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REVIEW SECTION.

I.—THE INDISPENSABLENESS OF SYSTEMATIC THEOLOGY TO THE PREACHER.

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PROFESSOR FLINT, of Edinburgh, in closing his opening lecture to his class a few years ago,* took occasion to warn his students of what he spoke of as an imminent danger. This was a growing tendency to "deem it of prime importance that they should enter upon their ministry accomplished preachers, and of only secondary importance that they should be scholars, thinkers, theologians." "It is not so," he is reported as saying, "that great or even good preachers are formed. They form themselves before they form their style of preaching. Substance with them precedes appearance, instead of appearance being a substitute for substance. They learn to know truth before they think of presenting it. . . . They acquire a solid basis for the manifestation of their love of souls through a loving, comprehensive, absorbing study of the truth which saves souls." In these winged words is outlined the case for the indispensableness of Systematic Theology for the preacher. It is summed up in the propositions that it is through the truth that souls are saved, that it is accordingly the prime business of the preacher to present this truth to men, and that it is consequently his fundamental duty to become himself possessed of this truth, that he may present it to men and so save their souls. It would not be easy to overstate, of course, the importance to a preacher of those gifts and graces which qualify him to present this truth to men in a winning way—of all, in a word, that goes to make him an "accomplished preacher." But it is obviously even more important to him that he should have a clear apprehension and firm grasp of that truth which he is to commend to men by means of these gifts and graces. For this clear apprehension and firm grasp of the truth its

* As reported in *The Scotsman* for Nov. 13, 1888.

systematic study would seem certainly to be indispensable. And Systematic Theology is nothing other than the saving truth of God presented in systematic form.

The necessity of systematic study of any body of truth which we need really to master will scarcely be doubted. Nor will it be doubted that he who would indoctrinate men with a given body of truth must needs begin by acquiring a mastery of it himself. What has been made matter of controversy is whether Christian truth does lie so at the basis of the Christian hope and the Christian life that it is the prime duty of the preacher to possess himself of it and to teach it. It has been argued that the business of the preacher is to make Christians, not theologians; and that for this he needs not a thorough, systematic knowledge of the whole circle of what is called Christian doctrine, but chiefly a firm faith in Jesus Christ as Savior and a warm love toward Him as Lord. His function is a practical, not a theoretical one; and it matters little how ignorant he may be or may leave his hearers, so only he communicates to them the faith and love that burn in his own heart. Not learning but fervor is what is required; nay, too much learning is (so it is often said) distinctly unfavorable to his best efficiency. Engagement of the mind with the subtleties of theological construction excludes that absorption in heart-devotion and in the practical work of the ministry, which on its two sides forms the glory of the minister's inner life and the crown of his outer activity. Give us not scholars, it is said, but plain, practical men in our pulpits—men whose simple hearts are on fire with love to Christ and whose whole energy is exhausted in the rescue of souls.

Surely, if the antithesis were as is here implied, no voice would be raised in opposition to these demands. If we are to choose between a chilly intellectualistic and a warmly evangelistic ministry, give us the latter by all means. A comparatively ignorant ministry burning with zeal for souls is infinitely to be preferred to a ministry entirely absorbed in a purely intellectual interest in the relations of truths which are permitted to exercise no influence on their own lives and which quicken in them no fervor of missionary love. But the matter can not be settled by fixing the eye on this extreme only. What should we do with a ministry which was absolutely and blankly ignorant of the whole compass of Christian truth? Obviously it would not be a Christian ministry at all. Let it be admitted, then, that it is possible for men to become so occupied with the purely intellectual aspects of Christian truth as to be entirely unfitted for the prosecution of the Christian ministry. It must be equally allowed that they must have a sound knowledge of Christian truth in order to be qualified to undertake the functions of the Christian ministry at all. The possibility of the abuse of Systematic Theology has no tendency to arraign its usefulness or even its indispensableness to the preacher. A high capacity and love for mathematics may live in a sadly unpractical brain, and, for

ought I know, the world may be full of pure mathematicians who are absolutely useless to it; but it does not follow that the practical worker in applied mathematics can get on just as well without any mathematics at all. In like manner, tho there may be such a thing as a barren knowledge of even such vital truth as the Christian verities, there is not and can not be such a thing as a fruitful Christian ministry without a sound and living knowledge of these verities. And it is very much to be deprecated that men should sometimes permit themselves to be driven, through their keen sense of the valuelessness of an inoperative knowledge, to speak as if no importance attached to that vitalizing knowledge of divine truth without which any true ministry is impossible. The warning given us by the lamented Aubrey Moore is sorely needed in our times. He says:

"There are many earnest-minded Christians who are so morbidly afraid of a barren belief that they sometimes allow themselves to talk as if to hold fast to any form of sound words must be formalism; as if, in fact, the belief in a creed were rather dangerous than helpful. It is true, of course, as we all know well, that a right creed can not save a man, and that when the bridegroom comes many may be found with lamps that have no oil; but surely if we discard our lamps, much of the precious oil we have may be lost."*

The fundamental principle on which the indispensableness to the preacher of a sound knowledge of Christian truth rests is not more surely rooted in a true psychology than it is illustrated by universal experience. That "conduct in the long run corresponds with belief," as Bishop Westcott puts it, "all experience goes to show." And certainly he is entitled to add that "this unquestionable principle carries with it momentous consequences." "Patient investigation," he continues, "will show that no doctrine can be without a bearing on action. . . . The influence of a dogma will be good or bad—that is an important criterion of dogma, with which we are not now concerned,—but if the dogma be truly maintained, it will have a moral value of some kind. Every religion, and every sect of every religion, has its characteristic form of life; and if the peculiarities of these forms of life are smoothed away by time, it is only because the type of belief to which they correspond has ceased to retain its integrity and sharpness." † It is therefore that Principal Wace rebukes the "tendency of some modern historians to undervalue the influence upon human nature of variations in religious and moral principles," as "strangely at variance with the evidence before them." ‡ "The history of the world," he adds, "would appear to be in great measure a history of the manner in which religious ideas, often of an apparently abstract and subtle character, can determine the future of whole races and of vast regions of the earth. . . . The facts of history thus afford conclusive evidence that the instinct of the Christian world, or rather the instinct

* "Some Aspects of Sin," p. 20.

† "The Gospel of Life," pp. 48, 57.

‡ "The Foundations of Faith," pp. 194-198.

of mankind, has not been mistaken in attributing extreme importance to those variations in faith, even on points apparently secondary, by which Christendom has been and is still so grievously divided." The whole case is most concisely put in a comprehensive passage in the "Systematic Theology" of the late Prof. John Miley:*

"A religious movement with power to lift up souls into a true spiritual life must have its inception and progress in a clear and earnest presentation of the vital doctrines of religion. The order of facts in every such movement in the history of Christianity has been, first, a reformation of doctrine, and then, through the truer doctrine, a higher and better moral and spiritual life. . . . Such has ever been and must forever be the chronological order of these facts, because it is the logical order. When souls move up from a sinful life or a dead formalism into a true spiritual life they must have the necessary reasons and motives for such action. . . . If we should be consecrated to God in a life of holy obedience and love, it must be for reasons of duty and motives of spiritual well-being which are complete only in the distinctive doctrines of Christianity. These doctrines are not mere intellectual principles or dry abstractions, but living truths which embody all the practical forces of Christianity. The spiritual life takes a higher form under evangelical Christianity than is possible under any other form, whether ritualistic or rationalistic, because therein the great doctrines of Christianity are apprehended in a living faith and act with their transcendent practical force upon all that enters into this life."

If there be any validity at all in these remarks, the indispensability of Systematic Theology to the preacher is obvious. For they make it clear not only that some knowledge of Christian truth is essential to him who essays to teach that truth, but that the type of life which is produced by his preaching, so far as his preaching is effective, will vary in direct relation to the apprehension he has of Christian truth and the type and proportion of truth he presents in his preaching. As Bishop Westcott puts it:† "Error and imperfection in such a case must result in lives which are faulty and maimed where they might have been nobler and more complete"; and, on the other hand, "right doctrine is an inexhaustible spring of strength, if it be translated into deed." In directly the same line of remark that saint of God, Dr. Horatius Bonar, urges ‡ that: "All wrong thoughts of God, whether of Father, Son, or Spirit, must cast a shadow over the soul that entertains them. In some cases the shadow may not be so deep and cold as in others; but never can it be a trifle. And it is this that furnishes the proper answer to the flippant question so often asked: Does it really matter what a man believes? All defective views of God's character tell upon the life of the soul and the peace of the conscience. We must think right thoughts of God if we would worship Him as He desires to be worshiped, if we would live the life He wishes us to live, and enjoy the peace which He has provided for us." And what is true of the doctrine of God is true of every other

* Vol. I., pp. 48-49. Cf. also p. 40.

† *Op. cit.*, p. 58.

‡ "The Gospel of the Spirit's Love," p. 22.

doctrine about His ways and works; as Dr. Westcott phrases it: "The same law which holds good of the effect of the ideas of God and of a future life and of the Incarnation in their most general form, holds good also of the details of the view upon which they are realized."*

Accordingly Dr. Alexander Whyte testifies to the relation of right belief and all the highest devotion, in a striking passage which we can not forbear quoting somewhat in full.† He writes:

"One of the acknowledged masters of the spiritual life warns us against 'an untheological devotion.' 'True spirituality,' he insists, 'has always been orthodox.' And the readers of the 'Grammar of Assent' will remember with what masterly power and with what equal eloquence it is there set forth that the theology of the Creeds and Catechisms, when it is rightly understood and properly employed, appeals to the heart quite as much as to the head, to the imagination quite as much as to the understanding. And we can not study Andrewes's book [his 'Private Devotions'], his closet confession of faith especially, without discovering what a majesty, what a massiveness, what a depth, and what a strength, as well as what an evangelical fervor and heartiness, his theology has given to his devotional life. . . . In the 'Grammar' its author says that for himself he has ever felt the Athanasian Creed to be the most devotional formula to which Christianity has given birth. We certainly feel something not unlike that when Andrewes takes up the Apostles' Creed, or the Nicene Creed, or the Life of our Lord, or His Names, or His Titles, or His Offices. When Andrewes takes up any of these things into his intellect, imagination, and heart, he has already provided himself and his readers with another great prayer and another great psalm. So true is it that all true theology is directly and richly and evangelically devotional."

Readers of Dr. Palmer's "Life of Thornwell" will recall a parallel testimony to what the reading of the Westminster Confession did for Thornwell's soul; and we can ourselves testify from experience to the power of the Westminster Confession to quicken religious emotion, and to form and guide a deeply devotional life. "So true is it," to repeat Dr. Whyte's words, that "all true theology is directly and richly and evangelically devotional."

It can not be a matter of indifference, therefore, what doctrines we preach or whether we preach any doctrines at all. We can not preach at all without preaching doctrine; and the type of religious life which grows up under our preaching will be determined by the nature of the doctrines which we preach. We deceive ourselves if we fancy that because we scout the doctrines of the creeds and assume an attitude of studied indifference to the chief tenets of Christianity we escape teaching a system of belief. Even the extremest doctrinal indifferentism, when it ascends the pulpit, becomes necessarily a scheme of faith. As a bright writer in *The Atlantic Monthly* ‡ puts it, men are always found believers in either the head or the tail of the coin. Even "Renan's followers have their pockets crammed with beliefs of their

* *Op. cit.*, p. 55.

† "Lancelot Andrewes and His Private Devotions," pp. 49-51.

‡ Henry T. Sedgwick, Jr., in *The Atlantic Monthly*, August 1896, p. 188.

own, bawling to the public to try them; they trundle their push-carts down the boulevard, hawking new creeds: '*Par ici, mes amis, par ici! Voici des croyances nouvelles, voici la Vérité!*'" Beliefs old or beliefs new, we all have them; and when we take our place in the rostrum in their behalf we perforce become their teachers. There may be Christian truths of which we speak as if they were of infinitesimally little importance, because, as Aubrey Moore caustically puts it, "from first to last we know infinitesimally little about them";* but we need not fancy that we are teaching nothing in so speaking of them, or are failing to preach a dogmatic faith or by it to mold lives in essaying to occupy a position of indifference. To withhold these truths from our hearers is not merely a negative act, nor can their loss act merely negatively upon their spiritual development. A mutilated Gospel produces mutilated lives, and mutilated lives are positive evils. Whatever the preacher may do, the hearers will not do without a system of belief; and in their attempt to frame one for the government of their lives out of the fragments of truth which such an one will grant to them, is it any wonder if they should go fatally astray? At the best, men will be "driven to a kind of empirical theologizing, attempting with necessarily imperfect knowledge to coordinate for themselves the truths of religion and those which follow as consequences from them"; † and so will build up an erroneous system of belief which will mar their lives. At the worst, they will be led to discard the neglected or discredited truths, and with them the whole system of Christianity—which they see, even tho the preacher does not see, to be necessarily correlated with them; and so will lapse into unbelief. In either case, they may rightly lay their marred or ruined lives at the preacher's door. It is not given to one who stands in the pulpit to decide whether or no he shall teach, whether or no he shall communicate to others a system of belief which will form lives and determine destinies. It is in his power only to determine what he shall teach, what system of doctrine he shall press upon the acceptance of men, by what body of tenets he will seek to mold their lives and to inform their devotions.

By as much, however, as the communication of a system of belief is the inevitable consequence of preaching, by so much is the careful formation of his system of belief the indispensable duty of the preacher. And this is but another way of saying that the systematic study of divine truth, or the study of Systematic Theology, is the most indispensable preparation for the pulpit. Only as the several truths to be presented are known in their relations can they be proclaimed in their right proportions and so taught as to produce their right effects on the soul's life and growth. Systematic Theology is, in other words, the preacher's true text-book. Its study may be undertaken, no doubt,

* *Op. cit.*, I. 26.

† *Aubrey Moore, loc. cit.*, p. 25.

in a cold and unloving spirit, with the mind intent on merely scholastic or controversial ends. In that case it may be for the preacher an unfruitful occupation. But so undertaken it has also lost its true character. It exists not for these ends, but to "make wise unto salvation." And when undertaken as the means of acquiring a thorough and precise knowledge of those truths which are fitted to "make wise unto salvation," it will assuredly bear its fruit in the preacher's own heart in a fine skill in rightly dividing the word of truth, and in the lives of the hearers as a power within them working a right attitude before God and building them up into the fulness of the stature of symmetrical manhood in Christ.

II.—HOW THE PREACHER MAY BEST MAKE HIS PEOPLE FAMILIAR WITH CHRIST'S LIFE.

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THE materials for any knowledge of the life of our Lord are exceptionally meager—the four gospels virtually comprising all that has come down to us respecting him, and even these, to a large extent, offering only repetitions of the same incidents, tho with varied minor details. Their brief narratives, moreover, are devoted, in a large degree, to the last six months of his ministrations, which occupy more than half of their whole contents. The incidents at and following the Feast of Tabernacles, six months before the Crucifixion, make up fourteen of the twenty-one chapters of John, nearly fourteen of Luke, six of Mark, and ten of Matthew; while the last week of our Lord's life takes up seven chapters of Matthew, six of Mark, nearly six of Luke, and nearly ten of John. Nor is this all. The order of the events and discourses recorded is quite disregarded, so that to form a harmony of the four accounts is by no means easy—the best effort towards it being that of Dr. Edward Robinson, of New York, now, alas! long gone over, with all his immense Biblical learning, to the pale kingdoms. The very first thing, therefore, for any preacher who wishes to bring Christ with a living distinctness before his people must be to have His life before him as a connected whole by some such aid. This, indeed, is necessary alike for separate sermons and for discourses on his story as a whole. In writing the *Life of Christ* I followed Robinson's harmony, which has no equal, so far as I know.

When we remember, moreover, that the first thirty years of Christ's life are almost entirely ignored by the Evangelists, the difficulty of bringing Him vividly before a congregation as He appeared among men becomes still more apparent. Nothing is told us of the incidents of these years, either in the public life of Palestine or in the

daily experience of the little world of Nazareth. Instead of this, he comes suddenly before us at His baptism, amidst a scene altogether strange. So far as the gospels are concerned, John the Baptist, the Pharisees, Sadducees, lawyers, soldiers, priests, Galilean fishermen and peasants are only names, with no background of detail to help us to picture them to our eye, or understand their ideas, hopes, fears, prejudices, aspirations, or social conditions. Nor have we any hints to help us to paint to ourselves the political world of the day. Herod the Great, his sons, and the Roman procurators are alike only mentioned incidentally, leaving us quite ignorant of the particulars which would enable us to know their relations to the times. Yet the life of Christ was necessarily colored throughout by the characteristics of the past history of the country, its political position, its religious parties, the character of its government, and the lights and shadows of social life amidst which He moved.

To make an audience familiar with the Master's life, we must first, then, be familiar with it ourselves. This, it will be at once seen, shows the hopelessness of expecting to equip our minds adequately by merely consulting some commentary. We may indeed find help in understanding an isolated verse or incident from such a source, but it must, at best, be like an antiquarian study of some fragment of a ruin—pointing out its individual beauties, but throwing little or no light on the edifice from which it comes, as a whole. To enable a congregation to realize Christ's life, we must in our own minds reconstruct the living world in which he moved, "in all points like His brethren," except in His sinlessness. We must shut our eyes to the present and open them on the past of two thousand years ago. Instead of letting our thoughts move amidst the scenery and physical conditions of the West, we must transport ourselves to the unchanging East; instead of looking at things through traditional lights, we must carry ourselves back to the very days of Christ, and see all questions through the eyes of his contemporaries; must sit in the schools of the rabbis; must mix with the crowds in the temple, in the streets, and at the Jordan, or on the shores of the Lake of Galilee; must come to know familiarly the priest, the Pharisee, the Sadducee, the congregation of the synagogue, the rich man in his silks, and the scorned and starved multitude in country and town. Still more, we must know the landscapes of Palestine; the trees and flowers and crops that filled the landscapes; the birds of the air and the beasts of the field, for all these went toward the daily picture read by Christ's eye and reproduced in his discourses.

How impossible it is to realize the story of the gospels in any living sense without this is evident from the constant allusions by Christ to the scenes around Him. The birds of the air, and the jackals, with their holes in the rocks; the vulture sailing overhead; the finch brooding on its nest; the twittering sparrow, and the hen calling its chickens to the shelter of her wings at the shadow of the hawk circling above

them; the masterless dogs of the towns and villages; the camel slowly pacing under its load; the gnats swarming on the banks of the lake or of pools; the ox and the ass tied up in their stalls; the flocks of black goats, and the white sheep; the swine kept in the half-heathen districts east of the Jordan; the wolf that leaps into the outlying sheepfold; the viper gliding out from some stone-heap or bed of thistles; the painfully stinging scorpion; the grass of the field, the lilies, the mustard, the fig, and many other flowers and plants and trees are noticed in our Lord's discourses and parables. Nor is there less constant reference to the daily life of all classes of His fellow men around Him. The rich courtier flashing out in his bravery from Herod's palace at Tiberias; the friendless beggar at the gate of the mansion; the debtor, the creditor, the sower, the reaper, the fisherman, the traveling merchant, the soldier, the slave, the silken dame, and the woman sweeping her dark cabin for a small lost coin; the children playing in the market-place; marriages, burials, dances, and wailings, alike were noticed by Him and introduced into His parables. How necessary, then, to know all about the country and its people if we would call up to our thoughts a true picture of one whose eyes were so constantly open to the sights and lessons they yielded!

All this, however, leaves us still much to fill in before we see Christ in the midst of the social, political, moral, and theological world of his day. Who were the Pharisees? Who were the Sadducees? Who were the rabbis, scribes, doctors of the law, and lawyers? What ideas had they about morals or theology? What great questions agitated the community? What is meant by the common people? and what was their condition, religiously and socially? Who were the publicans and sinners? What was the relative position of the priests and the rabbis? What of the higher priests to the lower? What government did Christ and His nation live under? If there was discontent, from what did it rise? What kind of men were the rulers of the day? Without a more or less full acquaintance with all these matters, and many others connected with them, how can any one bring the life of Christ familiarly before a congregation?

It may perhaps be asked how a clergyman or minister, far from libraries, and possibly of apostolic meagerness of income, can gain even a small amount of all the information thus implied? A popular Natural History of the Bible, such as that of Canon Tristram, and a bright, well-informed Life of our Lord will supply all that the average preacher needs. He does not require minute and wearisome details about the rabbis and other Jewish bodies, but he must have reliable information, vividly given, as to the origin, ideas, position, and spirit of the leaders of Jewish opinion in those days, that he may know why Christ met such strong opposition, culminating in the wild demand for His blood. He must know the rise and nature of the expectation of a Messiah, and what that word really meant to the Jews of Christ's

day; and how this, on the one hand, made them repudiate the claims of Jesus, and, on the other, drove them into continually intensifying hostility to the supreme domination of Rome. But all this an intelligent, well-informed presentation of the Life and Words of Christ will give him. Thoughtful study of it and constant reference to Robinson's "Harmony" will gradually transport him into the age and ideas of our Lord's time, and will call up round him, not only the natural features of Palestine amidst which He moved, but the long dead populations of Roman, Greek, Jew, Arab, Edomite, and Syrian with whom He daily came in contact.

Yet the merely intellectual restoration of the local world of Christ's Palestine is not, after all, enough. Intense religious sympathy is indispensable, else the congregation will have before it only the outward form of Jesus, without the divine light of His higher spiritual glory. To believe in a teacher alone enables us to understand him; indifference dulls the ear, and leaves the eye wandering. In listening to a religious instructor, the heart of those he addresses goes further than the head. Moral truth, in fact, addresses the religious faculty, not the intellectual, and only finds a home in that nature which has an affinity to it. Goodness alone—tho perhaps only in the germ—can estimate goodness aright. We must look at things through Christ's eyes, and from His point of view, to realize His grandeur. But that means a frank love of His character, a childlike humility in our attitude toward Him. It is only the lute that is tuned to the same chord as another played beside it that spontaneously sends forth the same note. We must sit at our Master's feet to know Him aright.

One or two illustrations of the vividness imparted to Gospel incidents by the introduction of local and historical details may be of use. Take, for instance, the parable of the Pharisee and the Publican. The former is one, perhaps, of the highest, or seventh grade, who had painfully ascended through all the minute slavery of legal observances till, like Paul, "touching the righteousness which is in the law, he was blameless." There he is, with his mortar-cap drawn down to his eyes, to shut out everything impure; his phylacteries of extra breadth on his arm and forehead; the tassels of his tallith extra heavy; his long robe touching the ground. He has reached his place, as near the sacred court of the priests as was permitted to a layman. He claims a right to this foremost honor as "righteous"; for has he left anything in the law unperformed; has he not, in fact, done more than the law requires? Had the sound of the Levite's trumpet announcing the hour of morning prayer, nine o'clock, overtaken him as he was ascending to the temple from the city, he would have stopped instantly and begun his prayers on the spot. But he had reached the place of honor, nearest God, when the moment for devotion came. Looking through the gilded railing, shutting him out from the priest's court, he faced the holy place, and, beyond it, the Holy of holies, and began to

mutter to himself all the virtues for showing which he held God his debtor. The law required him to fast only once a year, on the great day of atonement, but he fasted twice a week—on Monday, as the day on which Moses went up into the Mount, and on Thursday, as that on which he came down from it. The things from which the law required him to pay tithes were only the produce of the soil; but he added a tenth part of all that he gained from any source during the year. He could afford to despise the wretched publican he had passed, standing at the back of the court of the men, through which he himself had pressed on to the very front.

But this publican, proscribed by the Pharisee for his calling, which not only made it impossible for him to fulfil all the ten thousand rabbinical requirements, but stained him, in the eyes of his nation, with treason against God and the Jewish state for collecting ducs exacted by the heathen from Jehovah's heritage, had as humble an opinion of himself as the Pharisee had the reverse. An outcast and pariah among his own race, treated with constant insult, reckoned unworthy to give evidence in a Jewish court, forced to consort only with his own class, since no house would receive him and no one would enter his home, it was his last hope that the Eternal Father was more merciful than man. As to merit, he was far enough from the thought of it. He did not think of any comparison with any fellow creature, but remembered only the exceeding holiness of God and the accusations of his own heart. In the awful light of the throne of heaven, to which his thoughts ascended, tho he did not dare to lift up his eyes to its unutterable splendors, he seemed to himself only a chief of sinners, and murmured into the all-hearing ear of the Lord of Sabaoth, "God be merciful to me, the sinner!" The answer in each case is told us by our Lord.

The very next incident, when the ruler asked what he might do beyond obedience to the commands of the law to make sure of inheriting eternal life, shows the same idea as the Pharisee had of doing even more than was really demanded by God as the condition of entering the Kingdom of the Messiah. If I do not mistake, such elucidation of Jewish modes of thought and social life helps a preacher to bring Christ in His life and words with special clearness before an audience.

REALIZE the nearness of Christ. Do not vex your souls by thinking that He lived centuries since. . . . I will say to my soul—Thy Savior is looking upon thee: He is watching all thy growth, He is sending his daily blessings upon thee, He is always dying, always rising, always interceding—a contradiction it may be in literal words, but the soul that has passed through the mystery of that agony which is birth will understand that amid all this contradiction of letters there is a solid and melodious reconciliation and unity of meaning.—*Joseph Parker.*

III.—THE MISSIONARY PROBLEM.

BY REV. E. FITCH BURR, D.D., LL.D., LYME, CONN., AUTHOR OF
"ECCE CÆLUM," "AD FIDEM," "THE STARS OF GOD," ETC.

ABOUT a hundred years have passed since the earnest commencement of modern evangelical missions. During this period but little change has taken place in the great religious statistics. The children are learning, as their fathers learned, that more than two thirds of the earth's surface are benighted, and more than two thirds of its population are Moslems, pagans, and agnostics.

Are Christian missions, therefore, a failure? Not in the thought of those who understand the worth of human nature, and the natural law of progress in moral enterprises. Altho the numerical ratio of true religion to the false remains substantially unaltered; altho the pictured illuminations of our school charts continue nearly as circumscribed as at first; a great work has been done. It is much to have become familiar with the principles and methods on which missions should be conducted. It is much to have ascertained and cleared the true points of application for the great Christian lever. It is much to have already raised by it some millions into the hopes and fruitions of eternal life. Henceforth more rapid successes may be expected. As planets continually accelerate their pace as they approach the sun; as fortunes increase with larger leaps the larger they become,—so the missionary enterprise ever grows in splendor of movement as it advances toward its goal. Its past gains are out at compound interest. Its past gains are the first terms of a geometrical series whose final members are nations born in a day, and the kingdoms of the world become the kingdom of our Lord and of His Christ.

Christian missions a failure! Let not the premillenarian say it in his haste to summon and aggrandize the Personal Coming. Let not any man say it in the poverty of his information, or in the avarice that seeks excuse for keeping a close hand, or in the enmity that recklessly asserts the evil it would be glad to see, or in the credulity that swallows the patent fictions of Melville and McQueen. There is fruit enough at this moment blushing amid the thick greenness of our young missionary vine to make strong the heart of Christendom. The world is an occupied field. Every race is being taught; every considerable nation is hearing in its own tongue God's wonderful Word. That Word is sounding out in centuries of languages. It radiates from thousands of missionary centers. Several millions of money are annually expended in giving it missionary currency. Scores of boards, thousands of trained laborers, and tens of thousands of zealous assistants, record already their hundreds of thousands of converts and their millions of eager listeners; *ci-devant* receivers of missionaries are become missionary senders. Mountains are dwindling, paths are straightening, gates

are opening; the voice of the muezzin grows faint from his minaret; triple Brahma trembles on his throne of caste; India and China, replete of men, effete of manhood, and tenacious of the past, heave with the promise of a Christian future. Everywhere civilization and order wait on the steps of the growing faith. Everywhere science and art, commerce and liberty, piety and heaven support her starry train. And, until lately, there has been progress in effort as well as in success.

Protestant missions a failure! Yes—on second thought let us confess it—they are a failure, a most wonderful failure. Not that we have aught to abate from what we have just said. Far from it. It is true, a thousand times true, all that we have said of the results and prospects of the missionary enterprise; and every lover of his race should rejoice over them as one that findeth great spoil. And yet—be it softly and wistfully said—our blessed missions are a failure in comparison with what they should be. Had the stewards of the Lord done their duty during this century the glory that now is would have been as nothing by reason of the glory that excelleth. Less than a tithe of the annual income of Protestant Christendom would carry the Gospel within a single year victoriously into all the ends of the earth. Less than a tithe of the annual income of even American Protestants would have made ere this the fruit of all lands shake like Lebanon. Must we not count it a great failure when Christendom fails to propagate itself everywhere at so small an outlay? But, as a matter of fact, the average annual contribution of our church-membership for all missionary purposes, domestic and foreign, is only a very small fraction of one per cent. of its income, and has for some time been dwindling from that, despite great urgency to the contrary.

Two questions should be asked in view of the situation. Is it as it should be? Why is it?

“Go ye into all the world and preach the Gospel to every creature.” Is this the Great Commission or not? Does it mean little or nothing, or does it mean much? When the head of a family, about to leave the world, gathers them about him and gives them a final charge, do they not feel bound to give it special heed and reverence? Did he ever say anything weighty and authoritative if these last words of his are not so? Christianity is a missionary religion by the last will and testament of its Founder, and no courts will be able to set that will aside. Time can not fade it, nor perverse ingenuity misconstrue it. Aggression was one of the names with which Christianity was christened at its birth.

No pen can justly describe the importance of having the will of Christ carried out and the whole world made acquainted with Christianity at the earliest date possible. No trumpet-call to the work can be too mighty. Without the Gospel there can be no true liberty or lasting civilization. Without it the masses will sink to perdition in the next world, after living miserably and sinfully in this; for tho

men may be saved if penitently acting according to the light they have, there is abundant reason to believe that those unacquainted with Christ seldom, if ever, act in this manner. It was for these reasons that the primitive disciples were such indefatigable missionaries. They believed with all their might in the indispensableness of the Gospel to mankind. Would not one have concluded from seeing the career of the Apostle Paul that he attributed the very greatest importance to the work in which he was engaged? With what glowing axle his chariot ran forth among kindred and strange peoples! How sonorously and fervently he flung off certain sounds from his warning trumpet! How unsparingly did he cast out his strength along the track of his far-reaching itinerancies! Labors, privations, and perils—why did he make so light of them? His soul was possessed with a sense of the infinite importance of his work. A perishing world was calling piteously for help. The case would brook no delay. This was why he ran and wrought and wrestled and dared after his supreme manner. In no other way can we explain so intense and sustained an activity. Is not heathendom as important and perishing now as when the Apostle of the Gentiles did flaming missionary work upon it? Are not the slums of our cities, and some of our frontier settlements in as ruinous moral condition as the apostles found in Jewry? Are not the Turks and Kurds as abominable and ripe for judgment as any of their predecessors? From Jerusalem round about to Illyricum, and from New England round about to China, lo, the same unutterable necessity for the full preaching of the Gospel of Christ!

What are our means for doing this most important missionary work? To give this inquiry a sufficient answer it is not necessary for us to determine what part of the billions of property credited to the nation is held by the members of our churches. It is sufficient to know that the means in the hands of the churches and their adherents are such as to fill our parishes with comfortable and expensive dwellings. It is sufficient to know that they are such as to mosaic our sanctuaries with beautiful and costly attire. It is sufficient to know that they are such as to spread our humblest tables with luxuries from the antipodes. It is sufficient to know that they are such as to carry to the purse of every tolerable showman who may chance along the ready contributions of our poorest families. It is sufficient to know that they are such as to provide millions of money annually for hurtful stimulants and narcotics. It is sufficient to know that they are such that we expend on the gaieties and riotous powder of our national holiday, and on the decorations and mutual gifts of a worldly Christmas-tide, more than we give to expand the kingdom of Jesus Christ. It is sufficient to know that they are such as to allow parents to expend, without thought, on trinkets and confectionery for their children many times as much as finds its way into the coffers of our missionary societies. These are facts that ought to teach. When we learn that all these outlays

are, for the most part, made without sense of inability, most of them without sensible inconvenience, and some of them without second thought, we are sufficiently acquainted with the means of our people to come to some useful conclusions in regard to what they ought to be giving for missionary purposes.

We see, on the whole, a very comfortable state of life among our people. It is clear that the annual pittance with which they belabor, in the interest of Christ, the foreign and home missionary fields, does not bring them within sight of the mountain-tops of self-denial. And yet, beyond all doubt, it is our duty to struggle up its difficult sides somewhat for the sake of fulfilling an express command of Christ and giving, through the Gospel, temporal and eternal salvation to our own waste places and to the nations that sit in darkness and the shadow of death. Their abominations are so many and horrible, their wretchedness and degradation so profound, their torrents of spirits pouring into the abyss their solemn cataracts so swollen and rapid and ceaseless, as to beggar description. Surely there is here ground for no little self-sacrifice and missionary zeal on the part of those who have accepted the Christian view of the worth of souls. For how much smaller objects will men lay open present interest to the bone, and even amputate it—all the while looking boldly around to challenge the approval of society! Has all the obligation of cross-bearing for the perishing fallen on Jesus Christ? Or have American Christians a special dispensation from the duty belonging to the rest of Christendom? Americans do not believe in dispensations from duty, or in the authority that issues them. We must wear on our missionary ability till nerves are touched and somewhat sore. It is but reasonable. Are a few cents per annum the alms of self-denial? Who minds such a trifle when a whim is to be gratified? Who minds it for anything save the progress of the glorious kingdom of our Lord and Savior Jesus Christ? A few millions of dollars annually seem a large sum from some points of view; but let us not forget that it is the missionary offering of millions on millions of avowed Christians. To such numbers it is a mere nothing that is thrown away for nothings without concern, and without thought.

We do not care to denounce the comforts or even the embellishments of life. We wage no war against tasteful and beautiful homes and attire. The diet of an ascetic we do not feel called upon to press on our friends or ourselves. We have no protest to record against the expensive curiosity that carries so many to see the wonders of nature and art in foreign lands. We are glad that we have an independence to commemorate, and glad to have it commemorated—even at the expense of patriotic orations and the thunders of rejoicing cannon. Doubtless there are people who expend on such things far more than religion or their means can justify. We have been accused of a national extravagance of expense only equaled by our extravagance of

cupidity. Whether this charge is just we do not undertake to say. Certain it is that the majority of us, each for himself, are likely to maintain and feel that we are justified by something in our circumstances and position in expending what we do on the comforts and adornments of life. Let us accept this view and found upon it an argument against that scanty assessment for missions which we are pleased to levy on the many millions of our stewardship.

