give up our work or place, but conversion broadens, deepens and heightens this work. It pushes further off the gray way of circumstance, it lifts far above us the overhanging dark ceiling of fate. Conversion brings God into our life and seems to give life

all that liberty which belongs to God, and therefore to his children. "Thy statutes have been my songs."

A second experience is common to man in which the laws, the statutes of God, may become the songs of man. It is the experience of each of us in which we try to put down some one sin. Each one seems to have some sin peculiarly entrapping. A base passion is yours; you cry to yourself, if only it could be indulged; but you know that it cannot be indulged without shame, and possibly not without ruin. The vices that we think are secret blear out of our eyes, blush in our cheeks and tremble in our hands. The statute commands, thou shalt not sin; the penalty is terrible. You wish the statute were different, the penalty less terrible. You would indulge the base passion if the penalty were not so awful. But dawns a day in your life when, instead of that passion being half-master of you, you feel that you have become its master. Then you come to find, not slavery or hardship, but rather joy and delight in the statute. You say to yourself, this appetite is still there, the passion still burns, but I would sooner burn off my right hand than indulge it. The love for money, the love for drink, the love for power, the love of any indulgence, each is still strong; but your soul, your God, have become so much stronger that you shut these baying hounds of desire in the kennel of their own deserved fate. You now rejoice so much more—I may say infinitely much more—at the righteousness of the law that you now can lament the penalty of disobedience. The law has become your song.

I say again that the growth of this song element in our appreciation of God's laws marks the growth of character. A man comes to love God in obedience to the statute, Thou shalt love the Lord thy God. It is obedience to a law; it is far better than disobedience. Yet one who loves in obedience to a command has not much real love. But the little love that is thus begotten begets knowledge and this knowledge begets more love. Love and knowledge, each the multiplier and the multiplicand, are the successive processes which go on increasing one the other till the product becomes far greater than we once thought it could be. At last a man comes to love God without thinking of the command any more than a boy loves his father and his mother because of the fifth commandment. The duty has become a right, the right a privilege, and the privilege a joy. To do a noble deed because you ought, when you do not wish to do it, deserves some commendation. It shows strength of character. To do a noble deed because you desire to do it deserves more commendation. It shows the white heights of the aspiration of character. To love God is well, to love to love God is better. Love goes on a self-perpetuating power. The more of love in character the more of greatness in character. The song is the language of love. When you sing your faith it is a power in you. The more you can sing it the more love it has, and the more love it has the more of character it represents. The ancient creeds were liturgies, they were to be sung. The modern Christian life is to be an anthem incarnate, an oratorio of the soul, a living hymn. Blossom and fruit of Christian character follow the bud of the living song, of a Christian experience. It is not strange that Bunyan puts songs into the mouths of his pilgrims as they are borne across the last river to the golden beach. You are to set your life to music, you are to sing your Christianity. If your life is an epic its parts are still to be set to music. If your life is a simple lyric it is still to be set to music. Your Christian life begins by obedience to certain

precise, clear, iron statutes: Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thy neighbor as thyself. Your life thus beginning, goes on chanting the beatitudes and melody of increasing sweetness and harmony of greater power till at last it ends in the new song of praise and glory to Him that sitteth upon the throne and to the Lamb forever and ever. The statutes have become songs. Right here lies the perfect peace of the perfect obedience and perfect love of Christ. He was perfect. He obeyed God. But the obedience was not hard and slavish; it was the perfect obedience, perfect freedom. And such obedience was peace and joy. Obedience was to him, not weights to be borne, but wings to bear. To him God's, his Father's, statutes were indeed songs.

Let me say again that the growth of this song element in our appreciation of the laws of God marks the growth of society. Perfect society will be free from law, because it will be in perfect obedience to perfect law. Yet society as it now exists needs statutes. A man steals and society says to him, I must protect my property. To keep you from stealing, and to keep other men from stealing, I shall shut you up where you cannot steal. A man murders and society says, I must protect my life, and therefore, that you may not be a threat to life and that other men may be kept from killing, I shall hang you. Society must protect persons and property, therefore society passes its laws and enforces these laws in what it esteems its wisest and best methods. But when society has become perfect the hand of no member of society shall be lifted up against the life or property of any other member. Each shall obey the law, not because of the law, but because of himself each shall find joy in the law, obeying it without thinking of obedience. He shall sing it, for he is filled with it as the robin's breast filled with music sings with the rising sun after a shower in the night. Law is for the lawless. The law-abiding need no law. The statutes have become the songs of man.

The whole verse from which my text is taken is "Thy statutes have been my songs in the house of my pilgrimage." Life is pictured as a pilgrimage; the house of pilgrimage is simply a place of refreshment for food and sleep. Even while we thus journey the laws of God are our delightful songs. I have said that as character develops this song element in law increases. So, also, when we have reached the pearly gates and have passed within the portals, we shall find that the statutes have entirely ceased to be statutes and are only songs of rejoicing. It is, I think, for this reason that we picture the language of heaven as a language of song. Song is the language of deepest feeling. Song is the language of most joyous pleasure. Song is the universal language which the eyes of every heart can read, the lips of every heart speak. Thus, in heaven, it is to be more true, if possible, than here in the house of our pilgrimage that the statutes of God are to be the songs of the soul.

THE NATURE AND FUNCTION OF CONSCIENCE.

By Rev. Jesse T. Whitley [Methodist], Ashland, Va.

The spirit of man is the candle of the Lord, searching all the inward parts. —Prov. xx: 27.

Their conscience also bearing witness.—Rom. ii: 15.

These two passages of Scripture are placed here side by side, that they may illustrate and interpret each other. The spirit of man is the breath of the infinite Creator; for in the beginning, after God's hands

had fashioned an image of clay, He breathed into its nostrils the breath of life, and man became a living soul. The breath kindled intelligence in the brain, and infused vitality into the heart. It did more than that. It made man a moral being, capable of virtue, and responsible for his actions. The vitalizing breath of the Lord kindled a light in man—that which is here called "the candle of the Lord." By that candle man sees his own inner nature, witnesses the processes of his own mind, and observes the motions of his affections and will.

This candle of the Lord, when considered as illuminating the sphere of man's moral relations and duties, is called by Paul in the second scripture before us "conscience." And conscience, this inner light which the breath of the Lord has kindled, has a place of preëminenti mportance in our nature, and a function to discharge which involves the salvation of our souls. Let us, therefore, consider *the Nature and Function of Conscience.*

Every human being has a conscience, yet few people know its nature; just as everybody drinks water, but few people understand its chemical composition. In the case of the water we drink, fortunately we are refreshed just as fully with the peasant's ignorance as with the chemical knowledge of Michael Faraday. It is not so, however, with conscience. The more fully we understand its nature and laws—other things being equal—the better can we follow its guidance, and the nobler lives we may lead. So that, in addition to the interest attaching to the subject as a fascinating problem in the science of mind, it has a great additional interest, as a question bearing directly upon practical life. It is worth our while, therefore, to concentrate our thoughts upon this subject, and try to clear away the mists that enshroud it, so that henceforth the word "conscience" may be to us more than a label for our ignorance.

I. When we start out along the line of *definition*, to learn the *nature of conscience*, we soon find that scientific men give one definition, while popular usage sanctions another materially different. Rather, let me say that scientific men give *one class* of definitions, for they do not agree among themselves as to the nature of this faculty. Professor Alexander Bain, a materialist, says that "Conscience is an imitation within ourselves of the government without us." The German Schopenhauer suggests that the elements of conscience may be computed thus: "one-fifth, fear of man; one-fifth, superstition; one-fifth, prejudice; one-fifth, vanity; one-fifth, custom." Much nearer the truth than this is Dr. Whewell, who says: "Conscience is the reason employed about questions of right and wrong, and accompanied with the sentiments of approbation and condemnation, which, by the nature of man, cling inextricably to his apprehension of right and wrong." Akin to this is the statement of President McCosh: "Conscience may be viewed in three aspects; first, as proceeding upon and revealing a law with authoritative obligations; second, as pronouncing an authoritative judgment upon actions presented to it; third, as possessing a class of emotions, or as a sentiment." The late Frederick D. Maurice says: "Conscience is that in me which says I ought or ought not." One of the most recent definitions comes from the Boston Monday Lectureship of Joseph Cook. Says he: "Conscience may be briefly and provisionally defined as a faculty including both a perception and a feeling—a perception of right and wrong in the nature of choices and intentions; and a feeling that right ought, and wrong ought not,

to be carried out by the will. Conscience is that which perceives and feels rightness and obligatoriness in choices." In another place he says: "I may almost define conscience as the tongue that tastes the flavor of intentions." Professor Calderwood, of Edinburgh, gives a narrower, but I think a better, definition than any of these: "Conscience is that power of mind by which moral law is discovered to each individual for the guidance of his conduct. It is the Reason as that discovers to us absolute moral truth—having the authority of sovereign moral law."

Thus I have mentioned these various definitions which philosophers have constructed to explain the nature and function of conscience. They serve to show, at least, that this faculty has received the careful thought of the ablest minds; that its imporiance in human nature is widely appreciated; and that there is no general agreement among the sages, as to the exact elements which an act of conscience includes.

Turning now to the *every-day usage* of man, we find the word "conscience" to indicate the whole moral nature of man. When a man of average intelligence, having an opportunity of taking his neighbor's purse without detection, resists the temptation, saying "My conscience will not let me do it," he means several things. Analyze his meaning, and what is implied? This: there is an unalterable distinction between right and wrong; I ought to do right, and I ought not to do wrong; stealing is wrong, therefore I ought not to steal; to take this purse would be stealing, therefore I ought not to take it; if I take it, I shall be unhappy afterwards, and God will punish me. All this is implied in the popular use of "conscience." To return to scientific language for a moment, the popular use of the word "conscience" includes three things: the perception of right and wrong; the judgment of a particular action as being right or wrong; and the feeling of pleasure or remorse which follows right or wrong action.

Opening now the pages of Holy Scripture, we see that the *Bible usage* of the word is the same as our ordinary usage in every-day speech. This is what we should expect, from the fact that the Bible is intended for use among the masses of mankind. Had its revelations been couched in the terms of modern science, the Bible could never have become the Book of the People. So, in Scripture usage, conscience includes the perception, the judgment and the feeling.

It is worthy of note that the word "conscience" does not occur in the Old Testament at all, though the workings of that faculty may be easily traced in the lives of Old Testament people. Adam and Eve were driven to their hiding-place in the shrubbery by the lash of conscience. Cain was goaded by it, when he cried: "My punishment is greater than I can bear." It was conscience that elicited from David the heart-broken cries of penitence recorded in the Fifty-first Psalm. So that, although the *word* is not in the Old Testament, the *thing* itself is there.

Singularly enough, so far as we know, Jesus did not use the word "conscience" in the whole course of his teaching. The word does not occur at all in the Gospels, except in the solitary case of John viii: 9, and there it is not attributed to our Lord; and besides the passage is pronounced spurious by the most competent critics, and is accordingly omitted from the Revised Version. And yet, Jesus did not ignore the conscience. On the contrary, he appealed to men's consciences with a pungency which either sent them out into the darkness to weep over their misdoings, or made them his fierce and relentless foes. His look of reproach went

straight to Peter's conscience and broke his heart. His words to the Pharisees were keen sabre-thrusts which set them to raging like wounded beasts.

The first time the word conscience occurs in the Bible, in an undisputed passage, is in Paul's speech before the Sanhedrim (Acts xxiii: 1) "And Paul, earnestly beholding the council, said, 'Men and brethren, I have lived in all good conscience before God until this day." The high-priest disgraced himself by ordering his minions to smite the prisoner on the mouth for this declaration. The second use of the word was also by Paul. In his address to Felix (Acts xxiv: 16) he said: "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Felix was a Pagan; yet, unlike the high-priest, he listened to the prisoner in respectful silence. In other parts of the New Testament the word "conscience" is used twenty-nine times, three times in the Epistles of Peter, and twenty-six times by Paul. It is, therefore, to Paul that we are indebted almost entirely for the Christian doctrine of the conscience. It is by reference to his epistles that we shall learn what the Bible teaches concerning the *function* of conscience.

II. The word most frequently used by Paul to point out the *function of conscience*, is the figurative word "witness." In the second chapter of Romans he has this language with reference to the heathen: They "show the work of the law written in their hearts, *their conscience also bearing witness*, and their thoughts the meanwhile accusing or else excusing one another." At the opening of the ninth chapter of the same epistle he says: "I say the truth in Christ, I lie not, *my conscience also bearing me witness* in the Holy Ghost," the object of this earnest protestation being to convince his Jewish brethren of his solicitude for their spiritual welfare. Again, in his second letter to the Corinthians, he declares: "Our rejoicing is this, *the testimony of our conscience*, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." Most of the remaining passages would show, I think, if carefully analyzed, a recognition of the fact so plainly stated in the foregoing texts, that conscience is a *witness* testifying in the soul. The same truth is conveyed also in the first part of our text: "The spirit of man is the candle of the Lord." The function of a candle, or lamp, is to give light; and the function of light is to reveal, or bear witness to the reality of things. If I am searching in a dark room for something I think to be there, a lighted candle will soon settle the question of its presence, and bear witness to the truth.

A witness is one who testifies—one who tells clearly what he knows of a matter. He bears testimony to certain facts. Now a question of great practical interest is, To what facts or truths does conscience bear testimony? The answer might be given at great length, but I must be contented with a few brief suggestions.

1. It testifies to the existence of a fundamental distinction between right and wrong. All men, whether savage or civilized, know without having been taught, that all actions are not alike as to moral quality. Even little children know that there is such a distinction. This knowledge is in the working of conscience.

2. It testifies that right ought to be done, and that wrong ought not to be done. Every person knows this and feels it, however little he may act upon it. No one will maintain that he ought to do wrong, or

ought not to do right. This also is the work of conscience.

3. It testifies to the character of a good deed, both at the time it is committed, and afterwards. Thus Paul rejoiced in the testimony of his conscience, that he was living a life of godly sincerity and simplicity. Says the prince of poets:

> "I feel within me
> A peace above all earthly dignities,
> A still and quiet conscience."

A man does infallibly know the character of his own motives and intentions. The outward act may be imprudent or ill-timed; it may even result, through errors of judgment, in more harm than good. But still if the motive was good, and the best judgment one had at the time was used, conscience bears its approving witness, and there is a sense of comfort in the soul. Bless the Lord, O my soul! for the bliss which comes from an approving conscience!

4. It bears witness to an evil deed at the time of its commission. Nor does it refrain from witnessing until the deed has been done. It speaks beforehand, and tries to check the action of the will. The noted Theodore Parker tells this incident concerning himself: When he was a very young child—perhaps not more than three or four years old—one fine day in spring his father led him by the hand to a distant part of the farm, but soon sent him home alone. On his way, in passing a pond, he espied a little spotted turtle sunning itself at the root of a shrub. He lifted the stick he had in his hand to strike the harmless reptile; for, though he had never killed any creature, yet he had seen other boys out of sport destroy birds, squirrels, and the like, and he felt a disposition to follow their example. "But all at once," he says, "something checked my little arm, and a voice within me said, clear and loud, 'It is wrong.' I held my uplifted stick with wonder at the new emotion—the consciousness of an involuntary but inward check upon my actions. I hastened home, told the tale to my mother, and asked what was it that told me it was wrong. She wiped a tear from her eye, and, taking me in her arms, said, 'Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear, or disobey, then it will fade out little by little, and leave you all in the dark and without a guide. Your life depends on your heeding this little voice!"

"I cannot do this," said a Christian merchant, in reference to some business operations in which he was asked to take part—"I cannot do this. There is a man inside of me that won't let me do it. He talks to me of nights about it, and I have to do business in a different way." Thank God for the restraining testimony of conscience! Let us always listen to the witness, and follow its guidance. Let Lord Erskine's rule be ours. That rule he stated publicly at the bar in these unmistakable words: "It was the first command and counsel of my youth, always to do what my conscience told me to be my duty, and leave the consequence to God. I have hitherto followed it, and have no reason to complain that any obedience to it has been even a temporal sacrifice; I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children." Akin to this was John Wesley's rule: "To follow my own conscience, without any regard to consequences, or prudence, so called, is a rule which I have followed for many years, and hope to follow to my life's end."

You and I, my reader, will do well to follow these illustrious examples.

5. It bears witness to the evil

deeds of our past lives, and points to a day of terrible retribution. Joseph's brethren, in the shadow of what appeared to them a coming calamity, remembered a former deed of darkness, and said one to another: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." It was the pang of conscience. Judas, when he saw that Jesus was condemned, and came to realize the perfidy of his own crime, "repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." It was *conscience* that produced this unavailing remorse. Once in a while nowadays, some person who has stolen government money, sends it back to the Secretary of the Treasury, and a fund called the "Conscience Fund" has been thus created. This fund is a standing witness to the power of conscience. Oh! how many hearts there are that are writhing under the testimony of conscience to their past misdeeds! With one hand conscience points back to their sins, and with the other points forward to a judgment to come. Will *you* not take counsel of your conscience today, and let it lead you to Him whose blood can purify your heart?

THE BLOOD OF THE TWO LAMBS.

BY J. L. WITHROW, D.D. [PRESBYTERIAN], CHICAGO, ILL.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you.—Ex. xii: 13.

And he said unto me, these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.—Rev. vii: 14.

THE night before Israel escaped from Egyptian bondage the paschal lamb was slain and their door-posts sprinkled with its blood. Moses was minutely directed how to select it and slay it and serve it. With double emphasis the Divine Spirit instructed those who would escape impending death, to apply that lamb's blood. To natural reason there is not shadow of sense in the ceremony. To one who does not accept of the existence of God as a matter of faith the account cannot seem less than deception or absurd.

Three methods of dealing with the act are most open to us: To apply the tools of destructive criticism and kill the historical truthfulness of the record. Or, to cast it behind us, as belonging to an age of ignorance and barbarity, that knew nothing of our development of a theology which is composed of one part fact and ninety-nine parts philosophy and feeling. Or, thirdly, if we retain the record as historic, and submit that God being God might have ordered such an occurrence as we have here. Then we may profitably examine the imposing ceremony and find, if we can, some pointing onward to the blood of that Lamb, whose name we reverently spell always with a capital L.

And before anything, let us note that the use and interest which Israel had in the paschal lamb culminated in its death and life blood. Its consecration and sex, and the like were specified in the statute of ceremony; but the application of its blood was the matter of crowning importance. That omitted, and the other incidents of its offering would have had neither virtue nor value.

To appreciate the significance of the ceremony in the family of Abraham, we have only to read how the Feast of the Passover was kept age after age among them. "And the children of Israel went away and did as the Lord had commanded them, so did they." Age after age they

observed it, as the Lord had commanded them. Whether wandering in the wilderness, or making war with their enemies, or enjoying the empire peace and prosperity of the Kingdom of David; or whether down in Babylon under the yoke; or whether back again in rebuilt Jerusalem—whatever else they did or failed to do, they forgot not to kill the paschal lamb, "as the Lord commanded them."

But there came a time when the paschal feast began to fall into disuse; when this gracious ceremony, which had been observed by a thousand celebrations, was laid aside for a simpler one.

This did not occur during Old Testament times. Nor was it during the early years of the New Testament. It was in full current of celebration during the earthly life of Christ. When fulfilling his three years of public ministry, the Master faithfully "went up to Jerusalem" at the time of the Passover. And the very last service He attended the night before He suffered death, was the Passover. He directed his disciples to go into town early on that last Thursday, and, when they met a man, they should say unto him, "The Master saith, where is the guest chamber where I may eat the Passover with my disciples."

But this, for anything we know, ended the observance of the Passover by those pious Hebrews who believed in Christ. They had as loyally kept it ever since they became His followers as any of their Hebrew brethren or fathers did. Now they abandon it! This is a significant change of religious custom. It is quite improbable that it fell out so without careful consideration, and deep spiritual experience. There was no council that set to consider the matter and see if it might not as well be abandoned. Neither seer nor scribe had aught to do with the new departure which Christ's disciples took. And not only did they so, but as many as became converts from Judaism did the same. So that what had been since their escape from death in Egypt as the very warp and woof of religious service to every loyal son of Abraham was omitted once and for all.

Now, in the face of these historical facts, it does not seem possible to reasonably deny a very close connection between the death of the paschal lamb, and the death of "the Lamb of God," in Christian theology. The connection was undeniably close in the creed of the early Christians. Those who went in and out with the Lord Jesus; who shared the terrors of His trial and the tortures of seeing His agonies on the cross; who were under His eye and educating ministry all that most sacred and important period between His resurrection and ascension—they must have understood that His death superseded the sacrifice of the paschal lamb, and signified for all who should believe in Him what the sprinkled blood on the Hebrews' door-posts had signified for their safety. And so Evangelical theology has always associated the blood of the two lambs. They belong to each other as a type and promise, reality and realization. The bleeding creature foreshadowing the bleeding Christ.

