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SERMONIC.

MIND-CURE.

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*And Asa ** in his disease sought not to the Lord, but to the physicians. And Asa slept with his fathers.*—2 Chron. xvi: 12, 13.

THAT sickness is twin-born with sin is the oldest tradition in the world. The Genesis of Moses has its echo in Milton's Paradise Lost; our maladies arise from something finer than the germs any microscope can detect; and if all disease have its origin in the ill-disposed spirit, in a different well-disposed spirit it may have its cure. So Jesus sent forth His disciples both to preach and heal. But the apostles were no college of doctors. They set up no medical school. Their skill was not a scheme, but a communication of life. Any plan to continue their function without this vital condition will fail, and do harm by diverting attention from regular practitioners to irregulars of every sort. There are pretenders enough already who are graduates with diplomas in their hands; and all the formulas for the new methods have not been devised; however, in their adopters the words *mind, faith, prayer and will* play

divers, and sometimes contradictory, parts. Confidence in drugs abates, and cannot be restored. *Spit it out, my child!* So our poet-doctor tells us mother-nature bids every one do with the potions and pills. Specifics in our pharmacy do not multiply; and people get well without doses, little or large. The shadow of Peter, it was thought, would restore; but, under any practice or influence, the list of diseases does not lessen. New names are added, hard to understand. Since the time of the French Molière, the whole profession of medicine is ridiculed as not diminishing the number of epitaphs, or postponing the date of graves. Dr. John Ware, fifty years ago, expressed a doubt if medicine had been a benefit to the world. There can be no doubt that a mind morbid or in health affects the body. Some persons, by their presence and air, make us sick or well.

Temperance is a virtue before it is a bodily trait; and in varying health, says Emerson, we have a searching preacher of self-control. There is an indulgence no license-law or prohibition can reach, and it is more baneful than the vine or the still. All vice digs a mine of ruin which no physician can

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

countermine. Yet in our age the senses have their philosophy as well as the soul. From Goethe's *Elective Affinities* has come a brood of publications in his own country, and in ours, to justify obedience to attractions supposed as resistless as those by which alkalis and acids meet and part. But a man and a woman belong to a higher than any mineral or chemical order, to return to which is to revert and retrograde, to disclaim humanity and fling one's self down to the grindings of dust under foot, or amid the slime protoplasmists tell of at the bottom of the sea, till manifold disease dissolve God's image in the human frame. Solomon's bitter-sweet experience—a mormonism before the time or the name—like a Washingtonian drunkard's confession, emphasizes his conclusion that departing from evil shall be health to the navel and marrow to the bones. How often have men *drunk*, not, as they say, to each other's health, but, like Rip Van Winkle, only for distress and death! What doctor can prescribe for an inordinate affection, from his leather pocket-book or medicine-chest? A little mind-cure were better than a complete apothecary's shop; and in one's own mind, often more than in another's, the remedy lies.

Safety or peril resides in the same region of the affections, even as the very sea that tosses brings us to port. *Like cures like; the hair of a dog his own bite;* and *herbs*, as George Herbert says, *the flesh they find their acquaintance in.* There is no malady which guilty intrigues, extravagant passions and corroding cares may not produce or increase; and none which good affections will not alleviate, if not remove. If the mind-cure often fails, so does the drug-cure as well. No practitioner has a panacea. Mothers have saved their children by imparting their own life; by importunate prayer, and refusal to be reconciled to death or resigned to fate, when nurse and doctor gave up. Whoever we give our life for will live longer. Not half the murder-cases are called in court. That member of the

house whom another member checks and criticises and finds in the way, and wishes to quit, he or she helps to kill. We report the disease as consumption or a decline; but it was from cruelty or neglect, not natural weakness of the lungs. We do not protract a visit after the host wishes us to go. We will not stay under our own roof without a welcome. I shall die when my friends are ready. The mourner often laments over what he has destroyed, ordering the bier long before sending for the undertaker. Many a heap of flowers have I seen on coffins that would not have been made by plane and hammer so soon, had a tithe of the green leaves, lilies and roses been strewn along the way. Some are so dear to us that we put off their burial for years, and would prefer their immortality to our own. This sentiment is like the oil down Aaron's beard. By dumb creatures it is shown. The horse turns around, though inconveniently, in his harness, to look at his master; he smells of his hand, lays his nose on his cheek, licks his flesh and bends down his neck to be stroked. Christ's miracles were wrought on a promise of faith, for the blind eye, for the withered hand, and for the remorseful conscience in him whom he assured: "Son, thy sins be forgiven thee," an insane compunction being in this case the evil root. Peter commanded the cripple to stand on his feet, perceiving that he had faith to be healed. The good Samaritan poured out something more than oil and wine into the robbed traveller's wounds. The fine and fragrant salve from the alabaster-box went beneath the skin and trickled through the bleeding heart of the Man of sorrows, who had not where to lay His head, despised and rejected of men, as in the great Oratorio we sing. There are in us gashes and ghastly wounds, perhaps unknown to the inflictors, which no sword or dagger ever made. A word or look was enough to stab us; shall no words or looks suffice to make us whole? No medicaments, only mental cure, can either probe them or bind up.

Right ordering of our active powers is a medicine, as well as that merry heart of which the Preacher speaks. It is an error to fancy that an active brain or busy hand injures health or shortens life. The steadfast will is a life-preserver, and buoys up from spiritual drowning. It is an antidote to excess of every kind. It sheaths over-keen feeling in work. Novalis said the mind is an active poison. He must have meant the mind sadly occupied or overwrought, needing to be diverted from consuming tasks. Thought, sorrow, or love lacking peace wears upon and may wear out the organs and mortal instruments it chafes while it employs. In such case one should flee as for his life to some stint. Heal the mind tired and sore with brooding on absent or unresponsive objects: with labor that eases it while it wearies the muscles and makes the sweat, according to the old decree, run down the face. As the girders and cross-ties of the bridge distribute the pressure on it of heavy loads, so various duty lightens by dividing every burden of grief and pain. Eat not your own heart, says Pythagoras: let it be others' food. Nourish them with your sensibilities, friendly offices and fervent prayers. For such of us as require to be fed in turn, a board will be spread with some word of God from human lips, for bread. But, if we hunger without such supply; if he or she be distant or dead who could bring us better than Solomon's apples of gold in dishes of silver; and if we cannot realize the familiar presence without the visible form, then let us, as does a surgeon with a sprained limb, reduce the uneasy emotion with a ligament of work. Conduct is not, as Matthew Arnold says, three-fourths of life; but by true behavior life is deepened and blessed.

Such practical considerations, which are beyond dispute, may show how far a sane body is not only inhabited, but made, by a sane mind. The tendency of the medical profession has been to the material conditions that constitute or contribute to health or disease. An

eminent doctor said, *The man is all body*. But such materialism provokes reaction till, at the other extreme, some say the body is nothing; man is all mind. The importance of mind in medicine we have yet to learn. No limits can be set to it. When Isaiah says, our health shall spring from our humanity; and Jesus, that demons, or diseases, are driven out only by prayer and fasting; and Moses, that filial piety prolongs life, even orthodox sticklers for the literal sense may incline to slip off the texts into fanciful generalities. They are poetry, say the commentators, as if the poetry were not truth, in attempting, however, to grasp which, ignorance may take the name of science, and assume to heal with no knowledge of the potency of any idea or agent, of the history of disease, of the diversity of bodily affections, or even of the anatomy of the human frame.

And fools rush in
Where angels fear to tread.

In using the terms *metaphysical* and *Christian science* the new practice disowns aught magical or lawless in its belief or procedure, appeals to common experience to attest its claims, and plants itself on the base the Bible builds on, fact and principle in human nature; not despising, but confirming God's recorded or unwritten revelation coming, like Christ, not to destroy but to fulfill. Let us notice more particularly the connection between sickness and sin.

They have, first, the same origin, and are coeval in nature:

"The fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."

They have, secondly, the same propagation and spread. Maladies are contagious; not only pestilence, smallpox, typhus, and Asiatic cholera, but, as physicians now say, even coughs and colds. If sick and well sleep together, or keep company, they interchange conditions, like a married pair, for better or worse. Are not our moral ailments contagious? Do we not infect one another with our vanity and pride? Is

not anger very catching? What epidemic worse or wider than retaliation and revenge, setting individuals by the ears, and wrapping nations in flames? If aught in the mind can resist this inclination to speak or strike back, it proves vigor of constitution and is a mind-cure, by dint and reason of which we are well. It is a body-cure, too. There is no passion, unrestrained, of which men have not died, as John Hunter died at St. George's hospital in England, of anger, and as many have died of unbridled joy.

Why, then, thirdly, should not the cure of sickness run parallel with its continuance and cause? Disorder is inherited. It has been said, we all die of the disease we are born with—barring accidents by the way. But, though theological liberals like not this orthodox doctrine, sin is inherited, too. Ezekiel protests against the proverb that the fathers have eaten sour grapes, and the children's teeth are set on edge. Nevertheless it is true.

For example of this communication or transmission, take the illustration of fear. What a heaven, or, rather, lightning, it is! When we consider it in the ecclesiastical domain, mankind seems to have been but a great, frightened child. But what an illness or infirmity of body and mind it is to shiver! and what a frequent beginning of actual disease! If I quake, said Emerson, what matter what I quake at? We do not count it wrong, especially in a woman, to be timid and afraid; but is it right or well? Courage is a virtue as well as joy. Terror is not only a wretchedness, but a disgrace, exposure and invitation to harm. You will be likely to have what you dread. You have it, you suffer from it already! What you rehearse you will enact. This is the short-hand history of disease, misery and crime. Perfect love casteth out fear; and is it not a defect, dishonor and iniquity to be destitute of perfect love? Bonaparte, in his better days, when the star he had rose in triumph and had not set in blood selfishly shed, was brave—as at Arcola and Lodi;

thought the bullet was not run and moulded he should be hit by, though cannon balls ploughed the earth into powder at his side; felt no alarm for himself from the plague in Egypt, and fortified his soldiers against it with that brave deportment of his own. To what but panic is due the large destruction of life in buildings falling or on fire, in battles like that of Bull Run, and in wrecks at sea? We must be of good heart to be secure. At a riot the anti-slavery lady appealed to the leader of the mob to be her escort. He accepted the office, admiring her pluck, and forsaking his ferocious mates. Said Aaron Burr to the sick and whimpering woman: "If you must die, at least die game!" The savage curs would have bitten me had I fled, instead of turning to appeal to the better angel that is in the nature even of a dog. Confidence in God, and courage, are synonyms. I have seen one die, and neither have nor give any idea save of going to sleep. Displace images of terror with pictures of hope, and you will heal. Bad physicians express unfavorable judgments of a case. For a doctor to pronounce, is to execute sentence—to kill, and not to cure. How much harm a religion of alarm is responsible for, in body and soul, as if the universe were a sinking ship!

Had I, said an atheistic man, the making of the world, I would improve it by causing health to be as contagious as disease. This new Alfonso of Castile ought to know that health is as contagious as disease. We bless those who never sat at our board; we curse those to whom we never opened our lips. The doctors do not a tithe of the healing, and have no antidote for the worst complaints. The physician who was called to Lady Macbeth could not minister to a mind diseased. He said therein the patient must minister to himself. Lady Macbeth's murder—as murder always is—was suicide, too. Shylock, after Portia's decree, wanted to go, saying: I am not well. How many have been sick of a thought or of a certain company or single companion!

How many have got well with thoughts that alone could cure! The better angel that lurks in every breast is a healing medium. By one who had served in our civil war, I was told of sick soldiers who, in their despair, voluntarily turned their faces to the wall and died, because they wanted, and *had made up their mind*, to die. If to those poor boys, who had marched out from houses and churches with flowers in the muzzles of their guns, as they now lay moaning on their beds, had come some token of affection, a word of assurance, a letter from home; if the step of some Miss Gilson, Dorothy Dix, or Florence Nightingale, had been heard in the corridor; if a bird had flown by the window, or alighted and sung in the branches of a tree; had any good message arrived, they would have opened their eyes, stretched their limbs, astonished the surgeons, and lived! A grain, a hair: the twentieth part of a scruple, in delicate conditions and a tremulous suspense, determines the scale; and the balance hangs for us all to put the atom into, so intimate is the relation between the body and the mind. We decide each other's fate every day. The skeptic laughs at such a superstition as the apostle's, that the prayer of faith shall heal the sick. But such praying is no liturgical collect, repetition by rote or mumbled phrase, but a struggle with God, as when Luther said to Him, *Thou must hear me!* When we so give the breath of our being, which is prayer to the sufferer, we save him from doom. Had we been willing, he should go with a Japanese happy dispatch, no physic would have been of any avail. We smile at the idea of demoniacal possession, as if our vindictiveness or aversion were aught but that. The matter with you, said one of the mind-curers to her patients, is vipers: envy, malice, jealousy, suspicion. Is it not as fine a miracle to cast out these as to expel unclean spirits in the country of the Gadarenes? Was Christ's prediction false of the greater works His disciples should do? Do we not infest one another's flesh with our malign and

sensual passions? When vice ails us, shall we have a diagnosis and consultation of doctors for a pretence?

"With science poorly mask our heart,
And vex the gods with question pert,
Immensely curious whether you
Still are rulers, or mildew."

Life is thus a masquerade, and death the unmasking. Solid and splendid is the archway at Mount Auburn, Greenwood Cemetery and Forest Hills. But who thinks of the entrance to those grave-yards from unhappy homes? All the paths—Laurel, Willow, Acacia, and the rest—lead from such! Balzac tells us of a mother who suddenly expires after one more of her unnatural daughter's hard words; and he adds that the slaughter by savages of those too old to continue on the march is philanthropy in the comparison. But what he relates happens every day in France and the United States. A gentle remembrance from one—it may be not of our flesh and blood—a note, a flower, a book, a hand-grasp, to assure us our days of usefulness are not over, enables us to live and labor still. Who or what is this that comes and sits down in my heart; or that I go to as a sanctuary; or cling to as the Hebrew fugitives clung to the horns of the altar? It may be a man, more likely a woman. It is my physician, whom I need not send for! These are immaterial forces, and none beside. The supernatural acts through the natural. Let us make the connection and be all of us well. Be its fault or defect what it may, I greet, therefore, the new departure which lays the stress on the mind. The attenuation of medicine, which has worked so well, may end in its annihilation. There will be, in the innovating modes, doubtless, much groping, misdirection, contradiction of views, and folly mixed with faith. Let us winnow the heap, and not make of the past a chair, but a goad; nor, with cast-iron prejudice, reject whatever agrees not with our prepossessions. When one surgeon refused to believe in an operation without pain, though on the patient's oath, who was a poor sailor; and said he could

swallow no such camel, another surgeon replied that his brother, in his gross contempt of human testimony, had shown he could take down a dromedary or camel with two humps with perfect ease! Now, without a mesmerizer, in what is called hypnotism, the marvel comes again. *Nonsense!* men say, as if they carried all the sense in their particular head.

The faith that heals is not passive, but active, like that which bores Hoosac and the Alps, and applies ether, and offers the prayer that prevents sin. We smile at the skeptic's proposed demonstration, with his prayer-gauge in the hospital, that prayer will make no difference, when it does make of us different men.⁴ If I am conscious of being a conductor, though small as a capillary tube in a plant, or the oat straw that makes music as a pipe, why should I, in compliment to an atheist, deny the fact? There is for us all an office greater than conventions can nominate for, or the people elect to, or heads of departments bestow. There is a bureau in our business and home, a diploma and an appointment to make all about us well; else, *God bless you* is a cheap benediction. I am glad to hear of doctors who say health is from the Lord, not from the world. We idolize brains. New England is styled the brain of the land. I am sorry she ever found it out! Brain is at a loss and discount without the heart. Longevity in delicate persons comes from minding the beautiful laws. The well empties no faster than it fills. Let us feel the divine grace as a railway train does the pull of the engine. Let us be lowly. The swimming mote has more of the sky than the big mountain. When self is reduced we shall cease to grind each other to pieces, and to call that rough and so common process the providence of God.