Ought we not to give more to feed perishing heathendom with the imperishable and indispensable bread from heaven than to please our bodies with dainties; more to cover the destructive nakedness of vast populations with heavenly robes than to worship in the Vanity Fair of the goddess of Fashion; more to lift the thick veil which, to more than two thirds of the race, still hangs before the most central facts of religion and another life than to gratify, not satisfy, our curiosity with novelties of sight and sound in museums and menageries; more to make eternity a festival to starving nations than to furnish rich viands, waving banners, and noisy salutes to honor the shades of our ancestors and the memories of '76? There is but one answer. We must give the most for the best things. We must give the most where the most is most needed and promises the largest returns. The promises are huge. All doors are open or opening. The shrill snapping of the roots of heathenism, as strong men strain at the missionary lever, comes to our ears monthly. These ancient roots lie loose in many a soil; and in some the earth has almost spontaneously fallen from around and left them bare and dry and fit for the burning. God be thanked! What a pity that the Christian world does not spring to meet the opportunity with such an outpour of her wealth in gold and in sons and daughters as shall Christianize the entire world in the present generation! Little rills slowly making their shallow way among stones and at last trickling into the reservoir, but liable to disappear whenever the sun gets hot, are better than nothing; but they are insufficient. What is needed to meet the needs and the invitations of the great field of the world are mighty rivers, wide and deep and unfailing, that flow and overflow on their blessed mission. But what the field really gets are meager and reluctant dribblets, always meager and hard-coming, but which of late have so dwindled, despite most urgent and pathetic appeals, as to enforce serious retrenchments, abandonment of outposts, dismissal of laborers, and profound discouragement on the part of those remaining at their posts.

How comes it to pass that the great and holy enterprise of Christian missions is, of late, in this decaying condition?

Can it be due wholly to the "hard times"? I have my doubts when I see what immense sums are constantly flowing into the treasuries of educational institutions, what ever-increasing throngs of young men and maidens manage to find their way to and through expensive colleges, what prodigious outlays are still possible, to even the very

poor, for bicycles and other superfluities; especially when I see that while the business cloud has lifted very much the missionary cloud has lifted not at all, but has rather thickened and settled. No, I do not think the late falling-off in missions can be fully explained by the hard times.

May not some explanation be found in the following facts?

Recent discussions on the condition and prospects of the unchristianized world have made their way in some measure into most of our congregations. Some have been hurt by them. They have come to think that the nations are not in perishing need of the Gospel, as was formerly supposed; that the various ethnic religions, while not quite up to the Christian mark, are, after all, very tolerable affairs and make no loud calls for change. Will such people put themselves much out of the way in order to support and advance Christian missions?

Also, there are, scattered among our congregations, not a few who have had their confidence in the Bible more or less impaired by the Germanisms which have been imported through so many channels, and have trickled down through so many newspapers and books and pulpits to the people. Can such persons be expected to be very enthusiastic and self-denying in order to send abroad a religion whose fundamental documents are, at least, under suspicion as being unreliable to almost any extent?

Perhaps a still larger element in our congregations than both of the classes just mentioned put together, while as firm as ever in their confidence in the Bible and in the perishing need of the Gospel on the part of the unevangelized nations, look with more or less distrust on the missionary agencies employed. Are the boards sending a real gospel? Are their missionaries teaching a vitally sound Christianity? Are the seminaries turning out ministers who can be surely relied on to give the nations a gospel worth propagating?

It can not be denied that considerable color has been given for asking such questions in the history of the times, especially in the late history of a prominent board which formerly was very careful to inquire into the theological views of the candidates for its work. This policy was very displeasing in certain quarters; and was fought against long and stormily, as all the world knows. At last the "certain quarters" carried the day. The offending secretary resigned. And from that day to this the churches hear no more of candidates rejected for unsoundness in the faith.

An even greater stumbling-block and disturber of confidence was the late annual meeting of the same board. At that meeting the invited speakers included some of the most noted opposers of the historic faith of the evangelical churches. The opening sermon professed radical evolution; had its flings at creeds and obsolete and obsolescent doctrines; predicted the decadence and vanishing of still others in the onward march of thought; recommended to missionaries to deal ten-

derly and sympathetically with the Oriental religions that have so much good in them and are so suited and wonted to their surroundings. That sermon was an apt sequel to the Parliament of Religions. It hung out signals of that wide departure from evangelic doctrine which the preacher has since proclaimed in a book to all whom it may concern. Is it to be wondered at that the churches do not respond with much enthusiasm to the appeals of a management that put such men to the front? Is it strange that lovers of the old Gospel are decidedly slow and hesitating in helping to send such advanced theology to the perishing nations—a theology that has emptied the churches of Germany and would empty churches in any land under the sun?

IV.—THE COMING REVIVAL—SIGNS OF ITS COMING.

BY REV. C. H. PAYNE, D.D., LL.D., NEW YORK CITY, CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH.

Two views concerning any immediate prospect of a coming revival will be held by the two classes of persons who look from widely different standpoints upon all questions of interest to humanity—the pessimist and the optimist. In this instance, however, the views of both classes may serve to force us to the same conclusion. To the brother of constitutionally pessimistic disposition who sees in the Church of Christ little else than increasing worldliness and spiritual atrophy, and in the world ever-multiplying wickedness, we may safely quote ample history to the effect that in all Christian ages this dark moral and spiritual night has been the antecedent and the herald of a revival dawn. The abominations of the Romish Church preceded the Lutheran revival; the well-known but well-nigh indescribable condition of morals and religion in Great Britain was followed by the revivals of Wesley and Whitefield; while the great revival in this country under Edwards and his coadjutors came suddenly upon a condition of all-pervasive skepticism, not to say immorality, unprecedented and never since recurring. Whatever signs, therefore, the Church of to-day may present of unlikeness and disloyalty to Christ—and we grant that they are neither few nor trivial—we can not accept such signs as contradictory or unfavorable to our main contention, that the Church of Christ is on the very eve of a great and commanding revival such as has never been witnessed in its history. Let us turn now to note with glad and grateful hearts some signs of the coming revival.

To observe these signs clearly requires an unprejudiced view of all classes of society, a readiness to acknowledge present social conditions, a genuine sympathy with humanity, and an unwavering faith that the Church has a divine mission for these times and a divine power with which to fulfil that mission unprecedented in her history.

1. The first sign which we note is the *restless and dissatisfied condition* of the great body of the people. You can name this social discontent, and this surely is included, but it is more; there is in it a mental unrest, a soul-hunger, an unsatisfiedness, which to the earnest Christian believer has a deep significance. The people are learning not simply from the Bible and the pulpit, but from a bitter personal experience, the unsatisfying and disappointing nature of a life that is not rightly centered. They are thus all the more readily accessible and all the more likely to be convinced by an earnest evangelical and evangelistic Church that one great cause of their troubled condition is their separation from God; and that the coming to the Father's house will bring to them the plenty and the peace they seek in vain elsewhere.

2. Another sign is the acknowledged *emptiness and unsatisfactoriness of wealth* and its inability to secure the real good which men seek. It is a mistake to suppose that the poor are the only discontented and unhappy class in society. Evidence is not wanting that there is proportionately even greater discontent and unhappiness among those of large earthly possessions. Many years of abundant temporal prosperity, the vast multiplication of wealth, until to-day the United States is by far the wealthiest nation on the face of the earth, ought surely to have taught this people that greater wealth is not their real want. The conspicuous, not to say repulsive form which wealth has too often assumed in this country, its failure to be generally accompanied by education and elevation of character, refinement of manners, genuine home life, and, above all, by a disposition to use it as God's gift, to be held and administered as His stewards, all this and more has been teaching the American people that their true good lies not in added wealth. And this condition opens the way to multitudes of hearts for the genuine Gospel of Christ.

3. *The swing of the pendulum from skepticism to faith.* Nothing is more certain to the well-informed reader than that this swing has already begun. It is only the man of very limited knowledge who supposes that skepticism is on the increase to-day. Skepticism does indeed exist, and must be treated by the Church with becoming consideration, but it has none of the blackguardism of a half-century ago and more, and far less bitterness than twenty-five years ago, and a constantly diminishing positiveness and aggressiveness within even the last decade. Men may not hold to all the traditional views they once did, but the great essentials of Christianity were never held so firmly by such a multitude of people of all classes and in all Christian nations as to-day. At the beginning of this century there was scarcely a Christian student at Yale or Harvard; to-day the great mass of the thousands of students in these venerable institutions are Christian believers, and the majority of all the students in the higher institutions of learning in the United States are professing Christians. Is the

Church of Christ aware of this most significant fact, and of the inspiration which such a fact ought to furnish?

4. Note another sign: *the failure of secular organizations and of philosophical systems to adjust the social relations of the people and solve grave social problems.* Whatever may be said of the failure of the Church to do her full duty in this respect, history is proving that no other organization is adequate to this task, and multitudes of people are turning their attention away from the delusive hopes of secular societies to the Church of Christ as their helper and hope. If that Church faithfully does her duty she will enter this open door of opportunity which God in His Providence has set before her.

5. Note *the ethical basis underlying the great sociological and political questions* which men are everywhere studying with increased interest. However much the country may be given to materialism and to the discussion of material interests, it is clear that even in their most partizan debates the one aspect of the question that is constantly thrust to the front is the moral aspect. It is a marked indication of the hand of Divine Providence upon our times that the sociological questions now prominent—questions relating to man, his inter-relationships, his rights, his interests, his well-being—can not be studied without leading to higher questions. It is a clear gain and a significant sign when a writer like Mr. Benjamin Kidd, in his work on "Social Evolution," distinctly affirms that the greatest force in society is a moral and religious force.

6. Turning now more especially to the Church, we find added signs of an awakening that is full of promise. One can not but note the increasing tendency of the Church to *substitute ethics for polemics, practise for profession, the Gospel of Christ for the disputations of the schoolmen.* And this feature is by no means necessarily connected with a supposed growing disregard for doctrines. The Church does not seem to the writer to be in as eminent peril from too slight consideration of doctrines as it has often been from too little consideration of the spirit and conduct to which her doctrines legitimately led and which those doctrines imperatively demanded. Without abandoning her doctrinal standards, the Church is now coming to see, and must be made still more clearly to see, that it is her duty to furnish her adherents with ethical standards as well. There is no other so solid a basis for genuine religion as sound morals, and there is no better preparation which the Church can make for mighty spiritual victories than to make it manifest to the world that she is the great central ethical force in society.

7. Another marked feature of the modern Church is the tendency of religious bodies of the various denominations to *practical unity* in all essentials pertaining to Christian life and practise. Complete organic union of the different branches of the one Church of Christ may be but a dream for many a decade, but something even better

than this, for the present, and more conducive to bringing in the Kingdom of God among men, is not a dream, but is rapidly becoming a very tangible and very beneficent realization. Doctrinal differences among real Christians are happily becoming a vanishing quantity, but more and better than this even is the spirit of essential agreement, the presence of which we gratefully recognize in many hopeful signs. When the Church of Christ shall see eye to eye her holy calling and her sublime mission, when her adherents of every name shall be eager to learn the mind of the Master concerning the establishment of His Kingdom, and when above all they shall be ready to unite their hitherto scattered forces in practical measures for bringing in this Kingdom in actual concrete form here upon this sin-smitten earth, the day of the world's redemption draweth near. This complete union of spirit and union of forces, let us acknowledge, has not yet been achieved, but the signs of progress beget hope, and lead us fondly to believe that the day will soon dawn when Jesus Christ will have a Church on earth so loyal to Him as to join its marshaled hosts in a united attack upon the common foe; when the Christian Church will really march to battle "like a mighty army," rather than in squads and scattered detachments following independent leadership, and thus neutralizing the only force that can bring help to a perishing world.

8. And this leads us to note what to our mind is the most hopeful sign in the whole religious horizon to-day, viz., *the awakening of the Church to a realization of its sublime mission to save society*. This point might well be made the subject of an entire article, but in this connection can receive only a moment's attention. Enough to say that the Church of Christ is coming to see that the clock of Divine Providence is now striking the hour of gracious opportunity when her work must be expanded and extended, not merely to the saving of the individual, but to the saving of that complex individual called society. While the presentation of a personal Gospel is never to be abandoned, while the saving of individual men is a glorious task in which the Church will ever find the greatest delight, yet now, as never before, it is dawning upon the Church that the presentation and the application of a *complete Gospel* of which Christ has made her the responsible custodian demand that she undertake the task of Christianizing society in all its organized forms and forces, its corporate and social life, its customs, its business, its education, its laws, its government—in a word, the establishment of a veritable kingdom of righteousness in the social structure of to-day. And from the undertaking of this task there will result—nay, is already resulting—such an awakening of the public conscience as the Christian world has never seen. And this awakening of the public conscience will open the way directly to the conscience of the individual. It is the basis of all her revival hopes. To such an awakening the signs of the time are pointing. For its speedy coming the Christian world hopes and prays and toils.

9. Another sign is the wide recognition of the fact that *the Christianity of Christ is the need of our times*, and that this type of Christianity must be reestablished among men. It has been well said that the greatest need of our times is the discovery of Christ. It may be added that the greatest glory of our times is the fact that Christ is being discovered; that He is filling the whole horizon of thought and hope and desire as never before. The trend of thought is undoubtedly "back to Christ" as the world's one need and the world's one hope. The evangelical Church has nothing to fear, but much to hope from this. Paul and John and Peter will not be abandoned nor lose their sway when Christ is fully enthroned. Let men continue their search for original Christianity. The fact that men everywhere wish to know what Christ did teach, and that what He taught, when fully understood, is accepted by men of all classes, is a sign of our times that should make every Christian heart leap for joy. The world is coming under the sway of Christ. The coming revival is not far distant, when the majestic tread of the Man of Nazareth is heard as with commanding mien and authoritative word He ascends the throne of modern life and sways His imperial scepter over the forces of the twentieth century.

10. One other sign we note, viz., *the spirit of expectancy* that is beginning to pervade the Church of to-day. Everywhere in religious bodies some aspect of the revival question is the one fruitful theme of discussion. The necessity of a revival, the methods of securing a revival, the prospects of a revival, and allied themes hold the attention of ministerial and evangelistic hosts throughout the whole Church. Ministers are sounding bugle blasts from their pulpits, the leaders of the young Epworthian and Christian Endeavor Societies are rallying their forces under this earnest battle-cry. A multitude of devout men and women throughout the whole Church are talking and praying and planning concerning the coming revival. The great Missionary Boards of all denominations of the Church are holding union mass-meetings and summoning the Church to new aggressiveness in the supreme task of evangelizing the world. The completion of nineteen Christian centuries, the crossing of the threshold of the twentieth century, technically four years hence, but really already accomplished, the timely "Twentieth Century Call" issued to the Church through THE HOMILETIC REVIEW—these, and nameless other tokens indicate that the expectancy of the Church is high and her hope of a coming revival is confident. Surely there can be no better sign that such a revival is at hand than the fact, evidences of which are rapidly multiplying, that the Church is really girding herself for a forward united movement against the foe, such as the world has never yet seen.

In the signs thus briefly noted, two facts can hardly fail to have been made clear: First, that the *world* is in a more hopeful condition to be reached by the genuine Gospel of Christ than ever before. And,

secondly, that the *Church* is in a state of preparation for a more successful presentation of the claims of the Gospel and a more convincing exhibition of its power than ever before. The conclusion, therefore, is logical and irresistible, that unless there is a marked and lamentable failure on the part of the Church to measure up to the greatness of her opportunity and of her promise, the day of mighty spiritual victories can not long be delayed.

How to secure the expected revival will be the subject of another article.

V—OUR ANGLICAN REVIEW.

MEN'S SERVICES.

BY WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, CANON OF ST. PAUL'S, AND CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

ONE of the most striking features of work in London and other great towns of England at the present moment is the growth of men's services. I do not mean those adjuncts of a ten days' mission known as services for men only, when men are addressed on subjects special to themselves; but regular services on Sunday, generally in the afternoon, attended only by men—and those, of the working class.

The reason for particular effort in this direction is the well-known fact that a very small proportion of workingmen attend the ordinary church services. They do not feel at home in them; the language is too lofty and classical, and of a style to which they are unaccustomed; the services are too long for their attention to remain attracted; they require Sunday to be a real day of rest, and "church" implies too great an effort; they need something short, simple, homely, natural, without fine company, and all to themselves. They need, in short, an introduction to the idea of common prayer, praise, and instruction. When once such an informal training has gone on for some time, and has convinced them that what is carried on inside the walls of the church need not necessarily be dull, long, tedious, formal, and difficult to follow, then their interest will extend to other services as well, besides their own.

There had already been Sunday afternoon Bible-classes for workingmen, which had become popular, and had attracted considerable numbers in different parishes. But it occurred to some that it would be better to hold the gathering in the church itself, and have the address or instruction preceded by a short hearty, informal service.

The best-known effort of the kind is that at St. Peter's, Upper Holloway, in a working-class district in the north of London, and is associated with the name of Mr. Watts-Ditchfield, the assistant curate. The first gathering was held on Sunday, October 9, 1892. It now numbers seven hundred or eight hundred workingmen every Sunday afternoon. If any famous preacher is announced to address them the number spontaneously rises to about one thousand.

The first thing is to get a nucleus of men really interested in religious matters, and form them into a committee, making them responsible for bringing in others. One of them is appointed secretary, and they manage the affairs of the service themselves. The next point is, that it should be the business of one of the clergy to conduct the service every week, to become acquainted with the men, and to give most of his time to visiting them in the week. They like to have their own man. A third point is that they should provide their own music. Among large

numbers of workmen there will always be plenty who are, or have been, accustomed to play some musical instrument. An orchestra can easily be got together, and after a good deal of practise can accompany the hymns in a way that satisfies the men themselves. Assisted by the organ, the effect is sufficiently musical, and is certainly stirring and cheerful. Band music is always popular with the class of whom we are speaking. Fourthly, they should be their own choir. There may be a selection of the best voices to sit and sing in front with the instruments, but the whole responsibility of taking up the hymns should rest with the men. For this purpose, the next point is important: that the hymns and tunes should be simple and easy to follow. For this purpose nothing is probably better than the collection of Moody and Sankey, with its varied program of seven hundred and thirty. In the sixth place, the service, consisting of prayers, a lesson, and the Apostles' Creed, should be short and earnest, not sung, delivered in a voice that will reach the hearts of the audience and move them to join in with fervor. In English churches, besides the legal Morning and Evening Prayer, extra services may be held, the materials for which may be selected generally from the prayer-book. At St. Peter's, Upper Holloway, a short form has been sanctioned by the Bishop of London. Lastly, the address must be in a style and language which the audience can understand, and which will stimulate their interest. It should not be more than a quarter of an hour or twenty minutes in length, and should always be in one way or another the preaching of Christ. But as the men are chiefly accustomed to newspaper literature, and that often of a somewhat sensational class, a striking and familiar form is desirable for the message, and it may even be slightly sensational or epigrammatic. I should recommend the style of Spurgeon or Talmage, if a model is sought. Mr. Ditchfield, than whom a more serious, earnest, evangelistic preacher of Christian truth could not easily be found, is not afraid of vigorous titles: "Jonah on the Down Grade"; "Jonah on the Up Grade"; "Why am I Christian?" "Idols Up and Idols Down"; "The Man Among the Trees"; "The Man Under a Tree"; "The Man Up a Tree"; "The Man with a Temper"; "Long Odds, or, Four Hundred to One"; "Gambling"; "Purity"; "England Sober—Shall It Be?" "The Man with a Swift Tongue and Slow Feet." Such subjects, given out before in handbills, stimulate the curiosity of the men; they have confidence in their instructor, and know that he always gives them something worth hearing and talking about; they discuss what the title can mean, and listen with interest when Sunday afternoon comes round.

On the first Sunday of the month the address takes the form of answers to questions bearing on Scriptural or moral difficulties, or Christian evidences. A box for such questions is placed near the door of the church. No collections are made, as the minister wishes the men to feel that he wishes for them, not theirs; but another box is placed for contributions toward expenses; and in one year, besides covering these, the men raised £77 for church and charitable objects.

Mr. Ditchfield's own account of the beginning is very suggestive:

"Wherein lies the success of the enterprise? In unity, prayer, effort. The men's hearts are in it. They really love it, and work for it. Here is the secret of the whole matter. It has been our constant effort to let the men realize that it is *their* service. The great difficulty was, of course, at first. I don't know, for I have never asked him, what my vicar thought of me the first six or seven months I was at St. Peter's, for beyond the ordinary church services I did practically nothing except this: take stock, and get to know the men. I at that time rarely mentioned religion, and still more rarely mentioned church. My object was to get to know and be known as a man. If a man was fond of his bull-dog, I talked about bull-dogs; if of flowers, of flowers. One needs to temper zeal with discretion. . . . Then, when the time was ripe, and the reserve and suspicion which so often hinder one were to some extent removed, the service was commenced. We have striven to keep the official element out of sight, and the organization is democratic. All matters pertaining to the service and the many societies and clubs in connection with it are managed by a committee, which now numbers sixty-two—of whom forty, two years ago, were not doing any church work: a large committee, but essentially a working one, over forty being frequently present.

This is again divided into sub-committees, having charge of different branches of the work. In succession the committeemen occupy various positions at the service itself, reading in turn the lesson, giving out and collecting books, acting as sidesmen—in fact, we create as many offices as possible, in order that more men may be at work."

Mr. Ditchfield insists that every care should be taken that every man has a friendly welcome. He invariably goes down to the door of the church after each service and shakes hands with the men. This gives an opportunity of noting fresh faces and those absent, and giving a word of encouragement to men present for the first time.

But important as the work is inside the church, it would of course be sadly deficient and useless if there were none outside. Mr. Ditchfield has over thirty men visitors; every house in the parish is visited every week by a man. These visitors forward him weekly lists, noting removals, sickness, distress, or need of a special visit. Further, another band visits the public houses on Saturday nights, and on Sundays between two and three o'clock, with the double result that many men are induced to attend, and also that, instead of arousing the hostility of the publicans, Mr. Ditchfield frequently has four or five of them present at the services.

Work is not confined to the committee. In the provinces men are, as a rule, much associated in their homes and in their employments; but in London, where men in a hundred houses work for a hundred different firms far apart, and where the man downstairs frequently does not know the man upstairs, the work is very different, and the men must be gathered one by one. It is therefore a cardinal principle with Mr. Ditchfield and his friends that as soon as a man is reached he must be set to reach some one else. The men work in different ways. One of his own accord bought a rubber stamp, and buys tracts, which he stamps with a notice announcing the services, which he distributes week by week. Others, carpenters, have made boards, which are taken and hung outside the houses all over the parish, displaying bills for the services. Two other methods of work should be noticed. Different means have been tried to reach every man in the parish. Once a quarter, envelopes containing invitations are addressed to each. In special cases special letters are written. Mr. Ditchfield usually writes fifty a week himself, and these have done much good. A point he strongly urges upon the men is, never to give a man up as a hopeless case. The other method used is, that he announces that he shall be "at home" from 5:30 to 7:30 on Saturday evenings for any man to visit him who desires a talk. In some cases from twenty to twenty-five men have accepted this invitation, and have come asking advice on mental and spiritual difficulties, so that two rooms have to be in use, as waiting and consulting rooms. These visits have been most encouraging in their results.

Besides all this work, there is a Tuesday-evening Bible-class, an adult Sunday-school for men at a quarter to nine, a sick and burial society, a thrift society, and a Christmas club. The three last have nearly 600 members, who paid in £500 in one year. There are also clubs for cricket, football, rambling, orchestral practise, and weekly entertainments.

The result has been widespread in the parish and neighborhood. Men are altered; they begin to have higher ideals. Homes are made happy. The men feel the enjoyment of working for others. The attendance at the usual church services is greatly increased. The women of the parish insist on having a Tuesday-afternoon service of their own. A manifest blessing from God has accompanied the work.

It need hardly be added that the future of the work seems in every way hopeful. The plan promises to furnish the right solution of the problem that has long been pressing heavily upon many churches. Would not the plan be likely to work quite as favorably in other countries?

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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ARABIA IN THE OLD TESTAMENT.

An oracle concerning Arabia, etc.—Isa. xxi. 13-16.

THE part played by Arabia and its inhabitants in the ancient world, and in the history of the Bible lands and peoples, was of great, tho mainly indirect, importance. Arabia, tho it did not come to the front, or even emerge at all in the world's affairs till long after the Christian era, stood in the background of human history and was the nursery of the race which has controlled the religion and morals of the dominant portion of our earth. North Arabia was the home of the ancient Semites. It was from its oases and pasture-grounds that those successive colonizations took place which laid the foundation of the Babylonian and Assyrian empires, the Mesopotamian, Syrian, and Canaanitic city states, and the commercial communities in Phœnicia and North Africa, as well as the commonwealth of Israel, and, in the furthest south, the dominions of the Queen of Sheba, not to speak of Moab and Ammon and Edom, the kindred of Israel, and the innumerable smaller tribes which perpetually served as tributaries to the wealth and population of the settled districts. But Arabia itself contributed little or nothing directly to the thought of the world, since no large organized community was possible there which could bring itself into close relations with the political or intellectual centers, and so its people are usually merely referred to.

This fact has, however, perhaps given a false impression of the degree of importance actually attached to Arabia by the sacred writers. The allusions, tho scattered, are very numerous, and are indispensable to the understanding of the Bible story. They are, so to speak, the unattached stones which form the bed of many of the streams of Bible history, and keep them in their channel. Tribes of Northern, Central, and Southern Arabia occupy a large place in the fundamental genealogical lists. The patriarchal history transfers us continually from the ravines and uplands of Southern Palestine to the wadis and oases and fountains of the peninsula of Sinai. This is the middle ground between Israel in Canaan and Israel in the Delta, upon which the fathers of the tribes and their children moved backward and forward, like the caravans that brought spices from Gilead to Egypt. This was the seat of the sacred mount, at whose base that covenant was ratified which made Israel a nation by the moral ties which bound it to its God. Mount Sinai in Arabia is to all later times of Israel the central point of God's ancient manifestation of Himself, the seat of His immemorial and unapproachable glory, whence He marched forth at the head of His people to lead them to Canaan (Ps. lxxviii. 7, *f.*) furnishing at the same time the perpetual type of the whole Old Testament dispensation (Gal. iv. 24, *f.*; Heb. xii. 18, *ff.*) Here dwelt the sons of Ishmael, of Amalek, and of Midian. Here was the home of Jethro, at whose instance the beginnings of that civil organization were made which formed the necessary complement to the ceremonial and legal enactments of the legislation of Sinai. Here was the home of the Kenites and Kenizzites, who contributed so materially to the strengthening and extension of Israel and Judah in the time of their settlement. Here was the Gulf of the Red Sea, whose port of Elah, so coveted by Israel, gave occasion to prolonged and cruel wars with Edom; which gave Israel its only maritime trade, intermittent, indeed, and precarious, but perpetually alluring. The wider limits of Arabia are also recognized and noted. Such names as Sheba, Ophir, Havilah, and (the desert of) Mash, familiar to Bible readers, are being made more familiar still by modern research. Nearer to Palestine on the east and southeast stretch the pasture-grounds of the "Arabs" (in the strict sense of the term) and the Temanites; and here were reared in innumerable herds the "flocks of Kedar" and the "rams of

Nebaioth." But as our task is to show how recent discoveries have cast light upon the ancient Scripture records, it will be in place to indicate some of the ways in which ancient Arabi and its affairs have been illumined by modern research.

Let us take first what we may call a casual instance. In the English version of Prov. xxx. 1 we read, "The words of Agur the son of Jakeh, the oracle." In the margin of the Revised Version we have the emendation, "the son of Jakeh of Massa." The latter reading is correct.

In the same way, in Prov. xxxi. 1, instead of "the words of King Lemuel, the oracle," the margin reads: "The words of Lemuel, King of Massa." This, also, is correct. Massa is a district of Arabia, now known to us from the cuneiform inscriptions as the "desert of Mash." It was a region of somewhat variable extent, but properly designated the country to the east of Kedar and Nebaioth, which lay to the southeast of Palestine. The place was evidently in repute among the Hebrews for wise sayings: and this may help to explain why it is that the "children of the east" were so famous for their wisdom (1 Kings iv. 30). There is a curious circumstance connected with these proverbs from "Massa." They have slight dialectal peculiarities, and the very language seems to indicate a nomadic or semi-nomadic origin. These were evidently written in the Hebrew of the Palestinian borderland. Now the people of Massa did not speak Hebrew, and it seems probable that these sayings were rendered freely into that language by a people familiar both with the Hebrew classic literature and with the proverbial wisdom of Massa.

What is of special interest is the social conditions which they reveal. It will be observed that a position of great importance is assigned here to women. This is exceptional in the Old Testament, and is only paralleled in the book of Job, whose scene is laid in Arabia, and whose manners and illustrations are those of that country. Prov. xxxi. is very notable in this regard. The mother of the king is represented as his mentor and moral guardian. And the famous description of "a woman of worth" (vs. 10-31), tho not closely connected with the opening piece of the chapter, is the most conspicuous instance of the social elevation and privilege of women to be found in the Hebrew literature. It is surprising to observe here that a woman looks after not only the domestic, but the general business, interests of the household, and that her husband's standing in the world is derived from her "worth" rather than from his own.

This is a fascinating subject, which can not here be pursued. It is merely to be noted that such a status accorded to women is characteristic of the whole of ancient as distinguished from modern Arabia, and, indeed, from the most of the Semitic world. The institution of queens especially was favored throughout the great peninsula. Bilkis, the Queen of Sheba, of the tenth century B.C., in the farthest south, is matched by Zenobia, Queen of Palmyra, of the third century A.D., in the extreme north. Here, again, the cuneiform inscriptions bring abundant illustration. The great Tiglathpileser, during his memorable campaign in the west in 734-733 B.C., which resulted in the vassalage of Ahaz of Judah, the dethronement of Pekah of Samaria, and the destruction of Damascus, sent also an expedition against the "Arabs." They were at that time under the dominion of a queen, Samsi by name, who was assailed by the Assyrians, pursued far into the desert, compelled to yield an enormous tribute, and to become an Assyrian vassal. Sargon also mentions her, twenty years later, as among his subjects and as the possessor of great wealth. Thus we know that her reign was stable, and, so to speak, constitutional, like that of any king. Again, in the time of Esarhaddon, in 674, that generous king released from captivity the Arabian Hazael, a prisoner of his father Sennacherib, and at the same time set free the captive princess Tabua, who was then made a queen coequal with Hazael. So much for the position of women, as illustrating the Old Testament literature.

More important, perhaps, are the historical relations, which the inscrip-

tions place in clearer light. We first notice the term "Arab" itself, and are surprised to find that it is of very limited application. The Old Testament and the Assyrian inscriptions, as well as the classical writers, use it only of a special community, which lived to the east of Palestine in the Syro-Arabian desert, tho sometimes it was partially transferred to the peninsula of Sinai by expansion or migration. The name was first used in the larger sense about 300 B.C., because the "Arabs" were then the people most nearly in contact with the empire of Alexander, just as England, France, and Germany obtained their names from the predominance of certain tribes within their borders. We have therefore to think of the various tribes of Arabia mentioned in the Old Testament as coordinate with rather than as subordinate to the "Arabs."

Attention has just been called to the prominence given in the Bible to Arabia and its peoples. An additional reason for this lies in the fact that Arabia in the olden time was much more wealthy and prosperous than it has been in later days. Tho not the seat of any great empires of world-wide influence, many of the communities which made their homes within it were large and powerful. It was greatly resorted to by Babylonians, Aramæans, and Egyptians for its spices and incense for the use of the hundreds of temples whose pomp and prestige were dear to the hearts of priests and princes alike throughout and beyond the Semitic realm. Its mineral wealth, in the form of gold and precious stones, was also drawn away beyond its borders, in the form of export or tribute, in a measure of which the modern world has no conception. Its oases, too, were larger and more productive, and its flocks and herds proportionally more numerous. This seems to explain that puzzle to many, viz., how it was possible that a land like the historic Arabia could have been the cradle of the whole Semitic race.

But to return to our text. The discourse relates to impending disaster for some of the leading tribes of the Desert. The whole wilderness land is to be in confusion: the caravans of Dedanites, fearing attack, stop over night in clumps of bushes instead of in the open plain (v. 13). Forced by pursuing troops, fugitives are supplied with bread and water by the people of Tema as they pass their borders (v. 14). The whole population of a large district is put to flight before an armed host un pitying and destructive (v. 15). The land of Kedar is to be the scene of most terrible devastation and loss by sword and bow (vs. 16, 17). The situation can only be such as would be created by an overwhelming army of invasion. Who can the invaders have been? There was only one power at or after the time of Isaiah adequate to such an infliction. I mean, of course, the Assyrians. Fortunately we may again appeal to the Assyrian annals for illustration. There was no achievement of arms on which the rulers of Nineveh more prided themselves than the subjugation of Arabian tribes. Their most extravagant hyperbole and their most eloquent rhetoric are employed to describe the enormous difficulties and toils of their desert march, the greatness of their acquisitions, and the desolation to which the helpless inhabitants were reduced. Allusion was made to expeditions of Tiglathpileser III. and Esarhaddon. It is possible that the invasion by the latter is referred to in the text. But it was neither so extensive nor so destructive as a later one by Assurbanipal, the last of the great kings of Assyria. It will be remembered that in our last paper the revolt of Manasseh of Judah was connected with a great uprising which extended from the Tigris to the Mediterranean. Several powerful Arabian communities gave their aid to the insurrection. Their punishment was somewhat delayed, but it was of terrible severity. The people of Kedar and Nebaioth, as well as the Arabs proper, had been most prominent and active, and they were singled out for exemplary vengeance. The spoil, not only of prisoners, but of cattle and camels, was so great that the land of Assyria was filled with them to the utmost corners. And the price of a camel in the public markets ranged from one shekel and a half to half a shekel. The calamity in our passage was just such a one as this

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE EVANGELICAL CONCEPTION OF THE GOSPEL.*

BY JOSEPH PARKER, D.D. [CONGREGATIONALIST], LONDON, ENGLAND, AUTHOR OF "THE PEOPLE'S BIBLE," ETC.

Preach the Gospel.—Mark xvi. 15.