Do we ask for a test of truly evangelical theology? It is discoverable just here: what union does it recognize between the death of the lamb and the death of the Lord Jesus Christ? Those who call Jesus Saviour are separated into two distinct bodies of believers: and the line of division runs straight through the significance of His death on the cross. Those on one side of the line set but light esteem upon those sufferings. Those on the other side set supreme value upon them. Not undervaluing the virtues of the life of Christ, as manifested in his faultless

character, sweet spirit and matchless charity, they yet consider these as compared with the virtues of his death only as the Hebrews estimated the age and sex and separation of the paschal lamb as compared with the worth of the blood sprinkled on their door-posts.

Are we on the side of those who set supreme value upon the death of Christ? Nevertheless we admire beyond expression the graces of character and beauties of conduct which crowned his earthly life. Who takes Jesus to be the matchless model of faultless living? So do we! Who applaud his perfect balance of character in contrast with the one-sidedness of other illustrious favorites of history? So do we!

They point to his patience. And we quote: "When he was reviled he reviled not again." The honeycomb of the Gospel story showing how he fed the hungry, healed the sick, and raised the dead is as delicious to our taste as it is to those who dislike any adoring thanks for his death on the cross. For that such dislike does exist among those who claim the Christian name is certain. That it exists and is active and outspoken at present goes without saying.

To understand the strength of this dislike and disregard of the subject of Christ's sufferings unto death, it is enough to run the eye over current literature, religious and theological, and note the absences of any earnest references to it. Or open to the hymns of the church which were written generations ago and compare them with the sacred poetry of the present. Or examine recent hymnology and observe from how many modern hymn-books those old songs which magnify the virtue of the Saviour's death have been dropped out. And listen to men, who stand before the world as evangelical, deriding "a bloody theology"!

With such disloyalty to a truth which lies in the joint and in the marrow of the Old and New Testament teachings touching the paschal lamb and the Lamb of God, we should have no forbearance. With such disrespect to that topmost truth of the New Testament theology (the death of Christ) we should have no patience, and with it have no part, for we exalt the death of Christ more than the conduct and character of Christ, because

1. It is a dictate of right reason that we should. Granting and glorifying every gracious deed which He is reported to have performed for man. What were they of cost to Him compared to the offering up of Himself a sacrifice on the cross. The Greeks glorify the rectitude of Aristides and the unprovokable patience of Pericles. Old Greek and Roman history, as well as the annals of our own age, abound in accounts of men and women of marvellous excellence, of every-day character and conduct. But how little influence they have in the world. And were there not in the secrets of the past, and in the person and work of Jesus something immensely more significant and far-reaching than the facts of His fine life among men, His influence must have perished long ago. Let those who see nothing in Him but a Great Teacher and a gracious friend frankly state, why it is that other illustrious seers and equally friendly souls have never become enthroned as He is in the hearts of millions.

No Hundu ever suffered for his faith in Sakgamundi: and no Confucian for his fidelity to the moral precepts of the founder of that Chinese religion: and no Mohammedan ever sacrificed his all for the sake of Islam or began to do so, as the disciples of Jesus have age after age, filling "up what remains of the sufferings of Christ." And when a rational account of this devotion is sought, it cannot be found this side of the fact, that He died for us that we should no

longer live unto ourselves but unto Him who died for us and rose again. We also exalt the death of Christ because

2. The New Testament does. We find therein the stories of His healing miracles and helping hand. But how much more of His ignominious and saving sufferings unto death. The biography of Jesus is bound up in four little pamphlets, which we call the Gospels. They are very brief. And of these four the largest part of the last (John), and an extended part of Matthew (the sermon on the Mount) are taken up with no report of His works of mercy among men. They teach doctrine and tell of His death.

And when we leave the last line of biography in the Gospel of John, we read through every chapter of the Acts and the Epistles without finding a sentence saying what Jesus did as a philanthropist, or physician, or friend among men. Most surely the New Testament does not support the opinion that Christ's career in Judea is more important than his death on the cross. The Scriptures put the sufferings of the cross conspicuously preëminent. This certainly is suggestive, and to my mind gives a principle of proper proportion for our estimate of his life and his death.

For, think of the authors of the Epistles and their knowledge of the daily life of the Lord. They had been with Him through three years of vicissitudes, duties and dangers of discipleship. They had in mind who can tell how many wonderful deeds of kindness which He performed, and which were not yet written down. They knew Jesus as none else did. Peter surely knew Him! James was our Lord's brother by blood. But neither Peter nor James left a line to laud the lovely life work of the Lord Jesus. Had they been absolutely ignorant of Him as a companion and wonder-worker this silence could not have been more absolute. It is therefore all the more suggestive. And still more when we find the Epistles of all the Apostles loaded with doctrine concerning the shed blood of Christ. There does not seem to be any reasonable explanation of this, except that they knew from the Holy One, that the importance of Christ's death entirely supersedes the importance of His Palestine life, as death transcends the age and sex and spotlessness of the paschal lamb.

There is one portion of the New Testament which is very little thought of, very little dwelt upon, by those whose Christianity is latitudinarian, that is, the Epistle to the Hebrews. And no wonder, for in that Epistle a reader must be most seriously affected with theological cross-eyedness not to see that Christian faith has its fountain and fulness in the expiatory offering of Christ on the cross. Seeing therefore that the New Testament Scriptures support this august doctrine of the death of Christ as of the highest importance. So do we. And were there space allowed I should enlarge upon facts to show.

3. That churches and Christians which most do magnify the death of the Lamb of God, have shown the most steadfast devotion to His honor and have made the most costly sacrifices to extend the empire of His name. Christian martyrs were never recruited from such professors as had little pleasure in the story of the shed blood. Men who are shocked in their highly cultured sensibilities under sound of "a bloody theology," need never be depended upon to suffer martyrdom "for His name's sake." Such never did it and never will.

The Christians of the catacombs need never have fled there to suffer and die, if they had simply assured the pagans of Rome that they merely admired the beneficent and beau-

tiful life of Jesus. The martyr churches, such as the Waldensians and the Huguenots, would never have stood the ceaseless storms of persecution which have poured upon them, if their devotion to Jesus had been limited to admiration of his earthly life. They were tremendous believers in the saving merits of His blood.

The millions of dollars and the army of men and women already devoted to the task of evangelizing the region and shadow of death in pagan lands, have not come from those who "only want to hear of the lovely life of Christ." Missionaries of the Gospel, whose service in pagan lands leading idolaters to forsake their images and superstitions, are such missionaries as magnify the sublime truth that Christ died the just for the unjust that he might bring us unto God. And let the day ever come when at home or on heathen shores such a flaccidness shall befall our faith, that preachers and teachers shall only peep and mutter the tremendous truth which Jesus Himself taught (when under the shadow of the cross He said, "My blood is shed for many for the remission of sins,"), and then will Ichabod be soon inscribed over our altars. Instead of sympathizing with or supporting such an apostasy from the New Testament teaching, may it be ours to attune our ears to catch with increasing joy the echoes of the angel's words to John, when he described those who walk heaven's streets in white: "These are they which came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

SEEK THINGS ABOVE.

BY REV. A. C. DIXON [BAPTIST].
BALTIMORE, MD.

If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God.—Col. iii: 1.

SHAKESPEARE compares the world to a stage on which men and women are merely actors. Miss Rose Cleveland thinks that the world is a market in which we are buyers and sellers. With equal truth it may be said, that the world is a hunting-ground, and we are all hunters. Every one is chasing something. Even after possession has ceased to give pleasure, men seek wealth, honor, and power, simply for the pleasure of pursuit. As we will seek something, the important question is, What shall we seek? The text is one of God's answers. "Seek those things which are above."

I. THE THINGS TO SEEK.

1. *Christ.*—Christ is above. "He sitteth on the right hand of God." The Christ above is the Christ revealed to us in the Scriptures. If you have accepted Him as your Saviour and King, you have simply discovered the gold mine which it will take more than a lifetime to exhaust of its treasures. A physician by a skilful operation gave sight to a little boy who had been blind from his birth. After he had looked around in wonder for a moment, he said, "Mother, is this heaven!" And when we, by the skill of the Great Physician, have been given spiritual sight, we enjoy, to be sure, a foretaste of heaven. But it is only heaven begun. A continual and prayerful study of Christ will reveal to us new beauties and riches, which will constantly thrill us with the joys of discovery. A prince once sent to his affianced a box containing what he said was of rare value. On opening it she found nothing but a rough-looking iron egg. Her first impulse was to throw it away; but, for the sake of the giver, she held it in her hand for a moment, when her finger touched a secret spring and the egg flew open revealing an egg of brass. The

touch of another spring revealed an egg of silver, and still another threw the silver open and revealed an egg of gold. With this she was well satisfied, but there was a spring in that also which, when touched, revealed a cluster of costly diamonds. Such is the experience of the Christian who daily seeks to know more of Christ. The touch of faith reveals to you in Christ, uncomely to the world, a Saviour of more than silvern beauty or value. Another touch of Christ in trial reveals to you the gold of sympathy, wisdom, strength, which he so richly gives. Another touch of loving faith in greater trials reveals in Christ through the promises of His Word clusters of diamonds, which make us richer than all the millionaires of the earth.

2. *Christliness.*—Among the "things above" is a Christly character, for we are told that we shall be like Him, when we shall see Him as He is. Seeing Him as He is goes far toward making people in heaven or on earth like Him. As we learn more of Christ, therefore, we shall become more like Him. Thus the jewels of heaven are transferred to earth without impoverishing heaven. We are commanded to lay up treasures of earth in heaven: here is a process by which we lay up treasures of heaven on earth. Frederick of Prussia, standing before a class of children in one of his schools, held up a stone before them and asked, "To what kingdom does this belong?" "To the mineral kingdom," was the prompt reply. Then he held up a leaf with the question, "To what kingdom does this belong?" "To the vegetable kingdom," was the ready response. Then straightening himself up before them he asked, "To what kingdom do I belong?" After a moment's pause the answer came from a little girl, "To the heavenly kingdom, sir." The king, we are told, was moved to tears, and replied that he wished all his subjects belonged to the real heavenly kingdom. The little girl spoke a great truth. There is a kingdom that is higher than the mineral, vegetable, animal, or even civil kingdoms of earth, and a childlike spirit of trust in Christ is the condition of naturalization.

II. How to seek things above.

1. *We must have in us the life which looks up and lifts up.* "If ye then be risen with Christ." We must rise from our spiritual death before we will have any inclination to seek things above. There is a kind of life, that of the mole or the worm, which burrows in the dark. Another life, like the reptile's which crawls. The life in the eagle makes it soar up to gaze at the sun. Put the eagle-life into the mole, and it would seek to rise. Put the mole-life into the eagle, and it would seek to burrow. By nature we have the mole and reptile life which burrows in the dark or crawls on the earth's surface. God gives us through Christ the resurrection life which looks up, and its very nature leads us to "seek the things above"

2. *We may "seek things above" by turning the temporal into the eternal.* Have you money? Transmute it into character by investing it in such a way that it will mould the immortal in men. Support a missionary, and thus, through his brains and consecration, give to the heathen, Christ and Christly character. When you win a soul to God, you have transmuted your opportunity into immortality. Time, money and talents may be so invested as to yield results for eternity. When Captain Murrell came up with the sinking steamer *Denmark*, he had to decide between freight and people. The question was, shall I save my bales of rags and let the people go down? Or shall I throw overboard my rags, and save the people? It took the

noble captain but a moment to decide. Over went the rags, and the people were saved. There are in this world thousands of sinking ships. They are morally and spiritually waterlogged. They are going down in an ocean of despair, unless rescue comes. With many Christians it is simply a question between immortal souls and dollars. The Church of Christ is not poor to-day. It is loaded down with money in the pockets of its rich members. It is a question between rags and souls. Will the men who claim to love Christ keep their money, so that the many devoted poor who are anxious to give themselves to the rescue of the lost, and cannot do so for the lack of a support, or will they part with their money that the work of rescue may be enlarged and carried on more vigorously?

And yet, money is not the all-important need. There is need for men and women who will give *themselves.* Self-sacrifice yields the largest returns. We are told in a legend that the Queen of Cambra consulted the gods as to how the drought might be stayed that was desolating her land. The reply was that it could be stayed by the queen's giving herself as a sacrifice for her people. The queen readily consented, and was buried alive. Immediately there gushed from beneath the hill, on which was her grave, a stream of clear pure water. The people hastened to quench their thirst, with grateful hearts to the queen for her noble sacrifice. This myth shows that these heathen people had learned the great truth, that blessing comes to others through self-sacrifice. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

III. WHY SEEK THINGS ABOVE?

They do not disappoint us like "things on the earth." A philosopher asked his class whether they would rather be rich and vicious like Crœsus, or poor and virtuous like Socrates. One of them replied that he would rather be like Crœsus while alive, and like Socrates when he came to die. He was mistaken, for "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." We think riches are just what we need, but when we get them, we find that we are mistaken. Most men have the experience of boomers who hurried into the free lands of Oklahoma. They waited patiently, in rain and cold on the border, until the day appointed for entrance, and then there was such a rush that the trains could not accommodate them. But after a few days the trains were just as unable to accommodate those who were hurrying to get out of the barren, and to them accursed, territory. Their dreams of happiness became a nightmare of disappointment. And so men wait and work on the borderland of wealth and fame, until the time arrives when they are permitted to enter upon what they have longed to attain, when, lo! they find that their pleasure was more in the pursuit than in their possession. "Tired of life" was found written on a card in the room of a New York millionaire after he had blown out his brains. In early life he doubtless imagined that he would be supremely happy with plenty of money. When the money came, it was a mirage in the desert. Now a few have the experience of poor Tarpeia, who agreed to let the Sabine soldiers in through a gate of Rome if they would give her the things on their arms, and with their golden bracelets they flung their shields also upon her, and crushed her to death. The possession of gold often brings with it the weight of care and responsibility, which crushes the life out of its owner. Not so the riches of grace and glory which

every Christian may have. Like the Queen of Sheba, so far from being disappointed, we often feel that the half was never told.

2. "Things above" are transferable. We can take them with us when we come to change worlds. While we live we may lay up treasures in heaven by investing time, talent, and money for God; when we die, we take with us the character we have formed, and, after we have gone, our works continue to follow us. If we seek only things on earth, we will carry with us the bad character such a selfish course has made, and the evil we have done will project itself in the character of those we have influenced into the world of darkness beyond, but the money and fame we have gathered just for the sake of possession, we must leave behind. When moving day comes, we collect our valuables and transfer them to another house. The trash and dust are swept up and thrown upon the garbage heap. It is pitiful to see a man moving from one world into another without any valuables that he can take with him. All he has is but trash and dust that he must leave upon the garbage heap of things that perish. He has failed to transmute the perishable into the imperishable. The millions he must leave is but dust and trash. When the Emperor Licinius brought before him forty Christians, one of his officers assured them that if they would retract, the Emperor would enrich them. "The gold of eternity," they replied, "will make us richer than the gold of the Emperor." God's reward is better than man's reward, and all who invest what they have and are for God will be richer when they come to exchange earth for heaven.

A gentleman, who had been a Christian but a few months, lay on his death-bed. After he had expressed to his wife and friends his assurance of salvation through the merit of Christ, he closed his eyes for a moment, as if in deep thought, turned his head away and said with an expression of despair, "Lost! lost! lost!" "What do you mean?" asked his distressed wife. "I thought you told us that you had no doubt of your salvation." "And I have not," he replied. "I am saved, but my life is lost, my life is lost." Saved as by fire and all his works burnt up. Let us determine that by the help of God our lives as well as ourselves shall be saved to God and heaven. Then "seek those things which are above, where Christ sitteth on the right hand of God."

THE OVERSHADOWING CLOUD.

By James M. Ludlow, D.D. [Presbyterian], East Orange, N. J.

Behold, a bright cloud overshadowed them.—Matt. xvii: 5.

A CLOUD is an obscuration; it shuts out the vision of the deep azure beyond; it veils the sun and blots the stars. Earth-born, the gathered moisture from damp fields, streams and seas, it is earth-limiting. It is a symbol of the mystery that hangs low over the human mind; the close limitation of our knowledge with its shadow on our hearts. It may be that originally we were not so limited; that Adam saw clear through to God, and in Him saw the explanation of all problems which now distress us; that the mystery is the gathering of human errors; the exhalation of our conceits, our perversities of thinking, our false judgments; our prejudices against one another come back upon ourselves, so that we find no self-complaisance; our wilful disbelief of Divine truth, once easily known, changed to inability to know it; our mists of sin become the dark cloud by a law of human nature without any special interposition of Divine commandment. But, however it came, you and I are perpetually cloud-bound—blinded to what is far

above, with gloomy shadows upon what is around us.

There is the mystery of God. We must say with the prophet: "Verily thou art a God that hidest thyself." So thoroughly is He obscured that many say: "There is no God." Philosophy discounts His being. Even our faith in Him cries: "Oh that I knew where I might find Him!"

There, too, is the mystery, of Providence; it is inscrutable. A something is always pressing against us, now interfering with our plans, cutting through our purposes, throwing down what we build, pinching off the buds of our fondest earthly hopes; and now again leading us more wisely than we knew, more kindly than we hoped, more strongly than we felt. What is this power? Some call it chance, some destiny, some a present over-will. Which is it? Uninspired thoughts never found out.

There is the mystery of Evil; what is it? Why is it? This pain, that bereavement, the writhing of humanity through cities, over plains, around the globe, like a great wounded thing! Who can explain it?

There is the mystery of Sin; instinctively the kindest of creatures, yet more cruel to man than all beasts, than all the dreaded things in nature; cruel to himself when he sins, for he has a self-torturing conscience, yet is impelled by passion to excite its tortures; forming evil habits that torture, yet unwilling to break with them.

The mystery of the future also! We feel it rushing into our very faces; we live in it by native anticipation; it enwraps us in every fibre of our conscious being, yet we are unable to discern one instant of time ahead.

The mystery of our own nature! Body and soul thoroughly separate, as a moment's thought convinces us, but thoroughly intermingled in all experiences; soul impelling body, body hampering soul; separate, yet making one, as the cross threads woven into a fabric. When the body dies, what of the soul? How dense the cloud of mystery that exhales from graves!

It was fitting, then, that a cloud should overshadow Jesus, the Son of Man, manhood's type, the One-man who was the All-man.

But observe that the cloud which enwrapped them on the Mount was a *bright* cloud. Though still a limitation, a veil before the unseen upper glory, its blackness was gone; it dropped no shadow to even fleck His raiment that glistened "white as the light," or His face that "did shine as the sun." That bright cloud was a symbol of the mystery of humanity as affected by Christ's truth. The cloud is not withdrawn. It is not transparent that men can see through it, but it is translucent, so that light comes through it. The Gospel is not so much a revelation as many think it ought to be. It is no exposure of the secrets of God. It conceals them still, but it conceals them in a manner that takes away all human dread of them; that makes us delight in them. The cloud is bright, and brightens all beneath it. Failure to realize this character of the Bible is the occasion of endless mistakes and disappointments regarding Scripture. Some have a disposition to look at it as a sort of heavenly tell-tale, a talisman to answer curious questions, a spy-glass put into our hands for exploring other worlds. As a bright cloud makes us know of the exceeding brightness that is beyond it, but shuts out that brightness, so the Bible throws a cheer into the life-mysteries, but does not offer to solve them. This is foreign to its purpose as a book for faith.

It does not define God for us, nor show Him to us. It declares "God is love," that no man need dread Him unless he despises that love. It does not let you analyze His wis-

dom, nor manipulate His power; but it shows you that His wisdom is interwoven with thoughts that "to us-ward," as the Psalmist beautifully expresses it; that His power works through beneficence. Here is the province of faith, not to know *all about* God but to *know* God as our God. And that knowledge, which the simplest may have, is a myriad-fold more blessed than any details of theology that angels know. When you can say "O God, Thou art my God," you are content not to know more, for you know that the vast unknown is so much unknown blessedness, a universe of brightness that brightens the cloud which conceals it.

The Bible does not open for your inspection the hand that holds events so that you can understand the providences that control your life; but it shows that hand as Providence, and makes it, as it were, hold your heart in simple contentment amid all life's vicissitudes. Though your perplexity were as deep as Abraham's when he thought he must sacrifice Isaac, it sends all through you a glowing conviction, "The Lord will provide." The working together of events in your multiplex life is beyond your scrutiny; but you may know and feel that "all things work together for good," and that is far better than to understand some of the details.