BOLD PREACHING.—Rash preaching disgusts, timid preaching leaves souls asleep; while bold preaching, dictated by love, is the only kind of preaching that God owns and blesses.—ROWLAND HILL.

THE NATURAL IN THE SUPERNATURAL.

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Tell me, what hast thou in the house?—
2 Kings iv: 2.

THE miracles of the Old Testament are, as a rule, I suppose, less familiar to us than those of the New; and before going on to feel after the lessons that may be contained for us in this quoted question from Kings, I would like to read you the entire miracle story in which it occurs (it is but seven verses long), in order that we may be able to get at the exact meaning of our text, and so be in condition to make such application of it as shall be justified by the general trend of the narrative.

It stands in II. Kings, in the early part of the fourth chapter, as follows: "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

From the connection, then, in which our question stands, Elisha's meaning

in asking it is sufficiently and easily apparent. On the ground of her request, coupled with the fact of the piety of her deceased husband, Elisha is evidently minded to minister in some way to her relief. It is implied in his question, "What shall I do for thee?" The purpose of assistance is already formed; it only remains to decide in what way and along what line that assistance can be most effectively and judiciously rendered. The woman was in debt. The case required money—a thing which the woman did not have, and which God's prophet could not be expected to have. There forced itself upon him, therefore, the idea of interposing for her relief in a way that was miraculous. A purpose to that effect was certainly already shaped in his mind when he asked her, "What hast thou in the house?" The intent of his question was not to discover what she had in the house already that could be turned into money, but what she had there that he, in the exercise of supernatural power, could use as a basis for the development of larger supply of the same commodity; just as when Christ, at a later day, asked of His disciples, "How many loaves have ye?" It was not to see if they had not enough already to feed the multitude; it was for the purpose of fixing their attention upon the inadequate supply from which, *as a basis*, He was about to develop, by miraculous means, a supply that should be sufficient.

The question suggests itself here, Why did not Elisha render the woman assistance that should have met the case *directly*, instead of being so circuitous in its operation? What she wanted was money. Now why did not he *make* money first off, and be done with it, instead of having her bring out her one vessel of oil, and run around among all her neighbors borrowing dishes, and emptying the oil into the dishes, and then taking it all out into the street to market, and finding customers for it; and only in the end, after a good deal of trouble and inconvenience, obtaining the money that a word

of Elisha's might have created on the spot? Well, the question is a long one. I do not know that we can answer it. Perhaps Elisha could not have created the money on the spot. Even miraculous energy may be limited; certain restrictions that it is obliged to give heed to; certain lines to which it is confined; laws with which it is obliged to work in sympathy. The miracles, both of the Old Testament and of the New, become intensely interesting when considered in that light. A comparison of them will suggest that there is a *method* which obtains in their performance. The criticism is brought against the Scriptures, in their miraculous elements, that they show God in a bad light; that a miracle, if such a thing were possible, would be a sort of paroxysm of energy, and exhibit God in a kind of convulsion. On the contrary, the study of these phenomena will disclose to us at least the traces of deep carefulness and deliberate thoughtfulness. There are certain banks within which the stream of even miraculous efficiency conscientiously confines itself. So far from the miracles in general, that are incorporated in our Scriptures, being symptoms of anything like playfulness on God's part, or regardlessness of His established laws, I find in them the tokens of immense seriousness rather, and tacit intimations of the most intense respect for those laws even at the very point and instant of his deviation from them. Miracles are wrought, whether by Him directly or through His agents, only in the pursuit of clearly defined moral aims.

As, for example, Christ never did a work of wonder for His own relief or convenience. And even in the performance of such miracles, God observes a rigid parsimony. I think we carry with us, through the reading of the Scriptures, a sense that there is, on God's part, a certain reluctance to do works of wonder. They are done by Him in such a way that His very deviation from habit only displays more impressively His profound regard for habit. And

even when circumstances necessitate a miracle, you will discover, if you watch Him, that the angle which His marvellous working makes with His ordinary working is reduced to a minimum; He seems bent on making His miraculous act as close an imitation as possible of His natural act. And so, when Christ would furnish wine to the wedding-guests at Cana, we have a flippant way of saying that He could as easily have filled with wine directly the cups that stood upon the guest-table. That is more than we know. At any rate, He did not produce the wine in that way. He ordered the water-pots filled with water; and on that water, as a basis, His Spirit breeds till it becomes wine. He remembers nature even in His act of supernature. The act seems inlaid with a delicate reminiscence of the method by which on every sunny slope and vine-garden of the earth, the water is touched by the energy of God till it is slowly quickened and gradually brightened into wine.

The Cana miracle demonstrates, not God's indifference to law, but His profound regard for law. So when the hungry multitudes were out by the side of Gennesaret, and the disciples had intimated that they had a little, only a little, bread with them, Jesus could have said (so we imagine, perhaps), "Oh, well, that won't signify anything"; it will take, at the lowest calculation—four thousand men, beside women and children, call it eight thousand people, and three loaves to a person—twenty-four thousand loaves. What little you have is practically no better than nothing. If I am going to feed them I can just as well make my miracle large enough to cover twenty-four thousand as twenty-three thousand nine hundred and ninety." On the contrary, the Lord said to them, "How many loaves have ye?" "And they said, Seven, and a few little fishes." "And he took the seven loaves and the fishes, and GAVE THANKS." He developed bread and fish from bread and fish. He leaned on nature in doing what was above nature. Bread came only from bread,

as in our story from Kings, oil came only from oil. His miracle was a reminiscence of nature, and so honored nature. He worked in the air, but stood on the ground. He tethered His miracle to a natural datum, and let even His miraculous energy flow in a channel that was calculated from His every-day habit. So when the Lord would relieve His disciples, who had been all the night casting the net without taking anything, and drew near to shore in the early chilly morning, tired, hungry and discouraged, He might, perhaps—I don't know—He might, perhaps, with a word, have let some quintals of fish be laid upon shore for them—all sorted, dressed and cooked, for that matter. Instead of that, He gave them a simple direction as to how they could best secure a good catch for themselves. They followed His counsel, and drew in a hundred and fifty-three at one haul.

There was a miracle there, undoubtedly. The story intends to teach that; but the Lord took care to keep as close to nature as possible in performing it. His supernatural act was rooted down into natural methods. He stood by the net; He honored the fishing tackle. Elisha asked the woman, What hast thou in the house? This miracle of Christ's contained in it, by implication, the question, What hast thou in the boat?

This incident reminds us of another that is like it, when Christ wanted a few cents to pay His own tax and that of Peter. Instead of creating the suitable coin by an absolute act, Christ told Peter where the coin could be found—in the mouth of the first fish that he would pull in after dropping his hook in Gennesaret. Has it occurred to you why the Lord told Peter to go and fish for the money, instead of bidding him look for it on land, or dig for it? Was it not just for this reason, that that method of obtaining it lay in Peter's line? I suppose there was the same difference in the way in which people threw the hook then that there is now. Peter was a fisherman by birth and by

profession. All the way along, then, the Lord kept close to the fitnesses of things. There is with Him no playing fast and loose with fact and with nature. Even in the instant of a miracle He manages to eulogize methods that are ordinary. He showed His approval of the fisherman's art, and quietly applauded skill in that art. While with one hand He performed a miracle, with the other He steadied Himself by keeping hold of the chain of ordinary sequence. So once, when He gave sight to the blind, He first in a way anointed the blind man's eyes. He wished it to be understood that there was a miracle, and yet He wanted to keep in, if I may use the expression—He wanted to keep in, as far as the case would permit, with the ordinary modes of treatment. With Him the methods of the miraculous were determined by the methods of the non-miraculous. You know, also, that restoration, by ordinary medical practice, is gradual. So in this particular instance of the blind man, He let his sight come back to him by easy stages: He subserved His purpose, and yet eased as far as He could the break with the methods that are medical. He anointed the man's eyes once, and he saw a little; and anointed them again and he saw a good deal. His miracle was a reminiscence of nature, and so honored nature. It was a quotation from the medical profession, and so honored the medical profession. He tethered His miracle to a natural datum, and let even His miraculous energy flow in a channel that was calculated from methods that are regular and usual.

Elisha asked the woman: "What hast thou in the house?" We wondered why he did not give her the *money* she wanted first off, without stopping to drag into the matter the single basin of oil she happened to be possessed of. I hope that our illustrations have at any rate given us a clew, and that they have trained our thought into at least a slightly juster appreciation of this whole matter of Bible miracle. And if we

have for a few minutes been looking up into the *air*, we will now take this same question of Elisha's and for a few minutes try to hold it at such an angle that it will flash God's light down onto the *ground* where we are walking and working.

"What hast thou in the house?" God's *miraculous* energy chooses to commence work on the basis of the little that a man has already. His *ordinary* energy chooses to conform itself to the same method. So that in any work or enterprise wherein we want or expect any help from on high the practical threshold question is still the old question, What have you got now? "What hast thou in the house?" Observe how closely that comes to our daily life, and what use we make of it in the commonest matters. When it comes spring, and the frost is loosened from the ground, and God's rains have settled the furrows thereof, our farmer bethinks himself of his husbandry and of the generous harvest with which he hopes to crowd his storehouses and barns in the autumn. If he believes in God and God's agency and providence, he knows that the autumn ingathering will be to all intents a divine conferment. And yet he has learned from past years that God has a very peculiar way of making His conferments. That there are certain banks between which the current even of God's beneficence and almightiness confines itself. "Nothing comes from nothing," that is one of the *banks*. if we want a blessing in corn, sense, or grace, we have got to get at God's methods and train in the ranks of His providence. "Nothing comes from nothing." It is well to pray for a profitable harvest, but not till you get your seed in. In a sense God has the power to fill your barn with fruits without any trouble on your part; but He has chosen not to do so, and in that sense has not the power to do so. God's blessings come in the shape of an addition to possessions that we already have: the woman's oil, the disciples' seven loaves; to him that hath shall be given.

So the question comes back on, What

have you already. "What hast thou in the house?" More to-morrow begins with an inventory of what we have to-day. The farmer understands that, and with the good sense that distinguishes the agricultural classes proceeds upon it. And when it comes time for him to bestir himself he goes to his granary. There is but little in it; the wheat has mostly been eaten; the winter has been a long and cold one, and the corn he has mostly fed out to his stock. But he is not there to see what he has *not* got, but what he *has* got. "What hast thou?" He looks into the corn-bin; it is nearly empty, but he thrusts his hand down into the yellow solid kernels, and he feels in them the potency of a grand harvest; he sees God in the bin, and long ranks of standing, tasselled corn. And he goes rummaging around among the bags and the baskets, saying to himself all the time, "What hast thou?" "What hast thou?" On each seed-kernel he sees written "a hundred fold," and over the almost empty corn-crib he feels moved to devout thanksgivings, like Jesus, who blessed God over the seven barley cakes at Gennesaret.

So when a friend is sick, stricken down with sudden illness, the very first question we ask is, "What have you got in the house?" As much of the cure will be God's work as of the harvest is God's work. We carry one kernel *into* the field, and God produces ninety-nine *in* the field. So ninety-nine per cent. of cure is God's energy blessing one per cent. of medicine and manipulation. God will be likely to bless if you will give Him something to bless. The first question is on the one vessel of oil. God gave the equivalent of 24,000 loaves when there were seven palpable loaves present for Christ to pray over. And allow me to say, by the way, that I cannot understand what our good faith-cure people mean by praying over nothing. No man shall distance me in admiration for these people. They are good; they are real good. But if Christ wanted as many *loaves* as He could get for the miracle of bread to lean on, and if Elisha wanted as much oil as he could

obtain for the miracle of oil to lean on, and if the Lord of the husbandmen wants as many seed-kernels as are to be had in the spring for the great annual miracle of harvest to germinate from in the autumn, why is it that we shall not similarly use every appliance suggested by skill and experience for the recovery of a sick friend that there may be something large enough for the great miracle of divine *healing* to have room sufficient for its roots to fasten on. We must show at least as much respect for medical methods and appliances as did the dear Lord in the restoration of the blind man. "What hast thou in the house?" No one shall surpass us in ascribing the praise of any cure to God's power and mercy. But man's effort, no matter how feeble, is, nevertheless, the fulcrum over which prayer and faith gain a *leverage* on God's power and mercy. "How many loaves hast thou?" "Tell me, what hast thou in the house?"

And this principle will serve us a good turn in all the higher relations of life. When a young man stands facing the years that lie along in front of him, it is a pretty serious question with him whether he is going to succeed or not; and it best be understood by him at the outset, that what God makes a boy by nature, stands in a certain fixed relation to what the boy will be competent to make of himself by acquisition; so that the old question of Elisha comes back to him: "What hast thou in the house?" A walnut, by no amount of straining, can become an oak, nor a fig tree, by any kind of pruning, be taught to yield grapes. My young friend, there is no doubt that you are good for something, but the key to success is lodged somewhere in you. You will fail if you work at cross-purposes with your aptitudes. Your Creator meant something in making you, and the initial matter is to get *at* His meaning. Men are constantly proving failures, for the reason that they are trying to do what, humanly speaking, God never intended they should. We fall out of our orbits. It was rather a shrewd reply made by a gentleman who

was asked if he was not going to send his son to college. "No," said he; "God forbid that I should lay out five thousand dollars on a ten-cent boy!" And I do not know but there are ten-cent boys; but even if there are, there is the parable of the talents that is in point. The man with the one talent could have doubled his capital as well as the man with five. Because he could do so little he failed to do what he might. "Neglect not the gift that is in thee," pertains as well to the least gifted as to the most gifted; and we can never tell how far even a small gift may reach, if God's providence takes care of it and God's energy gets into it. A small man goes a great way with God behind him. Seven loaves, with Christ back of them, fed eight thousand people.

"What hast thou in the house? Thine handmaid hath not anything in the house, save a pot of oil;" and that single oil-pot, with God in it to multiply its contents, saved the woman and preserved to her her sons. And, my young friend, it really does not make so much difference after all whether there is much in you, or little, if only you succeed in getting that little underneath God's blessing and in the drift of His plans and purposes. A hundred-pound ball lying on the ground is a dead and hopeless affair, but, loaded inside of a piece of Essen ordnance, and the capacities of a young earthquake are in it. "What hast thou in the house?"

You need to have some faith in yourself. There are times when the only appropriate place for a man is on his knees, beating his breast. There are other times when he looks better erect. When Ezekiel was lying upon his face, the heavenly voice said unto him: "Son of man, stand upon thy feet and I will speak unto thee." Find the best thing that is in you, and have faith in it; have faith in the power of God to multiply its effectiveness a thousand-fold; then go into the world with it, and your success is a foregone conclusion.

Then, in regard to Christian effort in its more general scope: what is there in

you? What special genius, talent, faculty, have you, that God can work through to the enrichment of your times and the helping of men? Perhaps you can talk to effect: perhaps you are most eloquent when you say least. Perhaps you have a genius for making money. It may be that there is nothing in you quite so effective as the steady pressure which you exert upon men around you by your constancy of holy purpose and blameless integrity. Do not slip out of your privileges and duties as a Christian by making inventories of what you cannot do. Thrust your hand into the corn-crib to find what there *is* there—not what there is *not* there. Perhaps you have only a talent for little things. Well, remember the one oil-pot. Remember Dorcas, who, after eighteen hundred years, is clothing the world still. Peter raised her from the dead, and she has not died since. Think how many church treasuries have been filled with the widow's two mites. Reflect upon it, that, clear across the Atlantic to this late day has floated the perfume from the ointment poured from the alabaster cruse upon the Lord's feet. And who was the unnamed woman that cooked the bread, and the unnamed man that caught the fish that fed the multitude then, and has been feeding larger multitudes ever since?