THAT is the theme to-night, the emphasis on the last word; "Preach the Gospel," preach the good news. Tell it to everybody, everybody needs it. Evangelize the world. Personally, I have accepted what is called "The Evangelical Conception of the Gospel" because I hold that the Gospel of our Lord Jesus Christ—as Evangelically interpreted—answers more questions, satisfies more aspirations, responds to more necessities, and supplies better motives for service than any other conception of the Kingdom of God. That is my position.

You are well aware that there are—speaking intellectually—moods in which we can dispense with what is familiarly known as "the Gospel of Salvation by Grace," but they are intellectual moods only! They are only intellectual moods; they are not moods of the whole man. No one mood can represent the totality of complex nature. It is to my mind the very glory of the Evangelical conception of the Gospel of Christ that it is equally strong at every point in dealing with the whole circle of human necessity and aspiration. We do injustice to ourselves, as well as to the doctrine of Christ, by remitting the decision to any one faculty or to any one separated set of faculties. The spiritual Christ is not to be tried at the bar of any one Pilate. He must be examined, cross-

examined, and defended by a wider and much larger criticism. Then—and not till then—can any competent verdict be returned. "Your reason not enough?" No, not where feeling is so deeply and vitally involved! "Feeling not enough?" No, not where the highest and sublimest challenges are addressed to finite reason! Historic fact is too limited a basis, and even imagination itself is too vague, unless it recognize and appreciate the divinely constructed framework and apparatus through which the Divine Personality makes known the ultimate sanctification of man. The spiritual Christ must be judged by the whole court of judges; and, thus taken in His totality, I repeat that He will answer more questions, satisfy more necessities, respond to more aspirations, and supply truer motives for service than any other conception that has claimed the supremacy of the ages. That is my position.

I.—The Doctrine of Evangelicalism.

I am aware that in receiving the Christ of the New Testament I am committing myself to the doctrine of what is called "the supernatural." I object to the word—it is not in the New Testament. Christ never used it, the Apostles never used it. Who invented the word "supernatural"? The New Testament word is "spiritual," as opposed to "natural"—or as competing with it. That word we are bound to accept. On certain conditions we might occasionally use the word "supernatural," but about all these toy-words we ought to be wisely cautious. Men invent such india-rubber substantives as "secularism," "socialism," "agnosticism," "positivism," "altruism," and then challenge the pulpit to define its relation to them. The pulpit has a higher work to do! The Gospel

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has its own secularism, its own altruism, its own agnosticism; and if it stop to notice and rebuke such definitions it only does so on its way to constructive and beneficent issues. The Gospel is a Kingdom—not a conundrum!

The Eternity of Christ.—Yet, tho we do not adopt the word "supernatural," we do not shrink from the use of all its best meanings and implications. The spiritual Christ is to us not a creature of time and space. He was slain. When? Far before the foundation of the world! Before the sin was committed the Atonement was offered. The crimson of His blood gives a living hue to all history and all character. From a lower and common ground we should see that the foot of the ladder is upon the earth, and we should see that it is more modest to accept the supernatural than to reject it. To deny that there is nothing beyond what we know: who is sufficient for this infinite impertinence? What do we see, what do we know? John Foster says that, "before any man can deny the existence of God, he must have been everywhere, for in the place where he has not been God may dwell."

It ought not to be difficult for any of us to believe that the supernatural is at least possible. There are two great movements going on, and people fix their attention upon only one of them—the great movement of the unknown towards knowableness, and the great movement of the finite toward the Infinite; and both of these are clothed with mystery. Take arithmetic—even this can not go beyond a given point. Arithmetic—it writes its ten and then its six and twenty digits, and says these are the number of rapidly moving particles in a cubic inch of water. I ask, "Arithmetic—what is that number?" And Arithmetic says, "I can not tell." "What; can not you talk your mother-tongue?" "Only up to a given point. I do not know what it is." And Space is trying to stretch

itself out more and more toward completeness: for even Space enlarges itself beyond our means of measurement, and drives us to the use of symbols.

It is difficult for a metaphysician or a high philosopher not to believe in the spiritual. Some of his symbols lie at the foot of the Throne Eternal. And time—what is time to it? Heaping up of years and centuries and millenniums and epochs and cycles—how far can it go? To a given point. Does it cease then? No! How does it go on? Symbolically, for ever and ever. How long is that? The little and measurable tick of the clock is trying to express the infinite in time, and it says at the close of its wondrous reverie, "For ever and ever." Presently it will say, "Hallelujah!" for the time may become religious. All things are moving from the dust as well as to it. The text—every text that is true—seeks to become a whole volume. "The context," says the text, "the 'con'—that which is within me—expands me and glorifies me." The text is the Bible, and therefore the context is infinitely larger and grander than any sermon.

The Humanity of Christ.—I believe that Jesus Christ was born of the Virgin Mary; I believe that He was begotten by the Holy Ghost. I do not idealize the birth of my Savior, but I believe the angel. And what saith that bright seraph? I will tell you. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore that Holy Thing which shall be born of thee shall be called the Son of God." And when—with Mary herself—I contend with the angel, and set my poor reason against his overpowering revelation, he gives me reply that "with God nothing shall be impossible." For in whatever aspect we regard the Incarnation of our Lord, we can not escape the presence and influence of mystery.

From my own point of view, however, even reason should be more satisfied by the Evangelical than by any

other conception and view of this mystery. This view—the Evangelical—gives back the whole mystery to God, so largely forgotten in His Church. I say—to God, to God; and that is what Christ says! He was the way to the Father. Remember that, and then bear testimony to the Personality and Sovereignty of God. “Is anything too hard for the Lord?” Abraham staggered not through unbelief—staggered not through unbelief! That is what unbelief does for a man: it staggers him, tears him in pieces, sets him against himself. That is what your unbelief does for you. You never saw a solid, compact, united, concentrated unbeliever! The unbelief will not let the man alone; it tears him to pieces. Blessed be God! “Behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee.” That is the doctrine to take with regard to the virgin-motherhood, and with regard to all the other mysteries of the Christian Gospel. “If it be marvelous in the eyes of the remnant of this people in these days, can it also be marvelous in my eyes? saith the Lord of hosts.” What an interrogatory! “Because the poor children of the day are amazed, and gaze upon the mysteries until they can scarcely believe them, am I to be equally amazed, who see the miraculous from the upper side, from the point where the Throne is?” That is what we forget, the standpoint! We struggle up to the miraculous, we want to believe it; we strive, and God says, “They think I am just as they are. It is marvelous in their eyes; shall I also marvel? All these bubble-wonders are under My feet, away beneath Me infinitely!”

It is well sometimes—indeed, oftentimes—to talk with the angels, and to hear what God is. He is the reason of all things, and being such I hold that my Savior—Evangelically interpreted—can answer more questions, satisfy more aspirations, respond to more necessities, and supply better

motives for service than any other theological conception that has sought the confidence of human reason. The virgin-motherhood of Christ invests His Incarnation with these elements and features of grace and power and spiritual feelings which tell you at once of the majesty of His character and of the security of His salvation. He who made others immortal must Himself be eternal! Yet He must at some point vitally touch the race He seeks to redeem: He must be assailed by its temptations, smitten by its sorrows, chilled by its discouragements, stung by its disappointments. And yet, whilst receiving sinners and eating with them, He must be separate from them—not by the mechanical distance of superiority, but by the essential difference of Deity.

His very words tell of a new language; the double-birth is in His very speech, and the old words burn with new meanings when He uses them. The words which Christ used, as vital to the revelation of His meaning, never change. Indeed, they can not change, and they take no part in the mutations of etymology or in the new settings of phraseography. That is the wonderful thing! His speech is as eternal as Himself, and partakes of the dual nature—received through the Holy Ghost and through the virgin-mother. He did not use dictionary words. They can not change the words that Jesus used. What were they? Oh, so sweet! A little child's words as to length, but angel's words and God's words as to depth. What were some of the words the dear Savior used? I will tell you, and then store them in your heart. “God,” “loved,” “truth,” “peace,” “rest,” “pray,” “life,” “light”! The dictionary never meddles with these words. The lexicographer has not it in his power to alter their meaning. Give him four syllables and he will arrange and rearrange, join and rejoin, and he will quote examples. Turn up the new dictionary, and tell me the meaning of “love,”

"peace," "life," "God." I wonder what the dictionary will say about Christ's words. They are the originals. Why, then, do not you talk Christ's words—little words, short words, diamond words? Why do not you deliver the message of the New Testament?

I was not myself—to digress for one moment—in any particular fear about the new Revised Version, in spite of much annihilating, destroying, and a good many other things. I said, "Kindly read me John, third chapter and sixteenth verse." How did that stand? "God so loved the world, that he gave his only-begotten Son." Enough! That stands—the Throne of God remains! We speak of the Holy Ghost as the gift of Christ, but there is also a sense in which Christ is the gift of the Holy Ghost. We must not depose the Spirit if we would read aright the messages of Christ. They are full of God, full of eternity, full of heaven. We must not be affrighted by the Fatherhood of the Holy Ghost. It brings Him—as it were—visible into the tragedy and agony of the human race. Yes, visible—for "He that hath seen me, hath seen the Father"; "He that knoweth the Son, knoweth the Father"; "I and my Father are one." This is a sequence that would be blasphemy if it were not established and glorified in eternity. If the virgin-motherhood be conceded, it brings all the miracles of the Son of God into the commonplace, and it puts God in His right relation with the human race. He molded the first Adam, and He molded the second Adam. It is an undisturbed continuity, it is that which the very heaven and the heavens can not contain—it is a stoop which amazes earth by its lowliness. And, because of all this, and all the wonders of grace, we hold that the Evangelical conception can answer more questions, respond to more aspirations, satisfy more desires, and supply better motives for service than any other conception of the Kingdom of God!

The Dual Nature and the Incarnation.

—The twofold nature of Christ, typified by His virgin-motherhood, characterizes the whole teaching of the Incarnation. I wish I could stop to make this as clear to some minds as it is to my own, that the dual nature of Christ runs through the whole Incarnation, and through every ministry which issues out of it. The twofoldness was not once for all, as in the case of the memorable Nativity at Bethlehem. It followed Christ every day of His life, it colored every word of His ministry, it revealed the glory as well as the goodness of every mighty sign, it trembled in the language of the anguish of Calvary, "Mother, behold thy son"; "Son, behold thy mother." The dream-ladder rested its foot upon the earth, but its head was lost in the light, exactly representing the Personality and the teaching of Jesus Christ! The foot of the ladder, the beginning of the tragedy, was on the earth (illustrated by daily life); whilst the head of the ladder went up into heaven, whence it came—the sublimest mystery! But neither the foot of the emblematic ladder nor its head must be regarded alone. In the one case, we should be rationalists; in the other case, we might be sentimentalists and dreamers. The ladder is one, the argument is "Immanuel, God with us!" Jesus Christ always began where we ourselves were willing to begin. The foot of the ladder was upon the earth. "You labor for the bread which perisheth, labor rather for the bread which endureth unto everlasting life." "You know," I say, "how to give good gifts unto your children; God will give the Holy Spirit to them that ask Him." You are glad, I say, when the prodigal returns; "there is joy in the presence of the angels of God over one sinner that repenteth." You render tribute unto Cæsar, "render unto God the things that are God's." It was thus and thus He spoke, and thus He secured His sovereignty and the highest riches and uses of thought.

Christ gave us the true end of our own teaching and practise. He interpreted us to ourselves. We gave Him the "natural," He gave us the "spiritual." He followed the shepherd and went beyond him, because He showed a keener solicitude for that which was lost. He found men who were fishers, and He said, "I will make you fishers of men." Thus Christ found His text on the earth—in human society, in human practise. We gave Him the text. The foot of the ladder was upon the earth—the beginning of His parable; and where He found His parable, there He will find His judgment, for out of the sinner's own mouth will He convict the sinner of unprofitableness. Here we come upon one of the distinctive influences of Christ's teaching. He ascended out of the earth as to the flesh, He came from heaven as to the spirit. "I am from above, . . . but I am not alone." "The Father hath sent me." "If ye had known me, ye should know my Father also." "He that hath sent me is with me: the Father hath not left me alone." Jesus Christ was from above, and therefore He knew all things. The distinctive note of Christ's teaching was that it was complete, authoritative, final, and it embraced God! Of no merely human teacher can this be said, in the degree, therefore, in which it was true of Christ's teaching, that it exalts the Godhead of Christ and of His Gospel. Therefore it is, we believe, that it answered more aspirations, responded to more necessities, and offered better motives for service than any theories of rationalism or any dreams of sentiment!

II.—The Discipline of Evangelicalism.

Evidently, then, the Evangelical preacher occupies no limited relation to human life and discipline. His subject is great; therefore he has no reason for being little himself. When I use the word "discipline," I use it as a word which is strictly Evangelical. Discipline is the surest test of orthodoxy. Christ made it such. "Lord,

is this Thy gate?" "Yes!" "How strait it is!" "Yes!" "Is this Thy road?" "Yes!" "How narrow it is!" "Yes!" "If I would follow Thee, how should I be known?" "If any man would follow me, let him take up his cross." "His cross—his father and his mother?" If they stand in his way, let them be hated! "And his right hand?" Cut it off if it offend thee in relation to the Kingdom of God! "His right eye?" Pluck it out if it would interfere with the love to Christ! Ah, me! how different is all this from the notion that Evangelical doctrine is but a tender and slumbrous sentiment; and that is the representation which some ignorant people have given of it! I have heard them—so have you—say that Evangelicalism was "a sort of other-world creature." But that is not the Evangelical conception. It is an agony, a suicide, a crucifixion, a self-obliteration. "If any man would be My disciple, let him be stigmatized by a cross." This is what the Evangelical believers thought. The Evangelical conception is severe discipline.

The Christian has no will; he has, by the Spirit of God, willed to have no will; he has surrendered his will to Christ. "I am crucified with Christ: nevertheless I live—yet not I." That is self-denial—getting rid of self! You must not be saying, "What a wonderful man I am; I did this and that." That is vanity and self, and you should have no self and no self-will! "But is that really so?" Yes, the Christian has no vanity to be wounded; no pride to be offended; no self-pretense to be quenched. It is already done by God! "Yet there are Christians who are vain, proud, self-considering." No, no! Ten thousand thousand times, no! They are the deadliest enemies of the Cross of Christ! "But then, am I never to be offended?" Never! "Am I never to render evil for evil?" Never! "Am I not to cultivate the spirit of resentment?" Never! "How often have I to forgive?" Till seventy times seven! "That is more than human nature can

do." It is, it is! Yes, yes! To no such miracles is human nature formed. "How then?" "I can do all things through Christ which strengtheneth me." "I can not myself do it. I sometimes try to do it, but I can not of myself. I am a man, I am dust, I am of yesterday, my years are but a handful. I can not." No, thou canst not! But my Lord can fill up the measure of my deficiency, and can glorify Himself in my infirmity!

Now, the discipline of Christianity proves the doctrine of Christianity, the truth of Christianity. Did you think you were to be a Christian because you believed in the Trinity? Then how self-deceived you were. Christianity is holiness, purity, sanctification, loveliness of soul. Christianity is Christliness, Christlikeness. Christianity is not merely a scheme of doctrines, not merely a soothing and lulling contemplation. It is mortified flesh, crucified pride, sanctified will. The doctrine is nothing apart from the discipline, and the discipline is impossible apart from the doctrine; and the doctrine is nothing apart from the living Christ, and Christ now lives in the power of that denied and trampled quantity, the Holy Ghost. Because I believe in the Father, the Son, the Holy Spirit—Three in One, One in Three—the contradiction of all number, the mystery and the glory of all light—for this I claim to be a Unitarian. Unity is harmonized and cooperative complexity. Unity is not loneliness. They who deny the Deity of the Savior are not Unitarians, they are Solitarians—they know not the music, the peace, the rapture of unity. The discipline which penetrates and rules all the springs of conduct has an effect equally direct and severe over the life intellectual. Christianity can not tolerate mental indolence. It is important to notice this, because of the popular delusion that to be Evangelical in doctrine is to be feeble and outworn in mind. It is supposed that heresy alone is modern, original, progressive. Heterodoxy can

sell its books, and Orthodoxy can only advertise its sermons. This ought not to be so. Taken as an intellectual conception, nothing can be sublimer than the Evangelical faith—its God, its Trinity, its view of sin, its Cross, its mystery and glory of Blood, its spiritual Revelation, its Spirit of righteousness and consolation, its Day of Judgment, its Eternal Life, its Everlasting Punishment, and its final dominion over the total universe, are not ideas that can be grasped by incompetence or lassitude of mind. Intellect can only realize every dimension of its magnitude and every pulse of its energy in the society and service of Him who is the Light of the world.

III.—*The Socialism of Evangelicalism.*

Now, where we find our doctrine and our discipline, we also find our Socialism. The Socialism of Christ is universal. That is the Evangelical idea. That distinguishes it from the bastard altruism of parochial selfishness. Evangelical Socialism says: "Preach the Gospel to every creature, teach all nations. God hath made of one blood all nations of men. God is no respecter of persons. In every nation he that feareth God and worketh righteousness is accepted of Him. There is no difference between the Jew and the Greek, for 'the same Lord over all is rich unto all that call upon Him.' Have we not all one Father? Hath not one God created us? To us there is but one God and one Lord Jesus Christ." If that is Socialism, I am in favor of it. It is worldwide, man-including, international, cosmopolitan, big as the heart of God. But there is another Socialism which I reprobate with indignation, as out of harmony and keeping with the Evangelical conception of God and man. It is the Socialism that works for classes and cliques and unionisms and petty local interests, whatever may become of the rest of the world. Hear me! We can never be truly patriotic until we are truly cosmopolitan. For true cosmo-

politanism we are indebted to the Evangelical faith. That is the only faith on whose banner may be read: "Every creature," "all nations," "one blood," "one Father." On that crimson banner I do not read, "England for the English"; on that crimson banner I do not read, "No Irish need apply"; on that crimson banner I do not read, "Let the Armenians take care of themselves"; on that crimson banner I do not read, "No intervention"; on that crimson banner I do not read, "Foreigners not admitted." These are written on the black flag of the devil, not on the blood-red banner of Calvary.

Perhaps you thought the Evangelical faith had nothing to do with states and policies and commerce and labor and wages. That is not so. The Evangelical creed penetrates the individual soul, penetrates the life of states, and penetrates the whole genius of organized civilization. It is the greatest of creeds—generous as the sun, inflexible as the geometric square, infinite and tender as the love of God. This is the true Christian Socialism. Evangelicalism is "all the world," "every nation," "one Father." But there is another Socialism that is not Christian. There is a devil's creed that would boycott and starve a man if he did not belong to certain unions, or if he claimed the independence and liberty of a man; a creed that would drive the Chinaman from California because he can work skilfully and live without wasting his wages; a creed that would drive out the German clerk, the French artisan, the Italian waiter, because they can beat the English on their own ground. That is not Evangelical Socialism. Evangelical Socialism would stir us to noble and generous emulation, saying to each country: "Italy, work so well that no other nation can compete with you"; "Germany, work so well that no other nation can compete with you"; "America, work so well that no other nation can compete with you"; "England, work so well that no other country can compete with

you." "The palm be his who wins it," "see that no man take thy crown." That is the true Socialism, the true cosmopolitanism. The object of Evangelical Socialism is to get rid of the word "foreigner"; it is a cursed word, it is stained with sin, the brand of Cain is upon it; in every sense—personal, social, political—we are to be "no more strangers and foreigners," but to be loving children in our Father's household. Every opposing Socialism is organized selfishness, and ought to be named in the Christian pulpit only that it might be denounced and damned. I am sorry that "Evangelical" is a word so often treated unjustly as a "narrow" word. I have given you its great watchwords as: "All nations," "every creature," "one blood," "one Father," "one Savior"!

I have no intention to give up the old Evangelicalism. Before giving it up we ought at least to be just to it. Remember that the men who gave us the framework within which we conduct our ministry were believers in doctrines which constrained them to largeness and strenuousness and unselfishness of service. They believed—rightly or wrongly—that the Bible was the Word of God; they believed that men who died impenitently went away into everlasting punishment; they believed that Christ made an atonement for the sin of the whole world. These may be old-fashioned doctrines, but they created missionary societies, Sunday-schools, hospitals, orphanages, and refuges for penitents; they gave every child a new value, every father a new responsibility, every mother a new hope; and constituted human society into a new conscience and a new trust. We must not first sneer at their doctrine and then claim its infinite beneficence; nor can we borrow its socialism that we may quench its inspiration. Let us be very careful how we give up trees that have borne such fruit, and in whose leaves there has been such healing.

There is a preaching that is not

Evangelical, and I fear lest it should creep unawares into nominal Evangelicalhood. I honor the Unitarian who takes the consequences of his own convictions, for he is undoubtedly honest; but I dread the knavery that would take Evangelical money and preach Unitarian doctrine. Many Unitarians are honest, noble, useful, and I honor them in the degree in which they prove their sincerity by their sacrifice. There is a preaching that is negative, unsettling, destructive, full of untested theories and useless speculations and windy vanities. It is common to say that the blessing of God does not rest on such preaching, but I want to say that the blessing of man does not rest upon it. That is clearly shown by dwindling congregations and every other sign of indifference or even resentment. We need not say God does not bless it. Man himself will not have it. In such preaching there is nothing for him. In such husks the soul can find no satisfaction. The Evangelical faith, on the other hand, can say: "When the ear heard me, then it blessed me; when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause that I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." That is the Evangelical faith, when it fills and nerves the soul.

What wonder, then, that broken-hearted and hopeless lives, and groaning captives, hearing of this message and its messengers, should exclaim: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that pub-

lisheth salvation, and that crieth to the whole lost world, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.'" That is what is done by Evangelical preaching, and by Evangelical preaching alone; and because the Evangelical preaching takes this wide sweep, penetrates life's inmost recesses, heals the soul's deadliest diseases, we boldly and lovingly claim for Evangelical doctrine that it answers more questions, satisfies more aspirations, responds to more necessities, and supplies better motives for service than any other doctrine that invites the confidence of man.

"WHY ARE THERE NOT MORE CONVERSIONS?"—THOSE WHO WILL NOT.

By REV. DAVID GREGG, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.,
AUTHOR OF "THE MAKERS OF THE AMERICAN REPUBLIC," ETC.

Ye will not come to me, that ye might have life.—John v. 40.

In treating the theme of the morning it is a great relief to me to have this text. In a single straightforward sentence it answers the question, "Why are there not more conversions?" It answers the question, too, as it relates to the unconverted, and that is the precise point before us. The text is valuable because of what it sweeps aside. It sweeps aside everything that is irrelevant. It sweeps aside all false reasons. It sweeps aside the things out of which sinners usually manufacture excuses for not becoming Christians. It narrows the responsibility of refusing Jesus Christ to where it belongs. It focuses the guilt of unbelief. It declares that the reason man is not converted is found in himself. It says the outside reasons are the minor reasons, the inside reasons are the major reasons. For the most part, unbelievers lay stress on the outside reasons. Christ comes to the unbeliever and says: "O thou man out of

the faith, O thou woman out of the faith, outside reasons can never keep you from being saved when you desire with an intense desire to be saved. The reasons why you are not saved are found in you." You enumerate the outside reasons, and give these as excuses why you do not receive Christ and His salvation; you say the churches are cold and selfish, professed Christians are inconsistent and no better than worldlings, the creeds are too metaphysical and cumbersome, there are too many religious sects, and these, too, are quarrelsome. I grant the truth of all you say, but these are not the real reasons; for notwithstanding these, men and women all around you are being soundly converted every day. These outside reasons may be obstacles, but they can be overcome, and they are being overcome. No, the real reason is the inside reason—it is the non-action of your own will.

I. If you are not saved you are responsible. If you remain unconverted the reason is you *will* so remain unconverted. You can be converted this very hour if you choose to be. You can be saved whenever you determine to be saved. God will not hinder you, and man can not. You are your worst enemy. When you win yourself over to your own side then the battle of salvation is fought and won. The deliverance which you need is a deliverance from yourself. What you need is a change of purpose which is total, sweeping, final. I confess that this service has been a great weight upon my heart during the past week. I have looked forward to it with a tremor of anxiety. I have asked myself a dozen times and more: Have you not made a mistake in announcing your topic? Have you not thereby thrown the morning service into danger? There is danger with a service like this. The fact that a minister declares his intention to deal with the unconverted puts the unconverted upon their mettle. They come to church fortified to resist; they instinc-

tively take a hostile attitude. If you have taken a hostile attitude abandon that attitude, I beseech you, because I am not going to take that attitude; I am here as your friend and not as your enemy; meet me as a friend. Let this meeting be for a conference; "Come, let us reason together." I am here as a messenger of peace, bringing with me the message and the offer of the Prince of peace. What better can I offer to you than God and Christ and a holy life, and an eternity of happiness and glory? These are the things which I bring and put within your reach. Is there any reason why you should put yourself on your mettle because I do this?

I am appealing to the best that is in you, and seeking the best that is in you. May God make this a day when your conscience shall rise in its might and utter in ringing tones a protest against all evil within you, which has usurped authority over your immortal souls, and when your spiritual nature shall put on its might and break every fetter of the prince of darkness.

This service has been a great burden upon my heart, because I am seeking great things to-day. I am seeking conversions. Conversion is a radical thing, but these men are capable of doing radical things. It is a change of character; it is a change of life. It is "right about face" in living. The moral man is going down grade to perdition. He wheels directly around and gets up grade to heaven. That is conversion. It is a change of mind and a change of conduct. But that is possible. Men are making such changes every day. Plans, thoughts, speech, looks, likes, natures are revolutionized in other departments of life; why not in the department of religion? Paul was changed in a moment, and the change was radical. One moment he blasphemed the name of Jesus, the next he spoke His praises; one moment he opposed Christ, the next he obeyed Christ; one day he was a bitter persecutor, the next the chief of the Apostles.

Was Paul converted? Then there is hope for every man's conversion. Remember, his conversion was not an ideal picture; it was a real event, out of which grew a magnificent life, holy epistles and churches. Paul's conversion says to you, "You can be converted if you want to be converted," and it says to me, "Preach for conversions, for no man in your audience is more hopeless than Paul was."

II. Why does not man will to accept of Christ and salvation through Him?

The first reason is that he is indifferent to the whole question of religion. Are you indifferent? If so, I raise this point with you. Is it natural to be indifferent? Is it common sense to be indifferent? Can you afford to be indifferent with regard to religion? To do nothing is a decision. It is a condemnation. It is an avowal that religion is unworthy of your mind and time. It is letting salvation go by default. There is the action of the will in that. It is one way of settling the case. My point is this: you can not escape dealing with God, and dealing with your own soul—its needs, its destiny. If you think you can you are deceiving yourself. We can not get away from God; and our professed indifference to religion is nothing more nor less than our denial given to religion. It is a decision in the negative. It is either that or it is an abdication of the supreme and most sacred functions of our rational faculties. But it is not that. Only insane people and idiots can abdicate the function of their rational faculties. Your indifference is contempt, and your contempt is guilt. It is the "will not" of which Jesus laments in the text. It is the "will not" which breaks His heart.

There is a second reason why men do not will to accept Christ and the life He offers. They deal with religion through their prejudices. When they think of it they think of it destructively, and not constructively. They search for faults and not for virtues. This is not fair. This makes them

critics, not honest inquirers. No man is in a mood to receive good from truth, no matter how ably or honestly or correctly it may be presented, if his mind is filled with prejudices against it. Ruskin says: "No man is competent to judge of the merits of a picture if he looks only at its faults." That is a good canon of criticism for all spheres of life. It is a good protection against one-sidedness in dealing with things. One-sided treatment of anything is injustice. It is incompleteness. It is hostile to a receptive mind.

Prejudice leads men in dealing with religion to deal with imperfections of its professors and to hedge by these, to make them an excuse. This is absurd. This is dealing with Christ second-hand, and not dealing with Him first-hand, which every man should do. This is dealing with an imaginary Christ, an imaginary Gospel. They say, "Here are Christians who are shams;" but you know well enough that you are not asked to be a sham. The fact that you are able to criticize their inconsistencies shows that you know what the real Christianity is; then why not accept of the real? Christ calls you to come to Him, not to His disciples. To confess Him, not His disciples. To follow him, not His disciples. You are confronted with Christ. He is the problem on your hands—His magnificent civilization, His wonderful cross, His growing kingdom. If you deal fairly and directly with these you will find that the difficulties of belief are far less than the difficulties of unbelief. To an honest man who studies the subject of religion through and through, it is easier to believe in Jesus Christ than it is not to believe in Jesus Christ.

You look upon the Christian religion as restrictive. The Christian religion expands and enlarges. It means growth until one reaches the full stature of Jesus Christ. Do you know what the full stature of Jesus Christ means? When any man sees his possibilities under the culture of divine grace, he

is satisfied with nothing short of the full stature of Jesus Christ. I have yet to find a perfectly satisfied, intelligent, thoughtful infidel.

There are different kinds of unbelief. There is the unbelief of ignorance, and the unbelief of prejudice, and the unbelief which springs out of sinful living. A man living in the commission of a secret sin to which he is wedded refuses to believe, because belief in Christ would compel him to stop sinning. Hence it is that the Gospel when it approaches man approaches him with the call, "Repent! Repent!" That is, "Take God's side against your sin." The unbelief of those who live in sin is simply the dissent of dishonesty and immorality and a low, gross earthiness against religion. It is the atheism of the heart. There is no atheism of the intellect. It is the attitude which men take when they permit themselves to be dominated by their passions rather than by their conscience and reason. Christ would interfere with their present type of life, and that is the secret of their non-faith. Christ would want purity; Christ would want veracity; Christ would want generosity. They are the opposite of these. I do not want to be unjust, but I believe that in a large majority of cases it is sin in the conduct that keeps men from Christ. It is selfish lives, wicked lives, lives of dishonesty and untruthfulness, which stand in the way. If you were willing to give up all your sins, would you not take Christ this very day and begin to live the grand life which He prescribes, and which you are compelled, in spite of yourself, to admire?

In closing, I wish to speak a word to two classes of the non-converted.

I wish first to speak with those who have put off decision for Jesus Christ for many years. You have been pleaded with, and prayed over, and invited to Christ scores of times, but to no purpose. Now, to my way of thinking, you have a duty to perform; you owe this duty to yourself; you

owe it to the Church; you owe it to those who have been faithful in pleading with you. Are you ready to do that fair thing? Then it is your duty to write a manifesto and publicly acquit the Church and acquit the minister and your faithful friends from all responsibility or blame for your non-faith.

I wish to speak, finally, to those who are almost persuaded. It is your duty to act on the instant. Most decisions are instantaneous. The preparations for deciding may take time; but the decision itself, that is instantaneous. A movement of your mind; the passing of a thought; a volition of your will; an honest resolution; and you are a Christian, moving on with the sacramental hosts of God's elect. Think that thought; will that decision; frame and utter that resolution, and do it at once; to hesitate is to sin. I urge you to act thus that you may be saved from the fatal danger of delay, and that you may be protected from the surprise of sudden death.

THE WORD OF GOD NOT BOUND.

By BISHOP E. R. HENDRIX, D.D.,
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Mo.

But the word of God is not bound.—
2 Tim. ii. 9.

THE battle of the first centuries was fought about the person of our Lord; that of the middle centuries was about His sepulcher; but the battle of this century has been about the Word of God. The battle has raged with great fierceness, and at times could be heard the exultant shout of the enemies of the truth, as if they were about to achieve a final victory; but that they have not succeeded, even in their own judgment, is apparent from the persistency with which they renew the attack. As the smoke of the battle is lifted, we still find Paul's triumphant declaration true: "The word of God is not bound."

I. The Word of God is not bound by

any reasonable doubts as to its credibility. By its credibility is meant its worthiness to be believed on account of its genuineness and authenticity. Now, step by step, we can trace the Scriptures, as we have them, back to the very days of the Apostles. Take our well-known King James' version, given to the world in 1611, and there are still preserved the two copies of the Scriptures, one in Greek and the other in Greek and Latin, that the translators used. Earlier yet, the very copy of the Hebrew Bible that Luther used for his translations is preserved in the Royal Library at Berlin. These, in turn, we can compare with the manuscripts in existence which date from the fourth century. In fact, there are over 200 manuscripts each of the Greek and Hebrew Scriptures, some of which go back to the days of Constantine himself. Aside from this, there are such numerous quotations from these sacred writings in not less than 180 ecclesiastical writers of the first six centuries of the Christian era, that it has been found that the whole New Testament can be reproduced from their writings. There is nothing like this in the history of any classic of which we are possessed. But the most convincing proof of the credibility of the Holy Scriptures is the matchless character they give our Lord Jesus Christ. The 66 Books of the Bible, like so many bits of mosaic, set forth the portrait of the Son of God. This conception, so far transcending anything in human literature, is the final proof of the Holy Scriptures.

The volume is one, tho it appears in 66 Books, and has come from 36 inspired writers during a period of 1,600 years.

II. The Word of God is not bound by any such peculiarities as to render it unintelligible to the ordinary mind. Three fourths of the Bible is in the form of narrative of events, travels, conduct—the very style of reading which in all ages has had a peculiar charm for the mind of man. The Bible is not in the incoherent style of the Koran. The

Bible is a story of mankind, as not elsewhere found of mankind.

III. The Word of God is not bound by any serious differences in its disclosures of truth from that found elsewhere. Truth, wherever found, is coherent with itself. The great thing is to be sure that it is truth.

In 1865, at a meeting of the British Association for the Advancement of Science, 617 eminent scientists signed a paper which stated :

"We conceive that it is impossible for the Word of God, as written in the Book of Nature, and God's Word, as written in the Holy Scriptures, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us to see as through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular."

IV. The Word of God is not bound by opposition and hatred of men. Men have sought to discredit it, to misquote it, to mutilate it, to destroy it—but the Word of the Lord endureth forever. Even tho the manuscript and printed copies of the Holy Scriptures were destroyed, men could not destroy the Word of God. It has been reproduced in all the literature in the world. You may destroy all the libraries of the world, and not destroy the Word of God. It appears in the world's greatest sculptures and most famous paintings. Even were these destroyed, you would need to destroy, as well, all our asylums for the helpless, and the very sepulchers of our lead, where, sculptured in marble, are extracts of the Word of God. If human hate could destroy all these, it could not destroy the Word of God, for it would be reproduced from the very lullabies which mothers sing to their children, or gathered from the lips of the dying who proclaim their faith in Jesus Christ and the resurrection. It could be reproduced from the memories of children, where are treasured its divine precepts—from the experiences of the aged, where are stored its sacred promises.