The Bible does not solve the problem of the existence of evil; but amid all the afflictions of life it makes you "more than conqueror," and to "count it all joy when you fall into divers trials," for the good in evil is the medicine of the bitter draught, and faith in it is a perpetual tonic of the soul. Frederick W. Robertson could no more explain evil than you or I, but he wrote to a friend, "Pain has long ceased to be an unintelligible mystery to me. Agony and anguish, O, in these, far more than in sunshine, I can read a meaning and believe in infinite love. I am so certain that all is right, that nothing of the kind, physical or mental, disturbs me. I know that the heart like the wound must bleed until it has cleansed itself by its own blood." He was under the bright cloud. Napoleon Bonaparte saw as far through events as any unaided human eye. But when they announced to him on that awful night as he was tramping home from Waterloo that Paris had fallen, his empire shattered, as Guizot describes it, "He let himself fall by the roadside, holding his head in his hands and hiding his face." He shut out the bright cloud.

Why God allows such a thing as sin is not explained in Scripture, but the black cloud of Divine retribution, hovering low, muttering its thunders of judgment, making the soul a barren peak of Sinai invested with terrors, is changed to the bright cloud of Divine grace that blots out the dark shadows of guilt. The fact of sin becomes the very vehicle of a new, more precious, more deeply contenting knowledge of the Divine character that can ever forgive it.

Death is not explained in Scripture. The inspired writers have no magic with which to dispel the darkness that lies always over the breakers on that shore line of life; but a guiding light shines through the darkness and the bells of God's sweet promises ring out the call to the harbor of everlasting life. And that is better than all the soundings our little minds could take in the broadest daylight of earthly information.

Do not mistake your Bible. It does not dispel mysteries; it illumines them. Faith is not a lifting above the clouds; it is a transfiguration of life here beneath them. One day we shall go above them, as our Master did, but not now.

But observe on the Mount something brighter than the cloud; it

was the face and form of Jesus himself. "His face did shine as the sun, and his raiment was white as the light." Did his glory flash itself upward against the canopying cloud as a lamp beneath a tent? Or were He and the cloud both transfused from some upper glory? We only know that He was either the nucleus or condensation of this radiance. He was like the sun's orb, the cloud like a part of its corona. And so, too, in the life of the Son of Man is globed all the cheer of humanity, all the gladsome light of the meaning of ourselves and the world. He told us "God is love," and in the loveliness and lovingness of His own nature made us feel that he came from the bosom of the Father. If He, Son of man, was the Son of God, no other son of man need dread that mysterious Power we call God, but only to love Him and trust Him. Blessed truth He spake. "He that hath seen me hath seen the Father." He, the fulness of God, was also "full of grace and truth" because God is. If that were all our Christian knowledge that the Christ had appeared, though such radiance lingered but an instant in time, it were enough to take every shadow out of human hearts to the end of time. The world, evil since He shone upon it, is only as the banks of cloud against a sunset that catch and spread and tranform into a thousand shapes and colors of beauty the smile of the sinking orb and promise a goodly day to-morrow. A pretty story is found in the biography of the late scientist, Dr. Carpenter. His three boys were watching him at work in his laboratory. He dropped some molten metal into cold water. The water spluttered and flew. One little fellow cried with fright. He could not understand the other's explanation. Then said his father, "Your fright shows you don't trust me." That was enough. The child watched then without a tremor. We cannot understand these frightful things about us, but if we trust Him who so loves us and permits them we need not understand them. Since such a one as Jesus was concerned about our sins and spake words of forgiveness, even the most sensitive conscience need not fear. Can we understand the mystery of atonement? No. The moral mystery of the ages condensed itself in the cross, and since it was His cross we need not even try to understand it but only open our hearts to His peace. Death need not be solved, for in His resurrection we see that Life is lord of death, as in His death we see that Love is lord of Life, and Love, therefore, is lord of both life and death. Trusting the Christ I trust everywhere, in everything. This is my transfiguration too; the light is in my soul, and if I carry the light in my soul there is no spot in the universe of time or eternity that can be dark. Let us who are fearful or depresssd take this gentle rebuke as from His lips, "Ye do not trust *Me*."

THE CONDITIONS OF SUCCESS.

BY WM. WRIGHT, D.D., F.R.G.S., LONDON, ENGLAND.

Without me ye can do nothing.—John xv:5; *I can do all things through Christ who strengtheneth me.*—Phil. iv:13.

THE message of the Master and the response of the servant are here: "Abide in Me and I in you . . . for without me ye can do nothing." God puts the axe at the root of every tree of self-righteousness. Everything which He has not planted and which grows apart from Him is cut down and cast into the fire. To every worker now the same message comes: "Without ME *ye* can do nothing." On all you attempt independent of Christ "Decay" is surely written. All our make-shifts and substitutes are cut down by these words, clean as a razor. Men may praise and say

the work is clever, but God despises and destroys. Abiding in Christ we shall bear much fruit, and fruit that will be enduring as well as abundant. The union must be a vital one. Root and branch must be an unbroken continuity, if sap and fatness are to enrich the growth. Away with self-righteousness, sacerdotalism, worldliness, formality, all that pleases men who walk by sight. Christ here imposes a check on all presumption, while, on the other hand, he gives the true disciple the highest inspiration and encouragement. These humble followers had a mighty work before them. In themselves they were powerless. The smell of fish was on them. They had the rustic accent of Galileans. How could they encounter the cultured grace of Greek philosopher and rhetorician; the law, learning and power of Rome? To these the Gospel was but foolishness. "Abide in Me; without Me ye can do nothing" is the answer. It were vain to talk of teaching "a higher civilization." They could answer, as do China and India to-day, "We have a higher civilization than you, already." Material appliances fail, but the Gospel is the power of God. By it we triumph. Let us have genius and culture, learning and energy. The foolishness of preaching is not foolish preaching. Education is important and human gifts are not to be despised, but still the message of the Master stands for our study, "The branch cannot bear fruit of itself." Without Me ye can do nothing.

Again, notice the response of the servant, "I can do all things through Christ who strengtheneth me." This is Paul's confession. It is the deliberate utterance of experimental knowledge, the voice of a veteran. Thirty years before found him in a great Jewish university at the feet of the renowned Gamaliel, who instructed him in the law. Later on his hands were doubtless dipped in the blood of Stephen. His ardent nature and persecuting zeal are revealed as he hastens on to Damascus. Jesus meets him on the way, just as in a rise of the road a good view of that ancient city, fair as a pearl, is had. A light pours about him so intense as to make a Syrian noon as night. He recognizes the Saviour's voice. He must have seen and heard him at Jerusalem, for students in his day walked about and talked, as well as pored over books. Christ reveals Himself, and also Paul to himself. He prayeth. The darkness passes and a new light dawns. History has a new meaning. The sacred word "Jehovah," which the lips of a Jew speak not, has a fuller significance; all things are new and he preaches "Jesus and the resurrection." He has learned that he, who, without Christ can do nothing, with Christ can do all things. He becomes the foremost apostle. He enters Ephesus, not as Moody our modern cities, heralded and placarded and awaited for by expectant throngs, but a small and, some say, a deformed man, bearing to huge and hostile communities what seemed to be an absurd story of his risen Lord. Scoffing crowds surround him. Assaulted at Iconium, stoned at Lystra and left for dead, scourged at Philippi, tossed on the Adriatic, hungering and thirsting, in watchings, nakedness, buffetings, with no certain dwelling place, in perils by land and sea, and from false brethren, he triumphs in them all. From Damascus to Rome his is a victor's course, though the world called it a failure, as now it still misjudges. The lesson had been learned. Without Christ he was helpless, but with Him he could do all things.

This is a lesson for us, a warning, and an encouragement. We are to disciple all nations. We shall need the inspiration of this truth in our hours of depression. The old idea

about the heathen world stretching out its hands to us, and pleading with us to give them the Gospel, which I used to hear inculcated in my boyhood, is incorrect. I have been a missionary ten years. We have to urge the Gospel upon the attention of the besotted, superstitious idolater. We feel the powerlessness of our appeal to them. We must realize that, as ambassadors for Christ, we have His help. Let us scorn all trick and art, for these are seen even in preaching. We are to deal soberly with men's consciences in the fear of God.

Finally let us connect the foregoing train of thought with that passage, the sublimest of all Holy Writ, the account of the great assize given in Matthew xxv. The family of man are separated as the sheep and goats of Syrian flocks divide, each going to his own place. Put this awe-inspiring scene in the background of all your work and remember the Master's words, "Inasmuch as ye did it, as ye did it not," etc. Saved by grace, judged by works! Keep this ever in view. I once travelled over Hermon with a painter. We were 10,000 feet above the sea. The mountain peak in its glory, the deep ravines in rosy or purple light, and other features of the scene were seductive, but I noticed that my friend did not attempt to reproduce these; he chose a hamlet, a sheep cote, a child astride its mother's shoulder for his studies. but put Hermon in the distance, wreathed in its folds of snow. So in the commonest duties of every-day life we should perform them as related to this truth, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." "He that receiveth you receiveth Me." The cup of cold water is remembered, for "He is not unrighteous to forget."

Christ surely has a right to demand this of us, for did He not find *us* in prison, sick and naked? Has He not ministered to our needs and wrought deliverance for us? We would have gladly served the Master when on the earth, we say; but He thirsts and is hungry in our needy brother. We have channels enough now, through which our love to Christ may flow. Millions in this city need Him. Thank God that there are so many who visit these darkened homes as sunbeams go, unsullied by the soilure they reveal. We all need these truths in the battle and business of life, "Without *Me* ye can do nothing," an admonition and a stimulus. Let us also prove the truth of the Apostle's experience, "I can do all things through Him who strengtheneth me." Our works shall follow us. By them we shall be judged, and in nowise shall we lose our reward.

TERTIUS THE SCRIBE.

BY REV. H. J. PARKER [WESLEYAN]
CANTON, CHINA.

I Tertius, who write this epistle, salute you in the Lord.—Romans xvi: 22.

THE old masters sometimes have left their names or initials in some inconspicuous corner of the canvas which has been enriched and beautified by their creative skill. Tertius ventures, in closing this epistle, to add his salutations to those to whom the apostle had directed him to write. This is all we know of him. He appears here for a moment and is gone, just as a star sometimes for an instant emerges from a cloud, shines brightly and is swallowed up again by the darkness. This one utterance, however, gives him an immortality,

Three lessons may be learned from this Christian salutation.

1. The unity of God's redeemed people. We are but one body. No individual is isolated; no branch can claim to be THE church. All truth is not possessed by one Christian, or by one body of believers. It is well to keep in mind our corporate life,

and as here, to express our friendly sense of fellowship, our loving sense of interest in those whom we personally may never have seen, or may never see. We are links in one lengthened chain, we are members of one articulated whole. It is neither seemly nor truthful to speak of great or small. The head needs the hand and both need the foot, while the apparently smallest member, the eye, guides all. On one little bolt or screw the integrity and efficiency of a massive engine sometimes rest.

2. The basis of unity is the grace of God of which we are common heirs. Tertius speaks not in the phraseology of ordinary acquaintance. The tie was not of common blood and kinship, but of the more sacred bond of grace, that of the household of faith. "I salute you IN THE LORD." Here is a high, ennobling and enduring communion, inclusive of numberless diversities of birth, tastes, education and employment. The one Church of God, all true Christians, has a scope and unity and so a destiny and service unique, divine. It is in Christ we are one. It is for Christ we all toil, at home, abroad, in one or in another form of work. Tastes vary. One plucks a flower and is, from force of education and national temperament interested in color, form, fragrance and beauty, while another may make its medicinal value the theme of study. So in other lines of activity, secular and spiritual. But with Christ as the centre, His will our law, His love our life and His work our end, we are really one.

3. Finally, we see the dignity of subordinate work. "I, Tertius, who wrote the epistle, I who am not Paul but a mere scribe, amanuensis or copyist, I venture to link my name in these loving greetings and words of wisdom sent from Corinth to Rome, with the name of the great Apostle." Let us all realize the dignity as well as the unity of this our high calling in Christ Jesus. Who can say that this is an important and this is an unimportant post? Who can tell who is great or small in the Church of Christ? All work for Him, performed in a loyal, loving spirit, is princely and honorable. When the books are opened, He will not be unrighteous to forget our labor of love, and every act done as unto the Lord shall in nowise lose its reward.

A WORKING CHURCH.

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

And when the second month was come . . . the people gathered themselves together, etc.—Ezra iii: 1–4.

INTRODUCTION.—Model for a working church in the returned Hebrews rebuilding the temple and the city walls.

1. *All at work:* "The people gathered themselves together." Neh.—"The people had a mind to work."

2. *All working in unison:* "As one man." A massed force is a winning force.

3. *All working obediently:* "As it is written in the law." Christian activity not a sentiment but a duty. "To the law and the testimony."

4. *All working unceasingly:* "As the duty of every day required." The daily performance of Christian duty leaves no arrearages.

THEMES AND TEXTS OF RECENT SERMONS.

1. Sons of Eli, yet Sons of Belial. "The sons of Eli were sons of Belial."—1 Sam. ii: 12. Joseph Parker, D.D., London.

2. Effects of Evil Company. "And after this did Jehoshaphat, King of Judah, join himself with Ahaziah, King of Israel, who did very wickedly. And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber."—2 Chron. xii: 35, 36. Rev. S. Giffard Nelson, Brooklyn, N. Y.

3. God's People His Witnesses. "Ye are my witnesses, saith the Lord, that I, even I, am the Lord, and beside me there is no Saviour."—Isa. xliii: 10, 11. George D. Armstrong, D.D., Norfolk, Va.

4. The Symbolism of the Dew. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Leba-

non."—Hosea xiv: 5. Rev. F. G. Browne, Ph.D., Mishawaka, Ind.

5. The Burden of the Word of the Lord. "The Burden of the Word of the Lord."—Matt. i: 1. Rev. C. H. Spurgeon, London.

6. The Supreme Social Benefactor. "Art Thou He that should come, or do we look for another? Jesus answered and said unto them, go and show John again those things which ye do hear and see."—Matt. xi: 3, 4. Rev. Walter Ross Taylor, M.A., Glasgow, Scotland.

7. The Sea and the Saviour. "In the fourth watch of the night Jesus went unto them walking on the sea."—Matt. xiv: 25. Rev. J. Hiles Hitchens, D.D., London.

8. Single-hearted Faithfulness. "Son, go work to-day in my vineyard."—Matt. xxi: 28. Archdeacon Farrar, D.D., London.

9. Outgrown Shells. "The hour cometh when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father."—John iv. 21. J. D. Witherspoon, Louisville, Ky.

10. Unfinished Revelation. "I have yet many things to say unto you, but ye cannot bear them now."—John xvi: 12. Rev. W. G. Thrall.

11. Why a Fourth Gospel? "But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."—John xx: 31. W. E. Archibald, Ph.D., Topeka, Kansas.

12. The Church's Elements of Power for its Advancement. "And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers."—Acts ii: 42. E. J. Wolf, D.D., Gettysburg, Pa.

13. The Blessed Life. "It is more blessed to give than to receive."—Acts xx: 35. Rev. E. W. Caswell, Santa Barbara, Cal.

14. Fourteen Days' Storm at Sea. "But when the fourteenth night was come, and we were driven up and down in Adria, about midnight the shipman deemed that they drew near to some country."—Acts xxvii: 27. Thomas Kelly, D.D., Philadelphia.

15. Character and Service. "Every man that striveth for the mastery is temperate in all things. Now they do it," etc.—1 Cor. ix: 25. Phillips Brooks, D.D., Boston, Mass.

16. The Reasonableness of the Resurrection. "But some man will say, 'How are the dead raised up? and with what body do they come?'"—1 Cor. xv: 35. George M. Stone, D.D., Hartford, Conn.

17. A Quiet Heart. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."—2 Tim. i: 12. Alex. Maclaren, D.D., Manchester, Eng.

18. The Brands of the Lord Jesus. "Henceforth let no man trouble me. For I bear in my body the marks of the Lord Jesus." Or as the Revised Version reads it: "From henceforth let no man trouble me. For I bear in my body the marks of the Lord Jesus"; or, "I bear branded in my body the marks of the Lord Jesus."—Gal. vi: 17. The Rev. A. Goodrich, D.D., London.

19. The Force of Prayer. "Brethren, pray for us."—1 Thess. v: 25. Right Rev. Dr. Westcott, Bishop of Durham, Eng.

SUGGESTIVE THEMES.

1. The Mystery of God's Leadings. ("Thou leddest them, in the day, by a cloudy pillar; and in the night, by a pillar of fire, to give them light, in the way wherein they should go."—Nehe. ix: 12.)

2. The Discipline Needed to Bring Sinners to God. ("When he slew them, then they sought him: and they returned and inquired early after God."—Ps. lxxviii: 34.)

3. Reproof by Kindly Smiting. ("Let the righteous smite me: it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."—Ps. cxli: 5. See marg.)

4. The Winnowed Path. ("Thou compasseth my path and my lying down, and art acquainted with all my ways."—Ps. cxxxix: 3. Marg.)

5. The Golden Mean of Earthly Happiness. ("Give me neither poverty nor riches; feed me with food convenient for me."—Prov. 30: 8.)

6. The Treachery of False Friendships. ("Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders."—Jer. ix: 4. Marg.)

7. The Success of Failure. ("Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."—Micah vii: 8.)

8. The Best Paying Investments. ("Lay up, for yourselves, treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal."—Matt. vi: 20. "Sell that ye have, and give alms, etc."—Luke xii: 33.)

9. The Cruelty of Wit. ("And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."—Mark xv: 29, 30.)

10. The Transforming Power of Prayer. ("As he prayed, the fashion of his countenance was altered, and his rainment was white and glistering."—Luke ix: 29.)

11. A Comforting Argument. ("If then, God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?"—Luke xii: 28.)

12. Failures in Life. ("This man began to build and was not able to finish."—Luke xiv: 30.)

13. The Secret Supports of Christian Life. ("He said unto them, I have meat to eat, that ye knoweth not of."—John iv: 32.)

14. The Danger of Respectability. ("He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh."—Rom. 2. 28. "They answered and said unto him, Abraham is our father."—John viii: 39.)

15. The Poverty of Christ, the Riches of Humanity. ("For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for your sakes, he became poor," etc.—2 Cor. viii: 9.)

16. Obedience by faith. "By faith, Abraham, when he was called, to go out into a place, which he should after receive for an inheritance obeyed; and he went out, not knowing whither he went."—Heb. xi: 8. *R. V.*

THE PRAYER-MEETING SERVICE.

By Wayland Hoyt, D.D.

JULY 29-31. AUG. 1-2.—WHAT CHRISTIANS NEED.—Eph. 1 : 15, 20.

We behold in our Scripture St. Paul in prayer. He also tells us what he prays for, for these Ephesians. Surely we may discern through this window of Paul's prayer what Christians need.

First—Christians need an *intimate knowledge* of God. For thus the apostle prays for these Ephesians "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation *in the knowledge of Him*," *i.e.*, of God, as all best authorities declare. Christians need to know God as in *intimate and personal relations with themselves*. There amid the wilds of Africa let David Livingstone teach us how we need to know God thus. "It seems to have been a mistake," he says, "to imagine that the Divine Majesty on high was too exalted to take any notice of our mean affairs. The great minds among men are remarkable for the attention they bestow on *minutiæ*. An astronomer cannot be great unless his mind can grasp an infinity of very small things, each of which, if unattended to, would throw his work out. . . . And so with the Supreme Mind of the Universe as He is revealed to us in His Son. The very hairs of your head are all numbered. A sparrow cannot fall to the ground without your Father. He who dwelleth in light which no man can approach unto condescends to provide for the minutest of our wants, directing, guarding and assisting in each hour and moment with an infinitely more vigilant and excellent care than our own utmost self-love can ever attain to." And then Mr. Livingstone goes on to tell how fearlessly he may plunge on into those untrodden wilds, *because* such ever watchful, loving eye is constantly upon him. Ah, it is this knowledge of God that Christians need to make them great and strong and full of courage toward the right and true. And the Holy Spirit of wisdom and revelation will minister it to them. "We too much live, as it were, out of God's atmosphere," said Dr. Arnold of Rugby. And our constant need is that we live in God's atmosphere.

Second—Christians need *cleared moral vision*; "the eyes of your understanding—heart, revised version—being enlightened." Two things are necessary for vision: without the sunlight, within the capacity for seeing. But the eyelids perform important functions toward our seeing clearly. Though we fold them back when we are awake these curtains of the eyelids are not useless. These curtains of the eyes by their incessant motion over the outer window of the eye, in what we call winking, clean it of every slightest speck, and so we are unhindered in our seeing. Thus do we need the windows of our heart steadily cleansed. How easily blurrs and mists and specks gather on the heart-windows we know too well. How we *let* mists and blurrs of sins and prayerlessnesses and bad habits and evil grudges and neglected duties and unread Bibles and various faithlessness gather on these windows of the heart, and then complain because we do not see, and are not rejoicing in the light of God. Let us see to it that our heart-windows are kept cleansed. So shall we walk steadily in the Light of God.