Besides this, the relation of Elisha's question to the matter of truth-seeking and truth-preaching. Our minds are tired and our hearts are aching every day in their longing for a fuller knowledge of the truth of God. And Elisha's question comes to us full of momentous comfort, "What hast thou in the house?" What does that mean? Why, it means that we have some truth now in store, in stock; and it means a good deal beside that. It means that what truth we have now, if the inspirations of the Holy Ghost lodge in it, will grow into more. There is a germ-power in an idea. Some of the mind of God is in it. It is a live thing; it will keep getting outside of its own circumference. It is curious to watch the inner crowding and pushing and budding of an opinion

that is wet with the dews of the Holy Ghost. Oh! I am so sorry for people, for the theologians, whose opinions have stopped budding and pushing out tender green! How heaven will thrill them, like spring singing through the branches of a bleak and naked oak.

And then there is one distressing thing about preaching: we always know that we are only preaching half truth. We do not get to the end of the truth. We finger the flesh and sometimes get down to the bones, but the marrow! We preachers are one-ideaed people: that is why we preach ourselves out so soon. We all stand just where the woman in Elisha's miracle stood. "What hast thou in the house? Nothing but one pot of oil;" and Elisha told her to fetch that. And that is the word of comfort for us. And we *will* fetch it. If we have hold of only the fragment of an idea, we will push it. If our one pot is only half full of the oil of truth and of the wine of the mind of God, we will bring it and hold it forth; only may the dear God fill it to the brim, till it shall run over and fill all the vessels of all our neighbors, to the saving of the house and the rescue of the sons.

And now, this idea thus variously illustrated, let us hold aloft as a burning and glowing torch, as we tramp through the intricacies and embarrassments of our lame and fragmentary life. Every day we will fall upon our faces before God, deploring our sins; but every day we will also stand upon our feet before Him, counting the talents He *has* given, thankfully numbering the few loaves and the little fishes that *are* in our basket, and looking gratefully into His face across the one oil-pot that *does* stand in the storehouse. If we have got a little hope, or a little love, why, we will set it out and let water and sunbeams wash, feed, and brighten it. The man who said, "Lord, I believe; help thou mine unbelief," had the true philosophy of the matter. He felt the germ-power there is in a little faith. It was of purpose that Christ likened the little faith to a mustard-seed—small, to

be sure, but vital—waiting for time and summer to make of it a tree that the birds can lodge and sing in. Then as to our diminutive powers and opportunities for helping men. There is danger of an excess of modesty in the matter. "What is that among so many?" thought the disciples.

I heard a thrilling story a couple of weeks ago, of a clergyman, now a power in New York City, who, without a moment for preparation, was suddenly called up to preach to a large congregation. The only verse from the whole Bible that he could think of on the instant, was this: "Who is on the Lord's side?" and he preached on it. "The weakest effort I ever made," he thought to himself, as he sat down. A while ago a Christian brother accosted him: "Dr. So-and-so, do you know that every time I see you I want to throw my arms around you?" "Why so?" "Do you remember the sermon you preached thirty years ago, down in such a church, from the text, 'Who is on the Lord's side?'" "Well I do," said the Doctor. "Dear brother," said he, "I took my stand on the Lord's side that night, and I have been standing there ever since!"

Oh, my friends, the power even of bird-shot when it is the Lord that holds the musket! Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse and can glorify God and bless mankind with that. But, perhaps you have nothing in all the world but a kind, sweet smile: then let that fall upon some poor life that has no smiles in it. Remember that a dewdrop glistening in the sun is just as beautiful as a rainbow. Perhaps you have nothing but a tear of sympathy: then water the arid soil of some poor parched soul with that drop. Bethink yourself how much hidden life has sprung into verdure at the moistening of the Lord's tears at Bethany. Let us uncover our baskets and, over the *few little* fishes that are in it, bless the Lord for His great goodness unto us: and let us bring out from its hiding-place our one solitary cruse, and let the Spirit of God seize

and fill each of its outflowing oil-drops, multiplying them till one becomes many, and the miracle of Elisha is done over again; till we are lifted out of poverty into the wealth of God, and the house is saved, and the home is kept, and all of them on every side to whom we owe debts of loving, helping and uplifting, are reached by the overflow and filled and satisfied.

SALVATION BY GRACE.

By ALBERT H. PLUMB, D.D. [CONGREGATIONAL], BOSTON.

I do not frustrate the grace of God.—
Gal. ii: 21.

We need to apprehend clearly and recall often these momentous words. The believer, as well as the unconverted man, is apt to undervalue the work of Christ. We seek to do works of our own to found some basis of personal merit. This may be unconsciously done. How may we avoid this danger, and clearly understand the text?

1. Regard this as a particular precept and our condition as an exceptional one. If righteousness come to us remaining sinners through the law, then Christ is dead in vain. Sin disarranges our moral relations. Coteries of philosophers, who ignore this fact in their schemes of relief for suffering, sinning humanity, will surely fail in their attempts.

2. These disparaging remarks have reference to the use of the law; for the law is holy, just, excellent and good for the ends for which it was intended. Love is its fulfillment, to God supreme, and also to our neighbor. "Do this and live" is the command. The Sermon on the Mount is sometimes said to be a sufficient guide, and obedience to its precepts an ample ground for salvation; but nobody has yet kept its precepts perfectly. No one can claim salvation as his right. The fact of our ill-desert is irrevocable. We cannot undo the past. It is strange, not that some are lost, but that any are saved. How can any of us ever look God in the face?

3. The law is a rule, a condition, but not the means of salvation.

4. Only by a recovered, not by an original righteousness, can we hope for salvation.

5. We may be treated, in some respects, as though we had kept the law, and furthermore, through grace we may become in some sense righteous. The disfavor of the lawgiver is taken off. The law cannot do this. It breathes only prohibition and penalty. Its purity and exactness discourage attempts at self-renovation; for man, alone, is too weak to meet its all-embracing claims perfectly.

6. How are we justified by Christ's righteousness? Not by literal transference of moral qualities; for character is personal, and not to be transferred from one to another. A work, however, is done in our behalf, and also done upon us. He works for us "a double cure, saves from sin, and makes us pure," as the hymn says. By the Holy Ghost the pardoned sinner receives new power and also new motives.

7. To whom? To those who now and here comply with the conditions. Do we conform to them, and are we bringing forth fruits of grace? Some say: "You must believe that you are saved because of the promise;" but the fallacy is the assumption that we are sure that a hearty faith is in active exercise. They do not stop to test the genuineness of it by the life and temper. Our actions are not the ground, but they are the proof of our acceptance. If there be loving, penitential obedience, though it be weak in degree, we may take satisfaction in believing that God has begun a good work in us.

Now, how is it with you? Are you "paying your way" by good works, or trusting in Christ? Is pride prompting you to acts of self-righteousness, or are you bowing low before the one and the lowly door—even Jesus Christ? There is no other way of life and salvation. He that hath the Son of God hath life. He that believeth not is condemned already. He shall not see life.

It is the quality rather than the degree of the faith you exercise which is to be regarded.

Here is the ground of abiding, continual trust to the believer. We are no longer disinherited, but adopted. We are sons and heirs. The full assurance of faith will attend a matured and ripened character. We are kept through faith unto salvation. We do not frustrate the grace of God. We taste the first-fruits here, and in eternity the perfected fruition of its supernal and eternal joy.

THE MISSIONARY FIELD.

By R. S. STORRS, D.D. [CONGREGATIONAL], IN CHURCH OF THE PILGRIMS, BROOKLYN.

The field is the world.—Matt. xiii: 38.

It is always profitable, when one has gained the particulars of a subject that engages his attention, to secure one broad, general view of the whole, by which the particulars are themselves interpreted, co-ordinated and unified in a single impression.

After reading a book, paragraph by paragraph, page by page, I have found it advantageous at the end to read again the table of contents, and thus acquire one definite conception of all I have followed out in detail. You enter a European cathedral. The portal attracts you, the pillar, the capital, the arch, the chapel, the great and brilliant apse; but to obtain a satisfying and permanent impression you select a point, within or without, where you can see the details in a grand unity; and this is the image you carry away. Or you may wander in the country at summer-tide, enjoy the meadow, the brook, the gentle hill and the shadow of the forest; but it is from some elevation from which your eye sweeps the whole scene, that you detect the interrelation of each part with every other, and gain an impressive picture of the whole. So with the subject of Christian Missions before us. With its individual aspects we are familiar. We are acquainted with individual missionaries and their respective missions. Let us now look at the whole field. What is it? The Master says: "*The field is the world.*"

All parts and all peoples are included. No race is so savage and none so cultured as to be excepted. The Gospel is for the whole world; and that is a wider field to-day than when the New Testament was written. Beyond Roman cities and colonies little was then known of the world. It is not four hundred years since this hemisphere was known. Now, explorations are pushed in every quarter of the globe. No parts are unknown save those fenced in by ice, and even against these frozen barriers the energy of modern enterprise is continually precipitated, to force a passage amid those Arctic solitudes where no human foot has yet walked.

Religion was once a divisive force, for the very zeal with which early nations clung to their own worship led them to look on other religions with hostility. Buddhism, indeed, spread to contiguous nations; but Christianity alone has overleaped all tribal and racial bounds, and encircled the earth in its beneficent sway, making itself welcome to communities who have seen in it a character and culture they had never known before. God has now wonderfully prepared the earth for its progress, as truly as He did in the early centuries by the dispersion of believers, by the supremacy of the Roman power and the Greek tongue. By steam and by electricity the ends of the earth are now nearer each other than were Boston and Berlin a few years ago. Enormous changes, swift and dazzling—mighty as well as swift—are as signal a preparative for the conquests of grace as if God's own hand had opened a passage amid the stars!

What is the purpose of all this? To make the Gospel familiar to every man. Why? To meet his immortal aspirations; to save the soul. But some say that the heathen will be saved without the Gospel, if they live up to the inner light already imparted. The testimony, not only of missionaries, but of those who have lived among the heathen for secular ends, is this: they are besotted, they do not live up to this light, they do not seek life through repentance,

but grovel in lust and in personal indulgence. The Gospel comes as a new discovery. God is a Being to be loved, as well as feared. New affections and purposes and aspirations are awakened. The results are seen in character. The command of God comes to each: "*Thou shalt love the Lord thy God.*" Thus society is leavened. This renovation of the souls of men is the first work aimed at. Then there follows an intellectual impulse through the truth, by argument and appeal, by proverb and by song, by library and school, by philanthropic and political endeavor. All things become new. As Correggio made the manger bright by the illumination reflected from the face of the infant Jesus, so the Bible has illuminated society by its reflected light, wherever it has been placed.

We owe all we have to this peerless, priceless boon: all that is sweetest and noblest in social life, and all that is freest and most prophetic in our political institutions. Our ancestors were savages, feeding on roots and acorns, worshiping gods of the storm and pestilence, and sunk in moral debasement. Our present civilization we owe to Christianity. Two centuries ago the site of many a New England village of to-day was an Indian hunting-ground. The personal and social prosperity now witnessed there, the beautiful family life, the sweetness, happiness and hope enjoyed, are the fruitage of the Gospel. Such results are more conclusive than mere abstract arguments. This work of individual and social renewal we are to undertake for all nations. He is mean who does not desire to be useful to others. As one draws near to the close of life, he feels an intense enthusiasm; for as the days are fewer they appear more precious. So it will be if we recognize our privilege to transmit the blessings we enjoy—the fruit of sacrifice and service through centuries past—to generations yet to come. Standing on soil hallowed by noble lives, it will be ignoble, ignominious, if we do not eagerly engage in this godlike work. As we, by acts of charity and love, make

other lives brighter, we shall deepen the sense of immortality within ourselves and in others.

Then there is the most potential motive of all—the love of Christ. He who has seen Him and felt His presence and comfort in darkness and trouble; who has heard when standing under cloudy heavens the inspiring voice of the Redeemer: "Fear not; I have found a ransom for thee in my own blood and life"—he has a motive for toilful and continuous endeavor. Do you ask, How? By what means? Your gifts, your voice, your example may aid. He who illustrates the Gospel in his life, unsoiled in the midst of temptation, neither unduly elated by prosperity nor depressed by trial, he is an eloquent preacher of righteousness. The printing press is a means, and educational institutions as well; also efforts for the salvation of seamen, and many other methods that reach out far beyond our own hand. The finger of a child may move a lever to set in motion the machinery of a mill. You send written messages across the sea by a steamer which you have not builded, along railway lines you have not laid, through mountains you did not tunnel; and so you may, by the machinery of some society, set in motion the water of life, or circulate the messages of grace through wide and remote regions. They are unwise who speak contemptuously of "machinery," for it clothes and feeds us, it prints our books, it carries us from city to city, it ornaments and gives value to life. So the organized work of such a society as the American Board—carried on now for nearly five and seventy years—is a blessed and beautiful work, historic and honored. This Board has sent out as many consecrated men and women as any, and instrumentally sent thousands to heaven, and is an heir of their prayer and blessing. It asks our gifts—not small, but large gifts—because it needs them. The cost of administration is a very small percentage of the amount received.

And do you ask, "What is the prospect of success?" Some scoff, and say

that these efforts are as futile as the attempt to stay a stream by scattering on its bosom a handful of autumn leaves. Said one to me: "I have lived in China. Your missionaries are good men; but in one place, after much labor, they made but two converts, and one of them got into jail." It is easy to point to failures, and we can also point out conspicuous successes. Chinese literature, its ethics and classics, have been translated into modern tongues by the missionaries. They have there and everywhere enlarged the sphere of knowledge. It is one function of Christianity to reverse the curse of Babel. Pride scattered men, and the humble in Christ are united to all others by means of the Gospel in every land and language. The missionary is loved and honored by those who have been blessed by his work. That work will be successful. The Gospel that has lifted Germany, and England, and America, will not crack under the strain of the world. To it we may trace the blessings already enjoyed, and from it greater still may flow. Our Magna Charta, our Bill of Rights, our United States Constitution, we may trace to the leaves of the Bible brought to England by a pious monk from Rome; and this Gospel is to fill the earth. Our Lord has said that all power in heaven and earth is His, and that He will be with us always to the end. What audacious blasphemy, if He be only man! Either this is a celestial voice, or that of one who is foolish and insane. There is no room to doubt. The same power that subdued Rome and evangelized barbarian Europe, and has ennobled our own civilization, will go on from victory to victory! You may believe it or not; it will make no difference. The papers may sneer at the missionary cause, but it will make no difference. The Gospel is to conquer the earth!

Now the question is, Will you take part? Not in this agency alone; but will you co-operate with God himself? You do that when you turn coal to gas, and water to steam; when you make iron to swim and wire to talk; but in a

grander sense you strike hands with God when you undertake work for Him in the field which is the world. This service makes life noble indeed. Nothing I saw or heard at our recent Long Meadow Centennial impressed me so much as the sight of an elderly lady and her sweet voice, as she bore loving testimony to the gladness of her service for Christ during many years in the Ottoman Empire. Before her friends, those who knew her in girlhood, she affirmed that there was no life so beautiful and precious as that of a missionary—a missionary woman amid Moslem or pagan civilization.

Animated by such an exalted, intrepid, heroic consecration, life will be illuminated with the brightness of immortality. Power will be glorified, and money itself will take on something of the beauty of heaven, shining, as it were, like bits of the golden pavement in the city of our God!

LOSING THE SOUL.

BY JOHN R. PAXTON, D.D., IN WEST PRESBYTERIAN CHURCH, NEW YORK.*

What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?—Matt. xvi. 26.