THE GOOD TIDINGS OF JESUS CHRIST.

By REV. G. F. LOVE, JR. [BAPTIST],
ROCHESTER, N. Y.

The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised: to proclaim the acceptable year of the Lord.—Luke iv. 18, 19.

The Good Tidings were:

- (1) Sent by God.
- (2) Brought by Christ.
- (3) Intended for (a) Poor. (b) Blind. (c) Captives.

I. The Good Tidings of Jesus Christ are a Message of Love.

"He anointed me to preach good tidings to the poor." (See Isa. lxi. 1, 2.) "He hath sent me to bind up the broken-hearted."

1. The Love of God and Christ for Man.—Rom. v. 8.
2. The Possibility of Man's Possessing this Divine Love.—John xiv. 14-21.
3. The Duty of Man's Shedding Abroad this Divine Love.—John xv. 9-18.

II. The Good Tidings of Jesus Christ are a Message of Light.

"He hath sent me to proclaim release to the captives, and recovering of sight to the blind," "the opening of the eyes to them that are bound."

1. Man needs a Light to See His Sins.—John ix. 5; xii. 35, 36.
2. Man needs Light to See the Right.—John xii. 40.
3. Man needs Light to Live the Right.—John viii. 12.

III. The Good Tidings of Jesus Christ are a Message of Liberty.

"He hath sent me to proclaim release to the captives: . . . to set at liberty them that are bruised."

1. Man is a Slave to Sin.—John viii. 34.
2. Man Can Not Free Himself from the Bondage of Sin.—Rom. vii. 15-24.

3. Jesus Christ alone can set Man Free.—John viii. 36; Gal. v. 1; Rom. vi.

"To proclaim the acceptable year of the Lord."

"Behold, now is the accepted time; behold, now is the day of salvation."

APOSTOLIC CHRISTIANITY: THE CHURCH PREPARING FOR ITS WORK.*

By REV. C. A. VINCENT, SANDUSKY, O.

Acts i.

1. JESUS finishing, through His Church, the work He began while on earth. 2. The Critical Time in the work of Christ, when these incidents took place. 3. Jesus promised the Holy Spirit.—John xiv. 16; John xvi. 7.

I. Conditions of Receiving the Holy Spirit.

1. They believed in Jesus Christ as Prophet, Priest, and King.
2. They understood the Scriptures.—Acts i. 16. The Word is the Record of the Spirit.—Eph. vi. 17.
3. They were obedient to Christ and the Scriptures—Acts i. 4—to wait at Jerusalem.—Acts i. 13-26: They filled Judas' place.

4. They harbored no sin.—Acts ii. 38.
5. They were steadfast in prayer.—Acts i. 14.
6. The whole chapter indicates that they longed for the Holy Spirit.

We must ask for Him.—Luke xi. 13.

II. Results of the Spirit's Filling.

1. Assurance of Sonship.—Rom. viii. 14-17; 2 Cor. i. 22.
2. Deep Insight into Spiritual Truth.—1 Cor. ii. 6-10.
3. Intelligence and Power in Prayer.—Rom. viii. 26-27.
4. Power to Walk Righteously.—Gal. iv. 16-24.
5. Power in Service.—Zech. iv. 6.

* The first of a series of twenty-four sermons on the Acts of the Apostles.

THOUGHTS FOR WASHINGTON'S BIRTHDAY.

Suggestive Thoughts from Many Minds.

I.—CONTEMPORARY ESTIMATES.

1. WHEN Washington left Virginia in April, 1789, to be inaugurated the first President of the United States, he was given a farewell banquet at Alexandria, at which the mayor of the city, the Hon. Dennis Ramsay, presided.

Mr. Ramsay said :

"Not to extol your glory as a soldier, not to pour forth our gratitude for past services, not to acknowledge the justice of the unexampled honor which has been conferred upon you by the spontaneous and unanimous suffrages of 3,000,000 of freemen in your election to the Supreme Magistracy, not to admire the patriotism which directs your conduct, do your neighbors and friends now address you. Themes less splendid, but more endearing, impress our minds. The first and best of citizens must leave us. Our aged must lose their ornament, our youth their model, our agriculture its improver, our commerce its friend, our infant academy its patron, our poor their benefactor."

Washington was much touched by these expressions, and his reply was spoken with an emotion he was quite unable to hide. He said :

"Altho I ought not to avoid, yet I can not describe, the painful emotions I felt in being called upon to determine whether I would accept or refuse the Presidency of the United States.

"The unanimity of the choice, the opinion of my friends, communicated from different parts of Europe as well as America, the apparent wish of those who were not entirely satisfied with the Constitution in its present form, and an ardent desire on my own part to be instrumental in conciliating the good will of my countrymen toward each other, have induced an acceptance. Those who know me best (and you, my fellow citizens, are, from your situation, in that number) know, better than any others, that my love of retirement is so great that no earthly consideration short of a conviction of duty could have prevailed upon me to depart from my resolution 'never more to take any share in transactions of a public nature.'"

2. John Adams, of Massachusetts, on taking his seat as the first Vice-President of the Union, made an inaugural address, in which he said :

"It is with satisfaction that I congratulate the people of America . . . on the prospect of an executive authority in the hands of one whose portrait I shall not presume to draw. Were I blessed with powers to do justice to his character it would be impossible to increase the confidence or affection of his country or make the smallest addition to his glory. This can only be effected by a discharge of the present exalted trust on the same principles, with the same abilities and virtues, which have uniformly appeared in all his former conduct, public or private. May I, nevertheless, be indulged to inquire, If we look over the catalog of the first magistrates of nations, whether they have been denominated Presidents or Consuls, Kings or Princes, where shall we find one whose commanding talents and virtues, whose overruling good fortune, have so completely united all hearts and voices in his favor?"

II.—MODERN ESTIMATES.

1. Ex-Judge Noah Davis :

"The quiet and happiness of his domestic life at Mt. Vernon filled the full measure of his desires, while the trump of fame was sounding his name throughout the bounds of civilization. But when, after a few years of unfortunate experience in the feeble attempt at confederation, it became necessary to organize a new government, Virginia summoned him to the Convention elected for that purpose, and the voice of the whole country called him to its head. To the duties of that convention, without attempt at leadership, he lent all the formative energies of his mind, and gave to its labors the stamp of his own moderation, prudence, and sagacity; and, after the people of the States had adopted the Constitution, he, by their unanimous choice, stood before them, its first President. The smiles of God broke in beautiful sunshine upon that unparalleled scene. . . . He brought into the service of the new Government the genius, the wisdom, the learning, and the experience of the best statesmen and soldiers of the Republic, and out of their harmonies and discords he framed constitutions that tempered power with restraint, and marked the orbits within which both the Union and the States can move forever as harmonious sovereignties. He chose his Cabinet in no partizan spirit. He called around him the ablest representatives of conflicting views and theories, that he might hear all and decide upon such a hearing.

"As President he became the patient and impartial judge of the highest of earthly judicatories, with advocates never surpassed

in any tribunal, whose decisions involved the character and fate of a government and the liberty and happiness of a people. Hamilton, the greatest of statesmen and lawyers! Jefferson, the ablest of philosophers and statesmen! Imagine the tribunal, with Washington as judge and arbiter; the forum, with Hamilton and Jefferson as antagonists; the cause, the relation of the Union to the people and the States; the result, the perpetuity of these relations, to be the safeguards of the prosperity and happiness of a nation. Who at this day doubts the wisdom of the conclusions Washington reached and brought into effective action? Who fails at this hour to thank God for giving to America a judge so free from sectional bias, so capable of weighing the great arguments, and so firm in announcing and enforcing his conclusions?"

2. Rev. Robert Collyer (in an oration on God's Providence and Our Duty) :

"When Washington was a lad his mother thought she would like him to be a midshipman in the English navy; but her heart failed her, and she could not let him go. You wanted Washington, and he had to stay at home. He was in an ice-pack in fifteen feet of water in the Allegheny River, and a thousand to one he had gone under and been lost! He could not be lost, he was wanted down here, he had to get out of that and go home again. The Indian turned and fired on him at short range; there was grim death in that shot, but it missed the mark. You ask me why? I ask you why Wesley was not burnt up in the parsonage, or Cromwell slain at Marston Moor, or Mohammed found in the cave, or Paul sent out of the world in his freshman year. Some lives grow to be so sacred, as we watch them through the glass of history, that we say it is impossible they can end before the man has done his work. And so Washington could not be drowned, or die of the smallpox in Barbadoes, or be shot by the Indian at short range, or be hustled out of the world in any other way we can think of. He had to grow to be a noble leader of the race, the savior beyond all other men of this country in her great strife for freedom, and the man to whom we look up to-day with a deep sweet reverence we feel for no other man of our nation except our great good martyr, President Abraham Lincoln. But manifest destiny, fellow citizens, must be the spur to manifest duty, or it is no good to any man or any nation to believe in it."

3. Rev. R. S. Storrs, D.D., LL.D. (in a prayer at the Centennial Services in New York, April 30, 1889) :

"... Most of all, on this day, we give

thanks and praise for him whom Thou in Thy Providence didst set forth to be the leader of our leaders in council and in arms, and the example for all to follow in his high office. For his patience and courage which never failed, and his foreseeing wisdom which was not diminished, for the steadfastness of spirit, sustained upon Thee, which sank beneath no weight of burden, the unanimous serenity which disaster could not shake nor any successes unduly exalt, we render to Thee homage and laud; for his majestic fidelity to an unsurpassed trust, his reverent faith in Thy word and in Thee. We bless Thee that through the gifts and graces with which Thou didst endue him his name remains for us, as for our fathers, a banner of light, to the luster of which the nations turn. Make us worthy partakers of the fruit of his labors, magnificent in blessing, whose fame is henceforth in all the earth."

Washington's Farewell Address.

This address is worthy of the most careful study of every patriotic American. It is tinged with the sadness of a great soul, alive to the weaknesses and faults which he discerned in the nation he loved, and affected in some degree, no doubt, by the malignant assaults which had continually attacked his public actions. But conscious of his own integrity and unselfishness, and with consummate intuition discerning the essential soundness of the political principles and policy he held, he maintained them, with dignified rebuke of the false and mistaken views that had opposed him.

Some have thought that he lays undue emphasis upon the dangers of partizan misleading; but in view of the corruptions of partizan government in our time, such as Washington never dreamed of, so that the overthrow by popular vote of one corrupt party only throws us into the hands of the equal corruption of the opposite party, we may doubt whether the warnings of Washington are any too grave.

Besides this, the Farewell Address contains six main injunctions: (1) The paramount obligation of unity; (2) the inviolability of the Constitution; (3) the independence of the coordinate

branches of Government; (4) the cultivation of religion, morality, and the means of education; (5) the preservation of the public credit; and (6) conservative friendship and intercourse with foreign nations. Merely to state these six conditions of national well-being is to discover that every one of them has become a political axiom with

all true statesmen. These are principles which we do not outgrow. There have been periods in our history when the sentiment of a party or a section has diverged lamentably from more than one of them, and the recovery is not as perfect as we could wish; but no open denial of these principles has long been made.

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

HINTS FOR COMMUNION SERMONS.

The Christian's Memorial Day.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever.—Exodus xii. 14.

OUR national Memorial Day and all it commemorates. Such a day in various nations of the world. England's Waterloo. Germany's "Die Wacht am Rhein." The French Marseilles. Russia's Crimea. The Jewish Passover.

I. A God-given command. I am the Lord thy God—keep My statutes.

II. An annual command. "Through-out your generations." The power of Christian traditions when in accord with the divine Word.

III. A festal-day command. It was to be observed as a feast unto the Lord. The Christian life a feast to Jehovah.

IV. A memorial commanded. Ever to bear in mind their deliverance.

V. A perpetual command. Forever by Jews, until the express image of the Father's Person came.

So all these in Christ our Passover:

1. "This do in remembrance of me."
2. "As oft as ye eat," etc.
3. "This is the new covenant in my blood."

4. "Ye do show the Lord's death," etc.

5. "Till he come."

DISCIPULUS.*

The Preciousness of Christ.

Unto you therefore which believe he is precious.—1 Peter ii. 7.

WHAT is most precious to a thirsty man? Water. To a hungry man? Food. To an imprisoned man? Liberty. To a sick man? Health. To a poor man? Money. To a Christian? Christ.

Christ is the "water of life." John vii. 37; Rev. xxii. 17.

Christ is the "bread of life." John vi. 35, and from 47 to 58.

Christ proclaims liberty to the captives. Luke iv. 18; John viii. 36.

He is health to the sick, wealth to the poor, and peace and joy to all. Peter speaks of "precious blood" (1 Peter i. 19), "precious faith" (2 Peter i. 1), "precious promises" (2 Peter i. 4), and a precious Christ (text).

I. Some things are precious for their beauty.

In Nature: Heavens, flowers, landscape, sunset. In Art: Raphael's Divine Child. Munkaczky's Christ before Pilate. Jerusalem on Day of Crucifixion. In Music: Handel's Messiah.

Christ is "altogether lovely." Cant. v. 16.

II. Some things are precious for their usefulness. Air, water, sunshine, education, influence, wealth, etc.

Christ precious in sorrow to comfort us, in temptation to defend us, and in death to receive us. When education, wealth, influence, and even life fail, Christ will be still precious.

III. Some things are precious for their scarcity. Only one Christ.

IV. Some things are precious for their durability. "I am he that liveth, and was dead, and behold I am alive," etc. (Rev. i. 18).

SHAMGAR.*

The Glory of the Cross.

But God forbid that I should glory save in the cross of our Lord Jesus Christ.
—Gal. vi. 14.

THIS is Paul's reply to Judaizing teachers who still emphasized the ritual of Moses (see preceding verse). Three thoughts:

I. The fact suggested is the humiliation of Christ's death upon the cross. We rejoice over the great deeds of our ancestors; but Paul rejoices in the defeat of his Lord. Why? We shall see when we consider.

II. The doctrine which it presents. By a metonymy—a figure by which the symbol is taken to represent the thing symbolized—the Apostle puts forward the cross to represent the sacrificial death of Christ for the world's sin. Atonement, Redemption.

III. Reasons which justify this glorying of Paul.

1. The cross suggested the philosophy of the atonement.

2. It vindicates the truth of Revelation.

3. It is a monument of the faithfulness of God to truth and law. He is just, as well as the Justifier.

4. It furnishes a complete demonstration of the exceeding sinfulness of sin. Sin appears hideous under the shadow of the cross.

5. It is a proof of the love and mercy of God, and of His willingness to save the lost.

6. Paul glories in the cross as the key that opens the door to what he seeks. We glory in what advances us toward the attainment of our ideal. What is our ideal? "The mark for the prize of our high calling!"

RALPH.*

HINTS FOR FUNERAL SERMONS.

The Fading Leaf.

We all do fade as a leaf.—Isaiah lxiv. 6.

NATURE and the Bible harmonize. The Author of one is the Author of the other. God can not contradict Himself. His word and works agree. The book of nature speaks and the book of God responds. Nature throws down a faded leaf, the Bible applies the lesson: "We all do fade as a leaf."

1. Some leaves fade gradually. The green becomes yellow, the yellow brown, the brown dead. Why? The cells have closed, the sap has ceased to circulate, and the leaf fades and dies. Why? Its work is done. Time takes the color out of the cheek, wrinkles the brow, bends the once manly form, and gradually the person fades and dies.

2. Others suddenly. Storms rip them from the stem. Worms drain their vitality. Mischievous hands pluck them. Frosts nip them, and they fade and die.

Human life often ended by accident. Sudden death. Crushing sorrow.

3. All surely. If storm does not dislodge them, nor worm destroy them, nor hands pluck them, they can not live forever. When their work is done they wither and die.

We may escape accidents, and sudden death, but fade we must sooner or later.

After the fading of the leaf comes the beauty of spring, and after death the resurrection.

SHAMGAR.*

The Hour of Death.

There is but a step between me and death.
—1 Sam xx. 3.

THREESCORE years and ten are but a step, and death is at our door. A silent, unwelcome visitor, he comes to all.

I. Death is a certain hour.

The flower stands in center of field, nodding in breeze; plowman starts furrow—round and round—at last flower is turned under. So comes death,—turns us under furrow at last.

II. Death is a solemn hour.

(1) Winding up of life. Tasks ended. Friends separated. Earth left.

(2) Beginning of eternity—a new, untried world—what has it in store?

III. Death not a hopeless hour.

Christ has visited "that bourne," and has "reported." We believe the report. The "awful beyond" is revealed: Christian has nothing to fear. It is worth while to live. We can plant this life and get an eternal life as its fruitage. Death is release into larger life; is dropping the flower to grasp the ripe fruit.

IV. Death not a comfortless hour.

Earth may possess less of worth and treasure, but the heavens will contain more for us. Death is but God's messenger to transfer our dearest treasures from earth to heaven. Heavenly Shepherd taking lamb into the fold.

V. Death an hour to be prepared for. "Prepare to meet thy God."

NICODEMUS NEWSCHOOL.*

HINTS FOR REVIVAL SERMONS.

The Revenge of Sin.

Be sure your sin will find you out.—Numbers xxxii. 23.

STATEMENT of a Universal Law:

Written—in Word of God.

Unwritten—in history of man.

"Law is beneficence acting by rule."—Burke.

I. Sin will have its revenge when there has been an experience of sin.

1. If man knows sin by creating it; if man knows sin by practising it; if man knows sin by harboring it.

2. Man may know sin by observation, only to hate it; man may come in contact with sin, only to overcome it.

"Use sin as it will use you: it is your murderer and the murderer of the whole world. Kill it, before it kill you."—Baxter.

II. The revenge of sin is through exposure.

1. Dethrones reason, makes imbecile; dethrones truth, makes liar; dethrones virtue, makes profligate.

2. Debases imagination; desires; morals.

3. Destroys conscience; will; character.

The experience is secret—the exposure, public.

III. The exposure gives occasion for correction.

1. Helpless condition. "I have sinned against the Lord."—2 Sam. xii. 13.

2. Hope in Christ. "The Lord also hath put away thy sin; thou shalt not die." See also Heb. ix. 26.

"Sin is the living worm, the lasting fire; Hell would lose its heat, could sin expire."

—Bunyan.

VERITAS.*

The Sinner No Defense at the Judgment.

What will thou say when he shall punish thee?—Jer. xiii. 21.

WILL you say:

1st. That you are not a sinner? "All have sinned," etc.—Rom. iii. 23. "If we say that we have no sin," etc.—1 John i. 8.

2d. That you are no worse than others? Would that excuse avail in a civil court? Should judgment be passed according to comparative or actual deserts?

3d. That you were beset with strong temptations? So was Daniel, Joseph, Christ. Temptations no power when heart is right.

4th. That you had very imperfect

knowledge of God?—Ps. xix. 1. Who is responsible for your ignorance?

5th. That the Holy Spirit never strove with you? Dare not kneel down and tell God that.

6th. That you began once, and failed? If you fall down, do you refuse to get up again?

7th. That the inconsistencies of Christians kept you from Christ? Do you refuse all medicine because some doctor is incompetent? Do you go about naked because a tailor made a misfit?

8th. Will you ask for another trial? That would not be fair to others. A second probation no more favorable than first

9th. Will you cry out: "I can not bear it?" Somebody must. Who? God the Father? Impossible. God the Son? Never. He suffered for you once. God the Holy Ghost? Unfair. He tried to save you for years.

ICH DIEN.*

Stagnation the Next Station to Damnation.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.—Joshua xxiv. 15.

An exhortation and a declaration. Reasons why we should serve God.

I. We must choose. Unreasonableness of delay. It is a personal question. No man is good without choice. Some things must be individual choices.

It is a reasonable question. Delay strengthens your present position.

Three great sections of existence,—material, animal, spiritual; must, may or can, or ought. The Hebrews could choose Jehovah or they could choose the gods of the Amorites. So can we.

II. We may choose evil.

Man the only created being falling

short of the destiny God has planned for him. Amorite gods—appetite, lust, evil pleasures, etc. You and the devil are both afraid of revivals.

III. We must stand by our choice until the end.

The inevitable result. A mighty *must* in the results of choice. Young men determined to go on in evil until they get ready are holding very hot coals.

IV. Since we must choose, let us choose right.

We are as good or as bad as we want to be. Delay in choice is dangerous, because offensive to God, because it is a slight to His grace, because it places us on the opposite side.

"Almost a Christian, and yet lost."

DRAHCIR.*

HINTS FOR MISCELLANEOUS SERMONS.

Abundant Life in Christ.

I am come that they might have life and that they might have it more abundantly.—John x. 10.

CHRIST'S coming brings a rich heritage to every follower.

I. Life abundant within.

Life abounds to the individual in that in Christ he finds:

1. A new source of life—not in restrictions and regulations, but in a new heart.

2. A new standard—Christlikeness.

3. A new motive—not love of greatness, but greatness of love.

II. Life abundant without.

The Christ-life so rich for the individual widens in its application to:

1. Living with others—*e.g.*, the Golden Rule.

2. Living for others—*e.g.*, the Good Samaritan.

3. Living in others—the good in one life reproduced in others, *e.g.*, Susanah Wesley, Phillips Brooks.

III. Life abundant beyond.

The circle widens in boundless sweep.

1. Abundant in range. Many man-

sions. Freedom from limitations of human body and brain.

2. Abundant in duration. Everlasting.

3. Abundant in joy. "Forever with the Lord." CAMBRIA.*

The Witness that Won.

And beholding the man which was healed standing with them, they could say nothing against it.—Acts iv. 14.

PETER and John are on trial. Their enemies, the judges, are completely nonplussed by their noble defense. But the argument which silenced accusation and won the case for the prisoners was the presence of "the man which was healed."

I. He was a silent witness; at least, not his speech but his presence was the testimony that told. Character rather than profession is the great desideratum.

II. He was an effectual witness. "They could say nothing against it." The best arguments for Christianity are "the men who have been healed" by the Gospel message; they are unanswerable arguments, incontrovertible facts, standing miracles of grace.

III. He was an available witness.

"Standing with them." Right on hand, where he ought to be, proving, illustrating, and backing up the preaching of the Apostles. The best backing our ministry can have is the godly lives of our converts. They are argument, illustration, and inspiration, "living epistles" and "letters of commendation." BANL.*

Christ Honoring the Law.

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.—Matt. v. 17.

SOME things were abolished. Rites and ceremonies which were the outward manifestations of the Law were annulled. The fresh light cast on the Law by the new Teacher made this necessary, but the Law is the same, and will be so. Matt. v. 18.

I. Christ honored the Law, tho it was old. Some present-day preachers despise old truths. An easy way to become notorious is to deny a well-established truth. Individuals judge the ability and scholarship of the pulpit by the strange things brought to their notice. Sermons are considered stale if they defend old truths. Truth never grows old. Christ became popular, tho adhering to "old and tried" truths.

II. Christ honored the Law by recognizing its authority. He never doubted its truth. No reflection was cast on it. He never led any one to doubt. Some display their so-called knowledge by doubting the most popular truths.

III. Christ honored the Law by fulfilling it. The effort of the present age is to destroy the Law and the prophets, and to shake the confidence of all. Christ referred to Moses and the prophets as authorities, and not as "millstones."

He deepened, widened, and broadened the Scriptures of the Old Testament.

CELT.*

The Fruitage of God's Servants.

Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. vi. 22.

ALL life normally developed is productive. The soul life is productive of good or evil fruitage. In God's service, man is to produce and propagate that which is good.

I. The necessary condition for fruit-bearing is conformity to the plastic power of the laws of life. "Every seed after his kind." Weeds grow everywhere, but cultivation is necessary for good fruitage. Man must be freed from sin to be God's servant,—"of the Lord's planting," and divine-human nourishment.

II. The manner of fruit to be borne is that which ministers unto holiness. Not natural, but spiritual fruit. "The tree is known by its fruit." Bearing

makes it more fruitful. Man is to bear spiritual fruit unto God in righteousness when he is born of water and the Spirit.

III. The end of such a life of fruit-bearing is in everlasting life. "Without holiness no man shall see the Lord."

Bearing leaves is not sufficient (*e.g.*, fig-tree cursed). Planted in Christ; rooted and grounded in faith; bearing fruit prompted by the Spirit; that soul's life shall not cease to exist with Christ in God forever.

FRUETTE.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Some Things Are Better than Money. "A man's life consisteth not in the abundance of the things which he possesseth."—Luke xii. 15. By Rev. J. E. Hawthorne, D.D., Nashville, Tenn.
2. The Bible Portrait of Our President-Elect. "Thou shalt provide out of the people able men, such as fear God, men of truth, hating covetousness."—Exodus xviii. 21. By Rev. Kerr Boyce Tupper, D.D., Philadelphia, Pa.
3. The Historic Element of Holy Scriptures and Its Uses. "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come"—1 Corinthians x. 11. By Rev. T. Beeber, D.D., Norristown, Pa.
4. Christ's Picture-Gallery of Character: The Ambitious Man. "Then there arose a reasoning among them, which of them should be the greatest. . . . And Jesus said unto them, He that is least among you all, the same shall be great."—Luke ix. 46, 48. By Rev. J. O. Vance, D.D., Baltimore, Md.
5. True Evangelism, or, How to Save the City. "And he brought him to Jesus."—John i. 43. By Rev. Richard Harcourt, D.D., Philadelphia, Pa.
6. The Spirit of Helpfulness. "He took him by the right hand and lifted him up."—Acts iii. 7. By Rev. J. S. Lindsay, D.D., Boston, Mass.
7. Necessity of Godly Zeal. "Be zealous."—Revelations iii. 19. By Rev. David J. Beale, D.D., Philadelphia, Pa.
8. The Manliness of Jesus. "Behold the man."—John xix. 5. By Rev. S. S. Waltz, D.D., Louisville, Ky.
9. Performance Passing Judgment upon Profession. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—John ii. 4. By Rev. B. L. Whitman, D.D., President of Columbian University, Washington, D. C.
10. God's Method of Promoting a Revival of Religion. "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."—2 Chronicles vii. 14. By Rev. James W. Marshall, D.D., Camden, N. J.
11. In Concert with Christ. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."—Matthew ii. 17. By Rev. J. F. Nicholas, Huntingdon Valley, Pa.

Themes for Pulpit Treatment.

1. Zeal in the Quest for Individual Souls. ("Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him."—Acts viii. 30.)
2. An Unanswerable Question. ("How shall we that are dead to sin live any longer therein?"—Rom. vi. 2.)
3. The Divine Distribution and Call. ("But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all the churches."—1 Cor. vii. 17.)
4. Separation a Condition of Sonship. ("Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.)
5. Living a Crucified Life. ("I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20.)
6. The Sure Return from a Good Investment. ("Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. vi. 8.)
7. The Divine Gift of Suffering. ("For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29.)
8. The Name that Inspires Service. ("And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. iii. 17.)
9. The True Secret and Significance of Indifference to God's Messengers. ("He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."—1 Thess. iv. 8.)
10. The Object of the Second Coming of Christ. ("He shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thess. i. 10.)
11. The Anchor that Holds. ("Holding faith and a good conscience, which some having put away, concerning the faith have made shipwreck."—1 Tim. i. 19.)
12. The Safeguard of Spiritual Possessions. ("That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."—2 Tim. i. 14.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM THE EXPERIENCE OF MINISTERS.

SERMON TOPICS SUGGESTED.

BY JOHN HALL, D.D., LL.D., NEW YORK CITY.

AN ordinary minister feels bound to know his people, and to this end seeks conversation with them. That conversation he will try to carry into the department of experimental religion, and he will see where clear Scriptural truth has not been yet received, and he will naturally take occasion—not at the next service—to remove the darkness he has detected. On the other hand, texts and truths will sometimes be brought to the mind as eminently fitted for pulpit exposition.

A minister noticed from his pulpit that when he read a portion from, say, Haggai or Amos, he had gone over many verses before his people, with their Bibles in hand, had "found the place." He decided upon a course of sermons upon the minor prophets in order, giving the dates, circumstances, predictions, and distinctive points of their revelations; and he had testimony from many that their knowledge of the Bible had been increased and their interest in this portion of it greatly deepened.

One of the most eminent and edifying preachers known to me, while he conducted two services on each Lord's Day, gave at one of them a "lecture." He labored in Belfast, Ireland, and in his time the sermon was longer than now, and the reading of it was very rare. He took a lengthened portion of Scripture, showed its connection with what went before, explained it verse by verse, removed difficulties and obscurities, and pointed out the lessons it taught when given, and the uses to be made of it by his hearers in their conditions. He secured noticeable attention, and fed the spiritual portion

of his congregation, while interesting many not yet converted.

There is a method of sermonizing akin to this, and which can be usefully pursued when the preacher has not one verse or part of a verse for a text, but when he reads several related passages touching on the same theme. I remember the late—and great—Dr. McCosh preaching, when Professor in Queen's College, Belfast, on Nicodemus, taking the three passages of John's gospel where he is brought to our notice, and reading the three as his text. There was a little surprise on the faces of some hearers, but it was soon changed into the look of fixed attention, and the great philosopher brought the truth and the lessons down to the comprehension of the entire audience.

A suggestive question from the Bible is sometimes a good text. When a mere boy I heard a sermon from a new minister who had come to the first church in the county-seat, and who came to a country parish to preach in the interest of a Sabbath-school union. He was a peculiarly attractive man, deeply in earnest. He closed his career in early life. (I had no idea then that I should one day succeed him in his pulpit.) His text was: "How shall we escape if we neglect so great salvation?" He followed the Socratic method throughout: "What is the salvation? What is great in it? How is it neglected? Is there any escape to the neglecter?" The impression was deep and lasting. There are many questions in the Scriptures that might be similarly dealt with. Take, for example, the question of Psalm cxix. 9: "Wherewithal shall a young man cleanse his way?" What is his way? Does it need to be cleansed? Why? Can it be done? How? It would do the

young good to have clear Bible answers to such questions.

There are Old Testament precepts that can sometimes be explained—and the explanation has an interest in itself—and then used as illustrative of great moral principles to be kept in the memory and worked out in the life. Here is an example: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence" (Deut. xxii. 8). The houses were flat-roofed. Garments were put there to be dried; persons often went on the roof. What if one fell from it? Prevent this by "battlements," fences around the edge—some, it is said, two cubits high—so as to save from loss of life by any one falling from thence. Now the idea being settled in the mind, as when one sees a picture, it is easy to apply it. "You, my hearers, have houses, homes—comfortable homes. You have the usual inmates, and you have friends and visitors. Do you try to arrange all so as to secure the safety, moral and spiritual, of all in the house? Are the children, the domestics, the visitors guarded against danger? Do you arrange your hospitality so that the wine-cup will be pressed upon all at the table? Take care that you bring not blood upon your houses, if any fall from thence."

The word of God is rich in variety, suggestive in the highest degree, with every variety of object-lesson as well as lucid statement of essential truth. Let it be read devoutly and carefully for our own edification, and we shall, many a time, alight upon a passage so solemnizing, so sweet, so suggestive to our own understandings and hearts that we shall feel a strong desire to carry it with the like results, through the aid of the Holy Spirit, to the hearts of our beloved people.

When such devotional study of the Holy Scriptures is added to the suggestiveness that is found in pastoral association with one's people, the preacher's store of available themes becomes inexhaustible.

A HALF-DOZEN HINTS FOR YOUNG SERMONIZERS.

By REV. GEORGE FRANCIS GREENE,
A. M., CRANFORD, N. J.

THE following notes on various topics relating to the preparation of sermons are modestly placed at the disposal of preachers or apprentices. Are not preachers always glad to learn the views of their brethren with regard to the principles that govern correct sermon-building? The best workmen, certainly, are always seeking knowledge to increase their skill. They are more than willing to listen to the suggestions of other mechanics as to the best handling of the implements of their craft. It is because preaching is a divine art, since at its perfection it touches the sky, that the last word on it will never be said.

1. *Series of Sermons.*—There is danger of overdoing the business of preaching sermons in preannounced courses. The series idea works to destroy the elements of novelty and surprise, which are essential to all interesting writing and speaking. Sometimes where it is deemed advisable to group a number of sermons under a common head, it might be best not to make formal announcement of the course. Are not two, or, at most, three series of sermons ordinarily the most that should be preached in a single year? Perhaps not more than five or six sermons should constitute a series. One morning, after descending from the pulpit after the tenth sermon in one of these "series," a brother minister was taken aback by the remark of his senior deacon: "Pastor, I hope you are near the end of that row of sermons!" I know of a scholarly clergyman who began a series of sermons on the "Books of the Old Testament"; and when he reached the Psalms his congregation had dwindled to six people.

2. *Minor Topics.*—The bane of many pulpits at the present time is their proneness to triviality, and their consequent debility. Subjects like "The

Bicycle Fever," "Clean Streets," "Li Hung Chang," "The Extravagance of Congress," "The Bonnie Brier Bush," do not deserve to form the main topics of sermons. They lack dignity. They do not appeal to a universal interest and need. If they demand treatment—and it may be conceded that subjects of this class may sometimes be wisely referred to in the pulpit—they can be dealt with effectively as secondary matters under the large themes, or as illustrations. Dr. Phelps has well said that no preaching can be great that does not habitually deal with great subjects. To try to build up a church, not to speak of building the Kingdom of Christ, by preaching on small topics is like trying to build a Westminster Abbey with wooden chips.

3. *Reading in Special Preparation.*—If the hours of the week are not well looked after, so much time will be spent by the earnest preacher in the special preparation of sermons that little will be left for general study. Doubtless the preacher is wise who resolutely reserves a fair portion of the week for general study and reading. But having allotted a reasonable time for reading in connection with his weekly sermon, too many helps can hardly be used by one who is judicious and who has a mind of his own in dealing with a particular text. The sermon outlines and the illustrations of others bearing on the text chosen can not harm an original mind. Books of illustrations have their uses, the illustrations derived from the preacher's own reading and experience are best. But why may not the collectors of these masses of classified illustrations be regarded as hewers of wood and drawers of water for the preacher? Assimilation, however, is all-important. But it is said that so original a speaker as Spurgeon read everything he could find upon his text before writing his sermon outline. The aim should be to improve on the best that others have said on the subject under consideration. Read first—as much as may be, but not too long:

then think! and think! Muse over the text till the fire burns! Or, as John McNeill puts it, until the thinker has a vision. It is glorious work to get down to the heart of a text as a bee gets to the honey in the bosom of a flower.