Third—Christians need *Hope* "that ye may know what is the Hope of His calling." Even as one tells how Industry and Patience and Zeal and Self-Denial and Prayer—brothers all, went forth in labor for the King, but failed not also to take with them their well-beloved sister Hope. And

then as Industry wrought and Patience plodded and Zeal kindled his fires and Self-Denial forgot himself in his devotion to noble toil and Prayer knelt constantly for blessing, Hope put heart in all as her cheery notes kept ringing out, God *will* bless us; God, even our own God *will* bless us. What wonder that the brothers did their service well and thoroughly when Hope kept up such cheerful singing all the time. Hope — the Christian needs the light heart and *so* the ready foot and hand and lip. Why should he not have it? God has called him. As sure as God lives the Christian is on the winning, not on the losing side of things.

Fourth—Christians need a *true consciousness of their dignity as Christians* —"that they may know what are the riches of the glory of His inheritance in the saints," *i. e.*, that inheritance of His the subjects of which as its inheritors are the saints. Christians are not the paupers and plebeians of the universe; they are the noblemen of the universe. Christ hath made them kings and priests unto God and His Father.

Fifth—The Christian needs a *recognition of the Resurrection power on his side.* "And what the exceeding greatness of His power to usward who believe according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead." O thanks be to God not only for a Gospel of precept but for a Gospel of power. As I have read—the captain of the little brig *Thaddeus*, which bore the first missionaries to the Hawaiian Islands, had permission of the ship owners to bring back the poor creatures when the missionaries should come to see the folly of their enterprise. But One was on board that little brig whose name was not down on the ship's register. Christ with His Resurrection power was on board. And those whom the world called foolish were only reasonable soldiers going forth to certain triumph.

You cannot do that hard duty? You can. The Resurrection power is yours. You cannot live a consistent life in your surroundings? You can. The Resurrection power is yours. And your chief need is to be sure of it, to realize it, to take hold of it, to be certain that because of it you *can* conquer.

AUGUST 4-9.—THE SEED AND THE SOWER.—Matth. xiii: 18-23.

NOTICE—Here the parable springs out of one of the most familiar scenes and duties of the daily life. Jesus was constantly making lenses of all material and common things that, looking through them, man might get visions of spiritual realities. In the view of the Lord Jesus, "The talk man holds with work-day man in the hourly walk of the world's business" was never needfully hostile to a noble spiritual growth. Let us remember this when we are tempted, as we often are, to think of our daily and common callings as crowded with hindrance to the spiritual life.

Notice — The essential helplessness of human nature. The seed must be cast into the earth that the earth may produce a harvest. The heart cannot grow a harvest of eternal life out of itself. The heart cannot save itself. It is only as the seed of the kingdom, which is the word of God, is sown into the heart that the harvest of the heavenly life can spring out of it. A man cannot save himself any more than the earth can lift an unsown harvest out of itself.

Notice—The sower scatters the seed with indiscriminate hand. He broadcasts it over the entire field. Some of it falls on the wayside; some into the scanty soil; some into thorny soil; some into good ground. But the seed falls in all places. *As far as the sower is concerned* there is

no reason why the wayside and the rocky soil and the thorny soil should not, equally with the good soil, yield a harvest. Thus is it with the free grace of God. God is not partial in His administration. God gives all men opportunity for salvation.

But the parable is one of *spiritual failure.*

First cause of spiritual failure—*spiritual susceptibility.* Some seed fell upon the wayside. That wayside was trodden ground, hard, packed earth. When the seed fell on it it simply *lay upon it;* it did not sink into it; it was altogether external to the trodden path. What better similitude possible of a spiritual want of susceptibility? A man in such spiritual condition cannot "*understand*" the word. Or, as the original implies, cannot be conscious of it, cannot come into real contact with the word.

But how has the man gotten into such a deplorable plight? The man is in no such condition naturally. Mark particularly—the seed does not fall on the rock but on the wayside *rendered rock-like* by constant feet-tramping. There is no law over a man more certain in its effect than the hardening of habit. If a man determine that he will not do a thing, every succeeding determination indurates the soul into a swiftly advancing *inability* to do it. If a man refuse openness and softness of soul to religious touch he soon fixes himself into the hard habit of unsusceptibility toward it. So the seed shall be "trodden down" or "caught away."

Second cause of spiritual failure—*superficiality.* Some seed fell upon the stony places—places with but a thin covering of soil overlying the rock. And this is a similitude divinely drawn of a superficial Christianity, of a Christianity loud in beginning and profession, but *lacking in endurance.* Mark the description of quick growth, but also of quick withering because of want of root-reach. When Paul lay a prisoner at Rome, and his trial was coming on, and it began to be a dangerous thing to be known as his associate, Demas did not have "root in himself"; the greenness of his superficial joy and outward profession withered; for he forsook Paul, and in Paul Christ, for the love of this present world. This is another cause of spiritual failure—a Christianity without root-reach, that can stand nothing, because the underlying rock of a selfish heart has not been thoroughly broken up.

Third cause of spiritual failure—a *divided will.* As the sower scattered the seed some fell among the thorns, and the thorns sprang up and choked them. Everything about the soil was well; it was deep; it was fertile; the seed found burial and struck its roots far down. The plants sprang up. But—seeds and roots of thorns were also latent in the soil. They sprang up too. With rapid growth they overtopped and shaded and pressed down to death the tender and valuable grain.

What man more magnificently endowed than Samuel Taylor Coleridge? Yet how comparatively meagre in result that life! Through his whole life cursed with a divided will—loving literature, but also loving opium. What was true of Coleridge in literature is true of all men everywhere. A purpose which dissipates itself among various objects destroys itself. If you attempt to grow worldly thorns along with the seed of the kingdom, the thorns will choke the heavenly seed to death. See what these pernicious choking thorns may be—*the cares of this world;* worries, harassments, discontents, requirements of society's nameless troubles; the dust of life.

The deceitfulness of riches—not riches, but the letting one's self be deceived by them; the thinking them the be all and the end all. *The lust of other*

things—the refusal to put God's kingdom *first*.

AUGUST 11-16.—DELAYED ANWERS TO PRAYER.—John xi: 17.

LOOK into that home in Bethany. Many a time from conflicts with the Scribes and Pharisees, from the weariness of His journeyings, from the hardness of His poverty, like a vessel storm-tossed gaining quiet haven, our Lord had found a grateful refuge here. Only lately He has been a most welcome guest. He has gone now to Bethabara beyond the Jordan. Jesus loves this family; this love is shared by His disciples.

During the Lord's absence Lazarus, the brother and support of the family, sickens. It is soon evident that death is in a very dangerous neighborhood. Naturally enough the sisters turn in their extremity to the Lord they love. They are sure of His affection; they have heard of His miracles; they believe in His willingness and power. Why should Lazarus die when His help can be had? So a messenger is dispatched to Jesus. He bares from the sisters as true and trustful and beautiful a prayer as was ever offered—"Lord, he whom Thou lovest is sick." It is but a day's journey from Bethabara to Bethany. Certainly there will be no tarrying when such faith frames His own love into gentle argument.

But our Lord does tarry. Even though Lazarus is so sick He tarries. The prayer goes forth, but no answer speeds back to fill the empty hands of those who send it. The sisters tend their dying brother, but they are helpless. Here is Lazarus dying. There is Jesus in Bethabara. Death comes on quick and conquering—that death which Jesus might have hindered. "When He had heard therefore that he was sick, He abode two days still in the same place where He was." The very need in Bethany seemed to be a reason for the leisure at Bethabara. And when, at last, the Lord comes slowly moving on, consuming twice the time needful for the journey, as far as Lazarus is concerned, the Lord might have staid at Bethabara. For when the Lord arrives at Bethany Lazarus has been four days buried, and in that hot climate corruption has long since claimed his body.

Is not this a picture of frequent experience? Must we not often say with those stricken sisters—"Lord, if Thou hadst been here." But that is just the trouble, apparently our Lord is not here where and when we need Him so sorely. We pray, but the answer tarries.

Why such sometimes delayed answers to prayers? The narrative will give us shining reasons:

First—Our Lord sometimes tarries at Bethabara when we so sorely need Him at Bethany *in order that He may furnish us with larger reason for faith* in Him (v. 15,) "to the intent ye may believe." How much vaster reason both the disciples and these sisters had for faith in Jesus, beholding the stupendous miracle which sprang out of the delay, than they could have had if our Lord had swiftly hastened from Bethabara to Bethany and had simply healed the sick Lazarus. Such utmost display of power is foremost and widest reason for faith.

Second—Our Lord sometimes tarries at Bethabara when we so sorely need Him at Bethany *in order that He may do for us better than we have asked.* Read the account of this great raising of the dead (vs. 38-44.) The sisters asked only that Lazarus might be healed. Through our Lord's delay it was possible to give them the transcendent consolation of our Lord's complete sovereignty over death, though Lazarus were a thrall of death's most tyrannous dominion.

Third—Our Lord sometimes tarries at Bethabara when we so surely need

Him in Bethany *because we can do more for His glory than if He come* (v. 4.) Lazarus did more for the glorifying of Jesus by dying than he could possibly have done by being healed merely and living.

Learn 1st. Christ may delay but He never deserts.

Learn 2d. How true it is that all things work together for good to them that love God. Every apparently worst thing in the sickness, dying and death of Lazarus is plainly seen to be the best thing, as he comes forth alive and alert from that vanquished tomb.

AUGUST 18-23.—NOT ORPHANED.—John xiv: 18, 19.

First—A *promise;* "I will not leave you comfortless;—orphaned—I will come to you."

Our Lord Jesus was to meet man's doom, since He too was man—the doom of death. He was to go hence. Death was to divide Him from His poor disciples and they were to be left to struggle on out of His visible presence. Save for the brief and varying visits after the Resurrection they were with their bodily eye to see Him no more, with their bodily ear to hear His voice no more, with their bodily hands to touch no more His sacred person. Out of this realm of the seen and temporal death was to carry Him as all men must at last be carried.

But mark the *contrast* between the *personal relation* He is to sustain with His disciples and that which any *man merely* can sustain after death to the friends who have loved and trusted him. Compare the dying words of William of Orange—"O, my God, have mercy upon this poor people"—the very best words any dying man could say for those he loved; and yet how helplessly they sound; how baffled they are in the presence of the inexorable death! "I will not leave you orphaned; I will come to you. Yet a little while and the world seeth me no more; but ye see me. Because I live ye shall live also"—how triumphant are these words! How baffled is death in their great presence! Death is to make no difference. Still I am with you. Still I lead you on. Still I sustain your courage. Still I do toward you my ministry of comfort. Still I hinder danger from you. Not in any sense are you bereft of Me. You are not orphaned. I come to you. This is the perpetual promise of our Lord for every one of us. In our crisis, amid our fears pointing threatening fingers at us, amid our trials, troubles, Christ comes. This is His promise—you are not orphaned; you are not bereft; I come to you.

Second—*The method of fulfilment*—"Yet a little while and the world seeth me no more, but *ye see* Me." Mark, it is not ye *shall* see me, at some distant time, when the work and weariness of life are over, and vision of Me is to be ministered to you as the reward of heaven. We pour too much such meaning into words like these. We stop them of their power of present help by forcing their fulfilment into distance. No, there is to be for you *present* spiritual vision. You are to be veritably conscious of my coming to you. You are to see me. O, if we believed more in such a veritable present fulfilment of such promise as this, how strong and glad and overcoming we should be!

Sometimes this spiritual vision—this consciousness that Christ is with one—takes the form of a *calm and definite resting by faith on the Lord's word.* It is enough for the soul that Christ had said it. And the soul takes what Christ has said and leans hard on it, and is sustained, soothed, comforted; is sure it is not orphaned because the word of Christ cannot be broken.

Sometimes also this sight of Christ—this consciousness that the Lord

does come to us—possesses more of the *luminousness of vision*. There is an inward shining of the soul; there is a feeling of intimacy with Jesus, as true and close as ever lovers knew. Prayer is not calling to some one on a distant throne; prayer is whispered speech to some one at your side. The soul stands consciously on the

"Shining tablelands
To which our Lord Himself is moon and sun."

Third—the *result* of the fulfilment of the promise to us, viz., Life—"because I live ye shall live also." It is of spiritual life our Lord is speaking. All His words here are most deeply spiritual—life in the meaning of strength, hope, courage, triumph. Surely nothing can give one such strong, noble, vanquishing life as the consciousness of Christ with him. And such life is for us, for He has promised to come to us. Let us open our hearts to Him. Let us expect Him. No, we are not orphaned.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

NO. XX.—THE ONE HUNDRED AND NINTH PSALM.

A Song of Imprecation.

There is a class of the Hebrew lyrics, some twenty-five in number, that have long been known as the Imprecatory Psalms. Of these the most noted are the 35th, the 69th and the 109th, all three exhibiting the same sense of grievous wrong toward innocent sufferers, and the same burning indignation against the authors of this suffering. But of the three the last is the most remarkable as being for the most part one continuous malediction, surpassing in its severity everything else of the kind in the Old Testament. The writer (1) sets forth the misdeeds of his enemies, vv. 1–5; (2) imprecates God's wrath, vv. 6–20; (3) claims mercy for himself, vv. 21–25; and (4) seeks the display of the divine righteousness, vv. 26–31.

I. The Misdeeds of the Wicked (vv. 1–5).

O God of my praise, be not silent!
For a wicked and deceitful mouth they open against me;
They speak against me with a false tongue,
Yea, with words of hatred they compass me about,
And fight against me without a cause.
In return for my love they oppose me;
But I betake me unto prayer,
They have requited me evil in return for good,
And hatred in return for love.

God's silence has the appearance of inaction or indifference; hence the poet summons Him to speak. The title given to Him which does not occur elsewhere, contains the ground of the prayer. Its answer will furnish him with fresh reason for magnifying Jehovah's name. The charge against his foes is that they assail him with false and deceitful words, with slander,

Whose edge is sharper than the sword, whose tongue
Outvenoms all the worms of Nile.

Their hatred is expressed in whispers, sneers, misrepresentations and open charges, and these the worse because "without a cause." Gratuitous accusations have always befallen God's people, just as they befell Him who was absolutely without sin. Here they are still further aggravated by ingratitude. The suppliant had not only not done them harm but had shown them love. And when they persisted in their malignity, instead of answering back and repelling scorn with scorn he betook himself to prayer, or to imitate the form of the Hebrew, as they became malice he became prayer. Thus the misconduct complained of is as gross as one can well conceive. It is the deliberate

persecution of a righteous man without any provocation on his part, nay, rather in the face of his kindness and love. Surely such inhuman malice deserves the strongest reprobation. Hence what follows:

II. The Imprecation of Wrath (vv. 6–20).

Appoint thou a wicked man over him:
  And let an adversary stand at his right hand.
When he is judged let him go forth guilty,
  And let his prayer be turned into sin.
Let his days be few:
  His office let another take.
Let his children become fatherless,
  And his wife a widow.
Let his sons wander about and beg,
  And seek alms away from their ruined homes.
Let the extortioner lay snares for all that he hath,
  And strangers make spoil of his labour.
Let there be none to continue kindness to him,
  And none to favor his fatherless children.
Let his posterity be cut off,
  In the next generation be their name blotted out.
Let his father's guilt be remembered by Jehovah,
  And let not his mother's sin be blotted out.
Let them always be before Jehovah,
  That He may cut off their memory from the earth.
Because he remembered not to show kindness,
  But pursued the afflicted and the poor,
  And the broken-hearted, to put them to death;
Yea, he loved cursing and it came unto him,
  And he delighted not in blessing, and it was far off from him;
Yea, he clothed himself with cursing as with his garment,
  And it came into his inward parts like water,
  And like oil into his bones;
Let it be unto him as the garment which he putteth on,
  And the belt which he ever girdeth about him.
This be the reward of mine adversaries from Jehovah,
  And of them that speak evil against my soul.

This fierce malediction seems to exhaust the possibilities of anathema under the old dispensation. The writer has spoken of his enemies in general, but now singles out one in particular, either because he was chief, or because the doom common to all could be more vividly stated in the singular number. He prays that he may have both an unrighteous judge or ruler and a malicious accuser (*Wicked and adversary* are the very terms applied, in the later Scriptures, to the Evil Spirit or the Devil), so that when the case comes to trial, he may go forth condemned, and even his prayer for mercy be reckoned a new offence and aggravate his guilt (comp. Prov. xxviii: 9). Then the curse goes on to affect his life, his honor, his family and his property. His days are to be few and his office to be held by another. The latter clause is quoted by the apostle Peter (Acts i: 20), and applied to the case of Judas Iscariot, whence the Psalm has sometimes been called *Psalmus Ischarioticus*. In the next verse the poet passes from the criminal to those dependent upon him, his bereaved wife and fatherless children, which is in accordance with the sanction of the Decalogue (Ex. xx: 5, 6). It is a striking picture of the children that they are said to be perpetual wanderers, creeping forth in search of food from the ruins of their habitations. Their father's property is to be consumed by a merciless extortioner, and the fruits of his toil to pass into the hands, not of his natural heirs or kindred, but of strangers. Nor among his fellows are there to be any to show kindness either to him or his children. Nay, his posterity is to be cut off, and their very name to be blotted out from human remembrance. But the curse goes backward as well as forward, and so the prayer is that God will remember the guilt of this man's fathers and the sin of his mother, it of course being presupposed that being progenitors of such a man they have personal guilt. All their sins are to remain indelible before God the Judge and to be visited upon their posterity (Matt. xxiii: 32–36).

In the next verse the writer brings in a fine antithesis. The reason why God is asked to *remember* the wicked man's iniquity, is that he did not *remember* to show kindness when it was required, but rather gave himself to relentless persecu-

tion. In the verses that follow the optative form given in the common version to the dependent clauses is inconsistent with the form of the original and with usage. Vv. 17 and 18 are simply a vigorous expression of the wicked man's previous course. He loved cursing; he clothed himself with it; he drank it in like water; it entered like oil into his bones. This being the case, the writer prays that what he denounced and endeavored to inflict on others may become his own, that cursing may wrap him round like a garment covering him completely and clinging like a belt which never leaves the loins. The whole section is summed up in the 20th verse, "This be the reward," *lit.* work-wages, which means that this accumulation of woes is only the fruit of men's own misconduct. The psalmist prays that his merciless foes may get what they deserve. He does not lift a hand to avenge himself, but remembering Him who said, "Vengeance is mine," remits the case to the sovereign Lord. Calvin says, "David is diffuse in the recital of his enemies' iniquity, that it may the better appear that when he is so rigorous towards them he does but acquiesce in God's judgment. And by this verse (20) we gather that he cursed not his enemies vaguely and rashly, but pronounced quietly that which the Spirit put into his mind."

III. The Cry for Mercy (vv. 21–25).

But THOU, Jehovah Lord, deal with me for thy name's sake;
Because thy loving kindness is good, deliver me.
For I am suffering and needy;
And my heart is wounded within me.
Like a lengthened shadow I am gone;
I am driven away like the locust.
My knees falter through fasting,
And my flesh faileth of fatness.
And I am become a reproach to them;
When they see me they shake their head.

As Delitzsch says, "The thunder and lightning are now followed by deep, sorrowful complaint like a flood of tears." The writer returns to his own sad condition and implores relief, the emphatic THOU at the beginning indicating a contrast between God and his oppressors. He makes no claim of merit. His appeal is made only to Jehovah's goodness, and he pleads simply his forlorn condition. He is wretched and poor, and his heart pierced with the bitter malignity of his adversaries. His days are like a lengthened shadow which verges on disappearance and is ready to vanish away. He himself is driven as a locust is before the wind. His knees totter, and his frame is emaciated because of abstinence from food. In this condition he becomes a butt of reviling to his foes, and they shake their head at him as one justly driven to despair.

IV. The display of the Divine Righteousness (vv. 26–31).

Help me, O Jehovah, my God;
Save me according to thy loving kindness;
And let them know that this is thy hand,
That thou, Jehovah, has done it.
THEY may curse, but THOU wilt bless;
When they arise they shall be put to shame,
but thy servant shall rejoice.
My foes shall be clothed with confusion,
And be covered with their own shame as with a mantle.
I will thank Jehovah greatly with my mouth,
Yea, in the midst of many will I praise Him.
For He standeth at the right hand of the needy,
To save him from the judges of his soul.

In this concluding strophe the cry for help is renewed, together with a confident assurance of being answered. The suppliant asks relief in such way as to show that it came from God's own hand. God's blessing is set in sharp contrast with men's cursing. The efforts of the ungodly shall end in disappointment and shame, but the Lord's servant will only rejoice. This deliverance will call forth his thanks, which will not be private, but expressed in the presence of a multitude. The last verse points back to the imprecation of an adversary standing at the right hand (v. 6) of the wicked to accuse him. The righteous, on

the contrary, has Jehovah standing at his right hand to vindicate and defend, which he does so effectually that they who would condemn his soul are put to shame.