This text has seen its best days. It is now quite out of fashion. It has quickened saints and terrified sinners; but now you rarely hear a sermon from

* Our reporter preserves in this abstract much of the realistic and dramatic power of the preacher's rhetoric. A Wall Street business man, who had not been a church-goer, said, after hearing Dr. P., "Yes, he preaches, not for the ninth, but for the nineteenth century." An eminent critic and Christian scholar says that, though "his voice is not distinct, and his manner is abrupt and even uncouth, Dr. P. is, to my mind, one of the half-dozen most eloquent preachers I have ever heard. His devotional services struck me as singularly unreserved and infelicitous, uttered in a tone of unintentional familiarity, if not dictation." One utterance is a sufficient example: "Duty is difficult. Sin is easy. O God, don't be hard on us!" During the rebellion, Mr. Paxton saw active service, and his military life has left an abiding impress upon his style, in which strength predominates over beauty, and everything is subordinated to immediate, practical effect.—Ed.

it—at least such a sermon as the old divines, Wesley or Whitefield, addressed to their astonished hearers. Fashion changes in preaching as in everything else. The truth may be the same, but modes of application are different from what they used to be. The steam that pushes the ship across the sea is the same power that once hissed in the kettle, but now newly applied. It is an age of revived and ambitious science. Men are not quite so sure about God as they were once. The snake is again abroad. It whispers in the ears of the Adams and Eves to-day that the bottomless gulf is not a reality. We preach on peace rather than on penalty; too much limp and lavender, and not a fearful looking for of judgment. Do away with this, and we shall not be apt to wrestle all night in prayer, deny every worldly lust, or choose the church before the clubhouse. Preachers used to lay time alongside of eternity and work out the equation.

Still, I think that the old divines made a wrong use of the text. Christ is speaking mainly of a present judgment and the loss of one's peace of mind, honor, manhood and standing with God, rather than of the future loss of one's soul. His disciples were shocked to hear the Master tell of His speedy death. Peter rebuked Him. Christ was young. Life was sweet. The hills were green, and the warm breeze blew soft from Galilee. Peter urges Him not to go to Jerusalem. Christ tells him, and tells us, that the whole world, with its ease, its honor, and its wealth, is nothing in comparison with a noble character. In this sense, the text is a great comfort to one who is trying to carry a heart-jog to a good purpose, and travel steadfastly on to his Jerusalem here below.

Brother-men, you are, each one of you, a bit of the universe. Your identity is secure. You are shadowed and watched at every step. There's a work for you above-ground until you are put under-ground. You have a Jerusalem and a cross in it as truly as had

Christ. We are apt to be self-indulgent. The world blinds us. We lose our souls. Let us see: That house of yours is not you, and that bank-book is not a part of you. Robbed of your purse, you lose trash; but character lies down with you, and rises up with you in the morning. Peter tried to push the Master aside from His purpose, but our Lord rebuked him and set His face forward. A grateful world praises Him. But how does all this bear on our plodding lives? Let me tell you. Just come down from His high level to our common work. There was Simon the tanner. Every time he went to his vat, if he was making good leather, he was journeying toward his Jerusalem. If he made poor leather he lost *one* soul, anyhow. Matthew, the tax-gatherer, if he honestly collected and paid over his money, made sure of his Jerusalem. Paul made good, honest tents, I am sure. He was a rich man's son, for only such would have had the chance of the instruction he had of Gamaliel, or held a hired house of his own and paid for it, and would have taken folks with him when he travelled. But when he worked, he did nothing of a shabby and careless kind. He saved his soul. Samson broke down. He was a Hercules in strength and a Spartan in daring, but Delilah turned him aside. Jonah *almost* lost his soul. He didn't believe that Ninevites had any rights that God was bound to respect. It took three days' sleep in the belly of a monstrous fish to bring him to his right mind.

What does it profit to gain the things that are temporal at the expense of a right life, peace with God, and the hope of glory? Tell me, Lot, "pitching your tent toward Sodom!" Tell me, Erasmus, Cardinal Wolsey, Benedict Arnold! Better be an Abraham, a Luther, a Cromwell, or a Washington. Many things are worse than death: to lose a good name, to forfeit honor, to part with purity of heart. Do right! If you don't get fame you may have a smooth pillow o' nights. What matters it whether you dined off of five courses to-day or not? Do not ask of one who

dies, "What did he leave?" but, "What did he take with him? Did he have the respect and love of the good, the tears of widows and orphans befriended? Did he reach his Jerusalem and save his soul while here?"

Which will you have, an aching heart, a tarnished name; or peace with God, a noble life and the hope of joys to come, having finished your course and having kept the faith? Which? Come, be firm. Let's go to our Jerusalem, and we shall receive a diadem above the brightness of the sun when we enter upon the rest that remaineth for the people of God.

SEALED UNTO CHRIST.

BY JESSE B. THOMAS, D.D., IN FIRST BAPTIST CHURCH, BROOKLYN.

He that hath received his testimony hath set to his seal that God is true.—John iii: 33.

MESSENGERS came to John the Baptist, telling him of the success of Christ's ministry; that "all men come to him." John well knew how little such following might mean, and he answered, "No man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true." The crowds might throng about Christ to hear His words or witness His miracles, but did they set to their seal His testimony? That was the test of their sincerity.

I. THE SIGNIFICANCE OF THE SEAL.

The seal is one of the old legal forms that still survives, and gives a peculiar character to documents on which it is stamped. Let us note some of its characteristics.

1. *As a Necessity.* In many cases it is necessary that the seal be affixed to an instrument to give it its value. Without the seal it is of none effect. The lawyer may draw up a will with the utmost care. The maker of the will may have settled in his own mind just how he will dispose of his wealth. But until the seal is affixed to the will the lawyer's skill and the legator's resolve count for nothing. So one may hear the Gospel preached, the way of salvation pointed

out; but that is not sufficient. He must set to his seal the testimony of the Gospel—receive it, believe it, live in accordance with it.

2. *As a Personal Distinction.* In the old times few men knew how to write even their own names. They could do no more than make their mark, which was easily counterfeited; therefore each man who had occasion to use it, if possible possessed his own seal. The affixing of it to any document was accepted as proof that he had approved that document, and no other seal could be accepted as a substitute for his particular one. Joseph was placed in charge of the king's seal, and wherever he affixed it, it carried all the king's power and authority with it, because there was no other like it. So the element of personality entered into the old seal. The analogy holds at this point also: religion is an intensely personal matter. Each must settle the great question of salvation for himself. "Every man must give account of himself before God." No other's faith will secure my safety. It will not be enough for me to declare before the great white throne, "Lord, I come from a Christian land; my parents were thy professed followers; I have often listened to those who preached thy word." No one can accept Christ for me. I must set to *my* seal that God is true.

3. *As a Finality.* The ancient seal was often used to denote the conclusion of a matter. Daniel was told to seal up the prophecies, implying that they were finished, complete. When Daniel was cast into the den of lions and the mouth of the den was sealed, it signified that the king's purpose was irrevocably fixed; that his "mind was made up" and would not be changed. Here also the analogy holds. He that accepts Christ, accepts Him for all time. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." We enter into God's service, not for a few years, nor merely for a lifetime, but for eternity. "There is no discharge in that war." We have set to our seal that God is true, once for all:

we have made an entire consecration of our life to Him.

II. THE NATURE OF THE TESTIMONY.

What is this testimony which we are to set to our seal? It is:

1. *An Indictment.* The first step to God is the consciousness that we are sinners. God charges us with violation of His law, and we are to plead guilty or not guilty. If we deny our guilt we reject the very first proposition with which the Savior comes to us. Shall any one dare to stand before the righteous Judge and plead, "Lord, I have kept thy law in all things; I have never sinned; I am in no need of a mediator"? Let one, if he will, rest his hope of heaven on such a plea, but the Bible has warned him of his peril. Nicodemus thought he had kept the law; yet the Savior told him: Nicodemus, your case is utterly hopeless in your present condition. Your course has been wrong from the very beginning. Nothing can save you except you be born again. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And Paul felt this when he wrote (Rom. vii: 9), "I was alive without the law once; but when the commandment came, sin revived and I died."

2. *Pardon.* After the civil war, when a general amnesty was offered, each man, to profit by the act, was required first to take the oath of allegiance. We are rebels against God; from Him alone can we look for pardon. Through Christ it is offered to every one, but it must be accepted before it becomes effective. All are redeemed by the blood of the Lamb, whether they wish to be or not; but the redemption may be accepted, or postponed, or rejected—and postponement till to-morrow is rejection for today. We must set to our seal this testimony of pardon—take the oath of allegiance to God's government.

3. *A Testament.* If property comes into my possession by will, it is necessary that my name and a seal be affixed to the will before the property is at my disposal. In this way I show my ac-

ceptance of the legacy and the conditions imposed upon it. I also evince my belief that the will is genuine, and is what it purports to be. The testimony of the Gospel is that God has made a testament for us. He not only grants us pardon, but peace and joy in this life, and in the world to come life eternal. These are offered to each of us freely; but we must set our seal to the testimony to show our acceptance and our faith in the genuineness of the testament. He will not force His unspeakable riches upon us against our will.

JESUS THE SAVIOR.

BY REV. GEO. H. SMYTH, IN REFORMED
DUTCH CHURCH, HARLEM, NEW YORK.

"*Thou shalt call his name Jesus, for he shall save his people from their sins.*"—
Matt. i: 21.

Among the Jews names were significant of character or office, e. g., Abraham, father of many; Jacob, deceiver or supplanter; Isaiah, salvation of the Lord; Iscariot, a man of the bag or of murder; Jesus, Savior. Hence the name which the angel of the Lord directed Joseph to give to the Son of Mary, Jesus or Savior, and the reason for it—"He shall save the people from their sins."

How to get rid of sin has been the great problem of the race. How to restrain from it, destroy it, prevent it, cure it, atone for it, has baffled the ingenuity of man. Sin is the one great factor in all religions—heathen as well as Christian. And now this blessed announcement of a child that was soon to be born who would solve this greatest of all problems, namely, deliver men from sin. Hence our theme, Jesus, the Savior from sin.

I. *Jesus is an omnipotent Savior.* 1. The presumption of the fact, from the infinite wisdom and goodness of God, who never provides a cause unequal to the effect to be produced, who never errs in carrying out His great purposes of redemption. 2. The declaration of the fact. "Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. vii: 25.

"The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i: 7. "There is therefore now no condemnation to them that are in Christ Jesus," Rom. viii: 1. "Ye are complete in him." Who can bring a clean thing out of an unclean? asks the prophet. And the answer is, "not one"; that is, not one human being; but God can. You have seen the landscape all silvered over with dew, so beautiful and pure you might imagine it the tears that angels weep over a fallen world. Reflect that it was taken up from the gutter and filth of the pool and the street, purified in the heavens above, and given back to earth as the God-given gift of Him who can do whatsoever He pleaseth—of Him who is mighty to save.

II. *Jesus is a willing Savior.* If this nation was willing to put forth all its power, many of the moral reforms that have limped along for generations would be speedily effected. Political corruption is no more difficult to put down than piracy, the curse of alcohol than the curse of slavery; but all men will not put forth their power. But Jesus is willing to save. He came for that end. Hear His own blessed invitation, "Come unto me all ye that labor and are heavy laden," and "He that cometh unto me I will in no wise cast out," and neither did He ever turn any away. The little children, the blind man, the harlot, the publican, the Samaritan woman, the thief on the cross—all testify to this most precious truth, "Him that cometh unto me I will in no wise cast out."

III. *Christ is a living Savior.* Not dead, as so often pictured in art, and even in theology, where so much is made of the death of Christ. We do not say, Make less of this great central doctrine of the Cross. Christ and Him crucified must ever be the cardinal doctrine of salvation. But the resurrection is just as true, and just as blessed a doctrine to the believer. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And Christ emphasizes this doctrine when

He says, "Because I live, ye shall live also." "I in you, and thou in me." "Yet, not I, but Christ liveth in me," says Paul. A living Savior that has triumphed over death and hell is a precious doctrine to the believer.

IV. *A present Savior is Jesus.* Not far away in heaven, which, we imagine, is some remote region beyond the range of human ken; but present with us on the earth. And not merely so at the communion table or in our closets, but present with us every day and in every place. "Lo, I am with you alway." Nor was this said only to those disciples whom He then addressed, for He added, "even to the end of the world." He is with us in our daily toils, temptations and trials. He came to the two disciples on their way to Emmaus, taught them, comforted them, and revealed Himself to them. He came to Peter at his daily employment, fishing, and after an unsuccessful night, and first spoke to him about his work, and wrought a miracle to encourage him. Oh, if we could realize that Christ is with us in business, in joy and in sorrow!

V. *Christ is a personal Savior.* Not only for Christians in the mass, but for each one in particular. He is the Good Shepherd that calleth His sheep by name, as we do our household pets or our children. He therefore knows us individually—our weaknesses, infirmities and temptations. Thomas lived in this general impersonal faith all through the ministry of Christ, just as many now live. But the Master knew it would never support Thomas in the trials that awaited him. Thomas was not with the other disciples at the first appearance of Christ after the resurrection; and when told that they had seen the Lord, he declared that he did not believe, and would not believe, unless he should see the print of the nails, and put his hand into the spear-gash in the Savior's side. At the next appearance Thomas was present, and Christ told him to put his hand into His side, and be not faithless, but believe. Then it was that Thomas came

to this personal realization of Christ as his Savior, and he exclaimed, "My Lord and my God!"

VI. *Christ is a sympathizing Savior.* He took our nature when He came to earth, and wears it still in heaven. He was tempted in all points, like as we are, and therefore He can sympathize with us.

"He is touched with the feeling of our infirmities." He rejoices with them that rejoice, and weeps with them that weep, "if souls can weep in bliss."

"So here I lay me down to rest,
As nightly shadows fall,
And lean confiding on His breast,
Who knows and pities all."

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

David King over all Israel.

(Lesson for July 6, 1884.)

BY NEWMAN HALL, D.D. [INDEPENDENT],
LONDON, ENGLAND.

*The Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. * * * And they anointed David King over Israel.*—2 Sam. v: 2, 3.

THE valor and generosity of David had united all the tribes in his favor. They gathered together to him at Hebron (v. 1); reminded him of the promise of God (v. 2), and made him king by mutual covenant and anointing. (v. 3.) He was thirty years old when he began his reign of forty years. (vs. 4, 5.) He at once obeyed the divine command to drive out the idolaters remaining in the land. He laid siege to the strong fortress of the Jebusites on Mount Zion. Confident in the strength of a position which had so long defied the Israelites, the Jebusites taunted David by saying that he could not take the fort if merely the blind and lame defended it. (v. 6.) David retaliated by calling the enemy themselves blind and lame, perhaps in reply to the Jebusites, thus defying the Israelites, and declaring that they should never enter the fortress. (v. 8.) And David took the stronghold. (v. 7.) He made it his home, and enlarged it. (v. 9.) He became prosperous through the presence and help of God. (v. 10.) The king of Tyre helped him to build his palace (v. 11.) And David was assured that God had established his kingdom. He got it, not by his own strength, nor for his own purposes, but God had exalted him for the sake of his people Israel.

David, as king, was an illustrious type of Christ. "I have set my king

upon my holy hill of Zion." (Ps. ii: 6.) "All Israel shall be saved, as it is written. There shall come out of Zion the deliverer." (Rom. xi: 26.) Jesus was recognized as "The Son of David"; He is "King of the Jews"; "King of kings," and "of his kingdom there shall be no end." This passage suggests several analogies between King David and King Jesus.

Small, and perhaps fanciful, is the comparison of the forty days of Christ's temptation with the forty years of David's regal conflicts and toils; and the forty days of Christ's triumphant sojourn on earth after His resurrection, with the victories that attended those forty years of David's reign. There are more substantial analogies.

1. David was king by divine ordination. (vs. 2, 12.) And so Christ was elected from eternity to be the Monarch of mankind, was predicted of old. "His kingdom is an everlasting kingdom." (Dan. iv: 3, 34.) It was asserted by Himself, "My kingdom is not of this world." He claimed kingship of divine origin and authority.