4. *Philosophic Preaching.*—It is a huge mistake for a preacher to try to give the impression of being a metaphysician. Philosophical terminology in sermons should be as rare as quotations from Sanscrit—which latter will probably be rare enough! A friend who has one of the best furnished of minds has proved a flat failure as a preacher because he has never outgrown the muddy style he somehow learned in his German university. "He spoiled a first-class preacher to make a second-class philosopher" was the remark of a well-known college president with reference to a preacher of the metaphysical order. An absolutely essential quality of good preaching is clearness of thought, expressed in the terse, vigorous diction that is familiar to the plain people. Without doubt clearness of style depends on the habit of careful writing. "Writing maketh an exact man." This clearness of expression was a chief charm of the oratory of Beecher and Lincoln. It may not be amiss to quote a sentence from Holland's "Life of Lincoln." The morning after Lincoln's speech in Norwich, Conn., the Rev. J. P. Gulliver, of that city, met the former on the cars, and was asked by him the secret of the success of the speech of the night previous. "Mr. Gulliver's answer was: '*The clearness of your statements, the unanswerable style of your reasoning, and, especially, your illustrations, which were romance and pathos and fun and logic all welded together.*'" Mine are the italics.

5. *The Epigrammatic Style.*—Since Dr. Parkhurst has become famous, a good many of the younger clergy have begun to affect the epigrammatic style of preaching. It is the old story. Forty years ago there were lilliputian

Beechers in scores of country pulpits, as more recently there have been lilliputian Talmages, and, in England, lilliputian Liddons and Spurgeons. Now there are springing up lilliputian Parkhursts. It is well enough to be a pulpit planet, if one can only be a primary one, and not a satellite. The style in question has its snares. It is liable to lead into the desert of dulness. A page of Emerson is good reading—for an Emersonian mind; but as a page of a sermon it would be wretched. Such a style in a sermon would be liable to impress with the smartness of the speaker at the expense of his spiritual fervor. It often tempts to a jugglery with truth. It is a splendid vehicle for half-truths. Many a truth has been sacrificed to an epigram.

6. *Stock Expressions.*—There are certain terms and phrases that have been so commonly used in theological writing and in the pulpit that they need, to my mind, to be used sparingly and carefully, lest they give the impression of careless thinking, sentimentality, or cant. For instance: "My brother,"

"sinner," "power," "love," "service," "God's call," "interest" (the mark of a revival spirit). These are good terms, but they are liable to be used lightly or carelessly. Is it not a good rule, anyhow, to avoid conventional forms of expression so far as possible? A popular little book of etiquette that was in vogue twenty years ago had one rule which deserves to be remembered in preaching. It was to this effect: Do not, when a commonplace idea is to be expressed, use the form of words that other people have been in the habit of using. For instance, in congratulating a newly married couple, instead of saying, "I wish you much joy," try to coin a fresh expression for the idea. I have noticed that many preachers seem inclined, in setting forth particular ideas, to fall back on conventional expressions, when a little originality of language is entirely practicable. May I not here give a word of warning against the artificial and hollow pathos that is indicated by a too frequent use of interjections like "oh" and "ah"?

SIDE-LIGHTS FROM VARIOUS SOURCES.

FROM SCRIPTURE METAPHORS.

By T. P. HUGHES, D. D., NEW YORK CITY.*

The Dove.

The first mention of the dove occurs in Gen. viii., where it appears as Noah's second messenger from the ark. The dove's rapidity of flight is alluded

to in Ps. lv. 6: "Oh, that I had the wings of a dove." The beauty of its plumage—Ps. lxxviii. 13: "Ye shall be as the wings of a dove." Its dwelling in the rocks and valleys—Jer. xlviii. 28: "Dwell in the rocks above like the dove." Ez. vii. 16: "And shall be on the mountains like doves." Its mournful voice—Is. xxxviii. 14: "I did mourn as a dove." Is. lix. 11: "Mourn sore like doves." Nah. ii. 7: "As with the voice of doves, tabering upon their breasts." Its harmlessness—Matt. x. 16: "Harmless as doves." Its simplicity—Hos. vii. 11: "Ephraim also is like a silly dove." Its amateness—Cant. i. 15: "Thou art fair, my dove." Its purity—Cant. vi. 9: "My dove, my undefiled." Its timidity—Hos. xi. 11: "They shall tremble as a dove."

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The dove is a type of the Church :
 (1) Simple. (2) Meek. (3) Timid.
 (4) Helpless. (5) Sensitive. (6)
 Beautiful. (7) Chaste. (8) Harmless.
 (9) Loving. (10) True. (11) Seek-
 ing refuge. (12) The bearer of glad
 tidings. (The carrier-dove.) (13) De-
 lights in fountains of water. (14) The
 only bird appointed for sacrifice.

Christ's Church and every Christian
 believer can thus be compared to a
 dove, and it is no marvel if the godly
 are persecuted and molested by the
 wicked. In the midst of their afflic-
 tions, persecutions, and temptations God
 hath prepared for the Christian a strong
 place of shelter in the "Rock of Ages,"
 to which he can fly by faith and prayer.

The dove is a type or figure of the
 Holy Spirit. "And he saw the Holy
 Spirit descending like a dove and light-
 ing upon him."—Matt. iii. 16.

(1) The dove is a bodily substance.
 The Holy Ghost hath a personal exist-
 ence. (2) The dove is a meek, harm-
 less, and innocent creature. The Holy
 Ghost is of a sweet, meek, pure, and
 dovelike disposition. (3) The dove
 hath a quick, sharp sight. Cant. i. 15.
 The Holy Ghost hath a quick sight,
 and can discern the very thoughts and
 intentions of the heart. Heb. iv. 13:
 "All things are naked and open unto
 the eyes of him with whom we have to
 do." (4) The dove brought tidings to
 Noah of the ceasing of the flood. The
 Holy Ghost bringeth the good news of
 peace and reconciliation through Christ.
 (5) The dove is a swift creature. Ps.
 lv. 6: "Oh, that I had the wings of a
 dove." The Holy Ghost is swift. God
 is said to fly upon the wings of the wind.

The dove is mentioned more than
 fifty times in the Bible. It is the only
 bird that could be offered in sacrifice.
 It was usually selected for that purpose
 by the less wealthy. Lev. v. 7; xii. 6.
 Luke ii. 24.

In Christian antiquities the dove is
 used symbolically for the Divine Being,
 and for the Christian worshiper, and
 is found on the graves and walls of the
 Catacombs. As an emblem of the Third

Person of the Trinity the figure of the
 dove appears from a very early period
 in all baptisteries. One of the earliest
 examples of this is the baptistery in
 the cemetery of St. Pontianus (see
 Aringhi, II., 275).

A golden or silver dove was often sus-
 pended over the font in early times.

FROM SCIENCE AND HISTORY.

BY REV. GEORGE V. REICHEL, A. M.,
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 FOR THE ADVANCEMENT OF SCIENCE.

FOR WHO HATH DESPISED THE DAY
 OF SMALL THINGS? (Zech. iv. 10.)—
 While men are witnessing with what
 rapid strides the industries are pushing
 forward to supply the ever-increasing
 demands, and are busily solving the in-
 numerable questions constantly, persist-
 ently arising, we are reminded anew
 that many of the great discoveries and
 inventions of our present wonderful
 age are due solely to some small and,
 at the time, trifling occurrence. Thus,
 the discovery of the absorption of
 chlorin by organic bodies was due to
 a soirée in the Tuileries. A scientist
 present on that occasion was asked to
 investigate the cause of the extremely
 irritating vapors which arose from the
 candelabra which were brightly burn-
 ing everywhere. He did so, and found
 not only that the wax of the candles
 had been bleached with chlorin, thus
 generating hydrochloric acid in the
 flame, but that the bleaching process
 fixed the chlorin permanently. Hence
 arose the present famous theory in
 physics of the law of substitution.

So, again, by an equally unpremedi-
 tated event, did Malus discover the
 phenomenon of double refraction.
 Seated in a window of a house that
 stood opposite the Luxembourg, he ac-
 cidentally caught a reflected ray from
 one of the panes of its windows, ob-
 serving it through a plate of calspar.
 This opened up a new province in the
 domain of physics.

EVEN AS THE GREEN HERB HAVE I GIVEN YOU ALL THINGS (Gen. ix. 3).—By applying the principles of mineral analysis to the soil and its products, there was recently determined not only the fact of what parts of various plants were directly derived from the soil, but, what was more surprising, that nearly all vegetable growth is—as one expresses it—“a free gift of heaven, and not chargeable to the soil.” Further developments of this fact under the combined inquiry of chemical agriculture and meteorology fix the general truth that back of every energy in the soil is an unseen law which governs with superhuman intelligence, or, rather, as the result of such intelligence, the growth of the tiniest grass-blade.

THOU ART NOT ABLE TO PERFORM IT THYSELF ALONE (Gen. xviii. 18).—The wise counsel of Jethro given to Moses touching the division of labor as an unapproachable method for the accomplishment of much and diversified work has a good illustration in the way pins are manufactured. Before the pin-making machine itself was brought into requisition, one man at first tried to make as many pins per day as possible. But what with the wire-drawing,

straightening it, pointing, heading, and polishing, he could not make over twenty. The work was then divided among ten men, manipulating eighteen successive processes, with the result that over 48,000 pins per day were produced. Then, lastly, a machine has been invented, and in successful operation, which under an ingeniously combined mechanism does the work of these ten men in a manner much more expeditious and equally satisfactory.

DEVELOPMENT OF NATIONAL LIFE THROUGH CHRISTIANITY.—Witness this power in the development of Japan! Dr. Hubbard, of Washington, calls attention to the natural facilities for commerce which the island possesses, and which were scarce realized before Christianity came: To the improvements in forms of government; to the opening of the entire empire to the world; to the remarkable progressive character of the Japanese mind; to the effect of this intellectual development upon the Japanese character; to the rapid growth of the mining and manufacturing interests of the country; to its improved life and influence in general; and, lastly, to the growing prominence of this once obscure people throughout all the civilized world.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

By ARTHUR T. PIERSON, D. D.

“Waiting for the adoption, to wit, the redemption of our body”—Romans viii. 23.

As to the meaning of the Latin term *adoptio*, a correspondent writes:

“When the education of a youth was completed, and he was regarded as fit to enter on the business of life, he threw off the *toga pretexta* and assumed a plain gown named *toga virilis* (*s. toga pura, s. toga liberior*). . . .

“The age at which the *toga virilis* was assumed is a matter of doubt. Some scholars have named the completion of the fourteenth year, others of the fifteenth, others of the sixteenth, as

the period, and all have been able to support their opinions by plausible arguments. In reality it would appear that the time was never fixed by any invariable custom. . . .

“We may, however, lay it down as a general rule that the completion of the fourteenth and of the seventeenth years were the two extremes, and that *pretextati* rarely threw off the badges of boyhood until upon the verge of their fifteenth birthday, and rarely retained them after their sixteenth.”*

* Ramsay's "Roman Antiquities," pp. 422-423. See also same work under "Adoption." See *Index*.

The following is a genuine account of a conversation in Newport, England :

Dorothy (five years)—“Mama, it does puzzle me so who made God! Because, you see, He must have been made by somebody, for He couldn't have made Himself, could He?”

Oswald (eight years) solemnly—“But you know, Dolly, He's a spirit; we can't see Him; He hasn't got a body!”

Dorothy—“Yes, but then He sent Jesus with a body that we might know what He was like.” (After a long pause)—“But, perhaps, after all, He did make Himself, for you know He can do some very clever things!”

A young woman of twenty-two writes: “I never knew any question of Christian living that couldn't be answered by spending plenty of time in prayer and the study of the Bible in the right spirit. If you feel that you know this and that and can not grasp and appropriate it, it is because enough time is not given.”

The Single Eye.

“If thine eye be single, thy whole body shall be full of light.”—Matt. vi. 22.

In order to a true separation unto God, the eyes of the soul must see but a single object, and be occupied with that object alone—God. The eye is the organ of vision, and vision is binocular, that is, it depends on the united action of the two eyes. If they, acting separately, yet act unitedly, so as to see one object, vision is clear; if they lack unity, and we see double, vision is obscure, misleading, and deceptive, and even the light becomes as darkness, for the intenser the light that breaks on a diseased eye the more indistinct and confused is the image seen.

The double eyes of the soul are reason and faith. Reason is intellectual, faith is largely affectional and emotional. Reason looks for a reason for evidence that is convincing; faith yearns for a

person that is trustworthy on whom to lean. Reason thus prepares the way for faith, and faith follows up reason with reposeful truth.

There are three things that reason ought to prove and examine, in order to intelligent faith; First, is the Bible God's Word? Second, what does it teach? Third, what bearing has its teaching on my duty? When these three matters are settled faith finds her way prepared for both implicit trust and intelligent obedience.

The objects which these two eyes behold are objects which demand both, to be properly seen. Truth is spherical and presents but half a sphere to our vision. But the half hidder from us is as important as the hemisphere which is toward us; and we must not doubt its reality, because unseen.

For example, body and spirit constitute the complete man; but it is only body that is visible and material. Shall we therefore deny the reality of the invisible part? Again there is a world, seen and temporal, and another unseen and eternal. Shall we account only the visible and material world as real? There is a present life and a future; shall we emphasize the present pleasure and treasure? Self and others make up the whole of duty. Shall we give all heed to self that is nearest and ignore all human want and wo?

Invisible Things Revealed.

“Shall anything be hidden that it shall not see the light?” This photography of the invisible seems to say, No. There is, to the moral sense, something very suggestive of Omniscience in these invisible rays of light penetrating hard substances and revealing what is behind them. We walk in a “vain show” when we walk in what we call the light; it is the searching, penetrating rays which we see not at all, that are really entering into our inmost nature, and mingling with our being. How far these are also vitalizing as well as searching we may some

day know. Our newest discovery adds new meaning to the Psalmist's words, "Who coverest thyself with light as with a garment," so that in his very robe we "live, and move, and have our being." A new force is also added to the old words, "Whose eyes run to and fro through all the earth, discerning the evil and the good."

Cases of Radical Change.

Look at Peter, James, John, and Paul, as examples of the radical change, when filled with the Holy Spirit. Peter is transformed from cowardice to courage, and from all self-dependence to dependence on the grace of God.

John, from vindictiveness to love, and from intolerance to forbearance, and from ambition to humility.

Saul, from self-seeking to self-renunciation, perhaps the most remarkable change of all.

In Luke ix. self-seeking appears in John's seeking of place, intolerance in his feeling toward exorcists, and vindictiveness in his proposal to call down fire on a whole Samaritan village. But after being filled with the Spirit, his name was the synonym of Christian love.

Robert Haldane's Tour.

In 1816, Robert Haldane announced his intention of making a missionary tour on the Continent of Europe. The results of that step are so significant and far-reaching that eternity and infinity only can measure them. As Grattan said of Charles James Fox, you must estimate his influence by parallels of latitude, and we might add, meridians of longitude and cycles of eternity. Robert Haldane's name is now inseparably interwoven with the history of the revival of Evangelical faith in France and Switzerland. As D'Aubigné, himself one of the first fruits of that Genevan visit, says, the narrative of the origin and progress of that work of grace would form "one of the most beautiful episodes in the history of the

church." We refer to it now to show by an example what good one man can accomplish who is master of that one book—the Bible. In Haldane's own mind, the great significance of this work lay in the encouragement it affords to all those who, casting away worldly policy, and setting before them only the glory of God, rest boldly on the promise of blessing as sure to follow God's word, written or spoken.

Knowing not one individual on the Continent, Mr. Haldane expected to be absent about six weeks, but soon was so engrossed in his work that he stayed about three years. A chance meeting with one young man led to the formation of a small Bible class. The attendants were a score of men skeptical in character, whose doubts Mr. Haldane met by a constant appeal to the word of God. And out of that class came Adolph Monod, Gausson, D'Aubigné, and in fact every man that has largely influenced the evangelical faith of these two countries for the last eighty years was either a student in that class or has been influenced by those who were.

Destructive Forces.

The Island of Sumbawa (Sunda series) has the Tomboro volcano on the north side. In 1815 was a terrific convulsion lasting over three months. The sound was heard 1,000 miles off at Sumatra; the sky was dark with ashes at Java, and the sea covered with them to a depth of two feet for many miles. Awful whirlwinds swept over the land and sea, and out of 12,000 persons only 26 survived.

"And yet," says another, "even such distress and desolation imperfectly represents, as in a figure, the awful destruction carried to body and soul by the prevalence of heathenism and paganism. Vice is deified and cruelty enthroned. Read Alexander Mackay's just-published memoirs, and get a glimpse of the atrocious cruelties of heathenism. It reminds us of Java's Valley of Death, half a mile in circuit, where the prevalence of carbonic acid gas makes impossible the survival of either animal or plant life. The *Museo Borbonico*, at Naples, suggests that Pompeii lay on such a valley."

NOTES BY THE WAY.

Some Critics Criticized.

THE NEW "LIFE-CREED.

"I believe in the Fatherhood of God. I believe in the sacrifice of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."—*Dr. John Watson.*

This professes to be an improvement upon the Apostles' Creed, and has been urged as a rallying-point for Christendom and a basis of Church unity. From the point of view of evangelical Christianity it is neither creed nor life. As creed, it omits man's sin and need of salvation, the deity of Christ and His atonement, and the Holy Spirit and His regenerating grace,—in other words, all the doctrines that furnish the basis for the regenerated or Christian life. As a life, it omits the distinctively Christian and spiritual side, based on atonement and regeneration, and substitutes for it a series of ambiguous ethical and humanitarian phrases. Why should men destitute of theological knowledge and of the logical faculty try to do the thinking of Christendom for it?

A NEEDED CAUTION.

"Christianity is the great elevator; but it must be Christianity in the man, rather than Christianity applied as a lever outside of the man. If it is true that our nineteenth-century Christianity is becoming humanitarianism, and that soup and soap are taking the place of Christ and the Holy Spirit, it is time that we revised our methods; that we resumed work for the individual, rather than for society."

So says *The Journal and Messenger* anent the call for "A Quiet Day," recently issued by the Evangelical Alliance. This, in its substance, is pertinent as well as caustic. We agree entirely with the thought and sentiment of it, and there is certainly need of the warning. It is well, however, to note

the following saving clause in the call, which ought, perhaps, to have been made more emphatic:

"But may we not remind ourselves that these wider aims should all be subordinated to the higher; and that the social redemption of the world can not precede its spiritual redemption?"

That is the thing most in danger of being forgotten.

IS IT THE DARK AGES?

"We claim the right to deal with our own servants as we think expedient."—*Westminster Gazette*, Dec. 9 1896.

These are the words of the Superintendent of the London and North-Western Railway. Does he suppose himself living in a heathen country and under a heathen government? Has he forgotten that he is living, not in the Dark Ages, but in the Nineteenth Century? Such utterances of statutory monopolists can not fail to bring swift nemesis in an age that is waking up to the fact that manhood is infinitely more than money, and that is legislating in Parliament and Congress in the interests of humanity.

"HEART RELIGION."

"There is too much head religion. The world is cursed with human religion. God's religion is in the heart; man's in the head. Where's yours?"—*Dwight L. Moody*, to the *College Boys*, *Carnegie Hall*, Nov. 22, 1896.

That is not entirely original. A colored preacher said long ago in a camp-meeting: "My bredren, hed 'ligion am no good. Git hart 'ligion. Wy, if yoh on'y git hed 'ligion, and sumbody cum long an' cut yoh head off, whar yohr 'ligion be den?" That was emphatic and conclusive.

But whether old or new, such exhortations are not always for the best. They may mistake the meaning of Scripture; for it takes both "head" and "heart" in the modern sense to make the "heart" in its comprehensive

Bible meaning. Purely emotional religion—without any adequate basis of divine truth understood and believed—is as dangerous as it is evanescent. It may be just as true that there is too much “heart religion” as that there is too much “head religion.”

A COMMON NON-SEQUITUR.

“The Rev. Harry Jones pleads strongly for the Christian obligation of temperance as against the total abstainer, but we do not see that he has thrown any fresh light upon the subject. The facts on that side may be summed up in two sentences. Christ taught temperance, not total abstinence, and the races which have not only conquered, but moralized the world have without an exception used alcohol in some form, to add to their strength or their enjoyment of life.”—*The London Spectator*, Dec. 5, 1896 (on article in *The Nineteenth Century*).

Was there ever a more flagrant case of *non sequitur*? It might have occurred to the writer that these races have owed their success and moral influence to various other things rather than to alcohol, *e. g.*, to inherent racial virility, to the power of Christianity, etc. The Roman and Anglo-Saxon races have done so much for the world, not because of their tendency to drunkenness and licentiousness, but *in spite of* it. There never was a day when total abstinence so much needed to be emphasized. It has been practically demonstrated that alcohol as a beverage is a source of weakness and misery rather than of strength and enjoyment, and that instead of tending to “moralize” the world, it is a chief—if not the chief—source of vice and crime. Paul, while not contradicting Christ’s incidental teaching regarding things indifferent, supplemented it—and that with the acknowledged authority of Christ—when he said, “If meat make my brother to offend, I will eat no flesh while the world standeth.”

THE SIMPLENESS OF SCIENCE.

“The normal man eats and works.”—*Lombroso*.

So says the doctor in, “The Man of Genius.” It is a rather low conception of the “normal”; but this is the start-

ing point and type for the brilliant materialistic philosopher, out of which arise, by degeneration and as abnormal variations, both genius and insanity, which are akin, if not identical. How easy a thing it has become for “science” to explain everything! Eating and working make the *man*! The instincts of self-preservation and reproduction furnish the basis for *conscience*! Sublimated ghost-worship makes God and religion!

Echoes from the Evangelistic Platform.

We gather from the daily press some of the later sayings of the Evangelist Dwight L. Moody during his work in New York. The first of these illustrates how, in its transforming power, the religion of Christ works from within outward:

“Remember that regeneration means that man must partake of the divine nature. He must become Godlike. Then the old world, with its frailties and its wickedness, will recede and fade away. We will not have the desires that we had in our unregenerate period of existence. I remember in the old Hippodrome days a tramp was converted, and he came the next day and said to me: ‘Well, here I am, Mr. Moody, a new man in the old clothes.’ When a man gets a new nature, when his heart has received the power of God’s truth, how quick the transformation! How he gets out of the gutter in which he has been lying. Why, you can see it instantly, even if it is only a new paper collar and a pair of polished boots.”

This is his rebuke to those who at tempt to live on their past experience, instead of constantly advancing in the divine life:

“Some people are living on old stale manna—living on their past experience. I know a man in Chicago who is yet living on the revival of 1857. He always says, ‘Oh, you should have seen our revival of 1857—we never had a revival like that.’ But I say that 1858 was better, 1859 better still, and 1860 was a little better again, and it has been growing better ever since. The God of the future is greater than the God of the past, and He has not done His best yet. We don’t want to be living at this dying rate. I want to live at a living rate; let the dying rate go. If I have not more grace to-day than I had

a year ago, then I have been backsliding. Have you more control over your temper and the spirit of covetousness? Are you more liberal than a year ago, kinder to your servants and to those you meet? If you are not, then you are backsliding."

In preaching on "What must I do to be saved?" in Cooper Union, Dr. A. C. Dixon, of Brooklyn, took advantage of a recent fearfully disreputable occurrence in New York city to rouse the conscience of the people of the Greater New York. The crime and vice of Pompeii were of the mildest, comparatively speaking, when we take into account the fact that the recent events occurred in the full blaze of the light

of modern Christian civilization. He said:

"I think the world is getting worse every day and that the Church of Christ is getting better every day. New York has the highest heights of piety and the lowest depths of depravity. Some of you may have been in the awful chamber in Pompeii where you would not wish to take a sister or a wife, and were ashamed that you took yourself. Suppose a stream of lava should pour into New York and cover the stag party of which so much has been said lately! Or some of the low spectacular theatricals, or some of the newspaper descriptions of all the wickedness, the murders, thefts, adulteries done in one week, and a thousand years from now some one of our descendants should find this all hidden under the lava."

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

BEWILDERED SOULS.—At a fire in New York city a man appeared at a window who seemed so dazed and bewildered by the smoke and excitement that he paid no heed to what was said to him. A brave fireman, risking his own life, made his way through smoke and flame, and carrying him in his arms as though he were a child, saved him almost in spite of himself. Many poor sinners there are who wander dazed and bewildered among the highways and hedges. It is our blessed privilege to go forth and "compel them to come in."

A MAN ON FIRE.—A strange sight was witnessed recently in Arlington, N. J. A crossed electric wire, one end of which was attached to a large maple-tree, produced a remarkable illumination of the tree's trunk beneath the bark. It seemed as though the entire trunk was a mass of sparkling fire, each crack and crevice in the bark glowing with an electric flame that lighted up the entire street. The unusual and beautiful spectacle attracted hundreds of people, who stood for hours watching the sight. It was something like that in a spiritual way which attracted men to Peter and his friends on the day of Pentecost. That above all else it is which we need to attract the heedless throng away from their sins and compel them to listen to the message of salvation. Let there be a man on fire, and there will be those who will come to see him burn.

THE HEALING QUALITIES OF MUSIC.—Several years ago a society was formed in London, composed of prominent physicians and skilled musicians, for the purpose of testing the power of music to heal disease. The success has been so great that a society is being formed in New York city to prosecute the experiment in this country. Many of our leading medical men are enthusiastic in their faith in the new system. One well-known physician says: "Sound vibrations in music certainly act in a marked way upon certain forms of disease. For example, cases of insomnia, no matter how severe, are in-

variably relieved. We all know how lively music dispels despondency. Every soldier will testify to the inspiring influence of music in war. This, scientifically considered, means simply that sound vibrations act directly upon the nerves." This is in harmony with the teaching of Scripture that "a merry heart doeth good like a medicine," and the injunction that it is our duty to make "melody in our hearts unto the Lord." The heart that is attuned to the divine harmonies of the Gospel will be healed of all morbid spiritual disorders.

MORAL SEWER-GAS.—The *New York Herald* has been prosecuting with a good deal of energy, by the aid of plumbers, physicians, and scientists, a crusade against the impurity of city atmosphere. It urges that the germs of typhoid fever, diphtheria, and other diseases are extensively disseminated in the sewer-gas that penetrates through leaky pipes the bedrooms of rich and poor. It declares that one of the chief problems of city sanitation that now press for immediate solution is to devise a method by which the noxious exhalations of sewers and house-pipes can be withdrawn from private dwellings, collected, and sterilized. This is no doubt a matter of great importance, but it is after all insignificant in its evil result when compared to the moral sewer-gas which is exhaled from the liquor-saloons, the brothels, and the vile literature which in books and newspapers poisons the intellectual and moral atmosphere of our cities.

A NEW TESTAMENT FEAST.—The Salvation Army in Newark, N. J., made a feast the other day, and issued invitations and sent them out everywhere, asking those who were specially mentioned to come and enjoy the splendid dinner they had provided. The only condition was that no man was to come who had money enough to buy a dinner for himself. Absolute poverty was the one necessary ticket for admission. Over a thousand ragged and wretched men were fed at their tables. I imagine that a great many

people who shrugged their shoulders and sneered when they read of that feast will read the words of Jesus very reverently when He says, "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee, for thou shalt be recompensed at the resurrection of the just." If Jesus Christ were to come to our modern cities, I wonder where he would feel most at home?

LOST AT THE MOUTH OF THE HARBOR.—As an Anchor Line steamer was coming to anchor off the quarantine station in New York bay a few days ago, at the end of a long and stormy passage from the Mediterranean, the boatswain became entangled in the anchor chain and fell overboard. Tho a boat was lowered at once, and every effort was made to save his life, he died there in the mouth of the harbor, when all the dangers of the voyage seemed to be over. So some fall into sin and lose their souls when almost in sight of the harbor of heaven. How important that we should heed the warning of the word of God that only those who persevere "to the end" shall be saved.

HEIRS TO A FORTUNE, YET PAUPERS.—An old woman was given refuge, not long ago, at the Bellevue Hospital, who was trying to make her way from her home in Ohio to Holland, where she is claimant for a fortune. She had with her three old-fashioned carpetbags, to which she clung persistently, because in them were the papers with which she expects to prove her rights to the fortune which she says is awaiting her in Holland. Christians, too, are journeying to a far land, where they are claimants to a rich inheritance. But God does not let us go on our way as beggars, but clothes us with white robes and charges Himself with our expenses on the way thither. It is only when we lose faith in God and in His bountiful care and abundant provision for us that we become spiritual paupers.

GIVING THE WRONG SIGNAL.—A trolley-car coming into Allentown, Pa., from Bethlehem, not long since, was struck by a passenger-train on a grade-crossing, costing one man his life and serious injuries to many others. The trolley-car conductor had gone ahead and carelessly signaled to the motor-man to cross the tracks. Upon noticing more carefully, he saw an approaching train, and chanced the signal, but it was too late. How many parents have made that fatal mistake! They have given the careless signal which afterward they would have given their lives to change, but found it, too late to save the young hearts that trusted them.

A MAN OR A MINISTER.—WHICH?—A distinguished Massachusetts clergyman tells a good story at his own expense. He was on a tramp through the White Mountains with another clergyman for a companion. One day they mounted the driver's seat of a stage-coach. As is often the case, the stage-driver was an interesting character, whose conversation abounded in good stories. The three speedily became friendly, and it was with reluctance that they parted at the end of the journey. "I'm glad ter hev met yer, fellers," said the driver in saying good-by. "Yer see, I haven't seen a man this summer exceptin' ministers." Does anybody doubt that these two men would have had more influence for good on this driver than all the duly uniformed ministers that he had met that summer?

A GROVELING SOUL.—The Louisville Courier-Journal tells the story of a strange man who, notwithstanding he is the owner of an office building in Chicago, worth several thousand dollars, prefers to go about the country in association with the vilest tramps, and has just been discharged from jail in Kentucky. He prefers the life of a tramp, and has seen the interior of fifty-two jails. This poor creature is a fitting illustration of men and women who have been reared to noble possibilities, whose education has opened to them the door of good books and pure thoughts and holy friendships, who turn away from all these things to live in their passions and lusts until they are led captive by the devil at his will. Having beautiful raiment at hand, they clothe themselves in filthy rags until mind and heart are "at home" in nothing else.

BROTHERHOOD BREAKS DOWN ALL BARRIERS.—Last Christmas Day in New York city a millionaire was driving down Fifth Avenue in his sleigh, when his high-spirited horse ran away. The sleigh was overturned, and the rich man and his coachman rolled in the snow together. As they struggled to their feet and turned to follow the runaway horse they saw the sleigh strike a poor pedler and knock him into a heap, both runners passing over his body. The millionaire uttered a cry of dismay when he saw the ragged pedler fall in the street, and leaving his valuable trotter to vanish in the distance he cast himself on his knees by the injured man, and lifted his blood-stained head tenderly in his arms. He got help as soon as possible, and himself assisted in carrying the poor fellow into a fashionable hotel near-by, and sent for the doctor. Later he got him a comfortable room in a hospital and ordered that every possible attention should be given him. When the pedler was seen by the reporter at the hospital and told that the man whose horse had run over him was a millionaire, he replied: "A millionaire, is he? Well, all I can say is that he's the whitest man I ever seen in me life, an' I'll never say another word agin millionaires. I tell yer wott, that man is a wonder. Why, he—he went down on his marrow-tones in the snow alongside me an' took my lead on his knee, same as if I was his brother—an' it all bleedin', too." O brotherhood, how great is thy power! There is no quack way of bridging the so-called gulf between the rich and poor, but with the brotherhood of Jesus Christ, exemplified as in this case, there is no gulf.

GOD'S PROVISION FOR HIS CREATURES.—Naturalists have made some wonderful discoveries concerning the position of the ears on the bodies of certain insects. They are not placed as in larger animals, always on the side of the head, but are put on that part of the body where they are likely to be of most advantage, or to have the best protection. The common house-fly, for instance, does his hearing by means of some little rows of corpuscles, which are situated on the knobbed threads which occupy the places which are taken up by the hind wings of other species of insects. The garden slug, or shell-less snail, has his organs of hearing on each side of his neck, and the grasshopper has them on each of his broad, flat thighs. In some of the smaller insects they are at the bases of the wings, and in others on the bottom of the feet. Surely He who has made the grasshopper a special subject of study, and put ears in his thighs that he may better fill his little sphere, will not fail to satisfy the deepest longings of the soul of man.

NO HOPELESS CASES WITH CHRIST.—One evening in an Eastern city, after the big

snowstorm of a few weeks ago, an old soldier whom had become poverty-stricken and ill, and who, tho he had a little money, lodging-house-keepers were unwilling to take in for fear he should die on their hands, crept into the hay in the cellar of a livery stable and died. The world has no welcome for the discouraged, the broken-down, the defeated, the hopeless. Only Jesus Christ has a welcome for such. "Him that cometh unto me I will in no wise cast out."

A DEMAND FOR PUBLIC SPIRIT.—The other day, on one of our city streets, a vicious young hoodlum brought out a rat which he had caught in a tenement house, and putting it down, trap and all, on the sidewalk, brought forth a kettle of boiling water and proceeded to have "fun" by pouring the hot water over the wretched victim. His sport did not last long, however, for an energetic young clerk on her way to work, seeing the cruel deed, shouted: "Stop that at once!" The brutal creature only looked at her in astonishment and laughed. Then she pleaded with him to be merciful, and he mocked her. Then she went to a policeman and had him arrested and taken before the police court,

and, in spite of her dread of notoriety, appeared against him, and had him punished. Of such stuff heroes and heroines are made. The moral climate of the world would rapidly grow healthier if we all followed her example.

REPENTANCE THAT COMES TOO LATE.—A pitiable illustration of sinning in haste and repenting at one's leisure without avail occurred the other day in New York city. A husband and wife, both young people, had a quarrel and parted in anger. The man rushed from the house, and tho the wife followed him to the door and piteously called after him to come back, he was heedless of her appeal. Three or four hours later, his anger having cooled down, and being now thoroughly ashamed of himself, he started home to ask her forgiveness, and dreamed of ending the evening in peace. Imagine his consternation and grief to find that in his short absence the house had been burned down and the charred, dead body of his wife taken from the ruins. "If I had not left her in anger! Oh, if I could only hear her say 'I forgive you!'" was the poor fellow's unavailing cry.

EXEGETICAL AND EXPOSITORY SECTION.

OF EXPOUNDING THE PARABLES.