The chief feature in this Psalm is the carefully wrought and terrible imprecation which it contains. This seems so directly opposite to the precepts and the spirit of the New Testament, where we are told to bless and not to curse our enemies, that it has been seriously objected to by many wise and good men, such as Isaac Barrow, Jeremy Taylor, Is. Watts and Dr. Chalmers. Hence various methods have been resorted to in order to escape the difficulty. 1. One of these is the claim that the words have been mistranslated, and that what seems to be a malediction is only a prophecy. But this according to the views of all respectable grammarians does violence to the established laws of the language. The verbs employed are optatives and not mere futures. Besides, even if this were admitted there are other passages which (*e. g.*, Ps. cxxxvii. 9) do not depend upon a tense form, and therefore would leave the case just as it was. 2. Another method of escape is that suggested by Bishop Horne and the late Dr. Arnold, that the language is to be understood of spiritual enemies such as Satan and his emissaries, and therefore can be used with propriety now in reference to the foes of our soul's peace. Such an allegorical or at least non-natural interpretation is inadmissible. It would make many of the expressions used to have no definite meaning. Nor could one on this view comprehend the warmth and passionate earnestness of what is said, which surely must refer not to abstract and absent things but to concrete, real and tangible foes. 3. A third view is that of Joseph Hammond, afterwards elaborated by Dr. Samuel Cox (Expositor, II., 225), that the words which are so perplexing are not utterances of the writers, but rather those of their enemies, abruptly and dramatically introduced. For instance, in this Psalm the word "saying" is to be introduced before verse 5, which would show that all that follows to verse 19 is to be regarded as the malediction of the Psalmist's enemies. But this is inconsistent with the language of verse 20, and besides, labors under the fatal objection that there are other cases of imprecation of which no such solution is possible. Nor on this view could the citation (Acts i: 20) by Peter of verse 8 be understood, as he evidently meant it to be, as a prophetic description of the fate of Judas. 4. The common method of explanation is to admit that the imprecations mean just what they say, and were unjustifiable expressions of human anger and malice. They are therefore to be regarded as outbursts of passionate and unsanctified feeling, which perhaps suited the Mosaic dispensation but are to be rejected and abhorred by Christians. But if this be so, it is utterly impossible to maintain the inspiration of the Psalter.*

It is to be borne in mind that these imprecatory Psalms, just like all the rest, are part of the Canon of the Old Testament; that they were used in public worship; that they are again and again quoted by the speakers or writers of the New Testament; and that they belong to the sacred writings which the Apostle Paul declared to be profitable for teaching, for reproof, for correction, for instruction which is in righteousness (2 Tim. iii: 16). They are doubtless unrestrained expressions of the feelings of their authors. These men believed Him who said, "To me belongeth ven-

*This would not trouble Dr. Cheney much, for he says, "The misuse made of these anathemas in Calvin's time is a warning to us not to idolize so precious a thing as the Psalter." Without "idolizing" it we prefer to think of it as did the holy men of the New Testament who were led by the Spirit of God.

geance and recompense" (Deut. xxxii: 35). Instead, therefore, of taking the matter into their own hands they invoked the judgment of God, and in doing so were divinely directed. It is a mistake to say that the Old Testament knows nothing of forgiveness and forbearance (comp. Ex. xxii: 4, 5; Job xxxi: 29, 30; Prov. xxiv: 17, 18; xxv: 21, 22; Ps. xxxv: 17, 18); nor was David, the author of several of these very Pss., without the exhibition of a meek and tolerant spirit (comp. 1 Sam. xxiv: 10, 11; xxvi: 10, 11; 2 Sam. i: 11; xvi: 10,11); on occasion. What then is to hinder our acceptance of the fact that the Holy Ghost allowed the natural expression of a righteous indignation against the persistently ungodly to take this form of withering anathema in order to set forth by the fearful details that are given the dreadful doom of the ungodly? Is it said that we could not, or at least would not, use these terms in reference to any violent oppressor of Christians now? Certainly not, but why? Because we have no inspiration to direct us. But we can read these awful imprecations and study them with profit as indications of the vindicatory justice of God. Nay, at times circumstances compel a hearty sympathy with them. Nothing less seems adequate to the occasion. An eminent Christian scholar who has spent his life in Syria told me that any man who lived among the Mohammedans would have no difficulty with the imprecatory Psalms. Dr. Duff said the same in regard to the Sepoy rebellion. Did not the same man who wrote the exquisite hymn to love in the 13th chapter of First Corinthians conclude that epistle with the solemn words, "If any man loveth not the Lord, let him be Anathema Maranatha"? The one word *anathema* wraps up in it far more than all the imprecations to be found in the Psalter.

Psalms XLII. and XLIII.

BY PROF. WILLIS J. BEECHER, D.D.,
AUBURN, N. Y.

THE Forty-third Psalm has no title. It is continuous in thought, and in its tone of feeling, with the Psalm that precedes it. The refrain of Ps. xlii: 6,12 is repeated in Ps. xliii: 5.* These indications show conclusively that the two Psalms are a unit—a single piece of poetic composition, divided by the refrain into three sections. Doubtless there is some reason why they are numbered separately in the Psalter; for example, the third section may have been written later than the first two sections. But in any case, the third section is homogeneous with the other two, and the unity is unbroken.

This song is written throughout in the first person. It is in the form of a record of personal experience. If we can disentangle this record of experience, and put it into clear shape, we shall, in this very process, accomplish the literary analysis of the song, and find the key to its interpretation.

1. To begin with, the singer is beside a cataract, in the region of the sources of the Jordan, that is, in "the little hill country" at the foot of Hermon.

> "Therefore I call thee to mind from the land of Jordan,
> And the Hermons, from the little hill country.
> Ocean is calling to ocean, in the voice of thy cataracts," (xlii: 7, 8)

There is no mistaking the geographical character of this allusion. The first verb is translated "will remember" in the old version, and "do remember" in the new; it is certainly not a mere future, but is either present or voluntative, and in either case indicates where the singer is when he utters the words. In such

*The verses, in this article, are numbered as in the Hebrew. In Ps. xlii. the Hebrew counts the title as the first verse, making all the verse numbers one larger than in the English translations.

expressions as that which the versions render "the hill Mizar," the word hill or mountain commonly denotes, not a single peak, but a region; hence the idea here is "the hill-region of little," that is, the region of little hills. The names Jordan and Hermon identify the region spoken of as that of the relatively small mountains south of Hermon, where the Jordan has its springs.

The word translated "deep" in the versions ordinarily denotes the ocean; but the singer here does not intend to be understood as saying that he hears the ocean, but only that the roar of the cataract is ocean-like.

To understand the Psalm, therefore, one needs, first of all, to have in mind a distinct idea of this region of country, its general physical features, and its location, more than a hundred miles to the northeast of Jerusalem, near great routes that might lead either to northern Syria, to Damascus, or to Mesopotamia.

2. He is in deep trouble. When he hears the ocean-like roar of the cataract, it reminds him how Jehovah's billows of affliction have passed over him.

"Ocean is calling to ocean, in the voice of thy cataracts;
All thy breakers and thy billows have gone over me." (xlii: 8)

Here the second line is not a continuation of the description given in the previous line, but utters a figure of speech suggested by the previous line.

Further, he says that his tears are bread to him day and night (xlii: 4); that he goes in mourning (xlii: 10; xliii: 2); that God has forgotten him (xlii: 10) and has cast him off (xliii: 2). He speaks of himself as depressed in soul, and reiterates this again and again (xlii: 6, 7, 12; xliii: 5).

In his trouble he has mainly three resources, and the leading idea of the song is his exciting himself to use these resources. First, he excites himself to recall to mind certain things of the past:

"Let me call it to mind, and let me pour out my soul over me;
For I used to go in the throng," etc. (xlii: 5)

The pronoun translated in the versions "these things" evidently refers to the things that are mentioned directly afterward, namely, certain scenes in the past life of the singer. The first two verbs are in the Hebrew cohortative, and should be rendered by some English form that indicates the action of the will of the speaker, and not as in the versions, by the simple present. The preposition which, in this verse, in ver. 7, and three times in the refrain, the versions render "within," is the one commonly rendered over, upon, above, concerning.

As a second resource, the singer excites himself to maintain his present hold of God, and the consciousness that God's loving kindness is still with him:

"My soul is depressed over me;
Therefore
Let me call thee to mind from the land of Jordan." (xlii: 7)

"By day, Jehovah commandeth his loving kindness,
And by night his song is with me,
Prayer to El my life.
I would say to El my rock, Why hast thou forgotten me?" (xlii: 9, 10)

In ver. 7 the Masoretic accents point "therefore" as a separate line. Whether we print it in this way or not, the conjunction is at all events to be emphasized. It is as a remedy for his depression that the singer calls God to mind. He does it with an effort. The verb is a voluntative, and not the simple present of the revised version. The verb "I would say," ver. 10, is also volitional, being a cohortative in the Hebrew. In the verbs of ver. 9 there is nothing to require the future rendering given in the versions; the tense called for by the context is the present. Although Jehovah's billows have overwhelmed him, Jehovah's loving kindness is still present with him day and night; for he can pray to Jehovah, and

Jehovah grants him inspiration for sacred song.

The English versions fail to distinguish between the two words for God, used in this Psalm. The distinction is easily made by transferring the shorter of the two words, El, wherever it occurs.

As a third resource, the singer resorts to prayer. He prays for justice, escape, and restoration (xliii: 1-4).

The three resources correspond, in a general way, with the three sections of the Psalm. In each section the singer begins in a strain of depression, mentioning his troubles; then he mentions the resource, namely, in the first section, the calling to mind of past blessings; in the second section, the calling to mind God's present loving kindness; and in the third section, prayer; and thus, in each case, he excites in himself the resolve described in the refrain—the resolve not to yield to depression, still to recognize and trust God as his Saviour, and still to give God thanks:

"Why art thou depressed, my soul, and why disquieted over me?
Wait thou for God, for I will still give him thanks,
The safety of my countenance, and my God."
(xlii: 6,12; xliii: 5)

The words translated in the versions "praise" (xlii: 5,6, 12; xliii: 4,5), are all from the Hebrew stem *yadhah*, which is regularly translated "give thanks," in distinction from *halal*, "praise." See, for example, 2 Chron. v: 13; 1 Chron. xvi: 4; xxiii: 30; xxv: 3. The distinction should be maintained in this Psalm throughout. The "praise" of the versions is a mistranslation.

The English phrase "shall yet praise him," found in the versions, is ambiguous. It may imply that the singer was not then in condition to give thanks, but expected to give thanks at some future time; or it may imply that he was then giving thanks, and proposed to keep on giving thanks. The English most naturally conveys the first of these two meanings, but the second is the true meaning. It is given unambiguously by the translation "I will still give him thanks." That the verb is voluntative, expressing determination, and not mere fact, appears from the tenor of the context, as we have already seen.

The reasons for changing the verse division, so that "my God" shall close ver. 6, instead of opening ver. 7, are strong, though the sense is good without the change.

3. We have now distinctly in mind the picture of this man, there by the cataract in the region of the sources of the Jordan, arousing himself to contend with his troubles. If we inquire into the nature of these troubles, we shall learn something more concerning the man himself. His chief affliction is that he is separated, against his will, from the temple, the set feasts, and the presence of Jehovah, in Jerusalem.

"As a hart panteth for streams of water,
So my soul panteth for thee, O God.
My soul thirsteth for God, for El the living one;
When shall I go in, that I may appear before God?" (xlii: 2-3)

The panting and thirsting here described are not merely for God, in some general sense, but are that the singer may "appear before God." This is the set phrase to describe the coming to the three set feasts, the Passover, the feast of Tabernacles, and the Pentecost. (See Ex. xxiii: 15,17; xxxiv: 20 *et al.*).

"Let me call them to mind, that I may pour out my soul over me;
For I used to pass on in the throng, I used to lead them slowly
Unto the house of God,
With voice of song and thanksgiving, a multitude keeping festival."

"I had gone" of the old version is incorrect. "I went" of the revised version is well enough, provided one understands that it describes habitual action; but perhaps it is best, here, to make sure of an unambiguous meaning by using the English frequentative form "I used to go."

The words translated joy and praise properly denote "singing out" and "thanksgiving." "Keeping holy-day" is perfectly specific, referring to the festivals of the three set feasts. The singer is calling to mind scenes in his past life, when he participated in the solemnities of the great feasts at Jerusalem.

The same fact appears from the prayer (xliii: 3,4):

"Send thy light and thy truth, let them lead me,
Let them bring me in unto thy holy mountain,
and unto thy habitations;
That I may go in unto the altar of God,
Unto El my exultant gladness,
And may give thee thanks with a harp, O God my God."

In all these passages it is evident that the singer is an Israelite, in affliction because he is separated from the Jerusalem sanctuary, from God's "holy hill," and from his "habitations," and anxious to return thither.

The notes here given are yet more specific. The singer is a priest, for he wishes to be restored to the altar (xliii: 4). He is gifted in music and song, for he expects to give thanks with a harp (xliii: 4); and Jehovah's song is with him (xlii: 9). He is a leading, prominent priest and singer, for he used to lead in the great festival processions, with voice of singing out and of thanksgiving (xlii: 5).

4. How does it happen that this priestly chief musician is compelled to remain there beside the cataract, instead of being about his duties at Jerusalem? What is the nature of the compulsion that detains him? The song gives us some information in reply to this question.

"Judge me, O God, and plead my cause,
From a nation that is not of loving kindness;
From men of deceit and mischief make me escape." (xliii: 1).

Since he prays for escape, we may infer that he is in custody, and we have thus learned the nature of the compulsion that keeps him away from Jerusalem. He is in the custody of treacherous and bad men (men, rather than man, the word being probably used a collective), of a nation that is not the nation of Jehovah's loving kindness (for such is the proper meaning of the word translated "ungodly" in the versions). This description might apply either to a nation inimical to Israel, or to Israel himself when apostate. Elsewhere the singer speaks of his adversaries (xlii: 11), and of an enemy that oppresses him because God has forgotten him and cast him off:

"I would say to El my rock, why hast thou forgotten me?
Why go I a mourner at the oppression of an enemy?" (xlii: 10).

"For thou, God of my strength, why hast thou cast me off?
Why go I about a mourner at the oppression of an enemy?" (xliii: 2).

And worst of all, the singer has had expectations that God would help him, and these expectations have been disappointed, and his enemies never tire of taunting him with this. It is this that causes him to weep night and day. It is this that hurts him as if something were crushing his bones.

"My tears have become bread to me day and night,
When (men) say unto me all the day, Where is thy God?" (xlii: 4).

"With crushing in my bones my adversaries have reproached me,
In their saying unto me all the day, Where is thy God?" (xlii: 11).

On the whole, it seems evident that those who detain him, and who thus derisively question him about his God, are aliens, and not Israelites. The taunt is precisely like those used by the Assyrians, in the time of Hezekiah. (See 2 Kings xviii: 13, 22, 30–35).

At some time in the history, an alien army, invading Judah, captured a prominent singing priest of Jerusalem, and sent him northward, under guard. They encamped, either for a night or for some longer time, by a cascade in the Hermon region. There he composed this song. This may well have happened

in the days of Hezekiah and Sennacherib, or it may have happened earlier or later. But whatever the date, the spiritual value of the Psalm is doubled for us, when we trace clearly so much as we can trace of the experience of its author.

Christ Our Passover.

BY HOWARD CROSBY, D.D.

1 COR. v 7.: "Christ our Passover is sacrificed for us." (*Revised Version:* "Our Passover hath been sacrificed, even Christ.") The Greek verb θύω which is here rendered "sacrifice" is used of the Passover Lamb twice elsewhere in the New Testament, viz.: Mark xiv: 12 and Luke xxii: 7. It is also used four times in the New Testament for sacrificing generally, viz.: Acts xiv: 13-18 and 1 Cor. x: 20 (*bis*). In Matthew xxii: 4, in the matter of the fatted calf (Luke 15), in John x: 10, and in Peter's vision (Acts x) it has the meaning of "kill" only.

The noun θυσία occurs in the New Testament 29 times and always is rendered "sacrifice." It is distinguished from "gifts" (Heb. viii: 3; ix: 9; x: 5; x: 8), which were also brought to the altar (Matthew v: 23.) It seems clear from this collation that Christ, our Passover or Paschal Lamb, was *not a gift to God* from us, but a Lamb slain for us (Rev. v: 9). The *killing* is the essential element. That this killing was punitive we see from Is. liii: 5—"with His *stripes* we are healed." The reason of it we see in 1 Peter ii: 24—"who his own self *bare our sins in his own body* on the tree." Now, if this distinction be maintained between the *sacrifice*, which represented punishment and destruction, and the *gift*, which represented gratitude, we shall divide the approaches to the altar into two kinds. In the one the worshipper approaches to bring his substitute to be punished for his sins; in the other he approaches to express his thankfulness. Then when we read Rom. xii: 1, "that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service, and be not conformed to this world," we shall see that *our sins* ("the body of this death," Rom. vii: 24, "mortify your members which are upon the earth," Col. iii: 5), *are to be presented for destruction*, and the idea that we present our goodness to God in self-consecration (which is the common rendering of this passage) is a mistake.

So "the sacrifice and service of faith" on the part of the Philippians (in which Paul would have a part by being poured out as a libation on it, Phil. ii: 17) was their faith bringing their sins to be destroyed through the great sacrifice of Christ. So again the things sent by these Philippians to Paul (through Epaphroditus) were "an odor of a sweet smell, a *sacrifice* acceptable, well-pleasing to God" (Phil. iv: 18), not because they were a gift to God, but because they were an instance of their condemnation of sin and assertion of love, the foundation of which was the great sacrifice of Christ.

So the "Sacrifice of praise" (Heb. xiii: 15) and all "spiritual sacrifices" (1 Peter ii: 5) are not to be considered as gifts from us to God, but as acknowledgments of the great sacrifice of Christ in thankfulness, the essence of the sacrifice being not in what we do, but *what God has done for us.*

It is possible that in these latter cases the word "sacrifice" is used for any religious service, its original meaning being absorbed in the higher thought, as in Ps. v: 17, "the sacrifices of God are a broken spirit." But in no case is the word used for a *gift.* The idea of a sacrifice being a gift to God is a corruption of the original meaning. The bloodless offering became a gift from a worshipper reconciled by the bloody

sacrifice, and who thus, as a child, could offer a gift to his father.

The generic name "minchah" is given to both (Gen. iv : 4, 5), but the root idea of "minchah" is not *gift*, but dividing, counting, appointing. The word rendered "offering" in Leviticus (*e. g.*, Lev. i : 2) is "korban," which means simply an "approaching." We are led astray by the English word "offering" in each case, as if the offerer made a present to God.

We are also led astray by the modern usage of the English word "sacrifice" for "self-denial," a meaning we should be careful to separate entirely from its Bible sense. The Bible sacrifice is a death, a suffering, a punishment, by trust in which the offerer ("maker to approach") is pardoned and accepted. He offers nothing of his own as a gift. He puts his confidence in the suffering of the Lord's own.

The pagan nations lost this original idea of sacrifice and made it a present, a gift, a *backshish*, a *buono mano* to God by which to buy off his anger. Many who call themselves philosophers fail to mark this distinction between the Bible "sacrifice" and the pagan sacrifice

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EUROPEAN DEPARTMENT.

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

Movements in Thought.

THE practical interests, religious, political, social, military and industrial, are so great that they absorb public attention, and likewise in an unusual degree enlist the best energies of scholars. They occupy legislative bodies, monopolize the press, and are the essential concerns of the nations. But besides the practical tendencies and agitations of the day there are also intellectual movements of first importance. Indeed, we need but look through the ordinary interests of men to discover some theory as their source and inspiration. One reason why the surface of nations is so agitated is that thought is so energetic and so intense; and if we want to understand the trend of public life, we must trace the causes in the intellectual life. It has been said that "our age is controlled by social tendencies, religious impulses, and instinctive passions;" but even the feelings and estimates of value all depend on intellectual apprehensions of some kind.

Amid the universal cry for the practical it is difficult to concentrate the mind on the movements in thought. And where can we lay our hand on these movements? Party feeling, so strong now, perverts them to suit its own interests, and the ordinary European journal is not a fair index of them. We are obliged to resort to the thinkers, to the study, to the school, and to the more serious literature of the day.

When we go to these sources we find that modern thought is not only restless but also lacks the ultimate principles in which it can rest. Our age suggests the period of the Sophists in Greece when the very existence of final principles was questioned, when absolute truth was pronounced impossible, when mere opinion was declared the highest of human attainment, and when men or his subjective view was deemed the measure of all things. Not only are fixed philosophical principles rare now, but the possibility of their discovery is denied, and hence search for them is abandoned. There is dispute as to what can be known and how we are to know; and there is not even agreement as to what knowledge is.