2. David was ordained to be king for two purposes: "Thou shalt feed my people Israel, and thou shalt be a captain over Israel." It is the function of a shepherd to feed; of a captain to guide and protect. So Christ is the good Shepherd and the Captain of Salvation. He supplies the need of His people, and leads them to victory.

3. David was qualified by kindred relationship. "We are thy bone and thy flesh." So Jesus took our nature, "in all things was made like unto his brethren." "He is not ashamed to call us brethren." His humanity, linked with His deity, qualified him to

be the "Mediator between God and men"; THE Shepherd-King of His people; "the Man Christ Jesus."

4. David was king by mutual covenant. The elders anointed him, and in the name of all Israel acknowledged him king, and promised allegiance. David, on his part, "made a league with them before the Lord," promising to perform all the duties the office involved. (v. 3.) The Son of David is proclaimed from heaven as King of men; and He engages to rule in equity, and to guard His people from harm. We, on our part, accept Him as our Lord; we declare that we desire Him to rule over us; there is a mutual covenant. He says, "Ye are my people"; and we say, "Thou art our King."

5. David assailed the strong fortress of his foes. David's greater Son lays siege to the human heart, fortified against Him by unbelief and sin. He summons it to surrender; brings the battery of truth against its walls; promises pardon if it will open its gates. The Gospel advances against the strongest citadels of idolatry and bids them yield. "The weapons of our warfare are mighty to the pulling down of strongholds."

6. David conquered the fortress and dwelt in it. So Jesus has entered many a heart by its opened doors, and has proved His power to subdue the most determined resistance. He then makes it His abode. "If any man hear my voice and open the door, I will come into him, and dwell with him, and he with me." Many a land once possessed by heathenism has surrendered to the Gospel; and, ere long, all "the kingdoms of this world shall become the kingdoms of the Lord and of His Christ."

7. David enlarged the captured city. "He built round about." Thus the kingdom of David's Son is constantly being enlarged. Faith in the soul grows as seed. The leaven leavens the whole lump. Every part of our nature progressively owns the sway of its Lord. Every true servant of Christ grows in efficiency and extends his usefulness.

Eventually, the City of David will be so enlarged that nothing shall be left which it does not embrace. His kingdom will fully come, and His will be done on earth as in heaven.

8. The King of Tyre sent cedar-trees and carpenters to help to build David's house. So the Gentiles built up the Church of Christ. Earthly wealth is consecrated to His service. Not Tyre alone, but every people and clime shall help in raising up Jerusalem and making Zion a praise throughout the earth.

9. David reigned in Hebron and Jerusalem forty years. David's Son reigns everywhere, and His kingdom shall have no end. "He shall reign forever and ever."

10. David had the joy of being assured that God had exalted his throne. "He perceived that the Lord had established him king over Israel." And David's Son, "shall see of the travail of his soul and be satisfied."

LESSONS.—Let us individually enter into covenant with Christ as our King. Let us open our hearts for Him to dwell in. Though "blind and lame," He will heal us, and help us to fight His battles and share His triumph.

The Ark in the House.

(Lesson for July 13, 1884.)

By REV. A. F. SCHAUFFLER [CONGREGATIONAL], NEW YORK.

He blesseth the habitation of the just.—

Prov. iii: 33. General Lesson, 2 Sam. vi: 1-12.

AFTER David's coronation and his conquest of Jerusalem, he felt that it would be well for him and his people to have the Ark of God brought to the national capital. For about seventy years the national affairs had been in such dire confusion that the worship of God, in the way appointed by Him, had been neglected, and the Ark of the Covenant had been little thought of. It was high time, David thought, to reform matters; and so he set about it at once. As the ark was in the house of Abinadab in Gibeah, David went there with 30,000 men, who were to form a fitting body-guard with which to escort the

ark to Jerusalem. They brought the ark out of its resting-place, and put it *into a new cart*, while Abio and Uzzah, sons of Abinadab, drove the oxen. This was contrary to God's directions, for He had said that the ark was always to be carried on the Levites' shoulders. David ought to have known and obeyed God's directions, and not have followed his own plans in this matter. When the grand procession started, David and all his musicians went before the cart which contained the ark, with songs and musical instruments. But before long the oxen stumbled and shook the ark, so that Uzzah put out his hand to steady it. This he had no right to do, for none but Levites might touch the ark. For this transgression God smote him, and he died on the spot. Of course, terror seized all the people, and they at once ceased their music and rejoicing. David was afraid to go ahead, lest some greater evil should befall them: so they all turned aside into the house of Obed-edom, which was near by; and there they left the ark, and returned to Jerusalem without it. For the next three months the ark stayed in Obed-edom's house. He seems to have been a godly man, and God blessed him and his family for thus sheltering the ark. When David heard that God was thus blessing Obed-edom and his family, he took courage and went again to try and bring the ark to Jerusalem. But this time he was careful to obey the directions God had given for the handling of the ark. He said: "None ought to carry the ark of God but the Levites, for them hath God chosen to carry the ark of God." (1 Chron. xv. 2.) If the king had only remembered this sooner, the ark would have been in its place in Jerusalem long before. So they brought the ark safely into the city, with very great rejoicing; and they put it into a tabernacle, or tent, which David had prepared for it.

We do not know what became of the ark after the Jews were carried captive, and for many centuries no one has seen it. But from our lesson we can still learn many practical truths which will

help us to live better lives to-day. The ark of the covenant represented to the Jews God's presence. Where the ark was God was, in an especial manner. Therefore God demanded of His people great reverence for the ark. If they were reverent toward it, He blessed them; if not, He punished them. So we may to-day divide our lesson into two heads:

I. UZZAH PUNISHED. II. OBED-EDOM BLESSED.

1. *Uzzah punished.* He was punished because of his irreverent disobedience of God's commands. In rashly touching the ark, he showed that he thought little and cared less for God's ordinances. He thought he knew better than God. So, many people to-day act as though they knew better than God. He bids them repent to-day, and they either refuse, or else think that to-morrow will do just as well. God bids them trust in Jesus for pardon, and they think that some other way of procuring pardon is better. God tells them to keep the Sabbath day holy, and they prefer to spend it in going to picnics, or in keeping their stores open. In these and many other ways they show their irreverent regard for God's law. All such people will surely be punished, if not in this life, then in the life beyond the grave; for though hand join in hand, the wicked shall not go unpunished. Let no sinner, young or old, think that he can refuse to repent, and yet be blessed by God. It cannot be.

2. *Obed-edom blessed.* He was blessed because he was glad to have the ark make its home in his house. He treated it with the reverence which was its due; and God recognized his conduct, and blessed him and his on this account. Now God no longer dwells with the ark, but He says that He is willing to dwell in the heart of every one, man or child, who is of a humble and contrite spirit. He thus stands ready to make our hearts His home. If we are willing, He will send His Holy Spirit into our hearts to live there; and, just as the presence of the ark brought to Obed-edom blessedness, so God's pres-

ence in our hearts will bless us. For God comes to pardon our past transgressions and sins. Every lie, every act of disobedience to our parents, every angry word, every dishonest deed needs pardon; and only God can forgive. But if we repent, and ask Him to come and dwell within us, He will begin by forgiving all the past sins, big and little.

In the next place, God will give us strength to do better in the future. We are very weak, and Satan is very strong; but God is stronger than Satan, and can so help us that we can successfully resist all temptations. In the next place, God will teach us our duty, and will guide us day by day. We are ignorant, and often do not know what to do; but He will guide us with His eye, and keep us from going astray. Finally, if God dwells within our hearts, He will, when we die, take us to dwell with Him in heaven forever. He will teach us to love Him here, and will then bring us at last to live with Him eternally. Are not all these things *great* blessings, and ought they not to lead us to pray: "Send thy Holy Spirit into our hearts every day, that He may bless us as we need?"

God's Covenant with David.

(Lesson for July 20, 1884.)

By RT. REV. ARTHUR CLEVELAND COXE.

Thy throne shall be established forever.—
2 Sam. vii: 16. Lesson, vii: 1-16.

BISHOP HORNE gives us a key to the history of David when he says of the Psalms of David, we must see "how far they apply to the Psalmist, how far to the Son of David, and how far they may be applied to the individual believer." David's life was a parable; was also a sublime psalm; was, in short, an index to the Psalter; and so it is full of personal instruction to Christians. It opens to us the meaning of the psalms, and it must be studied as a type of the promised Messiah and His kingdom.

In the passage of which the text is part, we have the story of a critical moment of David's life, which receives great illumination from the principle

thus laid down. He was thinking of the temple which he desired to build for the glory of God, and the Lord sent His prophet to him with words of reproof and encouragement strangely blended. The plan of the grateful king was accepted, but he was not to execute it; this was to be the privilege of the peaceful prince who should succeed him—his own son, Solomon. At the same time the prophet unfolded the divine purpose in a figurative way. God cared for such a temple very little, but He was about to build a spiritual home and kingdom for all believers, of which, in fact, all believers were to be the material—"lively stones," as St. Peter calls them, himself the foremost "stone," the first "cephas" of the fabric. And in that spiritual house and kingdom the throne of David was to be "established forever." It was a great promise, and it was to be marvellously fulfilled. Not even the sins of David's sons and successors were to deprive him of this covenant. They were to be chastised, but the family of David was not to be destroyed; and far more was in the promise than David himself could have foreseen. We do not know how far he comprehended the deeper meaning of this covenant, but his psalms are full of deep meaning, and, above all, that psalm which the Son of David quoted concerning himself: "The Lord said unto my Lord, sit thou at my right hand," or that psalm which St. Paul expounds: "Thy throne, O God, is forever and ever." In a word, then, the text was a covenant with David that his house or family should be continued till it should produce the Messiah, the God-Man, and his throne should be established forever in the eternal kingdom of the Most High. Oh, what a promise to David, and to the human race! The Son of David and the Son of Man should sit forever on the throne of the universe. The sublime destiny of redeemed humanity is thus unfolded; this Son of David is our "elder brother," and if we be His we shall live and reign with Him forever.

God foresaw that the crimes of Da-

vid's family would soon forfeit the temporal part of the covenant, but the nobler part should be fulfilled in the promised "seed of the woman," the Redeemer of the world. "The sure mercies of David" were to be found in this remote but glorious descendant. So then, we find the poor daughter of David espoused to the carpenter of Nazareth, a thousand years after the promise of the text was given. The royal family of Judah had fallen so low, yet God remembered His covenant, and lo! the angel came to her suddenly, and said: "Hail! thou that art highly favored . . . thou hast found favor with God, and thou shalt bring forth a son, and shalt call his name Jesus. . . . And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

So we see how God fulfills and magnifies His promises in spite of all the follies and sins of men. The Son of David was rejected by the house of Jacob, but the Father raised Him from the dead, exalted Him to heaven, seated Him on the right hand of His power and glory, and there He shall reign forever and ever, over the true Israel, over the innumerable company of the redeemed. And of His kingdom there shall be no end. When His mediatorial work is all accomplished, He will, indeed, present the finished work to His Father, and "God shall be all in all;" the Triune Godhead shall reign over all and in all; the Messiah shall be seen in His unity with the Father; and through all eternity the throne of David shall be established in the heavens, in the person of the Son of man and the Son of God.

LESSON.—This covenant of God with His servant David is suggestive to the believer of not a few ideas which animate the Christian in proportion as he allows the word to "dwell in him richly, in all wisdom." Observe the wise ambiguity of prophecy: when one intends to give more, he may promise less, and therefore the temporal part of this covenant is made a veil to its true

intent. It was too much to open in all its breadth and fullness to a man and a sinner, that his son should be also the Son of God, and should sit on the throne of the universe to reign forever and ever over all things created. Did David himself fully comprehend it? When he said, "The Lord said unto my Lord, sit thou at my right hand," could he himself have answered the Messiah's question: "David calleth him Lord; how is he then his Son?" I suppose he would have been as unable to reply as were the holy apostles when the Son of David himself put the question to them. St. Peter tells us that the prophets had to search their own Scriptures to find out what they foretold of Christ.

Another idea is "the exceeding great and precious" character of the promises that are made to all believers through this same Son of David. He is our "elder brother," and we are to be "partakers of the divine nature"—nay, we are to "sit with him on his throne;" and our nature, glorified in Him, even now sits upon the throne in heavenly places, as St. Paul reminds us. Do we often elevate our minds to the immensity of this idea: that we are "joint heirs with Christ," in the glorious "inheritance of the saints in light?"

And, to conclude with a recurrence to what I have called the ambiguity of prophecy, let us note that it is an ambiguity which ensures us of this at least: we are to have much more than it seems to pledge. God cannot disappoint the hopes of His children, but He leaves himself at liberty to transcend them, beyond all that enters into their hearts.

Meantime, as we are told to set our affections upon things above, let us remember that we ought to lift up our hearts more than we do, to the things that are kept in store for us, if indeed we belong to Christ. The manna which fed the ancient Israelites is said by the Rabbins to have yielded a flavor to every palate of that which was most agreeable to it individually; and the covenant of God, we may be sure, yields

a sweeter meat to our souls in proportion as we educate our taste to the angels' food of the promises. Oh! what glorious things are awaiting those who "love His covenant and think upon His commandments to do them."

Kindness to Jonathan's Son.

(Lesson July 27.)

BY REV. E. P. HAMMOND, VERNON, CONN.

SERMON TO BOYS AND GIRLS.

Thine own friend, and thy father's friend, forsake not.—Prov. xxvii: 10. General Lesson 2 Sam. ix: 1-13.

This is an interesting story. Please study it carefully before you read what little I have to say about it.

One day king David asked if there were any relatives of Jonathan living. I will tell you why. Long before he was king he had a friend whom he loved most tenderly. We read in 1 Samuel xviii: 7: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

The king was told that Jonathan had a son, Mephibosheth, hiding away beyond the Jordan, in Lodebar. The reason was this: When the news came that Jonathan and Saul were slain on Mount Gilboa, his nurse, thinking that David might put to death any who might dispute his right to the throne, fled with him and let him fall. And thus this little boy, five years old, was crippled for life.

I have only space in which to give you a few points, as I am allowed space for only about a thousand words; therefore I cannot illustrate as I would like.

I. *Note.* MEPHIBOSHETH WAS AT ENMITY TO THE KING, NOT THE KING TO MEPHIBOSHETH. No doubt he often spoke bitter words against David, for he only thought of him as his *enemy*.

But the king, as soon as he found where Mephibosheth was hiding, felt his heart going out in love to him.

God loves you, my dear young friend, though you may have hated Him without a cause. He longs to have you come to Him, and be happy.

A young lady in Connecticut was asked by her father to attend meetings

where many were taught by the Holy Spirit that God loved them. She answered, "I hate such meetings." "Will you read a chapter in the Bible if you stay at home to-night?" "No; I hate the Bible." The father, broken-hearted, went to the church, and said, "Pray for my daughter, who hates these precious meetings, and who hates the Bible!"

Returning home, he found her in the library weeping bitterly. A novel was in her hand, between the leaves of which her eye had caught the words, on a scrap of a leaf of a Bible used as a mark: *Ye have hated me without a cause!*

Her first words were, "I would not go to hear the Evangelist, but Christ has said to me, *Ye have hated me without a cause!* Pray for me, I am such a great sinner!" The prayer was answered: she loved then the things she before hated.

II. MEPHIBOSHETH WAS SOUGHT OUT IN HIS INDIFFERENCE. He had no desire to see the king, but David wished to see Jonathan's son, and make him happy. When he found where he had for years been hiding away in Lodebar, his words were, "Send and fetch him."

God, my dear friend, has been thinking about you in your indifference. You have tried to forget Him, but He, in love, has sent His Spirit to strive with you. Will you not come from your hiding-place and find a welcome seat at the King's table?