BY R. L. DABNEY, D.D., LL.D., AUTHOR OF "SENSUALISTIC PHILOSOPHY OF THE NINETEENTH CENTURY EXAMINED," LATE PROFESSOR IN THE STATE UNIVERSITY OF TEXAS, ETC.

THE correct expounding of the parables is of vast importance to the preacher, because Christ and the inspired writers gave the parables for direct homiletic use, because their meaning is so wide, and because their exposition has been so often abused.

In the New Testament these illustrations of truth are named both *parabole* and *paroimia*. The former is an idea laid alongside of another for its illustration. The *paroimia* (in the Old-Testament proverbs) is defined by Passow as a wayside truth. Use of both names by the Evangelist is justified by two facts: that said proverbs are parabolic, *i. e.*, express their truths by a figure; and that, in Hebrew, one word answers for both. The fable, the parable, the metaphor, the simile, the allegory, the type, the prophetic symbol, all have this in common, that they indicate an analogy, a parallelism of relation between two ideas, of which the better

known assists in the understanding of the less known or unknown.

Trench makes this difference between the fable and the parable: That the fable ascribes action and force to natural objects, as trees and beasts, which are not naturally possible; but the parable employs for analogy a narration of actions which are naturally possible. Thus he would call Jotham's narrative (Judges ix. 8-15) a fable, where he makes the tree, the vine, and the bramble talk. He would call the words of Nathan to David (2 Sam. xii. 1-8), of Isaiah (v. 1-4), and of Ezekiel (xxxvii. 1-10) parables. A metaphor is an undeveloped simile, and its rhetorical force is the greater, because of its brevity and suggestiveness. A simile is a fully developed metaphor. An allegory, properly speaking, is a detailed narrative, evidently unreal or imaginary, in which each action is designed to represent by analogy the several particular parts of a chain of connected truths. The most familiar and distinct example of the allegory is Bunyan's "Holy War."

We, who are strict constructionists in the exposition of Scripture, hold that there are no proper allegories in the Bible, except in the evidently pro-

phetic passages: in other words, we assert that the actual historical narratives of Scripture are nowhere to be allegorized, because not intended by the Holy Spirit to be allegories, but narratives of facts. Here we array ourselves against that whole army of expositors, so popular and so mischievous, since the days of Origen even to our own time, which sought in the Scripture, besides the grammatical meaning, a spiritual, an allegorical, and an analogical, sense. Here we have the powerful support of the Westminster Confession of Faith.

The close relation between the parable and the allegory, as well as the fact that perverse interpreters have allegorized some parables, justifies a word of discussion to support this position. Scholars are aware that the famous passage in Galatians (iv. 24-31) was seized on by the allegorists to sustain their theory of exposition. They have always claimed that Paul here gives us, by example, his authority to allegorize what seems to be but a plain historical narrative of fact in Genesis xviii. 10-14 and xxi. 1-2.

If we remember aright, even Dr. Fairbairn in his "Typology" concedes this example: while he seeks to restrain the hateful and perilous results of such exposition by this caveat, that we are to find types and allegories only in such seemingly narrative passages of Scripture as are thus applied by some other "inspired" man.

We fear this limitation will be found ineffectual. It admits this assumption: that passages of Scripture which, in the view of common sense, are simply and only historical, still may contain a hidden allegorical meaning. After making this fatal admission, we should fail to restrain the vagrant imagination of the allegorists by telling them that it belongs to the Holy Spirit to say where such hidden meanings exist. It appears to me at least doubtful whether the Apostle intended to say that he, himself, will allegorize that domestic history of Abraham's family. The

English version manifestly gives a very unwarranted meaning to the Greek; this is "*ἀτινά ἐστιν ἀλληγοροῦμενα,*" "which things *have been allegorized*"; that is to say, by somebody (most possibly by rabbinical expositors; who gratified their bigoted pride by making Ishmael stand for the pagan world, and Isaac for their own chosen people).

A very different affair, truly, from Paul's saying that he, guided by inspiration, found a valid allegory in this simple historical narrative, and thus gave us, by example, his authority for finding such hidden things in other plain historical passages!

Coming now to parables themselves, we propose these four principles for guidance in their exposition:

1. Like all other Scripture, they must be expounded "according to the analogy of the faith." The meaning of one Scripture must be consistent with that of other Scriptures. This rule follows immediately from two facts: That truths are essentially interconsistent, so far as comprehended; and that God, being omniscient and infallible, will never truly contradict Himself. Hence if we really get His meaning in two Scriptures, they must be interconsistent.

2. Doctrines are to be received primarily, from the literal and didactic passages of Scripture, and not by analogical, human inferences from particular features of parables. The reason is, that the direct, unfigurative, didactic propositions in Scripture were intended by God for nothing else but propounding truths; while the parabolic, like all other figured passages, were intended to illustrate truths. They are in a sense, "dark sayings." Their direct apprehension requires the perception, not only of a truth, but also of an analogy between that truth, and some natural action or thing. Here our first rule has its use. Interconsistency must be preserved between dogmatic, didactic declarations in Holy Writ, and our construction of figurative analogies. And here the author-

ity of the direct dogmatic statement must dominate our construction of parabolic figures.

The history of doctrines is full of burning instances of the mischievous abuse of this rule. Thus a semi-Pelagian argued from the words of the prodigal (Luke xv. 18), "I will arise and go to my Father," that the repenting sinner turns himself to God, without any need for the call of the Spirit. A good Papist argues the Romanist dogma, that God created Adam "*in puris naturalibus*," and that his first righteousness was a supernatural grace first lost in his fall, from the parable of the good Samaritan, where the thieves are said to have first stripped their victim of his clothes and then wounded him (Luke x. 30). In the parable of the lord and the unforgiving servant, Socinus seizes on the master's words (Matt. xviii. 32), "Oh, thou wicked servant, I forgave thee all that debt because thou desiredst me," to argue from it that no expiation for guilt or satisfaction to law is needed to provide for the free forgiveness of sin by God.

What is all this but an insolent attempt to make the Holy Ghost responsible for what He did not say? On this insolent plan the silence of the inspired writers might be made to teach every vagrant fancy of every heretic. Parables are intended to be word-pictures. Their effectiveness depends on definiteness, rapidity, and brevity. The inspired limner puts in so many lines and strokes as are needed to make the picture present his main points of truth. He does not add all possible details, because these would ruin the definiteness of his picture. Nothing, therefore, may be inferred from the omission of supposable details.

3. Our Lord has Himself given an express and full interpretation of two parables: The sower and the seed (Matt. xxiii. 3) and the tares and the wheat (Matt. xxxiii. 25). These are the expositor's models. He should study them, comparing the emblems

with the truth intended, until he is thoroughly imbued with their method.

4. Our fourth rule is most important in this respect, that it is most frequently violated. The detailed features of the parable are not to be forced to teach truths other than those contained in the sacred writer's avowed scope. This scope is always clearly stated or sufficiently indicated in the context, sometimes at the beginning, sometimes at the end of the parable. Common-sense should dominate in the exposition. This rule does not teach that every parable is to be limited to the illustration of one single point of doctrine; we do not adopt the exposition which compels the parabolic narrative to confine itself to a single point. While each parable certainly has some one, central truth which it chiefly seeks to inculcate, this one truth may be a center to other connected truths, which may also find their illustrations in the explanation of the principal truth. But, on the other hand, a parable is not to be made an allegory, it is not to be assumed that the sacred writer is dovetailing each individual tenon in the features of his parable into its particular mortise, in a system of didactic truths.

The real purpose of the parable is to present a vivid word-picture which may assist in the teaching and better apprehension of some main truth (sometimes with a few connected truths). Therefore the sacred speaker may add features for the sake of giving vraisemblance to his picture; nothing more.

Here are a few instances of the absurdities sometimes resulting from this abuse. In our Lord's parable of the steward (Luke xvi. 8), this dishonest man is described as wheedling the tenants and debtors so as to secure for himself future hospitality, by conniving at villainous frauds on his master. Our Savior relates that the proprietor heard of this cunning trick, and commended its shrewdness. Then follows Christ's application of His parable. "I say unto you, make to yourselves friends

of the mammon of unrighteousness," etc. Are we to infer hence, that Christ recommends to Christians dishonest uses of their wealth, and promises future blessedness as the reward thereof? This would be impiety. No! Our Savior is enforcing simply the central idea, that Christians are only stewards, not owners of their worldly riches, and, therefore, their wisdom is to employ them righteously in this life, so as to gain good from them in the life to come, after they shall be stripped away from us.

In Luke xviii. 1-8 is the parable of the widow and the unjust judge. The picture presents us a widow imploring aid from a judge who is devoid of respect for God or public opinion, and the plaintiff, a widow, helpless and unprotected, here prays for a righteous verdict against the opponent in her suit, but meets with utter disdain and indifference; her case seems hopeless, without family or proper means of support, and with a selfish, imperious atheist for a judge, who has already repulsed her; yet at last he gives her verdict. The judge explains that he has yielded to her claim from a very unworthy and contemptible motive, namely, his fear of being worried or teased by her, not by a proper sense of justice. Does this authorize the expositor to teach that believers may expect to tease or worry God into granting their petitions? This would be near akin to impiety, yet it would result naturally from this overweening method of exposition. Christ Himself gives us the real scope of this parable. It is to impress on us the proposition that perseverance in prayer will succeed with God, where our petitions are guided by faith (verse 8). This promise, He illustrates in the parable by a beautiful argument *a fortiori*. In the case of the poor widow, she succeeded by simple perseverance, with everything against her in her own surroundings and the character of the judge; how much more will the perseverance of believers prevail with God, when everything is in their favor—the

infinite love and faithfulness of the Judge, the blessed support of the communion of saints, the glorious advocacy of the Son, the eternal electing love of the Father toward His petitioners,—this is the scope of this blessed parable, and it is not to be pushed any further.

Again our rule receives illustrations from the notable abuses of the parable of the rich man and Lazarus (Luke xvi. 19 to end). The scope of our Savior's teaching is to show the dire future misery which follows upon the life of the unbelieving, self-indulgent, and the abuse of wealth in this life. This leads Him to set forth the closely connected truth, that extremest destitution and poverty are comparatively light, if borne with Christian faith and patience, because of the magnificent reward with which the future life recompenses the Christian grace which endures temporal miseries aright. Or the teaching may be summed up in this statement, that eternity will reverse the worldly judgments of unbelieving men, so that he whom they deem the wretched will prove the blessed one, and he whom they deem enviable will prove to be the miserable wretch, because his earthly prosperity was abused by unbelief and selfishness; and nothing is to be foisted into the parable except those truths, which are scripturally and doctrinally connected with that main scope. A corollary from this truth is the one illustrated in the latter portion of the parable—that unbelievers deceive themselves, when they imagine that startling, supernatural events would subdue that carnality which refuses to hearken to the sufficient evidence of Holy Scripture.

But let the overweening method of exposition be taken, then Christ may seem to be responsible for the following propositions: That the home of the Old-Testament saints is but one department of a Hades; that the home of lost spirits, at least until the resurrection, is another department of the same Hades; that intercourse may and

does frequently take place between the souls of the redeemed and the lost; that disembodied lost spirits are susceptible to the pains of material fire; that the pains of the damned are purgatorial in the Popish sense, *i. e.*, work sanctification in the soul, since the soul of the rich man, before selfish and ruthless, now cherishes pious anxiety for the salvation of his brothers,—a dawn, in fine, of true repentance. Now there is no scriptural support or authority for a single one of those propositions. The Rabbins taught such a Hades, but is there one word of Scripture to tell us where it is, and whether the homes of the saved and the lost are neighboring parts geographically of the same place? Or whether there is actual intercourse, or what is the nature of the miseries of disembodied lost souls, before the resurrection? Is there one word of doctrine, which countenances the idea that penal misery is sanctifying? No! Our Savior did not mean to teach these propositions, He meant to teach the great Bible truth taught throughout the Scriptures with the vividness of a picture; and, to make this picture intelligible and impressive to a Jewish audience, He admits the current Rabbinical ideas familiar to His hearers only as a part of the make-up of the picture; not as parts of His didactic system. These examples ought to be sufficient.

To sum up their lessons: The expounder must practise modest caution; he must ascertain clearly the real scope of the sacred writer; he must let this govern and restrain him. He must feel that it is far wiser and more honest to stop even this side of the limits of legitimate inference, than to gratify his fancy or craving for novelty or desire of brilliancy by risking a transgression of those limits into the territory of doctrinal error. He should teach himself to judge this as a very solemn and awful sin; the sin of putting into the mouth of the Omniscient Christ and the Holy Spirit words which They did not speak.

I have set down my protest against allegorizing. As any one might expect, expositors who are infected with this itch allegorize the parables also, and that with the most mischievous results. This one of the rich man and Lazarus presents us with an instructive instance. Many of the prelatial Fathers with Theophylact insist on finding here an allegory. They will have the luxurious rich man symbolize the Jewish Church, and Lazarus the Gentile body. The riches of Dives represent the rich and ecclesiastical privileges of Jewry. His luxurious abuses represent the Rabbinical Pharisaic perversion of Mosaic doctrine, of legalism and self-righteousness. The poverty of Lazarus symbolizes the spiritual destitution of the pagan world. The desire to be fed with fragments from the rich man's table represents the eagerness of the Gentile mind to receive spiritual revelation from the Jews. The dogs who licked his sores symbolize the different schools of pagan philosophy which vainly sought to satisfy the Gentile mind in its hunger after spiritual truth; the death and damnation of Dives represent the overthrow and exclusion of the Jewish body from Christ's Church; the blessedness of Lazarus in Abraham's bosom represents the admission of the pagan world to its blessings, etc.

The best refutation of this dream is the simple statement of its own results. If this allegory is correct, then the exclusion of Jewry from the Gospel blessings is irreparable and final; "a great gulf fixed," etc. But Paul, in Romans xi., teaches the exact contrary, both figuratively and didactically. It is not true that the pagan world laid itself at the portals of the Hebrew Church, as a petitioner for the light of their Scriptures. As a body, the pagan world treated Jewry with boundless scorn and contempt, and the religion of the Old Testament as a despicable superstition.

Here and there a man of pagan birth, like the centurion of Cesarea, received the Old-Testament religion; but they

were the rare exceptions. It is not true that the schools of pagan philosophy, Oriental, Alexandrine, Athenian, or Roman, aimed to alleviate the spiritual need of pagan souls. Their whole teachings aimed to support the arrogance of pagan unbelief, to deny the vital doctrines of original depravity, regeneration, and the resurrection of the body, which were the butts of their scorn and ridicule. The velvet tongues of the dogs alleviated the pains of Lazarus much; soothing and cleansing his ulcers from their pus, and other irritating exudations. The pagan philosophers produce no other effect than to aggravate the vice and miseries of their homes and societies; to rot out their civilization, and to drive thinking minds into despairing skepticism, materialism, and atheism.

Surely such warnings of error and failure ought to be enough for sober minds.

Now Paul intimates: Let us see the puerile and suicidal results of that ideal fancy; the law given on Sinai was given to the Hebrews primarily; and if it implies a bondage, it is the Hebrews, not Ishmaelites and other pagans, who were enslaved by it. So then I have the authority of your own allegory, gentlemen Pharisees, for asserting that the present Jewish Church, having rejected its Messiah, is the enslaved community, and that Gospel believers, irrespective of Israelitish lineage, are the emancipated. Your own

allegory destroys your own conclusions. So I recommend that both of us drop allegories, and follow the good old doctrine expressly taught in both Testaments, that sin and selfishness enslave the soul, and faith and grace emancipate it, whatever be the lineage. Let the beautiful coherency of detail expressed by Paul's doctrine, with his own scope in this epistle, be considered.

I hold, then, that inspired men give us no authority to allegorize the historical narratives or the parables of Scripture; all are to be understood in their own obvious grammatical sense, interpreting Scripture by Scripture. The best practical argument against the Origenist theory is derived from its abuse in every age; it has filled the church with vast aggregations of the inventions of purient minds, misled by some false expositors, claiming for them the authority of divine doctrines.

If this way of interpretation be once allowed, there is no limit left to the corruption of religious beliefs, except the possibility of the wildest human fancies. Anything, or everything, which a depraved imagination can do, may be thus foisted into the church's creed. It is a historical fact that the allegorists have advised or cherished every false dogma which has corrupted and cursed the church of this day. To a certain class of minds, the temptation to this abuse is as alluring as it is mischievous.

SCHOOL OF BIBLE STUDY.

BY D. S. GREGORY, D.D., LL.D.

THE THIRD GOSPEL.

THE first three, or the Synoptic, Gospels have been seen to be Evangelistic in their origin and aim, seeking to call out from the great Gentile races of that age those who, having been saved by faith in Christ as Jesus and Lord, should

constitute the Church or Kingdom of God on earth. Matthew prepared the Gospel for the Jew; Mark for the Roman; Luke for the Greek. Toward the close of the century—long after the other three Gospels had been sent out—John produced his Gospel—as will be seen—for the Christian and the Church.

John—The Gospel for the Christian.

Origin and Design.—The witnesses on these points are many and their testimony conclusive.

It was supposed that *Papias* had left no testimony on the subject. But in 1866, while Professor Tischendorf was on a visit to Rome, a Latin manuscript was found in the Vatican Library, in the prologue to which is the following statement :

"The Gospel of John was proclaimed and given to the Church while he was yet living—as *Papias* of Hierapolis, the beloved disciple of John, declared at the close of the fifth book of his exposition of the oracles of our Lord."

In "that priceless document of the second century," as Van Oosterzee calls it, the *Canon of Muratori*, or the list of canonical books of the Scriptures that Muratori found in an old manuscript in the library of Milan, is an almost equally ancient testimony that runs thus :

"John wrote in answer to the express application of his fellow disciples and bishops."

Coming down to the closing decades of the second century, we find *Irenæus*, the disciple of Polycarp, in his great work "Against Heresies," making a statement still more definite and shaped by his polemic aim :

"John excels in the depth of divine mysteries. For sixty years after the Ascension he preached orally, till the end of Domitian's reign; and after the death of Domitian, having returned to Ephesus, he was induced to write (his Gospel) concerning the divinity of Christ, coeternal with the Father; in which he refutes those heretics, Cerinthus and the Nicolaitans."

About the same date *Clement of Alexandria*, as quoted by Eusebius, states the origin of the fourth Gospel still more explicitly :

"Last of all, John, observing that in the other Gospels those things were related that concerned the body (of Christ), and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel."

Passing over other witnesses, we find *Jerome*, the most learned of the Latin

Fathers, giving—in the same passage in which he declares the origin of the first three Gospels—an explicit testimony regarding the fourth.

"The last is John, the Apostle and Evangelist, whom Jesus loved the most, . . . When he was in Asia, . . . he was compelled by all the contemporary bishops of Asia, and by messages from many churches, to write more fully concerning the Divinity of the Savior, and, with a presumption not so bold as happy to reach, so to speak, in his presentation of the Gospel, the very 'Word of God.'"

We sum up in the words of *Gregory Nazianzen* :

"Matthew wrote the wonderful works of Christ for the Jews; Mark for the Romans; Luke for the Greeks; John, a herald who reaches the very heavens, for all."

These testimonies make clear, among other things, the following pertinent facts :

That the fourth Gospel was written by the Apostle John toward the close of the first century.

That it was substantially the embodiment of his preaching, to the early Church, of those spiritual doctrines and experiences that had come from his most intimate communion with Jesus.

That it was given in written form in compliance with the request of the ministers and pastors of the churches for a spiritual Gospel.

That in an important, tho not in a mechanical sense, it supplemented the other Gospels; and that it incidentally met and confuted the rising heresies of the age.

That it was written, not for the Jew, Roman, or Greek, as such, but for the Church, and was fitted and designed to commend *Jesus to Christians in the Church*, as the Divine Son of God, the light and life of the world, the source and inspiration of the life they were called upon to lead.

The other Apostles had preached the Gospel over the world and had passed away. Jerusalem and the Jewish system had been destroyed. A Church had been gathered out of the three

great races. The other Gospels and all the other books of the New Testament were already in the hands of the Church.

The simple and adequate theory of the origin of John's Gospel is, then, that he wrote it, not as a polemic or controversial essay or dissertation, nor as a supplementary history, whether for Jews, Romans, or Greeks, but as a spiritual Gospel for those who were already familiar with the other Gospels, having been led to faith in Christ by them, and that he wrote it with the view of furthering the spiritual life of the Church.

The Key to John's Gospel.—If the Fourth Gospel was prepared, not for the carnal man, but for the Christian, the Character and Needs of the Christian must furnish its Key.

The Christian is readily distinguished from the natural man, whether Jew, Roman, or Greek. He was one who had heard the essential facts and truths concerning Christ, and who had by faith accepted Him as Jesus, the divine Savior, who had atoned for his sin, and submitted himself to Him as his Lord or Master. He was possessed of a renewed and transformed spiritual life, and devoted to Christ in the work of the Gospel for the saving of the lost world. He was looking forward to and expecting an endless divine life with Christ in the world to come.

[The Christian may have been by nature a Jew, a Roman, or a Greek, but he had been transformed by the Gospel—as presented by Matthew, Mark, and Luke to these races—and brought out of his national relationships into the Church or Kingdom of God, in which there is neither Jew nor Gentile as such. Having started in the divine life, the vital questions with him concerned the way in which he should continue, make progress, and attain perfection in it.

The Christian did not need to have Jesus presented to him as the Messiah of the Prophets; for if he had been a Jew, that had already been done for him. Nor did he need to have Jesus exhibited as the almighty and divine worker and conqueror; for if he had been a Roman, that had already been done for him. Nor did he need to have Jesus set forth to his reason as the divine and universal man, the brother and friend of all the

race; for if he had been a Greek, that had already been done for him.

But he did need to have Him set forth as the Word, the revelation of God, the Son of God incarnate. His spiritual needs called for light concerning the nature of the Christian life; its origin and source, and its relations to God and Christ; its source of inspiration and help in the Holy Spirit (the Paraclete); its mission in this world of leading the world to Christ; and its final issue in immortality in the world beyond. It is obvious that the first three Gospels—the Evangelistic or Missionary Gospels—do not deal largely with these subjects; they prepare the way for them.]

John, the Author.—Of all the disciples of Christ, John was the only one who could, without a nature-transforming miracle, have written such a Gospel as was needed by the Church as made up of Christians. It would not be easy to conceive of one more thoroughly furnished for just such a task.

[To pass over his birth, training, and early relations to both Jew and Gentile, he combined in himself the two elements without which no really great man is possible—very great masculine strength and equally great tenderness.* These are essential factors. His was thus a nature that fitted him to understand the heights and depths of human temptations and trials and of human wants along the line of Christian struggle and endeavor, and to treasure up from Christ's own lips and appreciate the divine doctrines and motives that furnish the foundation for a strong and earnest Christian life.

Add to this that he had the requisite union and sympathy with his divine Master, especially in his highest spiritual moods, views, aspirations, and purposes; that he had a long, varied, and profound Christian experience; and that his long life, in an age of the Church that had unfolded in it the germs of all the ages, gave him a wide acquaintance with trial, persecution, and error in all their typical forms—and his fitness to furnish a Gospel for all Christians becomes manifest.]

The Application of the Key.—The fitness of the fourth Gospel to meet the Needs of the Christian and the Christian Church will appear from an examination of the Gospel itself in the light of its origin, design, and authorship. The Gospel is Christian in all its essential features. Its central idea of the

* See Sears, "The Fourth Gospel the Heart of Christ," p. 65.

Gospel, as stated by John himself, is found in the divine life which has its origin in faith in Jesus as the Christ, the incarnate Son of God. John distinctly states (xx. 13-31) that his selection of material was made with this end in view :

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing, ye might have life through his name."

It is evident that the needs of the Christian as already set forth are fully met by this Gospel, and by this alone. It presupposes the previous practical acceptance of Christ as the Savior by those to whom it was addressed. It is the Gospel of faith, of life, of love. It is the Gospel that gives the Christian the requisite instruction concerning—(1) The nature and origin of the divine life itself; (2) The secret springs and laws of the life of faith and obedience to God; (3) The mission of the Holy Ghost as man's divine Helper in that life.

In short, all the great moving and controlling principles of the Christian life are here alone given in the form needed to prepare the way for an intelligent Christian career.

That John's Gospel is *Christian in its General Drift* will be made plain by an examination of its *Plan and Scope*. The Divine and Eternal Word, incarnate in Jesus of Nazareth, is set forth by John in the progress of His spiritual work for believers in perfecting them as the sons of God. The fourth Gospel may be divided into *Three Parts*, together with an *Introduction and Conclusion*.

Outline of the Fourth Gospel.

INTRODUCTION.—*The Incarnation and Mission of the Divine and Eternal Word.*—Ch. i. 1-13. John exhibits Christ in—

I. His Eternal Origin and Prehistoric Work and Manifestation.—Ch. i. 1-5.

II. His Manifestation to Men in Time as the Light and Life, giving them Power to become Sons of God through Faith.—Ch. i. 6-13.

PART FIRST.—*The Incarnate Word the Only Life of the World.* The Evangelist presents the Spiritual Revelations of the Word *during the Public Ministry in Judea*—showing how the True Israelites believe, and how the false reject Him and bring that ministry to a close.—Ch. i. 14-vi. 71.

I. The testimony to the Grace and Truth of the Incarnate Word—given *before the first Passover* of the Public Ministry—by John the Baptist and by Jesus Himself.—Ch. i. 14-ii. 12.

II. The Manifestations of the Spiritual Truth and Power at the foundation of the Kingdom of God—*between the first and second Passovers of the Public Ministry*—Jesus the *Life and Light* to the Jews (ch. ii. 13-iii. 36); the only Saviour, to the Samaritans (ch. iv. 1-42); the *Author of Life* to the Galilean (ch. iv. 43-54).—Ch. ii. 13-iv. 54.

III. The Subsequent Manifestations—in connection with *Two Successive Passovers*, to the Jews and to the Gentiles—as *the Only Way of Eternal Life*, leading to the sifting of his followers.—Ch. v. 1-vi. 71.

PART SECOND.—*The Incarnate Word, the Life and Light, in Conflict with the Spiritual Darkness.* The Evangelist presents some of the Spiritual Revelations of Jesus to the Unbelieving Jews—*during the Period of Occasional and Private Visits to Jerusalem.*—Ch. vii. 1-xi. 54.

I. At the Feast of Tabernacles—(six months before the last Passover—in the Temple, as the *only Life of the world* and *only Deliverer from bondage.*—Ch. vii. 1-viii. 59.

II. At Certain Subsequent Visits to Jerusalem—when he presents Himself (1) as the *Only Healer of Spiritual Blindness*; (2) as *Good Shepherd*, the *Only Savior of Men* through His *Sacrificial Death*; and (3) as *One with the Father.*—Ch. ix. 1-x. 21.

III. *At the Raising of Lazarus*, when Jesus presents Himself as *the Resurrection and the Life*—thereby bringing the rage of His Enemies to a crisis and hastening His own Death.—Ch. xi. 1-54.

PART THIRD.—*The Incarnate Word Securing the Life of the World through His Sacrificial Death.* The Evangelist presents the closing acts of the Public Career of Jesus.—Ch. xi. 55-xix. 42.

I. The Bold Public Return of Jesus to Jerusalem and Claim of Messiahship, together with the *three Crises*—with the chief Conspirators, the World at large, and the Disciples at the Passover Supper—that preceded and brought about His Sacrificial Death.—Ch. xi. 55-xiii. 30.

II. The Last Private Teaching of Jesus to His True Disciples—*during the Evening of His Betrayal*—containing the complete *unfolding of the Christian Life*.—Ch. xiii. 31-xvii. 26.

1. The Discourse in the Room after the Passover Supper, containing the announcement of His immediate Departure and Glorification, and the full unfolding of the Mission of the Comforter.—Ch. xiii. 31-xiv. 31.

2. The Discourse on the Way to Gethsemane, concerning the New Divine Life of the Christian.—Ch. xv. 1-xvi. 33.

3. The Intercessory Prayer, linking Everlasting Life and the Disciples to the Father for all time to come.—Ch. xvii. 1-26.

III. The Voluntary Surrender of Jesus—to his Enemies, to his Executioners, and to Death and the Grave—and His Sacrifice with the attendant evidences of His being the Messiah, the Light and Life of the World.—Ch. xviii. 1-xix. 42.

CONCLUSION.—*The Incarnate Word, Crucified and Risen, the Savior and Lord of All Believers.* The Evangelist presents the manifestations of the risen Savior to the faith of his followers—establishing His Identity, and the reality of His Presence of Sympathy and Power with His Church in all ages.—Ch. xx. 1-xxi. 25.

The Christian Drift.—The Plan of the Gospel just presented shows how thoroughly Christian it is in its organic

idea and in its general drift. The organic idea is unfolded in the Introduction; the selection of the material with this end in view is affirmed in one of the last chapters (xx. 30, 31). Jesus is not, as in Matthew, the Son of David and Abraham; not, as in Mark, the Mighty Conqueror; not, as in Luke, the Son of Man,—but the Logos, *the Son of God incarnate to give men power through faith in Him as the Light and Life to become the "sons of God."* This idea decides the trend of the whole Gospel.

Christian in its Omissions.—As John wrote for the Church, in which there was properly no longer a distinction between Jew, Roman, and Greek, he had no need for the material presented in the Missionary Gospels of Matthew, Mark, and Luke that were designed to commend Jesus to sinners in these representative races of the age. Accordingly we have *almost a clean sweep of omission*,—none of the leading events detailed by the other Gospels, with a single exception, being recorded by John until he reaches the history of the Passion and the Resurrection, without which no Gospel could be written. That one exception in which John's matter coincides with that of the Synoptic Gospels is the feeding of the five thousand (ch. vi. 1-24), retained in order to prepare for the discourse to which it gave rise, in which Christ presented Himself as the Bread of Life from the Father in heaven. Besides this, the mere fact of the coming of Jesus to Bethany is recorded (ch. xii. 1), to explain the treachery of Judas and the lessons of the anointing at that place connected with it.

Christian in its Additions.—It needs barely to be suggested that the material that John adds to that common to the other Gospels has special significance to the Christian and the Church. Roughly estimated, if the material of the Fourth Gospel be regarded as made up of 100 parts, only 12 of these are common to John and the other Evangelists, while 88 are peculiar to John

alone. A glance at the Gospel or at a Harmony is enough to show that the 88 parts are made up of the spiritual material suited to meet the needs of the Christian soul. They consist either of works of power or words of Christian instruction, *i.e.*, Christian doctrines, as may readily appear from a detailed examination.

[The Fourth Gospel is only subordinatedly a record of events. Only six of Christ's miracles find place in it, but one of which—the feeding of the five thousand (ch. vi. 1-15)—is found in the other Gospels, and that is recorded by John as the foundation of Christ's extended discourse on Himself as the bread from heaven. The miracles are most remarkable in character,—involving the transforming of the very nature of the substance dealt with (ii. 1-11), healing at a distance (iv. 48-54); curing an infirmity of thirty-eight years' standing (v.), the healing of one born blind (ix.); and the raising of the dead four days buried (xi.). But they are not written because they are so wonderful, but because their extraordinary character made them so much better signs of the marvelous things of God, and enabled Jesus to connect with them His profoundest spiritual reasonings, discourses, and conversations, alike with friends and foes, with His disciples and with the multitudes.

The rest of the Gospel is made up of conversations and discourses of Jesus, and summations of truth by the Evangelist himself, in which are presented comprehensively and in striking form the *all-important Christian Doctrines*. In short, the doctrinal system of John is the profoundest Christian theology in the form best suited to lay the solid foundations of the Christian life.]

Christian in Minor Variations.—These can readily be examined in connection with a Harmony of the Gospels; they can barely be hinted at here by means of examples of narrative variations, word usage, and other slight peculiarities.

The *narrative changes* in John's Gospel are marked.

[*E.g.*, this is seen in the miraculous multiplication of the loaves and fishes, which is in all four Gospels (Matt. xiv. 13-22; Mark vi. 32-51; Luke ix. 10-17; John v. 1-15). Observe how John introduces explanatory clauses for the benefit of non-Jewish readers. He tells us that Jesus "went over the sea of Galilee, which is the sea of Tiberias" (v. 1); that he "went up into a mountain" (v. 8); that "the Passover, a feast of the Jews, was

nigh" (v. 4); that "there was much grass in the place" (v. 10), etc. But the main difference from the account in the other Gospels is in the practical and spiritual application of the miracle to Himself as the *bread of life*, to which he gives twice the space devoted to the event itself (vi. 25-59).]

The *words that belong to the early contact of the soul with Christ* are comparatively rare.

[*E.g.*, Matthew uses *sinner* five times; Mark, six times; Luke, seventeen times; John, four times. Matthew uses the words *repent* and *repentance* five times and three times respectively; Mark, twice each; Luke, nine and five times; John, not at all. Matthew uses *righteous* nineteen times; Mark, twice; Luke, eleven times; John, three times. Matthew uses *justify* twice; Luke, five times; Mark and John, not at all. In a word, John's is not the Gospel that deals with the fundamental conceptions of sin, etc., in their simpler forms.]

On the other hand, John's Gospel is marked by the frequent recurrence of the *words that belong to the later and higher phases of Christian Experience*.

[*E.g.*, his is preeminently the Gospel of *faith*. Matthew uses the word *believe* eleven times; Mark, fifteen times; Luke, nine times; John, in his Gospel alone, one hundred times, or almost as many times as all the other New Testament writers—Paul included—taken together. While Paul is properly the Apostle of *love*, as shown by his more frequent use of the word, yet, as compared with the other Gospels, the fourth is the Gospel of spiritual love. Matthew uses the verb expressing *reverential love* five times; Mark, once; Luke, twice; John, thirteen times. Matthew makes use of *love as expressing personal attachment* eight times; Mark, five times; Luke, thirteen times; John, thirty-seven times. John's is the Gospel of the *Fatherhood of God*, the word *Father*, in its application to God, occurring in Matthew forty-four times, in Mark five times, in Luke twenty times, in John one hundred and twenty-one times. John's is likewise, in an important sense, the *Gospel for all the world*, the Gospel for renewed humanity. Matthew used the word *world* nine times; Mark, three times; Luke, three times; John, seventy-nine times. So the Fourth Gospel is the Gospel of *truth, light, and life*.]

There are certain *words peculiar to John* that can here only be named: the *Word (Logos)*, *Lamb of God*, *verily, verily* (the double verily, to emphasize all-important spiritual truths).