Instead of principles in which the intellect culminates and from which

it starts we find that thought is tentative and unsettled. It feels its way as best it can, making experiment and observation its guide, and afraid to leave the hard reality to which it is tethered by empiricism. Separate facts are gathered, limited spheres are carefully investigated, and mere details abound to a bewildering degree. In some departments the mind buries itself under the rubbish which it accumulates. An excessive and narrow specialization has prevailed; but a reaction is now apparent. It is emphasized by thoughtful writers that a part cannot be understood except as connected with the totality to which it belongs. The parts are declared valuable only so far as they help us to understand the whole. Those who end their research with fragments are doomed to dwell amid ruins. But the mind seeks complete, symmetrical structures; and narrow specialists are now told that they are only the journeyman who bring to the mason materials for the building. Not only in science but also in history, is there complaint that excessive specialization has made the thinking fragmentary. Historians devote themselves exclusively to the study of a limited period, but fail to give its conection with the general course of history, with the causes that preceded and the effects that followed. Yet there is an organism in history as well as in nature; and unless the total organism is taken into the account we cannot understand the events in one department or the phenomena in the other.

Thought in our day does not merely tend rapidly to become international, but it also quickly spreads from one department of intellect to another. Hence it is found that the same characteristics prevail in all domains of literature. Theology, too, has largely run into details, such as the investigation of particular books, textual and historical criticism confined to narrow limits, the exegesis of separate passages; while biblical theology as a whole, and systems of Christian ethics and dogmatics, have become more rare and more difficult.

It is not surprising that the atomic should beget the pantheistic tendency, and that both run parallel with each other. Scholars have so lost themselves in analysis that they forget the synthesis which alone gave the analysis its value. Now the need of the synthesis is emphasized. And in connection with this there is also an emphasis on the need of the neglected philosophical study in order that the principles which explain the facts and the laws which construct the facts into systems may be discovered and applied. Instead of being burdened by an incoherent aggregate of details, the mind wants to become their master by discovering the secret of their union and the monism in their workings. This tendency to monism has repeately ended in pantheism.

The tendency to synthesis, to unity, has been pronounced a fundamental principle of the human mind; certain it is that the mind cannot rest in the infinite and unconnected details which constitute so large a part of modern life.

Another of the deeper movements of thought is in the direction of teleology. Before me lie four philosophical works just from the press, which are either wholly devoted to the discussion of teleology or give to it especial prominence. In learned magazines the same subject is frequently discussed. Teleology or mechanism, that is the question. Is there design in nature--evidence that behind the phenomena there is reason and intelligence? Or is matter with its blind force the seed of the universe? Chance and fate do not satisfy the reason which recognizes in itself an impulse to seek its similitude in or behind the processes of

nature. As materialism has lost much of its former power over scientific minds, they are better prepared to hear arguments in favor of a moral and intellectual order in the universe. It is certainly significant that Von Hartmann, the most voluminous and most popular philosopher of the age, who bases his system on the results and methods of natural science, and is not a theist, is a strong advocate of the teleological school. He in fact regards the evidence in favor of intellect and design in nature as so clear that one must deny his own intellect in order to deny teleology. The tendency toward the recognition of teleology is also evident from a new book on the teleological views of Trendelenburg. This philosopher in the very chair of Hegel antagonized the wild speculation of the Hegelians and returned to Aristotle for the basis of his philosophy, and with his master he emphasizes reason and design in nature.

In ethics the fundamental problem continues to be the freedom of the will and man's degree of responsibility for his acts. The age is so largely dominated by natural science in which cause and effect so evidently rule, that it is not surprising that a strong effort is made to prove the will as fully determined as everything else is. That the free will cannot be explained has been admitted since the days of Kant; but on the other hand it has also been admitted with this eminent thinker that we are conscious of freedom, and that the recognition of this freedom is a practical necessity. Without this recognition there is no morality; and without it the existence of conscience is inexplicable. A work on philosophy just from the press declares that our thinking, feeling, and action are as much determined as are the processes of nature. But the author at the same time admits that we are directly conscious of our will as free. "Not only is this fact unquestioned, but it is one of the deepest of human convictions that in our thinking and acting we are free." Surely this conviction of our freedom is significant. If all we think is absolutely determined, then the fact that we think ourselves free is also determined. We are thus necessitated to think that we are free. Are we then necessitated to think a lie as truth? In nature necessity never works a falsehood; why then in mind? It is evident that the admitted conviction of freedom of choice has become one of the most important problems of ethics.

What one age seems to establish, another overthrows; what one school affirms, another contradicts; the most conflicting views prevail in the domain of intellect. What wonder that a wide-spread suspicion prevails respecting the validity of the results of intellectual inquiry. It is generally admitted that the mind has intellect, feeling, and will; and that however intimately these may be connected, we cannot resolve the one into the other, or make any one the explanation of the rest. If now we cannot resolve feeling and will into intellect, is it not foolish to profess to give the intellectual equivalents of feeling and will? Could the feeling and the will be wholly explained by the intellect, what else would that be than to resolve them into intellect? There will always be a residue which remains unexplained, just because its intellectual equivalent cannot be found, and it cannot be found for the very reason that it is not intellect, but feeling and volition. There is that in ethics and religion which never can be science but must be faith. And faith does not merely think, but it also feels and acts; and it has never yet been shown that the basis for feeling and action is not as valid as the basis of thought.

There are of course other undercurrents of thought, philosophical, ethical, and religious; but we have not room for their discussion now. All of these movements reveal a law of the greatest significance and of universal application. Even if God is denied and religion rejected, there are certain demands of human nature which will assert themselves. Even if it is science or philosophy which does violence to our inmost being, man will and must avenge himself. He is deeply conscious that to be true to nature is not his destiny; he must be true to himself if he is to be satisfied. Hence materialism is but a fleeting phenomenon, fatalism causes aversion, and atheism is abhorred. The soul must assert itself; and there are proofs in the present movements of thought that there is truth in the old saying, "the soul is by nature a Christian."

Progress Through Criticism.

IT is generally admitted that this is not an age of marked originality; neither do we live in a period of intellectual lethargy. Criticism, so characteristic of our era, is largely negative; nevertheless it also has positive aims. It is but one half of the truth to affirm that there is so much fault-finding because things are so bad; the other half is seen in the desire to promote progress and to attain what is best. Everywhere in the first European nations we behold dissatisfaction with the existing state of things because it is believed that something better is not only desirable but also possible. This healthy desire and this hopeful element are important factors in interpreting the unrest in Church and State, in social circles, in philosophy, in literature, in education, and in art.

The severest things are said about the Church by its friends, because they love it and seek its welfare by the removal of its faults. A thorough diagnosis of the disease is regarded as a condition for the restoration of health. Much that enemies of the Church formerly said for its destruction, its friends now admit to be true, but think it a reason for self-examination and for reformation. In the stormy year 1848 the atheist Feuerbach closed his lectures in Heidelberg with the declaration that it was his aim to make his hearers "friends of men, instead of friends of God; thinkers, instead of believers; workers, instead of worshippers; students of this world, instead of candidates for heaven; full, complete men, instead of Christians who, according to their own confession, were half brute, half angel." Christians now see in this sneer at a perverted religion a certain degree of justice, and they say that instead of an antithesis, as if Christianity were not the friend of man as well as of God, the two can be perfectly harmonized. Are worshippers and workers, thinkers and believers, heaven and earth, Christians and men, antagonistic? Infidelity may do the Church good service by making it aware of its faults and needs. Now German pastors are not slow to affirm that the Church, with all its divine characteristics, must become more humane. One preacher attempts to arouse the Church by quoting the humanitarian associations which say to Christians, "You have faith, we have works; you have religion, we have humanity; you have the Gospel, we have love."

In the Protestant Church of Switzerland we find the same critical spirit and with the same end in view. Cæsar Malan says that as a reaction from the excesses of the French revolution many confessed their faith in the divine Saviour of the Gospel. Among the French-speaking peoples the new awakening had its source in Geneva. Why is this awakening now becoming

more and more a thing of the past? He answers, that too great stress was placed on divine sovereignty, while the importance of human responsibility was not duly emphasized. To unbelief in the Christ of the Gospel has been opposed the simple affirmation of his divinity, without attempting to rise from his humanity to his divinity. Malan, a Calvinist, declares that the awakening has declined because divine grace was represented as a work of magic; the inspiration of Scripture was spoken of as the effect of mechanical action, exercised either on the witnesses themselves or on the historic form of their testimony; the conversion of the soul was regarded as the direct and exclusive product of divine power, instead of considering it, as the Scriptures do, to be a new birth, that is, a relation which begins with a mysterious and unconscious life and attains the consciousness of a reciprocal relation between God and his creatures, finally a conception of faith that recognizes it as a gift of God but forgets to emphasize the duty and the work of the regenerated soul. He thinks the Church now ought to lay the stress on the elements formerly neglected. While the sovereignty of God is recognized, the responsibility of man must likewise be emphasized.

This critical spirit is by no means confined to religion; it is in fact a general characteristic of the age. Condemnation by wholesale seems to be in order. Thus a German writer pronounces the art of to-day as merely imitative. The vast treasures of the Greek world have been opened up to artists, and æsthetics has been cultivated as never before; but the result has been copyists instead of original masters. And where are the creators in literature? The answer we receive is that their place has been taken by mere plodders, by commentators, and by sensationalists. Not what is profound and great, but what meets the greed for excitement and pleasure is pronounced valuable. Success is the test, and success usually means descent to the popular, if not the vulgar level. Even an undisguised contempt for the thinking of the age sometimes finds expression in literature. Thus a German author declares that the independent thinkers can be counted on one's fingers, and speaks of philosophic individuals as persons who seem to be lingering relics of a past and better age.

The reason for this unsatisfactory condition is naturally sought in education. The schools are mercilessly and very generally criticised in Germany, and many of the prominent educators advocate radical reforms. Among the multitude of recent works on education an anonymous one, entitled Rembrandt as an Educator, has excited much discussion, and within a few months has passed through eight editions. The spirit of the book may be inferred from the following quotation from its pages: "It has actually become an open secret that the intellectual life of the German people is at present in a condition of slow—some think of rapid—decay. On all hands science is split into specialization; in thought as well as in *belles-lettres* there is a lack of epoch-making individuals; although the plastic arts have some worthy masters, there is a failure to produce the most effective works; musicians are scarce, but performers innumerable. Architecture is the axis of the plastic arts, just as philosophy is the axis of all scientific thought; but at present there is neither a German architecture nor a German philosophy. The leaders in the various departments are dying out. The artistic industry of to-day, in its search for models of style, has tried all times and peoples; and in spite of this, or perhaps for

this very reason, has attained no style of its own. Undoubtedly, in these facts the democratic, levelling, atomistic spirit of our country expresses itself. Besides, the whole culture of our day is historical, Alexandrian, facing backward; it is much less intent on creating new values than on making a register of old ones. This indicates in general the weak side of our modern culture: it is scientific and wants to be scientific; but the more scientific it becomes, the less creative will it be. It has fragments, but lacks the intellectual bond which unites them."

Connected with this prevalent spirit of criticism are numerous suggestions of remedies and of means for improvement. There is no end to proposals for removing the social evils and making the Church more efficient—an efficiency needed as much in the direction of the cultured as toward the masses. Most of these proposals are, however, what the Germans call "the beating of straw which has already been threshed." One of the most urgent needs is fresh, original, inspiring, effective thought, with a creative and directive energy.

The conviction prevails that important changes are imminent, that thought and life, the Church and society, are passing through a crisis. Reform is in the air, but its character and means are still in dispute. That the Evangelical Church must change if it would resist the onslaught of socialism, of Catholicism, and of cultured infidelity, is admitted by its best friends.

A Critique of Strauss by von Treitschke.

AN interesting account of Strauss is given by von Treitschke, in the recently published fourth volume of his *Staatengeschiechte der neuesten Zeit*. The author, successor of Ranke as Prussian Historiographer, was formerly a liberal in religion; but according to a statement made by him some years ago, the sad experiences in his own family and the crisis through which the fatherland had passed, convinced him that Christianity is the only ground of faith and hope. He is not a theologian but a historian, and this very fact adds interest to his estimate of the character of the critic and of his destructive work. Strauss has German admirers who oppose some points in the criticism of von Treitschke; nevertheless it may be regarded as giving the general view of religious thinkers respecting Strauss. It is a serious mistake to suppose that German scholarship is anchored to the Tuebingen school. The following is but a meagre outline of the critique given by the eminent historian.

Von Treitschke says that the most important work of the young Hegelians was the Life of Jesus by Strauss. Like a flash of lightning it burst on the theological world. To understand the effect of the book we must remember that theology then was in a state of untruth which could not last. The old rationalism clung to the letter of Scripture, but destroyed its ideal sense. The conservative Hegelians tried to derive the dogma from the philosophical notion (*Begriff*). Schleiermacher's followers sought to present the facts of the Gospel as expressions of the Christian consciousness. Harmonies of the Gospel were constructed which satisfied neither the believing spirit nor the critical understanding. It was therefore a liberating act when Strauss applied the strict method of historical criticism to the earliest period of Christianity. Respecting contradictions in the Gospel narrative he said little else than what had been known and artificially glossed over since the days of Lessing and the Wolfenbuettler Fragments. What many thought secretly he declared publicly, and therein lay the bewildering effect of his book.

Strauss was and always remained a Suabian Philistine. The strict discipline of the Wurttemberg cloister schools produced in him a burning desire for freedom. When but twenty-seven he had already acquired rich and exact scholarship. His critical acumen was remarkable, his style animated and attractive. But he did not possess the power of a great and original personality. He belongs to those unfortunate though gifted ones whose course is along a descending scale. His first book was his best; and the sequel proved that his orthodox opponents were right in prophesying that the end of his career would be disastrous. With youthful boldness he undertook a task far beyond his powers. Among all the clever and excellent things which he has written, the reader nowhere finds reason to exclaim: None but he could speak thus. His mind, essentially critical, lacked warmth of feeling and appreciation for humanity, and likewise the formative power of the creative historian that will not be content until it has attained a living picture of the past.

He did not even attempt to set forth the character of Jesus as the greatest of all men, and to show why this remarkably brief life divided history into two parts and rested in the destiny of humanity an influence without a parallel. Instead of a Life of Jesus, he gave only acute separate investigations, always reaching the same conclusion that the Gospels are not purely historical. The great motive power of all history, the might of the personality, was to him unintelligible. In place of it he put a principle that constructs myths (*ein Mythenbildendes Prinzip*), which creates something out of nothing, more marvellous therefore than the miraculous accounts of the Gospels. His investigation was superficial. He furnished a criticism of Gospel history, not of the Gospels themselves, stopping therefore where he ought to have begun. Never did he comprehend the fact that the idea of the God-man is innate in the human soul, and consequently a demand of the practical reason; that all love, that all that affects the human heart, is based on the supposition that the idea must somewhere be realized. He denied that the idea of humanity can be embodied in one man, and held that men are in a constantly progressive state. History, however, teaches that a Herner, a Phidias, can never recur; that all cultured languages become richer and more intelligible, but also less beautiful. The alleged progress of our race is consequently a conditioned one.

The sharp critic had not the slightest notion of the true nature of religion. Like the Hegelians in general, he sees in religion only thought in an imperfect stage of development. He fancied that his mythical theory had overthrown Christianity. His book was, however, only a product of the study, not of life itself; and he could not comprehend that all theological criticism is nothing compared with the practical duties of the pastor who consoles the weary and the heavy-laden with the assurance that before the majesty of the living God the captious critic is just as poor as the simple peasant.

It must be said to his credit that he put his finger in an open wound of German theology. His book consequently aroused an indignation hardly equalled by any other learned work. A few weeks after the appearance of the book Strauss was removed from his post in the Tuebingen *Stift*. His scholarly attainments, and the admiration of the academical world for the daring combatant, were so great that he would have eventually received a chair in philosophy. But his Suabian obstinacy insisted on a theological chair, although he had called in

question almost every fundamental doctrine of Christianity. His demand was about as reasonable as if Martin Luther, with Catharine von Bora as his wife, had insisted on being made general of the Augustinian Order. Strauss actually was called to a theological professorship in Zurich; but the people so bitterly opposed the appointment that he never entered upon the duties of the office.

Respecting the general character of Strauss, von Treitschke says that he had nothing of the moral earnestness of the reformer who sheds his heart's blood in order to force his ideas on an opposing world. The effect of his writing was at once beneficial and ruinous. He aroused theology from the false complacency into which it had sunk. He made the naturalistic explanation of the miracles and the artificial harmonies of the Gospel henceforth impossible. The orthodox were embittered and some opposed all criticism. Before the public the church was brought into disrepute, and it required a national crisis before the Germans learned that the strongest and best men are believing Christians.

So far von Treitschke. Strauss was a reckless critic, and he was not the last of his class. There is a vaulting ambition which knows no glory but that of intellectual achievement; which ruthlessly destroys, provided personal fame can be constructed from the ruins; and which is too much in haste to achieve reputation to weigh destructive theories until their truth is established beyond question. Why not burn a temple if the incendiary is thereby immortalized? Criticism has its place and must be thorough; but it is not everything, and it is despicable if personal glory instead of love of truth is its motive. Strauss and some more recent critics suggest the significant words found among the notes which contain the most secret thoughts of Vinet. "The love of glory is the most dangerous neighbor of the love of truth. The one loses what the other gains."

Fruit and Seed.

—Divine service is human obedience.

—We are what we need. Hunger and thirst reveal capacity, nature, essence. The greatest need most.

—Intellect is light; feeling is heat; and will is the focus into which both are concentrated.

—Show me your friends and I will tell you what you are; show me your enemies and I will likewise tell your character.

—As the soul gives beauty to the face through which it beams, so Christian love is the beauty of the life which it illuminates.

—Luther said that you cannot fight a spirit with the sword. But is there not a sword of the Spirit which is a very effective weapon?

—All the rattling noise of the mill is possible without grinding any flour. The stones which make the noise do nothing but to wear themselves out.

—Whosoever for the sake of effect resorts to what is grotesque and sensational, proves that he lacks both truthfulness and refinement, and that he thinks meanly of his audience.

—The truth is always a living seed; but it may be buried with a mummy as well as in productive soil. The truth may find the heart its coffin, or it may become the leaven of the soul.

—In spite of the defeaning noise of the street, ideas rule the world. They are the stars which shine unseen in storms, and which burst with fresh brilliancy on the world when the storms have passed away.

—A German preacher recently said, that many a pastor moving

about in his country parish suggested to him the thought: "There goes a little pope!" These little popes, some of them very little indeed, are of course confined to Germany.

—We appeal to men and receive as a response only an empty echo. By and by we learn that many a soul requires food and development before it has anything valuable to give. From some men we can get only what we give them and make of them.

—Aristotle's view of art applies to the sermon. He regarded as most perfect that work of art from which nothing can be taken and to which nothing can be added. Virtue, truth, beauty, were defined as the mean between two false extremes. Perfection consists in right measure, in harmonious proportion.

—Christianity is a spirit, but not a ghost. It has a body as well as a soul; and those who neglect the body soon learn that a feeble body cannot hold a strong soul, while those who neglect the soul soon find that the body then is but a carcass.

—The true man is not the organ of his age but its agent—an agent who serves and yet is free, who is subject to his age and yet is above it, who uses the age to develop himself and the age, and who is independent of his worldly environment because he is dependent on the more immediate environment of God.

—The deepest thinking throughout the ages testifies that what men are determines their thought, their feeling, and their action. The false man cannot realize the truth, the base man cannot experience virtue, the wrong man cannot act right. But while men do what they are, it is no less true that they tend to become what they do. Some thinkers have affirmed that the thought is more affected by the life than the life by the thought.

—"No Christian is revolutionary," was recently proclaimed in a religious convention in Berlin. Perhaps the environment has something to do with the matter. Did not Jesus himself overturn and overturn, changing the old into the new world? Christian thought is revolutionary—it is fire and sword. Christianity is absolute love, but it is also absolutely intolerant to all in conflict with this love. It is no more inclusive of all that is divine, than it is exclusive of all that is wicked.

—The majesty of man generally consists far less in what he is and knows, than what he may become and learn. Even the souls of the ungodly have dreams of a higher life, of communion with the supernatural, and of immortality. Some souls bury their ideals in the debris of this world. Like Nebuchadnezzar they not only fail to find the interpretation of their dream, but the dream itself. They wait for Daniels, which are scarce in all ages.

—Organization has been pronounced the secret of our age. On the one hand the power of organization is seen in Catholicism, on the other in socialism. Perhaps still more effective is individual energy which needs no organization, and which forms and directs and uses organizations when needed. All human power is individual, personal; and organization is strong in exact proportion as are the individuals which constitute it. The strength of the fountain depends wholly on the separate veins of water which move through the earth and unite to form the fountain.

Notes.