III. MEPHIBOSHETH WAS SOUGHT OUT IN HIS DEFORMITY. "He was lame in both his feet." The king knew this, and yet he determined to bring him to his palace. "When he was come unto David he bowed himself, and said, What is thy servant that thou shouldst look upon such a dead dog as I am?"

In the sight of a holy God *you are a deformed sinner*. You have a wicked heart. You cannot make yourself fit to come into the presence of the King of kings. Your only prayer must be, "God be merciful to me a sinner!"

IV. HE WAS RECEIVED FOR THE SAKE OF ANOTHER. "David said to him, Fear not; I will surely *show thee kindness*, for

Jonathan, thy father's sake." This is the most important point in the lesson. Does it not remind you that it is only for *Jesus' sake* that God is willing to receive you and pardon all your sins? Though you have hated God and His Word, yet for the sake of Him who died that dreadful death upon the cross for you, He will change your heart and make you fit to sit down at the King's table.

Please read the 19th chapter of John, and see what Jesus suffered for your sake. In Gethsemane He, in agony, cried, "My soul is exceeding sorrowful, even unto death"; and on the cross, "My God, my God, why hast thou forsaken me?" He was forsaken that you might not be forsaken. Will you not love Him for this great love to you?

As I stood at a place in Jerusalem where we were told Christ was crucified, these simple words occurred to me. May the Lord help you to feel, as I did, the truths they express:

CALVARY.

"Here it was the Lord of glory
At Golgotha died for me;
Here I read the wondrous story
Of His death to set me free.

"Here His hands and feet, all bleeding,
Fast were nailed unto the cross;

Here His wounds for me were pleading,
When my gain was all His loss.

"Here by God He was forsaken,
When He took the sinner's place:
For His sake I now am taken
Into favor, under grace.

"Here the sword of justice slew Him,
That I might be justified;
Praise the Lord I ever knew Him,
That for me He bled and died.

"Blessed Jesus, I will love Thee—
Love Thee till my latest breath;
And in heaven I will adore Thee,
When these eyes are closed in death."

V. HE RECEIVED A RICH INHERITANCE. David said to Ziba, Saul's servant, "I have given unto thy master's son all that pertained to Saul and all his house." And if you will ask God to forgive and receive you, He will make you rich indeed. He will give you a new heart, filled with joy and peace. You will begin at once to lay up treasures in heaven.

VI. MEPHIBOSHETH WAS RECEIVED INTO DAILY INTERCOURSE WITH THE KING. As one of the king's sons, he ate at his table continually. And all this for *Jonathan's sake*. So, my dear young friends, you may enjoy a continual feast, eating of that bread of life "of which" Jesus said, "if a man eat he shall never hunger."

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

July 2. — *Missionary Service.* — THE PROMISED KINGDOM. — *Thy Kingdom come,* (Matt. vi: 10.)

THE fact that these are Christ's own words, and that they are meant for daily use by the entire brotherhood of disciples in all lands and ages of the world, gives special interest and significance to them. The general import of the petition is so well understood that we need not dwell upon it. We apply it only in its relation to the evangelization of the world.

I. The petition implies the obligation of the Church to expect and seek the universal spread and triumph of Christianity. "Thy kingdom" refers to the whole spiritual system, of which the cross is

the centre, the exponent and the life; and the import of the petition is, that the Gospel shall be made known to all nations, shall subdue all hearts, and enthrone Christ in the allegiance and affections of mankind at large. All this is involved in the petition, and we express to the Lord our faith in its ultimate complete accomplishment as often as we pray, "Thy kingdom come."

II. The petition implies the necessity of daily, united and believing prayer for the success of all our missionary work. The promise is given. The "kingdom" is the Lord's. The means are provided. The Holy Spirit is waiting. The field is ready for the sickle. But nothing without prayer! The measure of the

spirit of prayer will be the measure of success, God's kingdom will not come till His people so desire it that they cannot restrain prayer.

III. Prayer for the triumph of Christ's cause absolutely *commits us individually to give and labor to the utmost to bring it about*. It is dreadful to pray this prayer in the morning, and then never think of or care for the cause of Christ all through the hours of the day!

July 9.—HINDRANCES TO PRAYER.—(Ps. lxvi: 18; Ps. cxix: 2; Prov. xii: 22; xv: 8; xvi: 5.)

They are many; they are often hidden from view; they are imperceptible in their operations; they may seem trivial in our eyes—and yet they effectually block up the way to the throne of grace, and so forfeit the blessing. We may properly divide these hindrances into two classes:

I. *Hindrances as they directly affect the divine mind*. God Himself has expressly named certain things that are an insuperable barrier to His favor; such as wilful disobedience, living in secret sin, cherishing an unforgiving spirit, unbelief, half-heartedness, and the like. It is vain to pray; it is a mockery of God to pray, so long as we allow such a state of things to exist. God will not regard our prayer if we "pray seven times a day," and pray never so earnestly, till we take out of the way these impediments.

II. *Hindrances as they act on and influence the man who prays*. We can only point out a few of the leading ones. 1. A cold heart. 2. A worldly spirit. 3. Living in known neglect of duty. 4. Pride. 5. Trusting in men, and not in God; in numbers, in powerful preaching, in outward means, and not on the arm of the Lord, on the Spirit's power. 6. Discouragement; ready to surrender to the first doubt; to give over praying, if the blessing be delayed; to conclude that "all these things are against" us, if God puts our patience and seeking to the test. Each and all of these "hindrances," which lie in the path of every one of us, must be taken out of the

way, or we shall not find access to the throne of the heavenly grace, or obtain mercy and peace in the time of need.

July 16.—THE EARLY CONVERSION OF CHILDREN. (Mark x: 16; 1 SAM. iii: 19; Prov. viii: 17.)

Two facts are apparent to all who observe the signs of the times: (a) Increased attention to the spiritual welfare of children; (b) and a change of views as to the relations of children to the Church. This is owing, in part, to the Sunday-school movement, and to the prevalence of juster and more liberal views in reference to the economy of grace. Both facts are immensely significant in their bearing on the early conversion of children, and their admission and training in the Christian Church. The danger now is, that we shall go to the *opposite* extreme and push the sacramental view beyond all reasonable and scriptural bounds. Against this natural tendency we must watch and pray.

A few points are settled, however, beyond dispute. 1. *Children are susceptible of conversion to God at a very early age*—much earlier than the Church has been wont to suppose. See the text referred to, and numerous similar passages, as well as the testimony of experience and of history. 2. *Multitudes of children have been truly converted at a very tender age*: of this there is no manner of doubt—Samuel, Josiah, Jeremiah, John the Baptist, and Timothy, among them. 3. Their early conversion and adoption into the Church are in the *line of God's covenant grace under both economies*—just what we are taught to expect. 4. The children of believing Christian parents are *already in the Church*, under solemn vows, entitled to the ordinances and subject to the discipline of the Church. 5. The Church is taught more and more to *depend on the early conversion of children for growth and power and healthy development*.

CONCLUSION. What a solemn duty devolves on every parent, pastor, and Sunday-school teacher, and on the whole Christian brotherhood! What un-

ceasing and importunate prayer should be made for the *children* of the family, the Sunday-school, the Shepherd's fold!

July 20.—*Praise Meeting.*—THE SACRIFICE OF PRAISE. (Heb. xiii: 15; Ps. cvii: 8, 9; Col. iii: 16.)

The allusion of the apostle in Hebrews is significant. Praise to God is not only a form of worship, but it is an actual religious sacrifice, as much so as prayer, or preaching, or any other kind of service. The service of song in the ancient temple service, was a part of the prescribed ritual of worship, and was as acceptable to God as the "burnt offering" upon the altar. "Praise" has been degraded from its true position in Protestant worship. It has been relegated to a very subordinate position in the sanctuary. It has too often been associated with doggerel verse, and light sensational music, and wretched performance; and the pious, cultivated soul has turned away from it in disgust. But a better day has dawned. The Church of Christ has a duty to perform on this subject.

1. To elevate sacred music to its own divinely appointed place in the public worship of God. 2. To make wise and liberal provision for this important part of sanctuary service, not only in the way of instrument and choir or leader, but especially in the matter of training the people in congregational singing. There is no excuse in this day, either in turning the singing over to a paid choir, or in having discordant, uncultivated, grating music from the congregation. 3. To educate the people to know and feel that singing in God's sanctuary is a sacred and solemn service, and should be celebrated with all due reverence and spirit and life, as unto God, and not unto men. 4. To apportion the several parts of divine worship so that its due share of time and attention shall be secured. 5. To pray and teach and strive to lift "the service of song" into the dignity and importance and sacredness, in the public estimation, of a divine religious sacrifice and worship.

July 30.—WHY THE REVIVAL SPIRIT HAS DECLINED. (Hos. vi: 4.)

That it *has* sadly declined during the last thirty years is too apparent to be denied. Revivals are of less frequent occurrence, of less power, and more local, are less prayed for and sought by the Church. *It is a lamentable fact.* What are the causes? We specify a few out of many.

1. What we call "the spirit of the age" is not favorable to revivals. It is a shifting, skeptical age, breaking away from past ideas and forms, and trying new forms and methods. 2. The extravagances and abuses too often connected with them in the past, have shaken the confidence of many pastors and churches in their desirability. 3. Too much reliance has been placed upon them, as if God were shut up to such a method of operation. 4. The type of preaching now prevalent in the Church is not promotive of revivals. 5. Pastors, it must be admitted, do not aim directly in their prayers and sermons to secure a revival, as was once so common and marked a feature of the American pulpit. 6. But the *main* cause, after all, we believe, is the *decline of spirituality and evangelism in the Church.* A worldly spirit is fearfully prevalent. The life of piety in the mass of professors is very low. The pulpit is not as direct and pungent and powerful in its appeals to sinners as when Lyman Beecher, and Finney, and Nettleton, and Griffin, and Richards, thundered God's messages in the ears of the people.

And yet genuine revivals are the hope of the Church: not spasmodic, superficial excitements, the fruit of "special efforts;" the product of the machinery of "evangelists;" but the simultaneous powerful action of the truth and Spirit of God on men's minds, in response to the plain, faithful and persistent preaching of the Word, and the earnest and united prayers of God's people. Revivals have marked the progress of the Church from the apostolic age until now. The Church *needs* at the present time a general, powerful and long-continued re-

vival, a pentecostal awakening and effusion—not only for her own sake, to restore lost power and life and appreciation of the Word, but also to fit her for the mighty and difficult work to which the commission of her Lord and the signs of the times are calling her. For that divine baptism every minister and every Christian should devoutly and earnestly pray. From every altar, and every closet, should go up the unceasing cry, "Wilt thou not revive us again, that thy people may rejoice in thee?" (Ps. lxxxv: 6.) "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Hab. iii:2.)

THE GERMAN PROTESTANT PULPIT OF TO-DAY:

Its Characteristic Elements of Strength and its Elements of Weakness.

No. II.

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WHAT ARE THE GENERAL CHARACTERISTICS OF THE GERMAN SERMON?

In answering this question, we must remember that, in the main, the German churches have a Lutheran foundation. An essential difference cannot be established as between the Reformed and the Lutheran sermon, if both proclaim the pure Gospel. With most ministers the differences arising from their respective confessions of faith retire before the practical aim and the equal need of edification for the churches of both theological tendencies. But their distinguishing ecclesiastical customs exert a great influence upon their preaching. Thus, especially, the influence of the Lutheran church year, with its festivals and *pericopes*, determines the text of the German sermon and its general character. And even the Reformed pastors must yield to this influence, because their congregations are attached to these old festival seasons. From Advent to Epiphany, from the beginning of Lent to Ascension Day and Whitsuntide, the

German pastors are obliged to choose their texts in harmony with the passing season, even where liberty of choice is legally accorded to them (as in the United Church of Prussia—*i. e.*, to the great majority of Evangelical churches). Indeed, in some countries, as in Wurttemberg, Saxony, Bavaria, Hanover, and in others, the sermonic texts are definitely determined by the church authority for every Sunday and festival day, by means of one or more annual courses of *pericopes* (gospels, epistles, etc.), even during the Trinity period, in the summer season. Hence free texts can be chosen only for week-day sermons, or for special occasions. Because of this arrangement, sermons upon Old Testament texts are delivered oftener in Germany than in England and the United States. Hence, also, the German custom of preaching upon a longer text than is usual in the latter countries, where frequently a single verse, or even less, suffices. The order of the *pericopes*, and, in part, a less stringent view as to the inspiration of the Scriptures, exert an influence in both directions.

In regard to the tone and demeanor of the speaker, the style and delivery of the sermon, German preaching is characterized, above all others, by an appropriate and dignified repose and solemnity, notwithstanding all individual differences. Occupying a narrow and often elevated pulpit, the German preacher—in contrast with the vivacity and animation of many British and American orators—stands quietly, without violent or frequent action, and speaks in an elevated tone and diction, which strictly guard the dignity of worship. In his language he never descends to the slang of the streets, and in his illustrations he rarely falls to a low level. And, even under the most enthusiastic development of his powers, he guards himself against all forcible pressure and urgency, against all violent assaults upon the soul. Nowhere else in the world could sensational preaching produce less lasting effects than among and upon German

church-goers. Even humor, that is often manifest in English sermons, seldom dares to exhibit itself before audiences who demand that, in the church, holy things shall be treated in a strictly sacred manner.

Another, and at this time still prevailing peculiarity of the German pulpit, is the tendency to consider the entire audience as a multitude of believers, an aversion to separating the class of the converted from that of the unconverted, even if this distinction be not absolutely denied. The Anglo-American sermon very frequently, definitely and pointedly, urges the awakening and conversion of the sinner, repeatedly presents this cardinal question, and divides its hearers into distinct groups. The German sermon, on the other hand, rather prefers to treat the entire audience as believing Christians, and upon this supposition builds its structure. The latter remains more general, the former more concrete and tangible. The German method is more doctrinal, even in treating ethical, as well as dogmatic, subjects; the Anglo-American method is more practical, entering further into the details of life. The former devotes more time to the interpretation of the text; the latter lays the main stress upon its application. The former endeavors rather to present the truth and to edify, to assist the believer in the development of his faith; the latter, to lay a Christian foundation, to constrain, to aim at revival and conversion.

But why this chief peculiarity of our method of sermonizing? I will briefly allude to its causes. The German people of evangelical faith are, with rare exceptions, baptized and confirmed, having received for many years religious instruction in their schools, and afterward from their pastors. Something of this Christian knowledge and of a Christian conscience can be supposed to exist in the minds of all the auditors. A second cause is, the strict Lutheran view of baptism, still generally prevalent, "as a washing of regeneration," in the real sense of the term, even

in the case of children. The latter, arriving at adult age, must be considered as true believers, baptized and communing. Another cause is, the still operative influence of Schleiermacher, of his calm and clear development of thought in the sermon, entirely free from all pathos. According to him, the object of the religious service, as of the sermon, is, not to induce action, but solely a matter of presentation. Therefore he always preferred to address his hearers as "brethren," seeking to *develop* their Christian consciousness, and not to *found* it; not to impart anything new unto them, but rather to quicken that which already existed within them. Hence he says of his own sermonizing: "I always speak as if there were yet a congregation of believers," and adds: "even if it does not appear to be so, it must, nevertheless, be taken for granted." Against the caprice and subjectivity of Rationalism he always maintained the sacred authority of the congregation. Educated among the Moravian brethren, the warm feeling of fraternal communion exerted a determining influence upon him throughout life. This fundamental tendency in sermonizing, through Schleiermacher's influence, became the standard for innumerable German preachers, and also for many homileticians. His aversion, also, to Old Testament and penitential sermons, to all punitive soul-conflicts with sin (compare his imperfect view of sin in general); in short, his entire *ideal* treatment of the *real* congregation has been followed by many until this day.