There is not space to note the many other peculiarities that mark this Gospel as specially fitted to meet the needs of the Christian.*

In fine, *John's whole Gospel* is throughout a delineation of the way in which those who believe in Christ, the Lamb of God, the Word, the Light, the Life are given power to become the children of God; of the way in which by partaking of Christ as "the bread of life" they are sustained and grow in the divine life; and of the way in which the Holy Spirit of Christ, the blessed Paraclete, develops and perfects them in that divine life. A careful study of the Gospel and its relations can not fail to produce the conviction that—in distinction from the Gospels of

Matthew, Mark, and Luke, the Evangelistic Gospels—*John's is the Gospel for the Christian and the Church.*

In the course of Studies on the Gospels it has been seen that they were designed to meet the needs of all men—the unspiritual, unrenewed Jew, Roman, and Greek, and the spiritual renewed man, the Christian,—so that *The Four Gospels* together make up *the Gospel for All the World*. John thus completes the *First Stage* of the Divine Religion in its New Testament form, namely, *its Historical Introduction into the World*.

[NOTE.—For a detailed account of the characteristic features of the Fourth Gospel, see the works referred to in the January number of THE HOMILETIC REVIEW.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 1-6.—AMONG US AND NOT KNOWN.

And looking upon Jesus as he walked, he saith, Behold the Lamb of God.—John i. 36.

JOHN the Forerunner is compelling vast audience in the wilderness. All sorts of questions and rumors are flying about as to who he may be. The religious leaders, the Sanhedrin, send a committee to interview and question John. The interview closes with the statement of the fact by John that not only is Messiah to come, but that He has come; that right there, in the throng about them, tho they are utterly unrecognized of Him, Messiah actually is.

(A) What was fact then is fact now. Messiah is not only to come, He has come. Jesus Christ is in the world. "There standeth one."

* For a more detailed statement of all the Christian features of the Fourth Gospel, the reader is referred to "Key to the Gospels; or, Why Four Gospels?" published by Funk & Wagnalls Co.

Almost the most interesting bit of space in the world is that including and just at the foot of the Palatine hill in Rome. In the time of Nero the space at the foot of the hill was crowded and crooked with narrow and intersecting streets, lined with mean houses. But Nero wanted room just there for the erection of his new palace, the Golden House. A fire broke out just then. It raged for days. Suspicion pointed to Nero as the instigator. The public indignation became so hot that even Nero shrank. To save himself he laid the blame of the fire on the Christians. The historian Tacitus makes reference to it. And the mention of Christ by Tacitus in this passage is almost the only reference in history, outside the New Testament, at all contemporaneous with our Lord's earthly life. Nero, Seneca, Burrhus, Poppea, the whole herd of sycophants and panderers, bulk more largely in the vision of the great historian than Jesus. Verily Jesus was in the world and the world knew

Him not. But now how changed! The birth of this Christ is the epoch by which you date your letters. He has become the measuring-point of the centuries. So really is He in the world.

(B) But notice not only the fact that this Christ is in the world, mark His nearness to every one of us. There standeth One among you. This Christ is a presence. He is not a memory. He is a present, personal, living Savior. "So I am with you" is not an idle, an unfulfilled promise. He is not with us merely as a thought, but as a life. The Holy Spirit is the omnipotent Christ.

(C) But tho Christ thus stands in the world, and is thus near, there are those who know Him not.

(a) Christ stands among the moralists, and they know Him not. There are laws in the spiritual realm, demanding primal allegiance to God. Who has kept these laws? Has the moralist? But his test is not the law of God, but the average custom of society. He is as good as his neighbor, etc. But will that suffice? Every man is debtor to the law. And that debt his failure of obedience has made him helpless to pay. And here stands Christ among us, with His fulfilling of the law for us, with His complete atonement—and the moralist knows Him not.

(b) Christ stands among the spiritually careless, and they know Him not.

(c) Christ stands among the willingly skeptical, and they know Him not. They will not investigate His claims. If they did honestly they could not stay skeptical.

(d) Christ stands among the pre-occupied by worldly things, and they know Him not. They are the hearers like the thorny ground.

(e) Christ stands among the sorrowful, and often they know Him not. They seek comfort elsewhere than in Him.

But Christ is the great thing to be known. John xvii. 3. To know Him, to be in sympathy with Him, to take Him as Savior and as Lord—this is eternal life.

FEB. 7-13.—THE DIVINE CLAIM.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go that they may serve me.—Exodus x. 3.

Let My people go. The demand is peremptory, because it comes directly from Jehovah. Always are the demands of God peremptory. The Hebrews did not now belong to Pharaoh, nor had they ever belonged to him. They were God's. He had chosen them. God had demanded back from Pharaoh His own.

That ancient bondage is the constant type of another and a present one. That tyrant Pharaoh is illustrative of another tyrant holding, now, human souls in thrall.

Round the sun, in orbits more or less elliptical, the planets hasten. And why? The primal law which governs the system and grasps the differing portions into unity is utterly obeyed.

Well, as there is a primal law for the throng of planets, there is a primal law for souls. God is the center of the system in which souls are planets. Supreme love to God is the poise, stability, peace of the universe of souls. But men have broken with the primal law of the moral universe. Their ruling question is not, How may I please God? but, How may I please myself? Slavery to sinful self is the Egyptian bondage. Sinful self is the tyrant Pharaoh upon the throne.

But now, tho the soul has thus revolted from its God, and thrust self into God's place, and come into bondage to the self, the soul is yet God's own. God made the soul, therefore it is His own. God keeps the soul—in God we live and move and have our being—therefore it is His own. God has paid for the soul's rescue the immeasurable price of the blood of His well-beloved—therefore, again, is the soul God's own.

And again and yet again does God

demand of the tyrant self that it listen to His inviolable claim and release the soul into the sweet freedom of His service. And by many a Moses does God assert His claim and make His demand for the soul's liberty.

(A) Conscience is such a Moses. Long after the capture of Metz by the Prussians, the French tricolor kept flying from the top of the cathedral spire. There was in all Metz not one man skilful enough and daring enough to climb the dizzy steeple to its entire height. And tho Metz was captured, no bribe could induce the patriotic Frenchmen to take the banner down. So, tho the soul have surrendered to the self, conscience yet keeps God's flag flying.

(B) Providence is such a Moses. When the days grow dark; when some of the crises of destiny appear; when the cradle is empty; when the self, in which the soul trusted, and which amid the sunny sky and smooth water seemed strong, is wrecked, and when, tossed upon the waves of disaster, the man floats clinging to some pitiable shred of plank—then, spoken by Providence, sound through the soul the claims of the forgotten and injured God.

(C) The Bible is such a Moses. The Bible is a trumpet-call back to a fore-sworn allegiance. Augustine tells us, in his Confessions, that, with his mind torn with religious struggle, he was talking with his friend Alypius concerning the Scriptures. So great was his agony and disquiet that, rushing from the presence of his friend, and throwing himself down beneath a fig-tree, he poured forth torrents of repentant tears. And he heard a voice, as it were the voice of a child, repeating many times—"Tolle lege, Tolle lege"—"Take and read, take and read!" Seizing a roll of Scripture he opened it at the verse of St. Paul's Epistle to the Romans: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh."

That was the Bible message to Augustine. Such is the message of this Moses of the Bible to us all.

(D) The Holy Spirit is such a Moses. Doubtless you have often been stirred with a noble discontent of life? Have you not often sought to change life, erase it, lift it into better being? Have you not even in your conscious revolt from God been sometimes tumultuous with desire to do better, to be better? What do such vague feelings and wishes mean? They are the struggle of the Holy Spirit with you and in you. They are the persuasions of the Holy Spirit toward that way of life in which alone a noble life is possible—the way of submission to the claims of God; of service preponderatingly for Him, instead of preponderatingly for self.

Ah, yes, in many ways and by many messengers does God assert His claim upon the soul.

Read now the story of Pharaoh's answer to God's claims. Make not such reply as he did. Submit to God, through Jesus Christ, and enter into peace.

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FEB. 14-20.—FAITH IN THE HOLY SPIRIT.

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

—Acts ix. 2.

Certainly this incident teaches the necessity of faith in the Holy Spirit. Religious faith always means these two things: assent of the intellect, and consent of the heart. It was this sort of faith these disciples had in the Holy Spirit. When Paul told them there was for them a Divine Spirit, the minister of peace, joy, strength, they accepted what the Apostle said, with their intellects—they did not dispute it, doubt it, refuse it; then, through their obedience to Paul's command, with their whole hearts, they consented to the entrance of the Divine Spirit into themselves.

As far as intellectual assent to the

doctrine of the Holy Spirit is concerned, it would be difficult to find any Christians now in the plight of ignorance of these early disciples. But when you take into account the entire range of the Scriptural meaning of faith in the Holy Spirit—that such faith means not the saying of the creed simply, but the reception of the creed utterly—means openness of heart for the Holy Spirit's entrance, longing of the heart for His presence, subjection of the heart to His dominion, readiness of the heart for His guidance, expulsion from the heart of whatever offends Him, exceeding carefulness of heart and life that we neither "resist," nor "limit," nor "grieve," nor "provoke," nor "vex," nor "quench" Him;—when it comes to this volitional, cooperating, receiving, complying side of a genuine faith in the Holy Spirit, I fear there are many disciples now not much beyond the spiritual point and plans of those disciples then.

(A) Such faith in the Holy Spirit will hold us in the presence of the unseen but substantial verities of life. The things seen are temporal, the things unseen are eternal—thus Christianity affirms. And how are we caught and held, in the seen and temporal, to be kept in unconsciousness of the great unseen but real things! The Holy Spirit is the minister of the spiritual, the unseen. It is He who speaks for God in the soul, who quickens our susceptibilities, who stirs our consciences, who flings over this passing life the steady shadow of the tremendous life to come. What we need is this genuine, consenting faith in Him, that to us, stunned amid the noise and clatter of this passing world, He may come to speak to our deepest consciousness of God, heaven, right, duty.

(B) Such consenting faith in the Holy Spirit will compel to careful walking—(a) In the family. (b) In business. (c) In the relations of friendship. (d) In the Church.

(C) Such consenting faith in the Holy Spirit will cause to appear in us

the fruit of the Spirit. See the beautiful list, Gal. v. 22, 23. Only divine indwelling can cause to issue such divine results.

FEB. 21-27.—FOR JUDGMENT.

And Jesus said, For judgment I am come unto this world, that they which see not might see; and that they which see might not be blind.—John ix. 39.

There are two outstanding facts of life—the fact of law, the fact of will. The law of the life of our Lord toward sinners was not primarily judgment; it was mercy—forgiveness, new chance, nobler living, heaven.

But suppose a free, bad human will takes hold of this great law of mercy disclosed in Christ and uses it badly—refuses it, resents it, neglects it. Suppose, like the Jews of old, it will not come that it may enter into life. The bad will can not change the great and changeless law. It can not make Christ less merciful. But it may and it will change the action of that law from mercy into judgment. Here in Christ, the vision of mercy is disclosed to the bad will. It will not see it. It turns its eyes from it. It prefers its own sinful darkness. It keeps on choosing its own sinful darkness. So the soul, by its very vision, and contact with this law of mercy, makes its own darkness its own judgment. Having refused vision, the soul drains away its ability of vision. The sin of spiritual darkness—for it is a sin when the radiance of the divine mercy falls down upon it, which yet it will not see—the sin of spiritual darkness, like all sin, finds its judgment in the perpetuation of deeper forms of itself. "Every time that you stifle a conviction, fight down a conviction, or din away a conviction; and every time that you feebly move toward the decision, 'I will trust Him, and love Him, and be His,' yet fail to realize it, you have harmed your soul, you have made yourself a worse man, you have lowered the tone of your conscience, you have enfeebled your will, you have made your heart harder against love,

you have drawn another horny scale over the eye, that will prevent you from seeing the light that is yonder."

And thus it is that you, by the bad, wilful use of the law of mercy, yourself change the action of the law from mercy into judgment.

And thus it is true that while, primarily and chiefly, Christ came, not to judge the world, but to save the world, He must also, because of this action of a bad will on law, stand in the world for judgment, that they which see—think they see, are satisfied with their darkness, resent or refuse or neglect His radiant mercy—may be made blind.

Such result of the bad action of a bad will on beneficent law is not peculiar to religion. Men call it harsh in religion, and complain of it. They do not call it harsh in other spheres. They expect it and accept it.

E. g. A man may turn the whole law and machinery of the best college to his own judgment by refusing to seize the chance for education the college profers.

E. g. The bad, careless, selfish will of the man, or the bad, frivolous, thoughtless will of the woman, or the bad wills of both together may take hold of the divine beneficence of marriage, and make of it the awfullest, most blistering, most imprisoning judgment.

Do not refuse Christ. Do not hold out in will against Christ. Give yourself to Christ. For still remains the awful beyond, the awful certainty that we may make Him who is the merciful stand to us for judgment; that refusal, the bad action of a bad will on God's great law and disclosure of mercy, must make us blind.

PREACHERS EXCHANGING VIEWS.

The Pulpit Should Strike at Concrete Evils.

I HEARD a prominent clergyman the other day declare seriously that he was not a reformer; and that he did not think that it was his business to be a reformer; that it was his "business to preach the Gospel." Very much depends on what we mean by preaching the Gospel. A clergyman surely must be instant in season and out in reproving sin, even tho he repel many of his hearers. Dwight L. Moody, at Carnegie Hall, New York, last Sunday evening, did not hesitate to slap hard the fashionable rich men who have engaged in the famous Sherry dinner. He said:

"If men who call themselves gentlemen will give a stag dinner such as was given in New York city the other day, it is time that those men be exposed and kicked out of society. I am glad to see that the papers have exposed this matter and brought it to light. The time has come when the Church should speak out and denounce such things, and if the pulpit does not do it, let the daily papers do it."

That will be a sad day when we

must turn from the pulpit to the daily papers to find courage to rebuke sin in high places. It is the business of the preacher to preach righteousness whether men hear it or reject it.

JAN. 2, 1897. PLAIN PREACHING.

"Hold of the Bible on the Public."

IN THE HOMILETIC REVIEW for January, "K," of Brooklyn, N. Y., gives ten themes, announced for Baptist pulpits alone in that city, to prove "the stupendous hold the Bible has upon the public mind and heart"; and every theme, with the exception, perhaps, of the last three, is apologetic. They indicate to me that the apologetic spirit has taken possession of the Baptist ministry of that city, rather than that the Bible has a "stupendous hold upon the public."

Apologetics is well enough for the minister's private study, but when he enters the pulpit his mission is not to defend the Bible, or to preach about the Bible, but to preach the Bible

itself, without ever raising the question of its genuineness or infallibility; and when it is thus preached, it always defends itself. We Southern Baptist preachers never dig about the foundations which God has laid, but we seek to build on them. G. M. HARRELL.

MINDEN, LA.

It Is Not Original.

IN your January number you speak of an "original experiment" being tried in the Ohio State Penitentiary in the matter of clothes for prisoners. This has been in vogue for years in the Stillwater Penitentiary in this State, and has been as much a part of the regulation as difference in food and liberty to write and receive letters. There is nothing original about it. H.

N. Y. CITY, Dec. 29, 1896.

"Prehistoric Legends Rewritten."

I send you the following clip from the Brooklyn *Daily Eagle* for December 27, 1896, in which the readers of THE HOMILETIC REVIEW have an interest:

To the Editor of the Brooklyn Eagle:

Will you allow me through your columns to call the attention of those of your readers who have been following my Sunday evening sermons on "The Bible as Literature" to the January issue of THE HOMILETIC REVIEW? It contains, reprinted from *The Eagle*, the sermon on "Prehistoric Legends Rewritten," i. e., the book of Genesis, with a review of it by Dr. William H. Green, of Princeton. I call your readers' attention to this publication, because they will find in Dr. Green's paper a very clear and able presentation of the view which a few scholars still hold—he being probably the more eminent of that school—that Genesis is not composed of prehistoric legends rewritten, but is an original and continuous history, written by Moses, and containing an authoritative history of what might otherwise be termed prehistoric times. Those who are following this course will be glad to see this article. Perhaps you will reprint it for their benefit?

LYMAN ABBOTT.

BROOKLYN, Dec. 24, 1896.

In this letter Dr. Abbott repeats the statement of his lecture—that *only a few scholars hold the old view on this*

subject — in the following words: "They will find in Dr. Green's paper a very clear and able presentation of the view which *a few scholars still hold.*" The italics are mine. Now it seems to me that it was just this point that Dr. Green very modestly, but very squarely, met, when he said (p. 67):

"The number of competent scholars who believe in and defend the Mosaic authorship of the Pentateuch is not so restricted as is sometimes represented. Professor Sayce, of England, and Professor Hommel, of Munich, have both been brought by their archeological researches to distrust and to reject the conclusions of the divisive critics. Dr. Zahn, of Stuttgart, Rupprecht, of Bavaria, and Hoedemaker, of Amsterdam, have written ably on the conservative side; so have Sime and Cave of Great Britain, and the fourteen contributors to *Lex Mosaiica*, who are men of ability and note. And in this country Professors Mead, Vos, Zenos, Schmauk, Beattie, Witherspoon, Osgood, MacPheeters, MacDill, and White have published their views on the subject; not to speak of the much greater number of professors in American institutions, who hold and teach the same views, tho they may not have published books on the subject."

A professor in a well-known theological institution said to me a few days since: "The professors of any standing in our institutions in this country who hold the advanced view that Genesis consists of 'Prehistoric Legends Rewritten' are really very few; but they have the same habit of rushing into print that Astruc and Voltaire and Thomas Paine and other free-thinkers had *when they exploited the same things in the name of infidelity a century or two ago.*" H.

BROOKLYN.

Thoughts about Preaching.

THERE are many good things in the January number of THE HOMILETIC REVIEW. Certain contributions by way of suggestion as to methods of preparing and delivering sermons have interested me—not, however, without qualms of conscience as to the methods recommended. The use of manuscript sermons in the pulpit is freely criticized, as tho they were calculated to

fail in producing deep impressions. It strikes one forcibly that much of what has been said against the use of a manuscript in preaching is like "beating the air." We admit that among an illiterate people a well-prepared, and even a well-delivered, sermon from manuscript is not likely to prove so effective in securing the attention and enlisting the sympathy of such an audience. Why? Because they are usually prejudiced against written sermons altogether, and are apt to conclude beforehand that a man who uses a manuscript in preaching is unfit or unable to preach. With an intelligent and cultured audience the case is different. But suppose a sermon is what it ought to be—full of divine truth, logically arranged, clearly expressed, illustrated by appropriate metaphor or anecdote, and well delivered—we say, a written discourse with such characteristics is much more likely to prove effective before an intelligent audience of cultured people than impromptu and incoherent platitudes on the one hand, or than memorized sermons which fall like ice morsels with cold, mechanical frigidity, on the other hand. As a rule, well-prepared and thoughtful written discourses are more appreciated by an intelligent audience, and prove more successful in the long run, more especially in a lengthened pastorate, than the jejune and vociferous attempts at preaching so often witnessed by congregations who prefer milk-and-water sops to the solid meat of the Gospel. Who, let me ask, are or have been the most eminent and successful preachers and pulpit orators of the last half-century but men like Chalmers and Melville and Liddon, and the present Dean of Canterbury, Dr. Farrar? The first of that bright galaxy of preachers never appeared in public, either in the pulpit or on the platform, without his manuscript; while Dean Farrar scarcely moves a muscle or lifts a hand while preaching. And yet both those great divines were orators of the highest order, who could

move an assembly to tears. Both methods, no doubt, have their advantages and their disadvantages—that is, of extemporaneous address and written discourse—according to the style or manner of public oratory employed, and according to the kind of audience before whom you appear. The style or manner of delivery has much to do with effective preaching. A good sermon may be, and often is, spoiled by a poor delivery, while a sermon which is even below mediocrity may be pronounced excellent from the manner and gesticulation of the speaker. It just comes to this, as Henry Ward Beecher once told the students of a theological college before whom he was giving a lecture on Homiletics: "Gentlemen," he said, "just set your net in the best way in which you can succeed in catching fish!" H. D. S.

WEST LORNE, ONTARIO, CANADA.

How to Promote Union among Local Churches.

THE conviction is growing deeper year after year that there should be more unity of feeling and effort among the various denominations. Toward this I would throw out a few hints.

(1) A friendly feeling should exist among the neighboring pastors.

(2) As far as practicable, ministers' associations, including all denominations, should be sustained.

(3) Pastors should occasionally exchange pulpits.

(4) Pastors should never fail, on public occasions, to show proper courtesy and treat with cordiality their ministerial brethren of other faiths.

(5) Union meetings for preaching or evangelistic efforts, or for the discussion of questions of public interest, should sometimes be held.

(6) No attempt at proselyting should be made.

(7) Pastors should discourage in their people the spirit of opposition to or disparagement of other churches.

CALDWELL, N. J.

H. H. P.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

By J. H. W. STUCKENBERG, D.D.

THERE is a strong prophetic element in the social trend, an urging forward to the unattained. The law of life does not consist in what is, but in what ought to be.

The dignity of labor has been pronounced a modern discovery; yet Jesus said, "Whosoever will be great among you, shall be your minister; and whosoever of you will be chiefest, shall be servant of all"; and Paul taught "that if any would not work, neither should he eat."

Bluntschli, the eminent writer on politics, says: "So long as large masses of the people are not provided with a humane existence, and entire classes are actually excluded from the life and enjoyments of civilized people, so long the victories of civilization over barbarism are still very imperfect." How many millions in Europe and America are excluded from the best treasures of civilization?

In social affairs the forward movement is progressing with unprecedented rapidity. To reactionaries and antiquarians we commend the words of Archbishop Ireland: "Our work is in the present, and not in the past. The world has entered into an entirely new phase; the past can not be recalled; reaction is the dream of men who see not and hear not, who sit at the gates of cemeteries weeping over tombs that shall not be reopened, in utter oblivion of the world back of them."

The thoughts and feelings which agitate many of the laborers were well expressed by a poor woman whose pay for the same work was reduced from

\$1.25 to 80 cents. "Formerly I could keep myself and children in bread, tea, coffee, and home. Now I can no longer do this. I can not think, but must work, work, work. But others are thinking for us. And when the time comes, then God have mercy on the rich."

We leave to the thoughtful the application to our times of what Henri Martin says about French society as it rushed headlong toward revolution. "Refined voluptuousness gained the ground lost by gross debauchery. Instead of the delirium of the senses, an elegant and polished, subtle and reasoning sensualism reigned. . . . Life became more and more external. . . . French education was finished in these respects [in respect to manners, language, and taste]; but everything therein was sacrificed to the act of pleasing, and nothing to that of deserv- ing. Sagacity and accuracy, therefore, were oftenest on the surface, and frivolity at the bottom. The so much vaunted taste was over-refined and deteriorated. by subtlety, and by the necessity of amusing at any price if one wished to please. . . . The moral sense had become greatly weakened in the higher and lettered classes. . . . All strength became deteriorated in this enervating atmosphere."

The following translations complete our selection of proverbs from the German. It is evident that while in the popular estimation poverty has disadvantages, it also has advantages. When he rises above adversity the poor man is superior to those whose money is their essence.

The place of the poor is behind the door.

Seldom is a poor man made a count.
 Poverty is the rich man's cow.
 It is no disgrace to be poor; but it
 is not easy for an empty sack to stand
 upright.

Poverty studies; wealth feasts.
 Poverty is rich in experience.
 Poverty is the mother of art.
 Poverty has built cities.
 Poverty is cunning; it even catches
 foxes.

He is rich who has a merciful God.
 No thief can steal true riches.
 Whoever can bear poverty is rich
 enough.

Not he is poor who has little, but he
 who needs much.

Rich is he whose wealth gold can
 not estimate.

Wealth is fleeting; art abides.
 Richer is he who despises, than he
 who possesses riches.

Wealth is the mother of folly.
 In their coffers lies the faith of the
 rich.

Rich and poor, death levels all.
 Display crowns no man with hon-
 esty.

Better poor with honor than rich
 with shame.

One must load to shoot, and one
 must eat to work.

We give to the rich, but rob the poor.
 Better give nothing than to give what
 has been stolen.

A correspondent, referring to the dis-
 cussion of "Anarchism" in the Decem-
 ber REVIEW, mentions three books as of
 especial value for the study of anarch-
 ism in the United States: Proudhon,
 "What is Property"; Josiah Warren,
 "The Science of Government," and
 Benjamin R. Tucker, "Instead of a
 Book."

Some who cling to the old notion of
 anarchy as a state of confusion, disin-
 tegration, and destruction find it diffi-
 cult to conceive anarchism as a social
 theory. Nevertheless it is such a
 theory, and many anarchists favor col-
 lectivism or communism as the social
 ideal.

The Limit of the Church's Social Activity.

On the continent of Europe this sub-
 ject has occasioned much discussion
 and led to decided interference with
 pastors on the part of the ecclesiastical
 authorities. In Germany a distinction
 has been drawn between the social ac-
 tivity of the same man as pastor and as
 citizen. Some of the most efficient so-
 cial workers have withdrawn from the
 pastorate because it hampered them in
 their work in behalf of laborers, and
 others may follow their example. In
 England and the United States one
 need but read the discussions in the
 religious press to learn that the social
 activity of the Church, its nature and
 limits, is now among the burning ques-
 tions. The Institutional Church is but
 one phase of the controversy. Numer-
 ous organizations are springing up in
 the Church whose direct aim is to in-
 fluence the social condition and polit-
 ical action. There is a vigorous and
 determined effort to induce Christians
 to withdraw from existing churches
 and to organize a new church, which
 shall "mother every righteous reform,"
 pursue wrong-doers into corporations
 and legislative halls, and carry its re-
 formatory principles to the ballot-box.

This attempt to make the Church an
 active social and political reformatory
 institution is energetically opposed by
 those who claim that Christ's aim to
 save sinners determines the limit of the
 Church's specific activity. Its sphere
 is indicated by what is spiritual and
 religious in distinction from what is
 physical and secular, by grace, regen-
 eration, salvation, in the old sense as
 pertaining only to the soul. However
 highly social reforms may be regarded,
 they are not thought to constitute a
 proper sphere for the mission of the
 Church as a church. Let God have
 what belongs to Him, and Cæsar what
 belongs to Cæsar, is the watchword.

Sometimes the lines are more sharply
 drawn than at others, but the above
 gives with sufficient clearness the radi-

cal differences in the two tendencies and in the subjects of controversy. Which is the true position?

We dismiss as unworthy of consideration the extreme view that the Church is merely to save from hell and to secure heaven, and that it so severs the spirit from the body as to make religion ghostly. Nor is it necessary to discuss the opposite extreme, that religion is exhausted by reformatory efforts in social affairs, whose chief significance is in this life. Christ's religion is heavenly; but it establishes the kingdom of heaven on this earth. We may safely relegate to the errors of the past the theory that matter itself is evil, and that this material world is to be left to the devil, and that seclusion from the world is most favorable for the service of God.

The Church is first and foremost a spiritual institution; and unless true to this idea it loses its primitive and essential character. Deliverance from sin and faith in God through Christ are the prime characteristics of all that can be called Christian. For this there is no substitute, and there can be no Christian ethics except on this basis. But with regeneration by faith as Christ's aim, must we not include in this aim all that it involves? Does not every one know that this aim includes blessing to the body as well as to the soul, the improvement of the material and the social environment, and industrial and political reform? Christianity can glory in the fact that it has not merely incidentally, but directly and purposely promoted progress in education, in politics, and in all kinds of humanitarian institutions. Soul and body are an organism; society is an organism; and Christ's religion aims to leaven the whole lump. It is so deeply and radically reformatory because its very essence involves a renewal of the soul and all its relations. No other agency in this world equals the transforming power of Christ's doctrine and spirit; and this applies both to secular and to spiritual affairs. How

else can the kingdoms of this world become the kingdoms of the Lord?

Is not part of our difficulty due to a false notion of the relation of the spiritual to the secular? We are not to live for our daily bread; but we are taught to pray for it; and is not the bread thus lifted into the sphere of religion? The Apostle Paul teaches that the entire secular life is to be sanctified and made religious: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Even Peter may be mistaken, calling common and unclean what God has cleansed; and who will identify what is earthly with the unholy after learning that "the earth is the Lord's, and the fulness thereof"?

Taking Christ's example as the model, the Church has a direct mission respecting the removal of all kinds of human ills. Christ's works of mercy were not always dependent on the faith of the recipients, some not even thanking Him. It is not practicable for the Church to deal with misery only so far as the known product of sin. On this point the teaching of Jesus is explicit. Respecting the blind man whose eyes He opened, the disciples asked: "Master, who did sin—this man or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Thus "the works of God" are to be made manifest in deeds of mercy, regardless of all questions about sin as the source of suffering.

Taking into account the entire New Testament, there can be no serious difficulty in fixing the principle of the Church's social activity; about details, disputes are likely to continue, and they must be left to Christian liberty. The effort to introduce the Christian leaven into all social relations and forms, under the mighty impulse of the urgent demands of the times, may lead to an undue neglect of the distinctively spiritual elements of the Gospel, and to a one-sided emphasis of the hu-

manitarian elements. But where Christian spirituality retains its supremacy there can not be too much stress on Christian ethics for all human affairs. The true Church will be reformatory in social matters in exact proportion to the depth and purity and efficiency of its spirituality. It will be as natural for it to seek to promote economic equity, to purify politics, to regenerate institutions, to uplift the masses, to establish hospitals, orphan asylums, and reformatories, and to relieve poverty and all forms of misery, as it is for the sun to shine. These "works of God" have their warrant in the works of Christ and the Apostles, in the deeds of the early Church, in the merciful activity of Christians in all ages, and in the doctrines and spirit of the New Testament.

The issue in the controversy can not be doubtful. First of all, the spiritual life of the Church must be deepened and quickened; but this very life of the Church depends on its efficiency in transforming its environment. No less at home than in foreign mission-fields do religion and education and relief of suffering and every form of civilization go hand in hand. In the teachings and love and example of Christ, and in the needs of men, the Church finds the limit of its social activity.

Social Movements.

The specter of discontent did not vanish with the presidential campaign, as many hoped. Perhaps it is too real to call it a specter. The restlessness seems rather on the increase; certain it is that the public are becoming more aware of its existence. The press proves this. Even Governor Black, of New York, felt called upon to refer to the matter in his inaugural: "There are those who believe they see those images and portents that predict a storm. There are marks which I fear point to increasing dissatisfaction and unrest. Marvelous as our growth has been, we have not passed the point

where human motives still control us and where human passions must be kept in check." While the elements of discontent are most apparent among laborers, they are by no means confined to them. So deeply does the continued pressure of the hard times affect manufacturers, business men, and those who depend on a salary or a wage, that the questioning of our social system and industrial methods is becoming more general. Not a few read this discontent in the 6,470,656 votes cast for Bryan, McKinley having a plurality of only 630,745.

A bill before Congress for the appointment of a Labor Commission is urged for these reasons:

"Because there is widespread dissatisfaction with the laws governing labor, as shown by discontent, strikes, and violence, causing great misery, loss, and danger to society.

"Because of growing discontent among farmers, as evidenced by their various organizations, their protests against unequal burdens and taxation, discriminating charges in transportation, and exorbitant charges by middlemen in disposing of their commodities.

"Because the business men need and business interests require a just and more satisfactory settlement of differences with those with whom they deal, and upon whose labor and products successful business must depend. . . .

"Because our laws have not kept abreast with the rapid pace of development. New conditions confront us on every hand in the massing of labor and capital, in new improvements in the instruments of husbandry; in the mode of manufacturing, transportation, travel, and intercommunication.

"All have been revolutionized within a generation."

It is significant that in all the enlightened nations great prominence is given to legislation on social affairs, particularly to laws affecting labor. Conservatives see in this a dangerous trend toward socialism. The backbone

of that extreme individualism which reigned since the time of Adam Smith has been broken. In *The Yale Review*, Mr. Stimson calls attention to the increase of social and economic legislation in the United States. The impulse in this direction comes chiefly from laborers. These are beginning to realize their power and their strength at the ballot-box, and insist that their demands be met. Mr. Stimson thinks that nearly one half of the social and labor legislation of the last decade has been questioned on constitutional principles, "and that probably half the labor legislation has been annulled." This fact need but be known in order to understand why laborers are opposed to the submitting of laws to the courts in order to test their constitutionality. They would rather have them submitted to the votes of the people—the referendum—as the final test of their validity.

Whatever conclusion may be held respecting municipal and State ownership, there is a growing unanimity that public interests must be subject to public control. The recent strike of employees of the Electric Railroad Company of Boston failed; but the discussion of their grievances promoted the conviction that a city which commits a public trust to a corporation must reserve to itself the power of determining how the just demands of the public shall be met. The Aldermen of Boston have already resolved to petition the Legislature for authority to purchase the West End Electric Railway so far as within the city limits.

QUESTIONS.*

How Can a Busy Pastor Study the Social Problem?

THE problem is constantly thrust on his attention by the press. Let him make a specialty of the articles which refer to the subject. The view of la-

* Questions for this department should be sent to the address of the Editor, 17 Arlington Street, Cambridge, Mass.

borers is important. *The Federationist*, a monthly organ of the American Federation of Labor, published at Indianapolis for fifty cents a year, can be recommended. Pastors in the city need but examine their environment, the condition and the relation of the various classes of society, in order to be led into the problem. Country pastors who are on the alert will naturally be led to study the social problem in agricultural districts, a subject worthy of more attention than it has received. The History of Socialism, by Kirkup, Rae, Laveleye, or Ely will give a general view of the labor movement. It is as essential as it is difficult for the pastor to avoid partizanship and class prejudice; but he must do this if he is to get at the truth and promote the right. As the basis of his judgment and work he should master the rich social teachings of Christ and His Apostles.

Is the Interest in the Labor Movement Increasing in the Churches?

Yes, rapidly. Much of this interest is of a tentative, inquiring kind, seeking information respecting the nature and trend of the movement. Theological students and preachers are among the most earnest investigators of sociological problems, and many of the laity are eager to learn their duty respecting the labor agitations of the day. The Church is beginning to realize that the questions involved in the movement concern it most deeply; that many of them are ethical, and involve the spiritual as well as the industrial affairs of society. Whether mammon or God shall reign; whether the supremacy shall belong to the personality or to things; whether equity and mercy or selfishness and cupidity shall be dominant, are questions as vital to Christianity as to economic relations. It is dawning on many in the Church that the religion of Christ is the most potent factor in awakening the aspiration of laborers, and that this religion ought to promote the realization of this

aspiration. Christians are learning their place in the agitations of the times by asking what Christ's attitude toward the aspiring, struggling, suffering masses would be if He were to appear among them.