Biblical.—A German Egyptologist recently showed that the literature of Egypt extended farther back than the days of Moses. His aim was not religious but purely literary; nevertheless his argument overthrows

the theory of those who claim that Moses could have had no part in the composition of the Pentateuch, because the use of letters was not far enough advanced in his day. In the same line are the results of the investigations of the Munich Orientalist, Prof. F. Hommel. Against the theory of the modern radical Pentateuchal critics, that the culture in Israel at the time of Moses and of the earliest Judges was so low that a national literature was impossible, he cites certain Arabic inscriptions discovered by Euting and Edward Glaser. He affirms that these documents prove conclusively that the nomadic peoples inhabiting the Southwest country between Egypt and Babylon must have possessed an alphabet as early as 2000 B. C. From these primitive inscriptions, as well as from equally ancient literary monuments of Egypt and Babylon, Hommel concludes that 2000 B. C. the Israelites were surrounded by so many elements of culture that it is incredible to suppose that in the first period of their establishment in Palestine, the so-called period of the Judges, they did not have the beginnings of a literature. Prof. Hommel accepts with the critics the documentary hypothesis of the Pentateuch, but protests against the ultra-radical assumption which makes the history of the Pentateuch wholly mythical.

Christology.—Rev. Dr. C. J. Roemheld has published a volume on Biblical Theology which is exciting attention. He holds that there is not only a perfect unity in the revelation respecting God in the Old and the New Testament, but that Jehovah in the Old is the same as Jesus Christ in the New. The *name* of God is interpreted as meaning the revelation or the manifestation of God; and he claims that "name" stands for Christ. Thus it is stated that from beginning to end the Bible calls Christ the Name. The devout believers of the Old Testament are accordingly viewed as genuine worshippers of Jesus Christ —such as Enoch, Moses, and especially David. Joshua is called a "glorious Christian." The expression, "Blessed is he that cometh in the name of the Lord," is interpreted, "Blessed is he that cometh in the name of Jehovah, that is, Christ." "I came in the name of the Father," means, "I came as the name of the Father." Baptism in the name of the Father, the Son, and the Holy Ghost, is the same as to baptize in the name of Christ. Christ is regarded as the revelation of the Father, the Son, and the Holy Ghost. "Jesus Christ is the name of the triune God." Jesus is revealed in the Old Testament under the title of "The Name;" but the full meaning of "The Name" is still a mystery in the Old Testament; its full significance is revealed in the New.

While some who claim to be orthodox have hailed this interpretation with joy, others have opposed it as contrary to Scripture and to the faith of the church. The volume is the result of much research, and its views are advocated by the author with earnestness and with religious zeal. However, it is not probable that his views will gain many followers.

Jesuits.—In 1872 a law was passed which banished the Jesuits and allied orders from Germany. Since that time Jesuits have not been permitted to exist there as an order; but it is a notorious fact that individual members are found and that they exert a powerful influence in the Catholic church, especially through the press. Everywhere the spirit of the Jesuits is predominant. In the Roman Catholic lexicon edited by Prof. Kaulen, the Jesuit Fries states that in the beginning of 1889 the order of Jesuits had 12,306 members, of whom 5,534 were priests. At the same time there were 1,000 Jesuits in Ger-

many, 466 of whom were priests.

Within the last few years the catholic orders have greatly increased in Prussia. Just before the Jesuits were banished, there were only 8,195 monks and nuns; in 1886 there were 7,248; in 1887 there were 8,905; while at the close of 1889 the number had increased to 9,414. On April 17, 1890, they were found in 1,608 localities in Prussia, and their number is 10,500. These statistics are taken from the report of the minister of religion.

The Jesuit, Father Raphael de Zufa Menendez, of Spain, has been received into the Protestant church by pastor Lopez Rodriguez. He was well known as professor in Bordaux, as apostolic missionary in Africa, and as missionary preacher in Madrid and Barcelona.

Temperance.—In 32 German prisons the relation of intemperance to crime has been investigated. Of 32,837 prisoners, 13,706, or 41 per cent., had committed their crimes while under the influence of alcohol. At Ploetzensee, by Berlin, it was found that 1,174 prisoners out of a total of 3,227 were intemperate. Investigations respecting the days on which the crimes were committed were made in 61 prisons. In the case of 2,178 prisoners sentenced for personal violence the crime was mostly committed on Saturday, on Sunday, or on Monday.

The Pen.—In a recently published letter A. Vinet concludes his apology for a needlessly harsh criticism of a book, with these significant words: "O how much the man who writes and prints has need of prayer! The point of his pen needs to be guarded as carefully as the opening of his lips."

Philippe Godet, another Swiss author, regards badly written works as an offence against ethics as well as against taste. He says: "Let our literature be moral without moralising, and decent without being prudish. One should not imagine that there are no good books except those in which he discovers a religious aim, and that educational works must necessarily be edifying. A work of art worthy of the name is always edifying. If we may here repeat what we have said elsewhere, 'our literature ought to be literary or it ought not to exist.'. . .To many among us a good book is always a pious book. I shall never cease to protest against this fatal assumption. A book badly written is never a good book."

CURRENT ENGLISH THOUGHT.

By Joseph Parker, D.D., City Temple, London.

If any of my American readers want to form an estimate of English Christian activity they should make a point of spending the month of May in London. Hearing of the various meetings one by one, they do not seem to amount to much. But when you come into the detail and work steadily at the meetings day by day, it is simply overpowering to think of what is being done in the Christian cause throughout the world. Though the meetings are held in London, yet the work which they represent and review is being done on the face of the whole globe. For the time being London is the focus, and the intensity of the light is simply blinding. If we take the meetings connected with Congregationalism alone, they are many in number and vast in their range of view and service; dealing as they do with home missions, foreign missions, colonial missions, continental missions, with the training of ministers, and with all the questions which come up in connection with ministerial and ecclesiastical service. Judging by what has occurred this year, I feel authorized in assuring you that there is not only no abate-

ment in Christian zeal and activity but a very considerable extension in every direction of Christian enterprise and aggressiveness. I have been delighted above all things to notice how many young ministers are coming to the front in the matter of evangelistic work, not only amongst the masses but actually within the congregations themselves. Mr. R. F. Horton, M.A.; Mr. Herbert Stead, M.A.; Mr. Sylvester Horne, M.A.; Mr. J. H. Jowett, M.A., are four young men from whom the churches may expect to hear again and again in the way of Christian activity. They are all men who have in some way or other made a distinct mark, and the more I hear of them the more I am assured that what we have seen is but a promise of incalculable and beneficent results. They are all men not only of great intelligence and adequate culture, but men of simple-minded piety who love the Saviour of the world supremely and have given their whole lives up to his service. There are other young ministers who without qualification have apparently usurped to themselves the function of minor leadership. I take no note of them. Because there is no deepness of earth they will soon wither away. I always draw a very broad distinction between impudence and genius. The young men to whom I have referred are noted for the simplicity of their religious life, the energy of their Christian service, and the beautiful modesty of their Christian spirit. In thus recognizing what, for want of a better term, may be called the rising talent of Congregationalism, I am by no means ungrateful or forgetful in relation to the men who have borne the burden and heat of the day. They are still with us, and are still doing noble work, and the prayer of all who know them is that their lives may be long continued and their usefulness be greatly extended. For intellectual capacity, for sympathy with the temper of the age, for power of exposition and appeal, they can stand side by side with the leaders of all other churches without our having the faintest consciousness of their being put to a disadvantage.

Speaking for myself alone, I cannot but express the feeling that the Congregational ministry of England is not in a satisfactory condition. We have great preachers, and great congregations, and these we shall probably have to the end of time; but they are exceptional; they do not represent the whole case; beyond these there are literally hundreds of ministers who, judging by actual ministerial results, ought never to have been in the ministry at all. But here I must explain that by "ministry" I mean in the pulpit. Unfortunately the word minister and the word pulpit are too frequently regarded as interchangeable. Amongst the hundreds whom I have thus described, there is a vast majority eminently fitted for pastoral and educational work, and in that sense they are highly qualified for the more general ministry. Unhappily, account for it as we may, English Congregationalism lives very largely, so far as public influence is concerned, on its pulpit reputation. The preacher occupies too large a space. Given a preacher of commanding ability and character, and Congregationalism seems to thrive quite lustily; but where there is any marked pulpit deficiency we seem to be unable to maintain our ground, except that deficiency be made up by patient, careful, and capable pastoral service. Happily I have known this to be the case in not a few instances. We all know men who cut but a poor figure in the pulpit who are yet doing great service by pastoral attention. Such men visit the families, inspire the teachers, visit sympathetically the sick, the lonely and

the weary; what wonder then that when they come into the pulpit they are listened to with more than merely respectful attention by hearers who have tested their quality under very trying circumstances. I am more and more of opinion that we ought to recognize the ministry in its broadest significance; by limiting it almost exclusively to the pulpit we act unjustly to Christ himself and to the purpose of his Church and mission. I am further of opinion that we ought not to expect from all preachers sermons of their own composition. It really ought to be understood that there are some preachers who have no gift in sermon-making. Now and again in the course of twelve months they might be able to compose a sermon that would have useful if not striking characteristics; but beyond this they ought not to be expected to go. What, then, is to be done between times? I cannot but feel what a pity it is that the sermons of the world's greatest preachers should be standing idle on our book-shelves, whilst many ministers with the poorest qualifications are attempting to write sermons of their own. Why should it not be understood that men are at liberty to read in public the sermons of Chalmers, Robertson, Spurgeon, Beecher, and other great preachers? Let the ministers simply announce whose sermon he is going to read, and then he can rely upon the sermon under the blessing of heaven doing its own work. But the sermons must not be read in any slovenly way; they must be read with sympathy, with energy, and with enthusiasm, if they are to be made really profitable to the hearers. This arrangement would give ministers ample time for visitation and for school work, and should also allow him opportunity for the preparation of discourses of his own which would be marked by the most useful characteristics. If we are at liberty to sing a hymn by Isaac Watts, why should we not be at liberty to hear a sermon composed by Richard Baxter? The matter only needs to be dealt with courageously and sympathetically to overcome all difficulties. I hereby now strongly recommend this course to all men who find it difficult to compose two or three really useful discourses week by week throughout the year. There are other men who need no such suggestion. From all eternity they are are preachers; they have original energy of thought and expression, and must be left to carry out their function in their own way.

With regard to the work which the various societies are doing, I have felt called upon to make a suggestion which would considerably abate the showiness but at the same time would considerably increase the efficiency of that work. There is a temptation, very natural and urgent, to draw a long line of service rather than to add to length the other dimensions of breadth and depth. I have therefore been venturing to urge that our work should not only be lineal but cubic. May I add that according to my policy, instead of doing any adding to the number of our churches we should add to the force of those which are already in existence. Thus many a church would be the better for pecuniary assistance, and would really answer such assistance more productively than new centres could be expected to do, though those new centres would count for more in the estimation of those who revel in mere numbers. Let me take a case in point. The name of George Whitefield is known in America quite as well as it is known in England. It is indeed a world-known name, and honored wherever known. George Whitefield built a Tabernacle in Tottenham-Court Road, London. After undergoing varied treatment at the hands of congre-

gations and builders, the Tabernacle emerged as a very substantial and handsome structure. Unfortunately, however, a few months ago it was discovered that the foundations were giving way, and the congregation had notice to quit. The structure was doomed. To-day it is being taken down brick by brick. The cost of reconstruction will amount to something like twenty thousand pounds, or one hundred thousand dollars. Now in spending money on new churches or chapels I should strongly advise that the churches of London and the churches of the world should unite in reconstructing Whitefield's Tabernacle. So doing, there might not be an addition of one to the number of churches already in existence, although in reality there would be such an addition, but historical influence would be perpetuated and the people who have been heavily discouraged by an unexpected calamity would be able themselves by and by to help others also on a large and liberal scale. So there are churches in London, as probably in every other city in the world, that are more or less in a languishing condition for want of funds. My proposition would be, let the case of all such churches be thoroughly considered and let the churches already in existence be reinforced and revived, and thus be put in heart to conduct a great aggressive work in their respective neighborhoods. This is what I call cubic in contradistinction from lineal service, and I grow in the conviction that such work is the work to which we should now zealously and unanimously commit ourselves.

In view of the International Congregational Council that is to be held in London in July, 1891, I have been wondering whether anything could be done in the way of denominational journalism. I am not in a position to speak of journalism of a denominational kind in the United States; but as a matter of fact there is no official and authoritative Congregational newspaper in England. I have been wondering whether the meeting of the Council could not be signalized by the introduction of a paper which might bear some such name as *The International Congregationalist*. I am aware that there would be great difficulty in the creation of a paper which was to be officially related to the Congregational Union of England and Wales. The word "official" is not always popular; I should be glad, therefore, to get rid of that word. But is it desirable that great assemblies of men should leave themselves without authoritative and controlled representation in the newspaper press? Is it right that their representation should be left to independent and irresponsible hands? I should like a paper to be started that would have at least an elective recognition by such bodies as the Congregational Union or the Baptist Union. That is to say, the paper need not be the official organ of either Union, yet the Union should by annual vote recognize that paper as representing more or less broadly and truly the real policy and purpose of Congregationalism. As to that policy or that purpose there need be no difficulty, because it is declared from year to year in public resolutions adopted by the Unions themselves. Take the case of the Congregational Union alone as an illustration these last few years. In the Union we have passed resolutions bearing upon home rule, temperance, education, and social questions of various kinds. These resolutions ought to form the text on which journalists should comment from week to week. But suppose that the journal should be so conducted as to bring upon itself the disapprobation of some members of the Union? What then? That disapprobation ought to be openly expressed. Journalism will

be none the worse for public criticism. We had better have the criticism in public and under proper conditions of responsibility than have it degenerating into mere grumbling and complaining of a private kind. The journal is a public institution; why should it shrink from public judgment? This matter I suggest as one which might usefully occupy the attention of the various Unions and especially occupy the attention of the International Council when it assembles. Journalism is more and more growing in influence. By this I do not mean that leading articles are increasingly popular. Leading articles, like sermons themselves, are in the estimation of some of us getting out of date. But journalism is not limited to the leading article. It is full of reports, facts, correspondence, and indications of the drift of public judgment and feeling. Wherever a question is strongly contested, such a journal as I suggest ought to have open columns in which all sides of contentious questions should be ably and thoroughly discussed over the names of those who are responsible for the various judgments that are submitted. Christian men ought to be able to discuss public questions in a Christian spirit. I am persuaded, however, that until we get rid of the cowardice of anonymousness we shall suffer much from the ebullition of ill-governed and jealous temper.

We are always busy on this side of the water in the discovery and punishment of heresy. There is no country in the world that knows so much about heresy as Scotland does. Strange as it may appear (and yet not strange when the whole case is understood) the country that is most zealous as it is most famous for orthodoxy is also the country in which heterodoxy finds a congenial soil. Scotland has always had its heretics. It is true that the heretics of yesterday are the orthodox party of to-day. So it must always be under healthy conditions; given intelligence, simple-mindedness, and enthusiasm, and the result will always justify itself. I am perfectly certain that on both sides of the questions which are exciting ecclesiastical Scotland to-day there are men of the largest capacity and the finest character. They are not to be divided into moral white and moral black. The earnestness on both sides is indisputable. For my own part, I have no more hesitation about the orthodoxy of such a man as Dr. Marcus Dods, than I have about the orthodoxy of his most obstinate opponent. Men like Dr. Dods will have their own ways of expressing themselves. Their judgments, too, will be founded upon a larger basis than is often possible to the most of us. Their original faculty, their special drill, their extended and varied education, combine to give them qualifications which cannot be shared by outsiders. Such men, therefore, require time for the full unfoldment of their own meaning and purpose in theological thought and service. They should be protected from that impulsive judgment which seizes words and sentences, and tears them out of their proper setting and relation. Some men ought also to be taught that however excellent they may be they have neither the gift nor the grace which qualifies them to act as arbiters in great theological controversies. Many theological questions are questions for experts, and not for the common mind. Such men as I have now in view, men of highest character and noblest faculty, can only have one object to serve, and that is the destruction of superstition, the liberation of truth from unholy or unworthy bonds, and the illumination of the judgment and conscience of the whole church. Time alone will vindicate their object, and in a quarter of a century men will think with surprise and

shame of many of the persecutions which are sectionally popular to-day. Looking into the case in its more general aspects, the one thing to be most deeply lamented is the temper which has been shown by some ostentatious and self-appointed guardians of orthodoxy. They have written anonymously, bitterly, and vindictively. Articles have been written in defence of the faith of which even decency itself should be ashamed. The poorest jokes, the most savage attacks, the most humiliating policies have been adopted under cover of serving the Cross of Christ. If men would only write in their own name, and accept the personal responsibility of all they write, cases of the kind now under consideration would be saved from a good deal of treatment that is not only humiliating but scandalous and profane.

MISCELLANEOUS SECTION.

The Preacher to Know Men; also to Know Man.

BY WILLIAM C. WILKINSON, D.D.

NEXT to knowledge of the Bible, as putting the preacher in possession of the truth which it is his business to communicate to men—next, that is to say, in importance to him for his work—is knowledge of the human heart, as suggesting to the preacher proper methods for making the communication required.

The truth to be conveyed is absolute and unchangeable; it is subject to no conditions. There it stands, from age to age the same, in the word of God which liveth and abideth forever. But the vehicle in which this one immutable truth is to be conveyed—that is a quite different thing. That is relative, changeable, subject to manifold conditions. Fixed, then, changeless, absolute, like God, such is the truth of His eternal word. Inconstant, contingent, mutable, like man, such is the vehicle in which the truth of revelation is to be brought home to man's heart.

It behooves the preacher to know the Bible, but it behooves him scarcely less to be a master in knowledge of the human heart. It is the preacher's whole vocation somehow to bring essential Biblical truth and the human heart together. Nothing can be more evident than that to do this it is necessary for the preacher to know the human hear as well as to know the Bible.

In every conceivable way, therefore, let him study to verse himself deeply in human nature. Of all ways of learning to know others, the best way is learning to know yourself. Study yourself. Watch the ongoings of thought and feeling within you. Cease to live an inward life of unconscious spontaneity. Scrutinize your own motives. Observe the intuitive bent and tendency of your will. See how your conscience plays tricks upon itself. Remorselessly unroof all the hiding-places in which your impulses and appetites and affections run to cover. Trace the relation of cause and effect between your successive states of feeling. Consider what influences, under what conditions, have brought about with you, what moods of mind, what postures of feeling, what habits of life. Be sure that as face answereth to face in the glass, so doth the heart of man to man. What is true in your experience will, with such differences as differences of individual temperament may create, be true also in the experience of others.

To know one's self is the end of a long way. But every step taken on that path is a step taken likewise on the path that leads to knowledge of one's fellow-man. It is not exactly a way of pleasantness, and not a path

of peace. But the humbling of pride which self-knowledge costs us, is not harmful, although it is disagreeable. We shall reach at length, through stages of self-consciousness, morbid and hateful while they last, an issue into a better and purer and more wholesome spontaneity, worth all the pain it may have cost to find it. Such at least is the well-warranted hope and privilege of the Christian, whose right as it is to study himself under the subtle and searching tuition of the Holy Spirit and with use of the manual of the Word of God, that discerner of the thoughts and intents of the heart.

Here yet again comes to light the importance to the preacher of knowing the Bible. There is no text-book in the science of one's self at all comparable to that volume. Study the Bible, therefore, as a means of studying yourself. Behold yourself there as in a mirror. Feature for feature, lineament for lineament, there you are revealed. Doubt your own sentence on yourself; but doubt the Bible sentence never. The heart is deceitful above all things and desperately wicked; who can know it? You may bribe your heart; the Bible you cannot bribe. The Bible will tell you the truth. Your inmost being is naked and open to the eyes of that all-seeing book. In the Bible there are orbits fixed for those eyes of the Lord which are in every place beholding the evil and the good. It is safe to say that no human being ever knew himself so deeply and so well from all other sources of knowledge combined, as a very simple soul may learn to know himself from the revelations of the Bible. And every gain thus made in effective acquaintance with yourself is equal gain made in acquaintance with the universal human heart.

Another means of knowing human nature is intent, studious observation of mankind. For the purpose of such observation the preacher should be much abroad among his fellow-men. He can in nowise afford to live a recluse life. He must not be a hermit of the study. He must move a man among men. His range should be wide. His relation as preacher is rightfully with the average human being. To hit the average he must have within his scope long diameters of extremes. Young and old, man and woman, rich and poor, learned and illiterate, fine and coarse—all sorts of people he should learn to understand, by meeting and knowing them. Let him be a member of listening assemblies as often as his opportunities permit. Let him lend an eager ear to hear the comments of chance people on the discourse thus heard. The outside fringe of a large auditory affords often a good place for the preacher to occupy. There the popular commentary will be the freest and most picturesque. Incidentally the preacher will learn much that is profitable in hearing the speaker critically from that remote point. But it is of the bath in popular sentiment so to be enjoyed by the preacher, that we now speak. Crowds on the street are many-tongued teachers, to whoso knows how to learn, of the mystery of human nature. Condescend now and then to stop and listen to the street vendor of patent novelties, as he harangues his constantly shifting congregation of arrested passers-by. The chance is that you will learn something of how men are caught by the ear.