Finally, the sermonic method of pietism, during the last century, carried to excess the distinctions between the converted and the unconverted, often passing unmerited, condemnatory judgments upon its opponents. Hence the severe opposition not only of rationalism, but also of orthodoxy, to this kind of preaching. Besides, it must be remembered that the above peculiarities of German sermonizing are most intimately connected with the whole German national character, viz.:

its ideal tendency, its speculative and dialectic frame of mind, its delight in a noble humanitarianism, and especially its profound inwardness (*i. e.*, spiritual genuineness). The German mind, more than any other, is disinclined to reveal its soul experiences; it would rather meditate upon them in concealed repose. It is opposed to a violent reception of spiritual things. It will neither be driven nor forced to accept salvation; nor yet, after having accepted it, will it readily and publicly expose its treasure. In Germany there are many (indeed more than elsewhere) who are believers at heart, but of whom the stranger does not suspect it. In other countries there are many who, in their outward behavior, very much desire to pass for converted, but who, in reality, are not.

Herein we perceive the peculiar elements of strength, and also the elements of weakness, the dangers and the defects of German preaching.

WHAT CAN THE CHURCH DO TO INVIGORATE THE MINISTRY?

BY PRESIDENT D. S. GREGORY, D.D.

THIS was the subject of one of the recent Lenten lectures of Bishop Littlejohn before the General Theological Seminary of the Protestant Episcopal Church in New York City. He is reported to have said:

"It is alleged that the quality of the men offering for the ministry has deteriorated. The demand so far exceeds the supply that the Church has to exercise a very generous discretion in selecting her candidates. The door, for the past twenty years, has been very widely opened, glad, and even constrained, to accept mediocrity and an humble average of ability. The times and conditions within the Church have hindered the gifted and promising, who find such brilliant opportunities in secular affairs."

The Bishop had, of course, special reference to the ministry of his own branch of the Church; and what he adds concerning the better endowment and equipment of her theological semi-

naries would not hold with the same force of some other branches of the Church; but nevertheless the utterances quoted have too large a measure of truth for all branches of the Church. There is need of careful consideration of the facts, real and alleged; and the Bishop's theme ought to be a living theme in all the churches. Ability, as well as character, is doubtless necessary in the minister. What can be done to bring in more of vigor into the rising ministry? This assumes, without discussion, that there has been of late a deterioration in the average efficiency of the candidates as they now enter upon the work of the ministry. Accepting the Bishop's conclusion—which seems to be everywhere abroad in the atmosphere—the present purpose is to present the remedies that need to be applied. Some of the reasons for the state of things complained of may come in incidentally. Some misapprehensions may be corrected in the same way.

1. Our remedies may begin with a more careful sifting of the material offering itself for the work of the ministry. The candidates entering our theological seminaries consist of two classes: those trained in colleges, and those not so trained. Regarding the college-trained men, there is an impression abroad that the quality of the graduates offering themselves for the work of the ministry has greatly deteriorated during the last twenty-five years. A somewhat wide and extended observation has convinced the writer that this is not true. During all that period, from the colleges East and West with which I am acquainted, most of the best men in the classes have offered themselves for the ministry, and are doing so still. Much more has probably been said to these young men about the need of more *ability* than of more *piety*. There has, perhaps, been quite enough of the feeling among intellectual young men, that the ministry offers a great sphere for the display of ability; but, however that may be, I am one of those who are glad to dismiss to "brilliant opportunities in secular affairs" all the young

men, of whatever grade of ability, the Head of the Church may not be pleased to call into the sacred office. The Church would doubtless be happy to turn over a goodly number of such brilliant young men, who have somehow found their way into the ministry, and are making use of the office for a display of their brilliancy, to almost any respectable and honest secular calling that could be named. The class of candidates who enter upon a theological course without a college training is, then, the questionable element. The rapidly increasing demands of the work at home and abroad have increased the number of this class. The Church in her straits does often accept "mediocrity and an humble average of ability." Some good men come forward in this way, but too often the increase is made up of youth who are incapable of mastering the classical course in the academy even, and so jump from the spelling-book and reader in the primary school to systematic theology in the seminary, or who have not the perseverance needed to secure a liberal education, or who become engaged early and are in haste to marry, or who think the ministry a way to respectability, and so take a short cut into it. These are nuisances, all and altogether, and ought to be abated as such. But these may fairly be set down as exceptional cases, while the majority is made up of earnest and devoted young men. On the whole, it is doubtful if the average quality of the raw material offering itself to be trained for the work of the ministry was ever higher than it is at the present time. The right kind of sifting process, applied by education societies and church authorities, would make that average still higher.

2. The remedy of the evils complained of calls then particularly for a better handling of the material selected, in shaping it into the completed product. While observation will show that the raw material has never been better in intellectual quality, it also seems to show that the completed product has deteriorated in practical evangelical effi-

ciency. This is what we take to be the real fact. The Church is tending more and more to produce a generation of ministers of the invertebrate order, both in their theology and their spiritual activities; a generation "indisposed, disabled, and made opposite to" all great themes and life and death efforts; and she is getting this result out of what is the best of intellectual material to begin with. How is she to remedy the evil? There has never been an age in the history of the world that demanded such tremendous breadth and sweep of power in the ministry as the present. What can be done to infuse new vigor? If it be true that the Church starts out with good material and ends with a completed product of an inferior order, something must be out of the way in her method of procedure. What is wrong?

A first thing to which we shall do well to attend, is that the Church fits her candidates for college mainly in preparatory schools that have been thoroughly secularized. The point here made is not that the increase of supply, which naturally comes from conversions and the general influence in Christian academies, is cut off. This is a lamentable fact that needs to be emphasized; but the point here touched upon is, that the most is not made of the material—in fact, that the young men are poorly trained to profit as candidates should by their collegiate and theological courses. This charge embraces various counts. When the classical fitting is done in the High Schools it must almost invariably take a secondary and subordinate place, and be carried forward in an atmosphere unfriendly to classical culture, so that it is wretchedly done. Moreover, these schools, as well as many undenominational academies, are so thoroughly secularized that the candidate gains none of that acquaintance with the Christian facts, ideas, and methods; forms none of those habits of Christian duty and activity, and gets none of that powerful impulse of Christian principle in the life, which have vastly more to

do with real success in the collegiate and theological courses, and especially in the work of life, than even the best classical culture. We regard this as a well-nigh fatal defect in most of the preparatory work of the day. This can be remedied in time by a return to the old and, for a generation, almost abandoned policy of church academies, along with the old-fashioned notions of home training, and strong, positive, Christian influence brought to bear in this formative period. Where the training of a godless college is added, the material has already taken shape too fully, before reaching the theological seminary, to be moulded and trained in the best manner.

2. A second thing to be considered is the influence of the growing wealth and luxury of this country on the character of the students and studying in our great colleges, to which the wealthy resort. I once asked a professor the question: "How many young men profit by a collegiate course?" His reply was: "My brother says, all those who go to college profit; those who are sent do not." In many institutions most of the students are "sent"—that being the fashion of the day among the more cultured of the wealthy classes. Some of these young men doubtless make good students; but an atmosphere made by a majority of such youth is likely to be more favorable to self-indulgence and muscular energy than to studiousness and moral earnestness. A grandson of a distinguished missionary, who is himself to enter the mission field, recently said to me, "Our students in college were largely of the wealthy class, and the instruction in all the important branches had to be lowered to the level of the weaklings; so that those of us who desired to get a better grasp of the sciences, and a deeper insight into those great problems of ethics and philosophy so essential as a foundation for the theological training suited to this age, could not do it."

3. A third fact that ought to receive attention, is that of the changed method and spirit with which the higher train-

ing is carried forward. Owing partly to increased numbers, but still more to the changed tone and temper of professors and students, instruction by lectures has very largely taken the place of the old thorough-going class-room drill. A distinguished professor in one of our great colleges said to me several years ago: "The intellectual activity required of the students culminates in or before the Junior year in college, and then the pouring-in process begins, and the activity grows less and less from that point onward to the end of the theological course." The system does away with any special need of constructive brain power. A whole term sometimes passes without a call for the reproduction of the material poured in, and the examination is passed at the end with a "cram." The honor man of one of our great colleges once said of the process: "The professors poured in and poured in until the end of the course. Then they asked us to pour it out, and we poured it all out, and it *stayed out*." Dr. Charles Hodge, of Princeton, after reading his lectures all the later years of his life, said to some of his students, as he drew near the close: "The Jesuits are wiser in their generation than we Protestants are. They use their textbooks, and their students get a mastery of theology, while ours do not." His son and successor in Princeton Theological Seminary, Dr. A. A. Hodge, uses a text-book on theology, though one of the most brilliant of lecturers.

Another sad attendant, if not result, of the changed tone and temper, has been the dropping out of the old personal influence element by which the teacher used to mould the mind and character of the student. I think that Joseph Cook once said, that if you would put down Mark Hopkins in his prime in the Western wilds, on one end of a log, and young James A. Garfield on the other, there would be substantially a college. The great element of one would certainly be there, and the results would be better than in a college with a hundred professors, and all languages, mathematics, science, philoso-

phy, and art, without that one element. There is no blinking the fact that it has been largely lost out of our colleges and seminaries. Possibly the professors are too often mere professional instructors, with little or no human interest, with no experience in dealing with average humanity, and no personal magnetism, and with no special sense of a call from God to their work. Possibly many of the candidates who come under their instruction have been too thoroughly secularized by the atmosphere of the preparatory schools, and so fully initiated into the mysteries of base-ball and boating, and have so little sense of a call from God, that the most magnetic of professors would fail to rouse them. The magnetic professor and the susceptible student must, somehow, be again brought together, if the best results are to be secured; and so the fault, wherever it lies, ought, in some way, to be remedied by the Church. In fine, there must be brought about an entire change of character, temper, purpose and culture, if any fresh intellectual vigor is to be put into the ministry of the future.*

3. Most important of all the remedies is, therefore, a new inspiration from God for the young men while they are in the course of training, and as they go out into the great field. There is needed a new baptism of the Holy Ghost. Devoted piety, without large brain power, often accomplishes much. Brains in the ministry, without piety, are always a curse. There is need of the Spirit of God to give the brain, whether large or small, impulse and inspiration, to make it of the utmost value and power. From the lack of this comes the general rage of the young men in the ministry for novelties, the tendency to laxness in doctrine and morals, the aping of science and philoso-

phy. These are the natural outcome of superficial intellectual training, superinduced upon imperfectly or improperly developed, secularized young manhood, without any profound sense of spiritual realities. There is an imperative call for a generation of ministers into whose souls the Holy Spirit shall burn the great forgotten truths of sin and salvation; and whose lips He shall touch with the live coal from the altar of God. Souls on fire with the love of Christ and a lost world, and with a conscientious sense of their mission from God, will develop, along with moral and spiritual power, the intellectual vigor, for the want of which the progress of Christianity languishes and loiters.

The answer to the question with which we started out is, then, that it is in the power of the Church to do these three things toward invigorating the rising ministry: To sift more carefully the material offering itself, lest some run who are not called; to do better work in training the material selected, that they come to the end of their preparation neither weaklings nor novices; and to seek from God a new baptism of the Holy Spirit, that the men may go forth to their work, not full of vanity and conceit, but girded and fitted by God himself. And these three things, being in her power, become her present solemn and imperative duty.

THE MORAL AIM IN FICTION.*

No. II.

By JULIAN HAWTHORNE.

APPLYING the principle developed in my last paper—of the divine incarnation—to our investigation of art, we find, therefore, that art is, essentially, the imaginative expression of a divine life in man. Art depends for its worth and veracity, not upon its adherence to literal fact, but upon its perception and portrayal of the underlying truth, of which fact is but the phenomenal and imperfect shadow. And it can have

*For a vigorous discussion of the defects of the theology and theological training of the day, see "The History of the Cross," by Rev. J. M. Sherwood, D.D., Chapter III.: "The Low Type of Theology as expressed in the Modern Pulpit and Literature." I wish all our ministers could be induced to read that chapter.

* *Erratum.*—Page 523 (June number), second column, fourth line from top, for "unification," read "purification."

nothing to do with personal vice or virtue, in the way either of condemning the one or vindicating the other; it can only treat them as elements in its picture—as factors in human destiny. For the notion we entertain that the practice of virtue tightens our hold upon God's personal approbation—and still more, our habit of acting virtuously for the sake of the social repute or future heavenly enjoyments which may thereby accrue to us—in so thinking and acting we seriously misapprehend the true inwardness of the matter. The man who does good from a mercenary motive—let him disguise that mercenariness under whatever specious transcendental figure of speech he may—is lamentably deluded in a point of vital moment. For such "virtue" shuts each one up in himself, and separates each from his fellow; whereas the aim of Providence is to inculcate the broadest human fellowship. My physical organization no doubt isolates me from all other men, and leads me to attribute the rise in me of any goodness, not to a spontaneous impersonal evolution of my nature, but to the exercise on my own part of self-denial. But self-denial is the very essence of "virtue," and therefore, in so far as I am virtuous, I of necessity deny the fellowship of all other men, and proclaim myself an unsocial and selfish being. No honest man ever set himself deliberately to cultivate conscience with a view to ingratiate himself with his Creator, without finding peace fly from him just in proportion to the eagerness with which he pursues it. So, when I strive after moral superiority, I aim to secure a place in God's esteem unshared by the average of my kind. But the same law which forbids the other sins of the Decalogue binds me also not to covet for myself what others cannot enjoy. Of course I must observe the letter of the commandments; but the great point is, that I must do so from sheer impersonal regard for infinite goodness and truth, and not in order to gain a place among the elect; for that would be to impute to the Almighty a respect of persons.

True or spiritual religion pronounces upon the self-hood in man sentence of inward or spiritual death; but external or formal religion says—not inward, but outward, ritually-enacted death to self-hood; not annihilation, but change of base. Thus a time comes when mere literal obedience to the moral law produces, not humility, but pride and self-inflation.

In no other way than this, it seems to me, can art and morality be brought into harmony. Art bears witness to the presence in us of something purer and loftier than anything of which we can be individually conscious. Its complete expression we call inspiration; and he who is the subject of the inspiration can account no better than any one else for the result which art accomplishes through him. The perfect poem is found, not made; the mind which utters it did not invent it. Art takes all nature and all knowledge for her province; but she does not leave it as she found it; by the divine necessity that is upon her, she breathes a soul into her materials, and organizes chaos into form. But never, under any circumstances, does she deign to minister to our selfish personal hope or greed. She shows us how to love our neighbor, never ourselves. Shakspeare, Homer, Phidias, Raphael, were no Pharisees—at least in so far as they were artists; nor did any one ever find in their works any countenance for that inhuman assumption—"I am holier than thou!" In the world's darkest hours, art has sometimes stood as the sole witness of the nobler life that was in eclipse. Civilizations arise and vanish; forms of religion hold sway and are forgotten; learning and science advance and gather strength; but true art was as great and as beautiful three thousand years ago as it is to-day. We are prone to confound the man with the artist, and to suppose that he is artistic by possession and inheritance, instead of exclusively, by virtue of what he does. No artist worthy the name ever dreams of vindicating himself in his work, but only what is infinitely

distinct from and other than himself. It is not the poet who brings forth the poem, but the poem that begets the poet; it makes him, educates him, creates in him the poetic faculty. Those whom we call great men, the heroes of history, are but the organs of great crises and opportunities: as Emerson has said, they are the most indebted men. In themselves they are not great; there is no ratio between their achievements and them. Our judgment is misled; we do not discriminate between the divine purpose and the human instrument. When we listen to Napoleon fretting his soul away at Elba, or to Carlyle wrangling with his wife at Chelsea, we are shocked at the discrepancy between the lofty public performance and the petty domestic shortcoming. Yet we do wrong to blame them; the nature of which they are examples is the same nature that is shared also by the publican and the sinner. The only character whose savor is always sweet, is his who heartily and unaffectedly abjures any renown or exaltation which he and the publican and the sinner may not enjoy in strict community, and which, therefore, he can feel sure is derived from no transaction personal to himself, but from the miraculous emanation of the Divinity, which is undergoing voluntary imprisonment and crucifixion within our universal nature, and is slowly, but surely, bringing us to a realization of the immortal work of redemption perfecting there.