In order to lead the interest already excited into the depth of the movement, there is need of more men, particularly

pastors, who make themselves specialists on the subject. The great demand for them in the Church, in public assemblies, in religious conventions, and in the press ought to be the means for creating the supply. The leaders in our great crisis will necessarily be the men who have mastered the momentous problems of the age.

LIVING ISSUES FOR PULPIT TREATMENT.

To Debar Illiterate Immigration.

They err in vision, they stumble in judgment.—Isaiah xxviii. 7.

If the Lodge Immigration Bill, now before Congress, becomes a law, it will put a check on much of the present undesirable immigration. There has been a marked change for the worse during the past ten or fifteen years in the character of those who land in this country from foreign shores. In 1870 only one immigrant in 93 came from the countries of the East and South of Europe. Last year the proportion from these sources was nearly one out of every two. It is this new class who are particularly undesirable. Thus, for example, in 1892, of the immigrants over sixteen years of age landing in New York, out of every 100 Italians 63 could not read their own language; 56 Poles out of every 100, 44 Armenians out of every 100, and 28 Hungarians out of every 100 could not read their own languages.

The contrast in the character of these immigrants as compared with those who came in earlier years is shown by the fact that only two Germans out of 100 were unable to read; only eight Irishmen out of 100, only ten Englishmen out of 100, less than two Scotchmen in 100, and less than one Swede in 100 were unable to read. Yet nearly one half of the immigrants last year—159,267 out of 343,267—were from the countries where illiteracy is the most prevalent.

The Lodge bill is directed against

this ignorant immigration. It adds to the prohibited classes all over sixteen years of age who can not read and write the language of their native land or of some other land. Exceptions may be made of certain family dependents and of Cuban refugees. The test prescribed is that the immigrant is led to a box containing numerous slips of cardboard, upon each of which is printed four lines of the Constitution of the United States, in the language in which he wishes to be tested. He draws out one of these slips, reads it, and then writes it. It is a test which might be beyond the powers of many native Americans.

Should the immigrant fail in the test he will be sent back to his country at the expense of the steamship company that brought him over. This will make the companies very careful as to the kind of people they bring over, and the sending out of agents to induce ignorant people to leave their countries for the unknown fortunes of this land will be no longer profitable. Immigration will then fall to its natural proportions.

There are carefully framed laws already excluding the diseased, idiots, insane, paupers, and criminals. Nor can laborers be contracted for before leaving their homes. This last shuts out the swarms of Italian laborers who used to come over under the padrone system. The new bill is a move in the right direction. America should ever be an asylum for the oppressed; there should be a welcome hand for all

worthy and intelligent foreigners who seek our shores. But the number of the ignorant within our borders is already large enough to become a grave menace to our institutions.

A Novel Plan of Cooperation.

None of us liveth to himself.—Romans xiv. 7.

Cooperation on a large scale has been introduced by the Illinois Central Railway. This novel scheme provides for the ownership of stock in the road by the employees. In 1893 circulars were sent out, offering to accept money from employees in payments of \$5 or more at such times as might be convenient, which would be placed on interest at four per cent., until the amount should be sufficient to pay for a share of stock. The transfer would then be made on the books of the company. It was further stipulated that in case the employee should be discharged or resign, he must complete the payment on his stock or receive back his money.

The stock shares are transferable, and their owners are entitled to vote at the annual meetings of the corporation. One fourth of the 22,000 employees of the road are stockholders at the present time under this plan, and 1,500 more have their applications for stock now pending.

The officers are entirely satisfied with the results of the experiment. It is believed that fully one half of the employees will ultimately become shareholders. The scheme is a benefit to the men in encouraging them to save their wages. But the chief benefits lie with the railroad in that the interests of the stock-owning employees are drawn away from those of other workers, and they will stand as an effective barrier against strikes. At the same time, through obtaining a voice in the management, the employees can keep in closer touch with the Board of Control, and opportunities for grievances will thus be diminished. In some such plan as this may be found the ultimate solution of the present great problem of distribution.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

II. As a Factor in City Evangelization.*

By RUSSELL H. CONWELL, D.D.,
LL.D., PHILADELPHIA, PA.

DURING the recent revival of the Institutional Church idea among the Protestant churches, various schemes have been advocated, or tried and abandoned, leaving at last a clear field and a distinct idea. The Institutional Church represents now the combination of the three kinds of work in which

Christ labored: viz., teaching the ignorant, healing the sick, and preaching the Gospel. It is perhaps enough to say that it is an attempt to do Christ's work in His own way. The Institutional Church teaches in the synagog-schools, visits the sick or maintains dispensaries and hospitals, and uses all creditable means to preach the Gospel of salvation. There need be no sensationalism, no circus displays, no shams, no dangerous amusements, and no lack of reverence for the house of God or for sacred things. The minister no longer does all the work. Each member of the church is pledged to the three kinds of work, and the pastor superintends the whole plant. It is a work which can be done in any church in the country or in the city, and does away with the necessity of "having a

* Dr. Conwell is widely and favorably known as the head of what is probably the most extensive and successful "Institutional Church" on the continent, adding to its religious activities educational work on the most extensive scale.

preacher who can draw"; and also takes away the excuse for so many empty pulpits where the lazy people are all waiting to get a minister who will do all the work.

Each Institutional Church adapts its methods to the special needs of its own neighborhood. It teaches manual training, art, science, business, or professions, as the people may most need, making itself as helpful as possible to the heads, hands, and hearts of the poorer classes. Each church, and in some cases each member, opens a class in the church or in the neighborhood in some practical instruction. Some churches, which a few years ago complained so bitterly that their members were all so poor, have trained their members and their families to earn more, and now those churches are financially prosperous with practically the same membership. The church should, for the prevention of poverty, teach as many trades and as much of useful science as possible. If the church does its full duty, it will never be a drain on the money of any community; but every dollar put into it will return to the people in increased earning power, and in safer and more extended business enterprises. Any church of one member or with five thousand members can do this, altho the details can not be given here.

In the systematic visiting of the sick in the community, without regard to their nationality, creed, or social rank, there is a power for good which is greater than the giving of intellectual or bodily skill. Every Christian is blessed who goes in a brotherly way to sympathize with the sick. The sick are twice blessed, and the Church of Christ takes its proper place in the love of the people. The opening of a dispensary for the free distribution of medicine and medical advice is easily accomplished, because it appeals to the hearts of all the people.

The preaching of the Gospel by each church member by the distribution of literature, holding meetings, or by

personal conversation and prayer, makes the teaching of the pulpit of practical consequence, and increases the interest of listener and preacher in the sermon. People go to church to learn how to preach better themselves and do more themselves for the salvation of souls.

With the above hints hastily stated, to which practical suggestions will gladly be added wherever needed, it follows by necessity that such a body of workers will be used of God anywhere. But in no place is the awful need so openly pressing as in the large cities. It does not seem possible to save the cities in any other manner. In this way they will be saved. A hundred ministers "speaking their pieces," which the hearers never dream of applying to their work, will save but a few.

Jesus was right, after all. He did not trust to His "pulpit power," but healed so many of their diseases and taught so faithfully in their synagogues that He spake with special authority, and the common people heard Him gladly. The disciples of Jesus who follow the same plan always reap the same harvest. It is no longer an experiment in its reapplication to human life. The people cry for such churches. The few churches which have tried it in its entirety can not contain the people who clamor for admission to the services. In them the members draw the audience, and God overrules the blunders of the preachers.

GREAT PREACHERS I HAVE HEARD.

BY REV. JOHN BALCOM SHAW, D.D.,
NEW YORK CITY.

III.—Canon Liddon.

HENRY PARRY LIDDON, D.D.,
D.C.L., Professor of Exegesis at Oxford, and Canon Residentiary of St. Paul's Cathedral, was for a number of years previous to his death accounted by many the greatest preacher in Eng-

land. Even the Bishop of Ripon, magnificent orator that he is, used to take second rank to him. His popularity was of an exceptional character. Having been a profound student all his life, breathing a scholastic atmosphere and having a scholar's habits, and being a theological professor at the time that his star stood at the zenith, his magnetic influence over the great general multitude seemed most remarkable; but this became all the more the case when his style of writing and his usual methods of textual treatment were considered. His productions were superbly polished,—polished indeed, till they fairly shone; his style ornate and rhetorical, and his thinking profound and often classical. And yet this man had hosts of devoted admirers the kingdom over, and wherever he went to preach was greeted with audiences that crowded the church almost to the point of suffocation. I happened to be in London one August when he was in residence at St. Paul's. I had attended the Cathedral service the Sunday afternoon previous, and, tho a local dignitary preached (the Bishop of London, if I remember rightly), the congregation was small, and the greater part of the people left when the time of the sermon came; but this afternoon there was not a seat to be had a half hour before the service, and when the processional began the aisles and open spaces were crowded more than two thirds of the way back from the altar. It was an interesting company of people—all classes, even the plainest and seemingly most ignorant, and all equally attentive. The scholar, with his clean-cut countenance and calm, strong eye; the enthusiastic churchman, whose frequent genuflections and stilted responses attracted the attention of the worshipers all about him; the sight-seeing tourist, easily distinguished from his neighbors by his dress and manner, as well as by the red-covered Baedeker which he held in place of a prayer-book; the clerically attired curate, who came to hear the canon for

a homiletic study; the pedant, who would have regarded it a fearful sign of vulgarity to have missed a single sermon which Canon Liddon preached at St. Paul's; and the plainly dressed clerk or wage-earner, whose early educational advantages made him capable of appreciating a fine piece of diction, and who would not for the world have had it supposed that his dialectic tastes were less refined than his more fortunate fellow citizens—all these types and every other conceivable type seemed to be represented in the vast assembly.

Neither the place nor the accompaniments were conducive to inspiration to either preacher or hearer. The singing, of course, was grand, but unshared by the people, and the prayers were intoned in a formal and inaudible tone. There was absolutely nothing which tended to bring the pulpit and pew into intimate, magnetic sympathy in all the opening orders of the service. When the preacher ascended the pulpit he had this difficulty to contend with, and also another of even a more serious nature. The auditorium, like all cathedrals, is cold and vast and vault-like. His voice was strong and clear, but it would not carry far against such odds. The sounding-board did not help it much. The speaker and his hearers, save for the sympathy which previous knowledge and long admiration begat, were far apart. The Canon's task looked to a stranger an insuperable one. I did not think he could either get or hold the attention of his auditors. But he did, easily, completely, effectively, and with a sermon from which one would have hardly expected such results. Canon Liddon's magnetism, it was soon seen, had not been overestimated. He reached out and took the whole great company to himself, and held them next his heart the service through.

The sermon was the first of a series on the Magnificat. Its matter was therefore introductory. It propounded several critical questions, and called into prominence not a few great cardi-

nal doctrines. It discussed the immaculate conception of the Virgin as that dogma of the Romish Church appears in the light of the second line of the poem, "And my spirit hath rejoiced in God, my Savior." It pictured Mary's relation to the infant Christ, and her relation to the public Christ, comparing and contrasting the two. It elaborated the nature, spirit, and expression of a praise that truly magnifies God, and ended in an eloquent presentation of the practical lessons of the song. The sermon was a poem in itself, a fit treatment of so poetic a text. Its delivery was good, but not striking, the inflections, gestures, and vocal variations being in no respect above the average. But the preacher, despite the disadvantages of the place, the size and character of the audience, the style of his composition, the poetic nature of his theme, and the unexcelled rank of his elocutionary powers, proved himself a great orator, and preached what every one in that vast company doubtless pronounced, upon going away, a great sermon.

But Canon Liddon, had he been a regular preacher, meeting the same congregation Sunday after Sunday, could never have maintained such a standard of excellence, I am more than sure. His sermon showed long-continued, studied preparation. It was an occasional effort. It evidently registered the acme of his power, and its greatness was mechanical and artificial rather than spontaneous and natural. But who that heard him, or who that reads his choice sermons now that his voice is hushed in death, could fail to be thankful that he preached so infrequently, and that when he did ascend the pulpit it was with so masterly a step?

THE average preacher has no particular vocation, and no adequate qualification for the task [of scientific disquisition and argument]. Neither by temperament nor by training is he fitted to judge of these matters. Now and then you will find a rare exception. —*Van Dyke.*

HELPFUL HINTS FROM HARD TIMES.

BY REV. JAMES G. DITMARS, BROOKLYN, N. Y.

Wealth Will Not Stay.

"FOR riches certainly make themselves wings like an eagle that flieth toward heaven." Job Orton was left a fortune for distribution among the poor. He reported that in one year twenty-three persons came for alms who had once owned their own carriages. A British man-of-war, with a cargo of Spanish dollars, was wrecked off the coast of Brazil. One of the crew gathered the money about him and stolidly refused to leave the sinking ship. He thus explained his folly: "Let her go; I've lived a poor wretch all my life and I'm determined to die rich." Many death-beds have extorted the confession: "I've lived a rich wretch all my life and now I'm compelled to die poor." The ancient Greeks represented Plutus, the fickle god of riches, as blind, because he distributed his favors indiscriminately; as lame, because he approached so slowly; and as winged, because he flew away so swiftly.

"The Line of Contentment."

Earthly treasures should be esteemed and sought according to the rating given them in the Word of God. It would then be easier to obey the injunctions: "Be ye free from the love of money; content with such things as ye have;" "having food and covering therewith be content [literally, have enough]." Contentment can never be attained by getting all one wants; but only by wanting nothing he can not get. Joseph Brotherton's epitaph tells the truth: "A man's riches consist not in the amount of his wealth, but in the fewness of his wants. . . . Godliness with contentment is great gain."

Cowper submissively sings:

"Give what thou canst, without thee we are poor,
And with thee rich, take what thou will away."

Of Christians it is true :

"Not more than others they deserve
Yet God has given them more."

They have "a goodly heritage" whose inheritance the Lord is.

The world's philosophers have taught the greater importance of other wealth than that which is material, and have extolled the value of contentment. Plato taught his disciples : "We should not demand that things be as we wish, but we should wish that things be as they are." Des Cartes's rule was a safe one : "I must not seek to gratify my desires," he wrote, "so much as I seek to restrain them." Fichte's resolution was : "Since I could not alter what was without me, I resolved to try to alter what was within me." Sir Thomas More wrote in his diary : "I make it my business to wish as little as I can, except that I were wiser and better." Agur's prayer was a wise one : "Give me neither poverty nor riches, feed me with food that is needful for me." Solomon chose wisdom in preference to wealth or length of days ; and lived to become aged, wealthy, and wise. Horace said of the Roman money-getters : "What they have they are." Jesus said, "Where your treasure is, there your heart will be also." Solomon wrote : "As a man thinketh in his heart, so is he." The public minister who suggested to Charles the Second that he raise a revenue by the obnoxious "ship money" levies was hated by his political opponents. When his body was examined after death they declared the place of his heart was occupied by a shrunken leather bag and that his brain had withered into old dry parchments. "A man's life consisteth not in the abundance of the things which he possesseth !"

Heavenly Treasures.

Worldly wealth may be used or abused and thus become either a blessing or a curse. "Mammon of unrighteousness" may curse its devotees with covetousness ; or the use of riches for

the improvement of humanity and the spread of truth may make friends who shall receive their benefactor "into eternal habitations." Worldly wealth will thus be recoined into true riches, the legal tender of heaven's kingdom. The New Testament, therefore, abounds in exhortations to provide purses that wax not old, and in commendations of those whose alms are memorials before God. As the wealthy treat the "hungry," "thirsty," "naked," "sick," "strangers" or imprisoned, so they would treat the homeless Christ if He needed alms. By this test all shall be judged. Hence "Whatever luxuries one foregoes during hard times, he must not forego the luxury of doing good." Before Christianity's advent, the needy were helped for political motives and in the spirit of brotherhood, as in Athens ; or for national motives and in the spirit of true sympathy, as among the Hebrews ; but since the arrival of Christianity, the proper motive has been love of mankind manifested in true, disinterested charity. One speaker exhorts his hearers not to stumble over Lazarus into hell ; but to take care, as Lazarus is placed there to keep them out of it, in mercy. No one can serve God and Mammon ; but all may serve God by Mammon. Let the children of light be as prudent in their "natural element" as are the children of this world in theirs ! The possessions of the former accompany them beyond the grave ; the latter's good things are interred with their bones ! Money should be used for God and to do good ; not served as god or extolled as "the good." It should relieve misery, not cultivate miserliness, for hoarded "riches harden more than misfortunes." That which ends with self is mortal ; that alone which goes out of self into God lasts forever. "'Tis more blessed to give than to receive." An Italian epitaph tells the truth : "What I spent I used ; what I kept I lost ; what I gave away I saved." Mark Antony, at the loss of his for-

tune, exclaimed: "I have lost all except what I gave away." . . . "Giving to the Lord is but transporting our goods to a higher floor." He himself then becomes our "goodly heritage." John Newton could therefore congratulate a friend in her losses, not because

fire had destroyed her property, but because she had "a treasure beyond the reach of flames."

"All, all on earth is shadow; all beyond
Is substance—the reverse is folly's creed.
How solid all where change shall be no
more."

EDITORIAL SECTION.

SERMONIC CRITICISM.

A Concrete Case.

A YOUNG preacher sends us the following analysis and outline of a sermon, with a request that we give it a criticism "by THE HOMILETIC REVIEW or by letter." While an editor's time is too much occupied even to acknowledge such requests, it has occurred to us that the consideration of a concrete, typical case might be profitable to many other young preachers. We therefore give the outline and append some brief remarks upon it:

Now therefore are we all here present before God, to hear all things that are commanded thee of God.—Acts x. 33.

[I. The Ancient Preacher and Congregation.]

1. The Preacher.—(1) He is sent for by Cornelius. (2) He is sent to Cornelius. (3) Before Peter is sent to Cornelius his prejudices have to be taken away.

2. The Congregation.—(1) They were all present. (2) They had the true idea of a preacher. (3) They had the essential to the proper hearing and understanding of the Word—they were devout. (4) The character and success of Peter's sermon.

[II.] *Modern Preachers and Congregations.*

1. The Preacher.—(1) The same essentials as in Peter. (a) He must be sent for. (b) He must be sent to. (c) His prejudices must be taken away, so that he will preach the truth and nothing but the truth.

2. The Congregation.—The same essentials in the congregation. (1) They should be all present. (2) They should have a true idea of a preacher. (3) They should have the same essential—devotion. (4) Then we may hope to obtain the same spiritual success.

What do we find?

(1) A false view of the preacher.

(2) A false view of preaching.

(3) Character of Criticisms. (a) Some

criticisms very good and helpful, encouraging—calculated to make evangelical, Biblical, and spiritual; others the opposite. (b) Some mere faultfinding. Wherever a Paul preaches there must of necessity be a Tertullus to find fault or a Jew to stir up the honorable women.

(4) The great responsibility of preaching and hearing the Word of God.

The judgment-seat of Christ for preacher and hearer. The hearer that is lost will say, Why did you not tell me the truth, warn, exhort, with all long-suffering? What will a man give in exchange for his soul?

Note first the failure to grasp clearly and definitely some theme to be presented. The one floating in the mind of the preacher seems to have been: *True and Effective Preaching, as illustrated by that of Peter.* The natural result of this failure is that the matter is scattered rather than crystallized.

Two main divisions were apparently in mind—the Ancient Preaching and the Modern—altho the first of these is omitted. We have supplied it, in brackets.

These two divisions the sermonizer attempts to treat as parallels, *in succession.* This method of treatment is always difficult for even an intelligent hearer to follow, and it is especially so where the comparison, as in this case, takes in several particulars. The contrasted points should be treated side by side.

We find that even the sermonizer, in the present instance, becomes confused in the attempt to carry out the first division ("I."), so as to make it cover his subject, and is obliged to add, as "(4)", ("The Character and Success of

Peter's Sermon.") To include this, his subdivisions should have been—stated in the rough: 1. The Preacher. 2. The Congregation. 3. The Effective Sermon.

In the unfolding of the second division ("II."), the results hoped for are presented as "(4)", under the heading "2" ("The Congregation"), in which it has no proper place. It should have appeared as "3. The Effective Sermon and its Results."

What follows—beginning with the question, "What do we find?"—seems to be intended as the unfolding of the results of the modern preaching, as suggested by "(4)". It would be hard to conceive of anything more disconnected, logically and rhetorically, than "(1)", "(2)", "(3)", and "(4)", or that would carry the mind farther away from all idea of the results that followed from Peter's sermon.

If the proper order be followed, the first two "finds"—"(1) A false view of the preacher. (2) A false view of preaching"—would be satisfactorily disposed of at the outset in connection with the true views. Subject "(3)"—"Character of Criticisms"—which in a congruous statement should have been "Criticism of the Preaching"—is entirely out of place here, being drawn quite indirectly from the next chapter and very remotely from Paul's experience. We can conceive of no reason for dragging it in in this connection, unless it be that the minister is conscious of dissatisfaction on the part of the people with his ministry; and in that case this rasping process is the very best way in the world to bring about a speedy vacancy in his pulpit.

The chasm between all this and the concluding point—"(4) The great responsibility of preaching and hearing the Word of God"—is almost too great for bridging. That conclusion would be just as appropriate from almost any other text in the Bible.

The results desired in such a sermon would naturally be—the same as those reached by Peter's sermon—to lead the

people to accept Christ and so to secure salvation and the Holy Ghost; and it should be sought naturally and rationally by the preacher of to-day in the same way in which Peter declared that Christ commanded: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. . . . And whosoever believeth in him shall receive remission of sins." This would furnish abundant material for a conclusion germane to the text and theme.

Consult Your Dictionary.

"I B'LEEVE." "I beelievé." "I bil-lieve." "I bul-lieve." Probably all these mispronunciations will be heard in any assembly made up of a score of ministers. Perhaps the listeners ask why it is, and find answers to suit themselves. We can imagine them discussing the matter together, and their discussions would probably remind one of the conclusions of the two boarding school girls, of whose discussion we recently read. They were ridiculing a third for her barbarous pronunciation of the classical proper name Psyche. "Would you believe it," said No. One, "she actually called it Sike." "No!" said No. Two. "She did, indeed. I give you my word." "You mean to say that she does not know that it is pronounced Síshe?" "Oh, surely not Síshe," corrected No. One. "That is nearly as bad as Sike. The name is Sikky. That is the only proper pronunciation. There is no other."

The obvious moral of all which is twofold:

1st. Since nothing is more certain to discredit his utterances, let the man who occupies the pulpit make a solemn vow not to permit himself to fall into slovenly habits of pronunciation.

2d. Since this vow can not be kept without using the proper means to the end desired, let him cultivate the closest intimacy with the best dictionary.

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S
CALL"

For a Permanent Uplift of Church Life.

In the January number of *THE HOMILETIC REVIEW* some suggestions were made, in answer to the question addressed to Peter and the Apostles in connection with the scenes of the Pentecost, and pertinent to the present time: "Men and brethren, what shall we do?" Tho we are yet at the opening of January, reports have already come from some of the pastors who have adopted the suggested course, and are endeavoring to give their people a clear and comprehensive view of the present situation and crisis in Christendom, and to incite them to arise and gird themselves to meet the demands of the hour.

There is also evidence that Dr. Payne's article on, "The Coming Revival," in our January number, is doing its work of rousing the leaders in the Church. The following is a specimen note that has just reached us:

"I wish to tell you how the article 'The Coming Revival' in the January *HOMILETIC REVIEW* has stirred me. It is prophetic, I verily believe. I should like several hundred copies of it in pamphlet form for general distribution. Can they be had?"

Dr. Payne's article in the forthcoming February number, entitled, "The Coming Revival—Signs of Its Coming," pushes the consideration of his subject a step farther, and will be found encouraging and helpful to our readers.

There is increasing evidence of a widespread revival interest in many parts of the land. The work in Philadelphia, organized by the ministers themselves, under the leadership of Dr. J. Wilbur Chapman, is one of the best illustrations. It has spread over the whole city. The work is also being pushed in the cities of New York and Brooklyn, in Boston, Chicago, and many other places.

But the great fact remains of the comparative indifference of great numbers of those who should be the leaders in this great forward movement, that blocks the wheels of progress. The work must be done by those divinely appointed to do it. This has been emphasized in our former Notes. Indifference of the leaders makes religious progress practically impossible.

We speak of this, not for the purpose of fault-finding or criticism, but because impelled by our constantly recurring, daily observation, and for the sake of the Kingdom of God. The average minister, as we meet him, acknowledges not only his lack of acquaintance with the real state of things, but also his measurable satisfaction with the present conditions, and openly proclaims his inability to get out of the ruts. "I have no time to study or read; I have so much church work to do, so much machinery to manage, that when I am through with the daily papers I have scarcely time for even a piece of light literature." Such is the saddening statement we have heard,—as common as it is saddening.

We desire to plead urgently with those in the ministry who are awake in this matter to seek to rouse others who are not. That is the only hope for the immediate future. We wish every minister who reads this Note to see the imminent twofold danger the Church is in, (1) of drifting past a great opportunity without taking advantage of it, and (2) of having the work that is being done degenerate into a merely emotional and sporadic revival, entailing the results usual in such cases and indicated in our January Note.

That the opportunity is an extraordinary one, and that the call to meet it is imperative, must be more than clear to all who have any comprehension of the real condition of affairs in the Church and the world at the present time. In order to escape the evils suggested—deadness from failure to use God's opportunities, and deadness from superficial religious awakening—the Church must be made to understand the command of Christ and her own duty and responsibility, and, if possible, must be made to obey that command and to come up to the duty and responsibility. This would result in a permanent uplift of the work and life of the entire ministry and Church.

Great awakenings and revivals always result, not from mass-meetings or from resolutions adopted by ecclesiastical bodies, but from small beginnings in the awakening of a few, and in their resort to prayer for the help of the Spirit of God and their devotion to present duty in their own sphere, while seeking opportunity to reach those who are beyond that sphere. We feel assured that if those of our readers who have been fully roused by the consideration of this subject during the past months will devote themselves in this way to the pushing of the movement for the general awakening of the Church, and for the immediate evangelization of the world, great things can not fail to be accomplished.

What we are seeking is not an ephemeral influence or movement, but to lay solid foundation for a permanent change in church life and work. With the view to the accomplishment of this we ask those in sympathy with Christ and His work to cooperate now, in this most opportune opening of the Twentieth Century, to the extent of their ability and influence in the things that will prepare the way for such permanent results.

Among these things we would note the following as essential:

I. Seek to get into the mind of every Christian you meet, whether minister or layman, the needed rational basis of truth and motive for the uplift:

(1) The great basal fact—so nearly ignored at the present day—of the lost and helpless and hopeless condition of this world in consequence of sin.

(2) The great foundation doctrine—so largely blinked at present—that Christ died on Calvary as a substitute for the sinner to atone for the world's sin.

(3) The great practical doctrine that Christ has made every Christian a co-worker with him in proclaiming the Gospel of salvation, *i. e.*, the tidings of God's free forgiveness to the lost world, and will hold him responsible at the judgment for doing it.

II. Seek to bring every other Christian within the range of your influence to understand the real condition of things in the Church and in the world,—the crisis of evil, the present boundless opportunities for good, the world wide open for the Gospel and perishing for lack of it, and the present obligation of the Christian to give the Gospel to all mankind without delay.

III. Seek in your own sphere systematically and persistently to elevate the church life and work to the Apostolic plane of spiritual power and efficiency.

There is nothing clearer than that there can be no progress and improvement without a solid rational, Scriptural, spiritual, and practical foundation for it. It is the business of the preacher to lay such foundation.

(1) Let the rational foundation for it be laid in the clearest and most authoritative teaching possible regarding the mission of the Church to lost men, the gravity of the present situation, and the urgency of the work to be done.

(2) Let the Scriptural foundation for it be laid thoroughly in the preaching

of the great converting and saving doctrines of the Gospel,—in presenting Christ as the sacrifice for sin, God's free offer of forgiveness for His sake, and the call to repentance and to submission and consecration to service in Christ's kingdom.

(3) Let the spiritual foundation for it be laid in the clearest possible presentation of the work of the Holy Spirit in His relation to the life and work of the Church, and the conditions—of being filled with the knowledge and sense of the mission to be accomplished, and a spirit of readiness to do what the Master requires—on which depend the anointing of the believer by the Spirit with power for service in the Kingdom of God and in the saving of men. Without such foundation of spiritual power nothing of value can be accomplished in our efforts in leading men to Christ.

(4) Let the practical foundation for it be laid in the strongest possible presentation of the work waiting right at hand to be done, and of the present and constant relation of the members of the Church to that work.

By such foundation the way is prepared for permanent progress, but in order that the progress may be permanent and continuous—

IV. Seek to make this condition of things in the Church permanent and continuous. This can be done—

(1) By keeping the great converting and saving truths uppermost in all the preaching in all the year, so subordinating to these everything else, as Christ and the Apostles subordinated everything else to them.

(2) By organizing the Church in all the departments of its activity, to carry on this work of Gospel salvation continuously through the months and years,—so insuring that the proper instruction shall be given to all classes, young and old, and in all church societies of whatever name, regarding the will of Christ and what is to be done; and so keeping up that continuous activity in connection with this teach-

ing that will assuredly prevent the coldness and backsliding that always follow simply emotional excitement in many so-called revivals.

For the purpose of helping pastors in organizing their churches for such continuous work, Mr. W. P. Hall's "Army of the Cross"—noticed in our January number—and the Episcopal Army of the Cross, have been formed.

But if the great work is to be done, the ministry will need—besides and beyond all their best machinery and best efforts—to get into, and keep in, union with the source of all spiritual power, the Holy Spirit of God, by resorting to the Word and to prayer.

The Right Pronunciation.

MANY people have been perplexed over the pronunciation of the *nom de plume* of Rev. Dr. John Watson, Ian Maclaren. Dr. Watson prefaced his readings in Brooklyn by deciding the matter authoritatively. He said: "I would say that if you want to pronounce it like an Englishman you will say I-an, if like a Scotchman, Ee-an, and if like a Highlander, Ee-on."

Is the Seventh Commandment Obsolete?

Is our boasted Christian civilization losing out all sense of the most hideous and corrupting of the breaches of God's commandments? Some late events—notably what occurred recently at an evening dinner party in our great commercial metropolis, and at a similar party in a small city in a neighboring State—would seem to indicate that it is. We protested lately to a reputable business man against the election to the United States Senate of a man who had discredited himself by public and flagrant breaches of the seventh commandment, and were amazed to be told that this should not in his judgment "have the slightest weight in deciding against a man. We did not know how great his temptations in that direction

might be!" Has vice become its own excuse, and lawless passion its own justification?

The alarming extent of this reign of brutality and passion would seem to be clearly indicated by the fact that *The Herald* not long since devoted large space to the description of the Trilby Party, or Ankle Social, described in the article on "Church Amusements" in the December *Forum*; and even more clearly by the possibility of having such a church social. It gives us pleasure to acknowledge the fact, that while some of the secular papers gloat over and make the most of such events as the late disreputable dinners, some of them—especially *The Journal*—were found uttering their editorial protests against them.

A generation ago, when a notorious railway speculator and wrecker made the woman whose feet take hold on hell a special feature of a national convention of railroad magnates in New York city the people were horrified, and felt as if it was a special retribution when a little later God's thunderbolt struck down the wretch in his

licentious career. It is high time that the religious press, and the pulpit, and all decent society should make effective protest against this crying evil, if we are to escape the corruption and the fate of Sodom and Pompeii.

A Parallel.

Nor long ago the higher critics tore the works of Homer into fragments, and assigned the fragments to various imaginary authors. They declared it as settled beyond dispute—in fact, scientifically settled—that there were several Homers. Recent investigation of Schliemann and others have unearthed the Troy of Homer, and have punctured their theoretical bubbles, and restored to the world the one matchless Homer. The same thing has more recently been attempted with Moses and Isaiah by the Biblical critics, and archeology has already assured the same results in the case of these Bible worthies. We have just received an article from that distinguished archeologist, Professor Sayce of Oxford, showing the recent contributions of Egyptology in this direction.

NOTICES OF BOOKS OF HOMILETIC VALUE.

RECENT RESEARCH IN BIBLE LANDS: Its Progress and Results. By Prof. J. F. McCurdy, Ph.D., LL.D., Frederick Jones Bliss, Ph.D., Prof. Herman V. Hilprecht, Ph.D., D.D., Prof. A. H. Sayce, D.D., LL.D., D.C.L., Prof. Fritz Hommel, Ph.D., William Hayes Ward, D.D., LL.D., Prof. J. P. Mahaffy, D.D., D.C.L., and Prof. W. M. Ramsay, LL.D., D.C.L. Edited by Herman V. Hilprecht. Philadelphia: John D. Wattles & Co., 1896. Price, \$1.50.

The publishers have rendered invaluable service to busy ministers by inducing these leading experts and authorities in archeology to gather up and present in condensed form

the results of all the latest researches in Bible lands. The mechanical make-up and the illustrations of the work are in keeping with its high character.

A DAILY THOUGHT FOR DAILY ENDEAVOR: A Christian Year-Book of Courage and Good Cheer. Compiled by Eleanor Amerman Sutphen and Eliza Polhemus Sutphen. New York: Baker & Taylor Co. Price, \$1.25.

This Year-Book furnishes a "brief message of helpful and uplifting thought for the morning of each day." It is full of inspiration for the Christian worker.

HELPFUL DATA IN CURRENT LITERATURE.

THE FORUM for December has several articles that have special interests to the ministry—among them "Princeton in the Nation's Service," being the address of Prof. Woodrow Wilson at the Princeton Sesquicentennial; "Drawbacks of a College Education," by President Charles F. Thwing, of Western Reserve University; and "American Women and American Literature," by Hon. Hugh H. Lusk, ex-member of the New Zealand Legislature. The one article of supreme interest, however, is that of Rev. William Bayard Hale, entitled "Another Year of Church Entertainments." Dr. Hale prepared for *The*

Forum of January, 1896, "A Study of Church Entertainments." The present paper is an analysis and exhibition of the more than five hundred of these church occasions of which the writer obtained record during the year just closed. Any one who has any desire to understand at once the mental lunacy and the moral idiocy that seem to have broken loose in these entertainments—from "Violet in Fairyland" and "The Man who Ticked His Wives to Death," to the "Mock Marriage" and "Trilby Party" or "Ankle Auction"—will find what he wants in this article.