The office of pastoral visiting is a great resource to the preacher for knowing human nature. This to the Protestant minister must take the place of auricular confession to the Roman Catholic priest. How did Bourdaloue acquire that marvellous familiarity of his with the secrets of the hiding human heart? Undoubtedly it was in great part through his experience in the confessional.

There stood the watchful Jesuit, withdrawn almost from sight, but his exquisite tentacular and prehensile fingers reached out and fumbling at their leisure amid the deepest and shyest and most recoiling experiences of the sinning and suffering human heart. What wonder that Bourdaloue grew wise, horribly wise, in the lore of human nature; that, so he could preach those piercing and probing, pitiless sermons of his? Had that solitary, severe knowledge of his kind been complemented and modified by such knowledge as the experience and partnership of home and home affections might have given him, who can guess how his eloquence would stand to-day redeemed from its stern and steel-like quality of cold, hard glitter and thrust, by the gentle and genial warmth and color of relenting human tenderness?

In general, not pastoral visiting merely, but commerce with your kind, whatever form the commerce may take, will be directly and richly helpful to you in your study of human nature. Wherever you may happen to be, put yourself as much as is suitable into communication with your fellows. Any disposition of which you may be conscious, belonging to you as a matter of temperament, any acquired tendency, resulting from recluse studious habit, to shrink from contact with men —everything in you of this sort, challenges, contend with, overcome. Throw yourself with conscience and with will genially and sympathetically into the fellowship of human nature. Engage in conversation with all sorts of people. Be ready, indifferently and equally, to listen or to talk. But, talking or listening, never intermit your vigilance of observation. Observe now, in order to reflect by and by. Travel will multiply and diversify your opportunities of such intercourse with mankind. The larger man you are, that is, the greater surface for points of contact with others you present, why, of course, the more gain you will be able to bring away from every occasion of human companionship. But every occasion of human companionship rightly used enlarges your sphere. And nothing can more directly and effectively tend to increase your power as an orator, than the course here recommended of thus at the same time adding to your knowledge of your fellow-men and to your own capacity of joining them in close and fruitful contact.

The Cultivation of the Homiletic Habit.

BY ARTHUR T. PIERSON, D.D.

BY the Homiletic Habit is meant simply the mental, a moral and spiritual frame which is favorable to the construction of the sermon. Such habit or habitudes may be cultivated as well as any others, and they are of immense value to the preacher. For brevity's sake we plunge *in medias res* and indicate a few helps to the formation of such a homiletic habit.

1. *Careful study of the Word of God* in the original tongues. Nay, we would go beyond this, and if practicable, add the *living* languages. It is of the utmost importance to get at the precise shade of meaning in the original, and language is a mirror in which that meaning is reflected. There is not a translation or version, German, French, Italian, that will not be found to throw light on delicate shades of thought, in the original; and sometimes a sermon will be suggested by the comparison. Nothing clears up one's ideas of Scripture more than to get at the very heart of the Hebrew and Greek. Marillo was said to have three styles: *Frio*, dark, with decided outline; *Calido*, warm, soft, reposeful; and *Vaporoso*, misty, indistinct, where objects blended. We think the *Vaporoso* style abounds in modern preaching, and one of its grand anti-

dotes is study of the original. There is a risk about it, for many a superficial notion of Scripture will be dissipated when the student dares to penetrate to the exact sense of a passage, and many a sermon will be spoiled that has been based on a mistaken conception. But it is a great thing to *get at the mind of God*, and think God's thoughts after Him. Words are definitions of thought. They give not only defined form but even coloring, and it is worth no little careful examination to see how the pencil of the Holy Ghost has drawn the thought: to perceive the true meaning where it has not before been seen is often to flash across the mind not only an idea but a whole constellation of ideas.

2. The study of *Analytic methods.* Among mental habits we know none more helpful to the sermon-maker. The resolution of thought into its elemental component parts is a master art, but it is an art to be acquired. Here again devout study of the Word of God will prove immensely helpful, for it will reveal the fact that the Divine preacher was the Master Analyst. The Sermon on the Mount, which to the superficial reader is a mere disjointed collection of proverbial sayings, to the profounder student becomes an articulate form having joints and bands by which the whole is connected like a living organism. Christ first defines the *character* of the ideal disciple; then shows how such character insures ideal *influence* and *conduct of life*; and so the discourse proceeds naturally logically, climactrically, till it reaches its application where the vital relation of such character and influence and conduct is shown, to eternal destiny. To follow such a master analyst is to learn how to analyze. Let the preacher never rest until he learns to *open up a theme*, to separate things which differ, to begin at the beginning, go on by natural stages to the conclusion, and close with a proper climax. To do this the thought must be scrutinized, and even the words sharply defined. The habit of using terms with exactitude is indispensable to true analysis, and to know just what words mean, the dictionary and the thesaurus of synonymns are requisite. I would say to a young student, never pass a word in reading until you understand it, and never go on in a composition until the very word you want is found. No word is ever really added to your vocabulary until you know that word so thoroughly that you can never confound it with an other or use it where another is more exact. This analysis of words will often prove an analysis of thought also. Similarly, in reading any book it will be found most helpful to shut the book at intervals and especially after reaching the end of a chapter, and with a pencil and paper outline the author's thought. But this will only pay well when the book is a first-class book; if the writer's thought is progressive and logical, the reader will learn to think in similar lines.

Here is the main object of some studies—not any information imparted, or any exhilaration or inspiration received, but a mental habit engendered, unconsciously, it may be. The danger of optional studies lies in this, that young men do not understand the office of certain parts that pertain to any true curriculum; they choose what they like, whereas what they like least is what they need most. Analytic habits reward only hard study and study of severer subjects: he who hopes for success here must be willing to work hard.

The Scotch thinkers impress me as well-trained. Canon Doyle undertook to distribute the British intellect geographically; and while he gave to Wales one grand thinker for every 58,000; to Ireland, one for every 49,000, and to England one for every 30,000, he was constrained to

ve Scotland one *for every* 22,000! I was present in Edinburgh at the recent debate in the Free Assembly over the Dods-Bruce case, and seldom have I heard such clear, analytic, precise definitions. One man was distinguishing justification and sanctification, and he not only drew the customary line between the one as an *act* and the other as a *work*, but he added, "one is an *imputed*, the other an *imparted* righteousness; in the one the believer receives a righteousness *complete, but not inherent;* in the other there is developed in him a righteousness *inherent but not complete;* but in the resurrection it shall be *both inherent and complete.*" Such habits of thought as that never grew without painstaking culture, and never grew on the soil of optional studies! That man grappled with language, logic, philosophy, and mathematics until he learned both how to think and how to put thought into clear forms.

3. There must be a *careful treatment of texts.* Continuous thought on one text or passage of Scripture is almost indispensable. A glance at the sky shows only irregular sprinkling of stars over the celestial concave; a more careful glance reveals clusters and groups, and a still more studious examination suggests constellations—stars that outline definite forms. In a text where at first only scattered suggestions appear, a more prolonged and intent study discovers clusters of thought, ideas that bear a certain relation. Take Genesis xlii: 21. At first Joseph's brethren are seen simply the victims of self-accusation and remorse. Further looking into that text discloses *three* causes of their anguish: *Conscience*, that said, "We are verily guilty concerning our brother"; memory, that recalled "the anguish of his soul," years before, when "he besought us and we would not hear"; and reason, which justifies a punishment so poetically just, and says "therefore is this distress come upon us"—we beseech and he hears us not. Now the analysis here is nothing but the result of continuous thought on the text. Further thought will show us that in a *logical* arrangement, with reference to climax, the office of *memory* come first, because on that *conscience* depends; and, that *reason* naturally comes last as justifying the verdict of conscience. So here at last we have the stars in the constellation. There is probably no text in Scripture that furnishes proper basis for a sermon which will not, after sufficient thought, separate itself into its natural component parts. The intellect is a laboratory, and prolonged thought is alike crucible, fire and resolving secret. The true sermon-maker jots down a text that strikes him—with such first thoughts as come to him; subsequently another thought on that text occurs to his mind and is added; and yet another, without perhaps as yet attempting any analysis or synthesis. By-and-by he takes up his memoranda, and he finds these thoughts assuming proportion and relation. The sermon has been growing; there has been what Carpenter calls "unconscious cerebration," and out of the egg comes the eaglet. Hence the best thinking demands the seclusion of the study and continuity of thought. "Ignorant people think that an interruption is merely the unhooking of an electric chain, and that the current will flow, when the chain is hooked on again, just as it did before. To the intellectual and imaginative student an interruption is not that; it is the destruction of a picture."

4. The *general culture of the mind* must never be lost in the specific. The truest preparation for any kind of the work is that which prepares *the man* that is to produce, rather than the particular *product.* In college days we used to see certain sub-

stances brought by heat into a common solution put into a bottle, and when they cooled and the bottle was uncorked they would instantly take crystalline forms. General study and assiduous mental culture is what secures the solution; the occasion, often coming suddenly, gives the impulse to crystallization. The well-instructed scribe "brings *out of his treasure* things new and old." Some of the most effective orators of all history have made but little specific preparation; they were all the time getting ready, not for any particular speech, but for all occasions when eloquence is in demand. There are preachers who, like Mr. Spurgoon, make no preparation for a particular address until just before they are to speak; but, like him, they are constantly studying the art of address; and the speech which is called *extempore* is the fruit, not of that hour of time, but of all previous time. Such men are artists, whose few touches give us the portrait or the bust; but it took them a lifetime to get ready for those few touches.

Nothing every way tends to make a more powerful preacher than daily, devout, spiritually minded study of the Word of God. There are men with whom "a sort of emphasis is made to do duty in the place of originality." But the only originality in the pulpit that is not perilous is that which is found in *getting closer to the mind of God* than the common reader. "Finish one picture," said Benjamin West to S. F. B. Morse, when studying art in London, "and you are a painter." That rule is not good in preaching. There is danger of excessive elaboration of one discourse, that it will become simply a human work of art. Better to study God's great picture gallery where earth and heaven are portrayed, and get so full of the heavenly art that whatever touches we give to human life shall show the school where we have been educated by contact with divine models.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

Running in the Race.

So run that we may obtain.—1 Cor. ix: 24.

One of the many references to Olympic and Isthmean games. The race has a goal and a prize in view: sacrifices are made in order to success: trial is the road to triumph.

I. Here the emphasis lies on *the necessity for undergoing self-denial.*

1. Difficulty of winning the crown. If he who makes every exertion is the only winner, what becomes of the sluggish, selfish soul? All roads downward are easy; all roads upward are difficult. We must buffet the body and keep it under subjection, etc.

2. Greatness of the loss of the crown. Some will be saved—so as by fire (1 Cor. iii.), their works all burned up even while their souls are saved. Scarcely saved, but the reward lost.

II. The nature of the sacrifices.

1. All sin must be laid aside. Progress is impossible so long as one sin is deliberately indulged or one duty consciously or wilfully neglected.

2. All weights must be laid aside (Heb. xii: 1-3). A weight is something not in itself sinful but which hinders advance. What is lawful in itself and has no inherently unclean quality may weigh us down. The true runner will sacrifice everything to progress.

III. The inducement to self-sacrifice. Throughout the moral universe there runs a law of compensation. Self-denial is but a postponement of pleasure to the future.

1. Sacrifice is reward by self-mastery. To keep the body under implies the reason and conscience enthroned and regnant: and the Spirit

of God ruling over all. That is the ideal estate of man.

2. Progress and coronation. To make advance is reward enough to a true disciple; but to get to the goal and get the prize too—that is heavenly felicity.

PRACTICAL THOUGHTS:

1. We must run lawfully, *i. e.*, according to the Scripture rules of the race.

2. We must be temperate in all things. All intemperate indulgences give the carnal nature the advantage.

3. We must run perseveringly; pursuing even when faint. The winner is he who holds out to the end.

4. We must run hopefully; remembering the cloud of witness-bearers who have gained the goal and won the crown.

5. We must run purposefully—not as a boxer who beats the air, not as one who runs uncertainly—a definite goal and the eye always on it.

Revival Service.

Responsibility for Unbelief.

How can ye believe which receive honor one of another and seek not the honor which cometh from God only?—JNO. v:44.

THIS text reveals a secret source of rejection of Christ. The undue deference to human opinion and approbation creates a moral impossibility in the way of acceptance of Christ. Where men love the praise of men more than the praise of God, they will never yield to Jesus.

This receiving honor one of another refers to a generic sin which has several specific forms and varieties:

1. Undue deference to *human authority*, as where a believer recants what he knows to be true at the voice of temporal or ecclsiastical rulers. (Contrast John Knox, Luther at Worms, Chrysostom at Constantinople.)

2. Undue regard to *what is popular*. The carnal nature loves to be with the majority, and the majority never yet stood on the side of truth and godliness. He who seeks popularity will never have the courage of his convictions.

3. Undue regard to *woldly position*. Ambition and avarice are no helps to godliness, but they promote self-interest and what men call "getting on." The demagogue walks in a way far from the disciple's.

4. Undue regard to *worldly recompense*. He who seeks the praise of men *has* his remedy. He who seeks the honor that cometh from God only *shall* have his reward—but he must *wait for it*. (Compare Matt. vi.)

Funeral Service.

GENESIS xxiii:1–20 and xxv:7–10. —These two passages should be read together. They present the narratives of the death and burial of Abraham and Sarah; and taken together suggest some very instructive and consolatory thoughts:

1. Death, the universal destiny. Sarah was very beautiful. (Gen. xii:14.) Yet her beauty was subject to decay, and decay demanded burial. Even the father of the faithful and the mother of the promised Messianic seed must die.

2. Mourning is the voice of a wounded heart. In moderation and submission to God's will, it is not unbecoming even a Christian. Faith does not demand the suppression of grief: patience is not stoicism. We are to sorrow, but not as others who have no hope.

3. Life is only a pilgrimage from the cradle to the grave. "I am a stranger and a sojourner *with THEE*." We are in a strange country, an enemy's country, on the way to a city which hath foundations and abides forever. We must not build habitations here, but live in tents.

4. Faith finds illustrations in little

things. Abraham showed his faith in the purchase of the sepulchre: it was a sign that he believed God's promise, that his seed should possess the land in which he was a stranger.

5. At the grave all family dissensions should disappear. Isaac and Ishmael united in the funeral rites of their common father. They forgot their alienation in bearing to his sepulchre one whom they both revered and loved. No doubt the providential mission of bereavement is often to reconcile alienated members of a household.

LIVING ISSUES FOR PULPIT TREATMENT.

Municipal Misgovernment.

And moreover I saw under the sun the place of judgment, that wickedness was there.—Eccl. iii: 16.

ONE of the most startling evidences of municipal misgovernment is the charge which is made, with every appearance of probability, that the police of many leading cities are in league with the criminal elements. The New York *Times* of March 29 charged that the Police Commissioner of Jersey City was a partner in a beer bottling business, and raided saloon-keepers who did not use his beer, and protected those who did. The New York *Herald* of June 14 says:

"The Sixth Avenue Hotel is a notoriously disorderly house, kept by one Griffith, who boasts that he has a political pull. Mr. Lespinasse swears that the license granted to Griffith has depreciated property in that neighborhood to the extent of $400,000.

"Alexander Meakin, an Excise Commissioner, is acting on the square and wants to get at the facts. Commissioners Fitzpatrick and Koch, however, are doing what they can to protect the disorderly house and keep it running. They have their reasons, and it is not difficult to guess what they are. Police Captain Killilea has thrown his official influence in favor of Griffith and his malodorous house. The Captain also has his reasons, but doesn't dare to reveal them.

"Clergymen of many denominations have signed a petition asking that Griffith's license be revoked. Presbyterian, Baptist, Catholic, all alike pray that the Excise Commissioners will put themselves on the side of law and order. But Griffith has a pull. Captain Killilea has another pull. A police captain and the keeper of a disorderly house shake hands and work for each other's profit."

The New York *Times* of June 21 says:

"There is no explanation for Captain Killilea's course except that he shared in the profits of the iniquity which he sought to protect, and if he did that in this case, it affords ground for assuming that he does it in other cases, and supports the general belief that the police officers are wont to levy tribute upon the infamous resorts of the city as the price of their protection. In fact, it is not going too far to say that this practice is a matter of general knowledge among those at all familiar with what is going on in the city. It accounts for the remarkable immunity of places of evil resort from police interference, and for the evidences of a greater income enjoyed by the higher grade of police officers than their official salaries would afford. What is true of resorts like those which have lately been driven from Thirty-second street and against which the people of Forty-fourth street are now fighting is also true of notorious gambling houses and of disreputable saloons which violate the law with impunity. The manner in which Police Captains have appeard to be upheld in this business by the Superintendent, and even by the Commissioners, leads to the suspicion that the system of collecting tribute from vice and crime permeates the whole department."

When the defenders of justice become the defenders and allies of criminals, our politics must either be reconstructed on a basis of justice and right, or our civilization must perish.

One among many sources of the difficulty is making the city in politics the tail of the State and National kite. The interests of hundreds of thousands of citizens are bargained away, not as is best for the people, but as may best serve one man's chance to become Governor, Senator or President. The New York *Tribune* says:

"The city of New York cannot get the most necessary provisions for the development of its traffic. A Republican Legislature at Albany and a Republican Congress at Washington have good reason for refusing enactments which would increase the political power of the horde now in possession of the city."

From which the *Tribune* draws the remarkable conclusion, not that Congress and the Legislature should govern the city for the good of the city, but that the city should put the Republican party in power in the city government, so that a Republican Congress and Legislature can afford to govern them well. On the other hand, it is said, that no man can shovel dirt or sweep a crossing

on the streets of New York who is not an adherent of the Tammany Democracy.

This is all wrong. For rapid transit, for school buildings and teachers, for police and street cleaning it does not matter what State or National party a man may favor.

In this view the new Citizen's Movement in New York is one of great interest. It is too early to say how wisely it will be conducted, or what will be the outcome. But the spirit and purpose of the movement is one that all good men must approve, to manage local matters on the simple basis of justice and right, for the highest good of the local population without regard to partisan combinations in State or National. The New York *Herald* well says in a recent issue:

"Let the men whose brain and brawn have made New York govern New York. That will be an immense step toward the good—more to be desired than a census ten times as large. Mere bigness is of no value—rather undesirable than otherwise—unless it comes with culture, probity and patriotism. And now that we have made New York the second city of the world in point of size let us make it the first in point of civic virtue. We must no longer be ruled by graduates of the Tombs and nurselings of the grog-shop. We want sheriffs who can keep out of jail, aldermen who can avoid Sing Sing, rulers who can read and write. Wall street must be disinfected from the atmosphere of roguery which has long blighted it. We must have homes for the poor, faithful labor for honest hands, churches which are places of devotion, not ecclesiastical club houses, and, more than all, simplicity and sincerity of conduct, upon which alone rest the foundations of true society.

"Babylon, Athens, Rome, Venice, Paris, London, New York—New York, the latest and perhaps the greatest of all in that proud catalogue of human effort and achievement. Truly we have builded a great city. Now let us see if we cannot make it a good city."

EDITORIAL NOTES.

Summer Supplies.

"WHO is going to supply during our pastor's vacation?" "I wish we could get Dr.——." "So do I, but then he never preaches for less than $40 a Sunday and we cannot give more than $10 or $15." "Well, I don't suppose we can blame him. The souls of rich people are as important as those of poor people; $15 sermons don't have the flavor of those that cost twice and three times as much, and flavor now-a-days is everything." "That is true, and I have no doubt we shall get just as much Gospel, but then it would be rather pleasant to hear a famous man once in a while."

And so on in the thousand little communities that find temptation in hot weather even a little more trying than in the winter, and look longingly for the help that comes from the sturdy preachers of our larger churches. It is one of those things that every man must decide for himself; but, brother, with a good salary and a large church, do you think that after all you would lose very much if you should decline the invitation to the —— Avenue Church next Sunday and delight the hearts of the —— ville people with one of those helpful discourses that have endeared you to the people in —— Square? We know that large salaries always imply large expenses, and even with your $—000 a year you find it no easy task to make ends meet, but it will not take quite so much nerve force to preach to the smaller congregation and you will go back in the fall better fitted for your larger work. And, besides, the greater congregation gets the best the year round: suppose the lesser should receive a little of that best for once?

"Brother ministers, are we not in danger?" Said one of the most popular preachers in one of our larger cities, "next to the architects the ministers have the best job in the country." His life belied the harshness of his words, for it would be hard to find a more devoted pastor or one who strove more for the spiritual growth of his people. What he meant was that faithful ministers have their full share of the pecuniary blessing of life. Some out of a hard experience will differ from him, yet it is often urged by men of business that the men who lead in the pulpit have fully as sharp an eye to the "main chance" as any broker on 'Change. We do not desire to condemn, but is it not possible that they find a fair support for their statement in the fact that with rare exception it is impossible for a small church to secure the services of a noted preacher, even when on his vacation?