Instead, therefore, of saying that art should be moral, we should rather say that all true morality is art—that art is the test of morality. To attempt to make this heavenly Pegasus draw the sordid plough of our selfish moralistic prejudices is a grotesque subversion of true order. Why should the novelist make believe that the wicked are punished and the good are rewarded in this world? Does he not know, on the contrary, that whatsoever is basest in our common life tends irresistibly to the highest places—rises like scum to the surface, and passes off with compara-

tive harmlessness in offices of public dignity and use? Or shall he presume to find fault with God, because He has thus put the selfish or diabolic element in our nature on the side of public order? At the present stage of our spiritual progress, indeed, evil is a far more vivacious servitor of God (because an interested one) than good has ever been; and the novelist who makes this appear will do a far greater and more lasting benefit to humanity than he who follows the cut-and-dried artificial programme of bestowing crowns on the saint and whips of scorpions on the sinner.

As a matter of fact, I repeat, the best influences of the best literature have never been didactic, and there is no reason to believe they ever will be. The only semblance of didacticism which can enter into literature is that which conveys such lessons as may be learned from sea and sky, mountain and valley, wood and stream, bird and beast; and from the broad human life of races, nations, and firesides; a lesson that is not obvious and superficial, but so profoundly hidden in the creative depths as to emerge only to an apprehension equally profound. For the chatter and affectation of sense disturb and offend that inward spiritual ear which, in the silent recesses of meditation, hears the prophetic murmur of the vast ocean of human nature that flows within us and around us all.

THE ETERNAL PUNISHMENT OF THE WICKED.

Views of Leading Clergymen.

[THE following questions were proposed by us to some leading divines, with the request that we be at liberty to give their answers in THE HOMILETIC MONTHLY.

1. Do you find among the laity an increasing skepticism touching the doctrine of eternal punishment?

2. Do you find that this skepticism makes it more difficult to awaken and sustain an interest in religion among the masses?

We submit the following responses.—EDITOR.]

FROM REV. C. H. SPURGEON, LONDON,

ENGLAND.

I do not meet with this form of un-

belief so often as I did; but, from the strain of current literature, I should suppose it to be on the increase. I cannot but believe that doubts upon endless punishment aid, with other things, to render men less concerned about their future state; but I conceive that, if they were not hardened by this, they would come under some other form of deadening influence. Where the Spirit of God works upon men's hearts with almighty power, they are awakened, and come to Jesus; but apart from this, they slumber upon one pillow or another.

I am amazed that, after the continual efforts to introduce modern views, so very few of our earnest Christian people have been removed from the old faith. I know some who embraced the new views, but soon left them, as they found themselves hindered in their work among the degraded. If some men were as anxious to save souls as they are to make us think lightly of their ruin, it would be better for themselves.

FROM SAMUEL P. SPRECHER, D.D., SAN FRANCISCO, CAL.

There is a change taking place in the form in which the doctrine of eternal punishment is held. There is no doubt a growing belief among the laity in a probation after death for some, but also a growing conviction that there is such a thing as being "guilty of an eternal sin," and that eternal punishment will accompany eternal sin as its natural and necessary consequence. Let the preacher take for his text before a popular assembly those words of our Savior, and he will find that no truth of Christianity meets with more general assent and conviction.

I cannot perceive that it is more difficult to awaken and sustain religious interest among the masses than in former years. Here in California it is generally remarked that the churches are attended better, and the additions on profession of faith are larger within the last five or six years than ever before in the history of the state. The

membership of our churches is increasing much more rapidly than the population.

Twenty years ago, there was but one church member to every one hundred and twenty-five of the population; now there is one Protestant church member to every twenty-nine of the population. Membership in our Protestant churches has increased in the last twenty years four times as fast as the population.

Our mission schools are more flourishing every year, and I have never known so many laymen, in proportion to church membership, engaged in Christian work.

There is a change in the tone or manifestations of religious interest among the masses. We cannot produce the old-time excitements, but the results in conversions and additions to our churches are, at least in California, greater than ever.

FROM WM. M. TAYLOR, D.D., NEW YORK.

In answer to the two questions which you have put to me, I have to say that, among the laymen with whom I have had the privilege of coming into contact, I have not found skepticism on the doctrine of everlasting punishment. There is a change among many in the way in which the doctrine is held, as compared with the manner in which it was taught and maintained in former generations. Thus it is now generally recognized that the "fire" is a material figure of a spiritual reality, and more prominence is given to the idea of natural consequence than to that of judicial infliction in the matter of the punishment. But I do not meet with many who deny or disbelieve the doctrine. This being the case, I cannot answer your second question. Personally, I find few subjects as to which my people are more responsive than the duty of working for the evangelization of the occupants of our tenement houses, the education and christianization of the freedmen, and the making of provision for the religious instruction of the immigrants who are

filling up so rapidly our Western States and Territories.

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FROM MOSES D. HOGE, D.D., RICHMOND, VA.

With regard to your two inquiries I would say: 1. At one time there were indications of a growing incredulity among our people as to the truth of the doctrine in question. This was occasioned by the publication of the sermons of some celebrated divines in England and the United States, and by certain magazine articles assailing the doctrine of eternal punishment in an incisive and popular manner. But these were successfully answered, and the tendency, "to increasing skepticism" very evidently checked, if not arrested.

There is generally a drift in public sentiment in that direction; but just now there are indications of a reaction against the tendency in question.

The attempt has frequently been made to establish a Universalist Church in Richmond, but it has always failed.

2. The irreligion of our people is rather the irreligion of inconsideration, or of mere worldliness, than of infidelity, or of any defined system of unbelief.

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FROM ROBERT PATTERSON, D.D., SAN FRANCISCO.

In reply to your favor of the 22d instant, I do not observe an increase of skepticism among the laity of my acquaintance touching the doctrine of eternal punishment; nor do I believe that there is here, in San Francisco, a widespread skepticism upon the subject among the masses.

I have two reasons for this belief: The first is, the decay of the Unitarian and Universalist congregations here and in Oakland. One has been obliged to curtail its expenses; another was not long ago sold for debt; and none are crowded. The most unpolished Irish priest who lifts a wooden crucifix before his hearers on Good Friday will have a larger audience than the most cultured Universalist preacher. Or, if you judge by the common talk of the crowds along the wharves, and at the depots, you will not be allowed to for-

get the existence of hell and damnation.

My second reason for asserting that the masses are not Universalists is, that the most popular public speakers who ever visited this coast were E. P. Hammond and D. L. Moody. Their audiences were only limited by the capacity of the buildings. The crowds continued, night after night, to the last. Mr. Hammond had a hundred nights; and Mr. Moody would have had as many, could he have stayed. All know that these men's preaching is full of warnings to flee from the wrath to come.

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FROM B. M. PALMER, D.D., NEW ORLEANS.

You propose to me a double question: whether I "discover in the laity an increasing skepticism touching the question of eternal punishment," and whether "this skepticism makes it more difficult to awaken and sustain an interest in religion among the masses?"

In reply, I would say, within the range of my individual observation, I do not find speculative doubts as to the eternal duration of future punishment cherished to any extent. The sense of justice in the human soul, answering to the justice that is in God, demands the vindication of the divine law through the infliction of the penalty. There would be little theoretic difficulty on this subject among the masses if they were only left undisturbed by the unlicensed speculations of flighty theologians. Some of these, like John Foster, through a morbid sentiment, shrink from the contemplation of what is unspeakably painful; others seek personal popularity, by adjusting religion to the weaknesses and vices of men; whilst others still are unconsciously led, by over-refinements of criticism, to eliminate from the Scriptures what has always been deemed essential to the integrity of the Christian faith. But as respects the masses of men, their robust morality easily accepts the penalty as a necessary feature of the law.

There is, however, great practical insensibility to this awful truth, even

where little speculative denial of it exists. It is a part of the religion which men are seeking to construct for themselves to hope that the imperfection of their works will be overlooked through the clemency of the Judge; and that some mode of deliverance will be discovered at the last, by which to escape the full pressure of divine wrath. This latent unbelief of the carnal heart is not the skepticism named in these questions. It prevaricates with truth, rather than openly denies it. It is more the expression of dread than the consciousness of security. It is the indulgence of a vague and aimless hope, rather than a well-reasoned and clearly formulated conviction of the judgment. Fearful as this insensibility to the evil of sin may be, it does not so completely debauch the conscience as the consolidated skepticism which overturns all law and explodes the very conception of justice.

FROM JOSEPH COOK, BOSTON.

I should answer both questions with a decided affirmative. My engagements are such that I cannot possibly prepare a longer paper on the subject.

LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. V.

VIEWS OF PROF. THEODORE W. DWIGHT,
OF COLUMBIA COLLEGE LAW SCHOOL,
NEW YORK.

"How can the service of the Christian ministry be made more effective than it is to-day?" is a very broad question. It involves two points: how to secure the best men, and how to make their work most effective. We must rely upon the literary colleges to procure us the best men. It is true that that class of men cannot at present very largely be obtained. I think one of the principal reasons is that there is a great want of inducement for them to go into the ministry, as compared with other professions. There is an element of weakness in the voluntary system in the United States as compared with a State Church as we see it in England.

The State Church holds out prizes for men of ability, advancing them to deaneries, bishoprics, archbishoprics, etc. These give them a wide scope for their ability, and promote the social standing of themselves and their families.

In the voluntary system, on the other hand, the clergyman depends largely for his success on his continuous power to please, attract, and fill the church. This remark includes not only the thoughtful persons in the community, but also the less educated classes; and, when his power to please is lost, his work is substantially at an end, notwithstanding that his ability to instruct remains. Accordingly a great many men are shelved in middle life, although their capacity in other respects, beyond the power to attract and please, is unimpaired.

On the other hand, in the legal profession the business of an able practitioner will continue in many instances to great age, since the question of success there is not merely the power to please, but capacity in doing business and in winning causes. Young men in determining what profession they will follow, naturally consider these points, and, having a conviction that they can be as useful in the legal and the medical professions, or in the walks of business, as in the ministry, naturally select an employment which will give scope to their capacities to the end of life. It is not easy to determine exactly how to meet this difficulty. The churches, however, should, by way of reducing its dimensions, provide some system of endorsements, or life insurance, that would secure a pastor a support in later life, or make it certain that his family will be properly sustained on his death.

Some may think that these suggestions are based on too low and commercial a view of the motives that prevail when men select the Christian ministry as a means of usefulness and conscientious service in the Church. It is, however, impossible to ignore it. The candidates for this sacred calling are young and immature. They are at school or

in college, and are easily affected by the influences that surround them. Their associates have visions of success at the bar and elsewhere, which they are not slow to communicate. They may not be well founded, but at their age they appear to be. Is it at all strange that even worthy and most desirable candidates who are hesitating in their choice should allow the scales to be turned by considerations of the prospect of wealth, social position and public esteem, as contrasted with the limited resources and humble place in some rural district, of the average minister? The churches must not shut their eyes to facts, nor fail to remember that a young man in choosing the ministry is in the thick of a conflict of motives, and that in the struggle those of a practical character may predominate, even though their force may not be distinctly present to the mind, and possibly not recognized.

Supposing now that the best men can be obtained, how shall they be rendered most effective?

In the first place, they must be thoroughly trained, after they leave college, in the theological seminary. This training, to a large extent, is accorded to them; however, it would seem that more might be done than there is now in the way of making them good speakers. Elocution receives but little attention, even in the colleges. There should be a change in this respect.

Regard must be had to the whole work to be done, which includes not merely preaching, but pastoral work and the development of a symmetrical character. Personal character has a good deal to do with success in the ministry—more than is sometimes thought. Even a man of moderate abilities, whose character is greatly respected, will frequently win a high place among his parishioners, which will not be accorded to a fine preacher who is deficient in those personal qualities that make up what may be termed "character." How shall we describe a model clergyman in this respect? One would like to have him pleasing in manners, courteous, patient, considerate; of

sound judgment, exquisite tact; free to impart knowledge and counsel to the lowly as well as to the great; sympathetic, genial, delicate, punctiliously honorable and scrupulously honest; eager to win the affections of children and of the poor; dignified, free from cant and affectation, preferring substance to forms, free from censoriousness, and softening all the faults of his people in the warm glow of a Christian charity. Parishioners could profit by such a man, though his sermons were not polished to the last degree, nor illuminated by the flashes of an erratic eloquence.

It is not necessary to the highest success in the pulpit that the clergyman should devote his time to inculcating systematic theology among his parishioners. Most of them are more influenced by practical themes. What they need is to know how to carry religion into their business and into the daily affairs of life. A preacher should not be a mere essayist, or a lecturer, but he should arouse, stimulate, and warn, not merely as to rules of punishment for transgressions, but as to the effect of a deviation from moral and religious rules upon character.

Many parishioners feel that the clergy are not sufficiently guarded or cautious in their propositions as stated from the pulpit; that they make use of arguments which would not bear the test of careful criticism and discussion. They are, certainly, at a disadvantage when compared with other professions—particularly the legal—in this respect. A lawyer is always liable to have an immediate criticism made as to any of his propositions or statements, particularly in court. He lays down a rule to the Court, which his opponent instantly challenges, and the result will be, very likely, a qualification, or a closer definition of what he has stated. To this the clergyman is not subjected. Many who go away after hearing him feel that his discussion of a subject cannot be altogether trusted for its solidity and justice. It is a matter of common remark that the clergyman's utterances are no

longer authoritative, but must stand on their intrinsic merits. At the same time they are not disputed in his presence when made. The opposition to them, though silent, may still be severe. It is of great importance, therefore, particularly in the presence of an intelligent audience, that he should study his sermons with the utmost care, so as to satisfy the minds of his hearers, and truly to inform their judgment.

There is a serious difficulty at the present moment in bringing intelligent men to church on this and other grounds. There is a somewhat prevalent agnosticism, not open, as in England, but, for various reasons of a prudential nature, not disclosed. This deadens religious feeling. Many men listen in a half-hearted way; many do not go to church on this account, except so far as they think it necessary as an example to others. Religion, in their view, is well enough for their wives, children and dependents, but of little value to themselves. How to overcome this inertia and bring these men to church is a very difficult question. Largely, success in this direction must depend upon great confidence in the clergyman, when we consider his intellectual abilities, his oratory, his capacity for accurate statement, thorough sincerity and high personal character. Men may be attracted by these characteristics on general grounds, and finally won over to a deeper interest in the subject. It would be well if, in some way, clergymen could exercise constantly the power of hand-to-hand debate in the same way as lawyers, and thus form habits of precise statement, so as to present a solid front against all antagonism. The difficulty is to lay down any rule which, while it may be applicable to city pastors, would extend to the country. At the same time, it seems to me that improvement might be made in the lines which have been pointed out.

A word may be added as to the relation of the Church to the poorer classes, and particularly in cities. It is a very difficult problem to reach the poorer

classes, in our complex system of society. We have, for example, in this city (New York), mission churches, sustained by wealthy organizations, in which the poorer classes have their separate organization, preacher, pews, etc. Personally, I am not in favor of these separate churches. I think that they draw something like a "color line" between the rich and the poor, resembling to some extent, the "colored pews" of old. They attempt what never ought to be recognized in the Church—social divisions among Christians. My own view is, that it is the duty of the wealthy classes so far to support religion as to permit the poor to come to the same churches with themselves, and at the same hours. This would involve the surrender of the exclusive pew system, and a resort to something like the methods prevalent in the cathedrals of Europe, where the poor woman can come into church, even in her ordinary dress, and sit down by the richest lady without hesitation. She has a claim to a place simply because she is a Christian. It would be almost a revolution here to accomplish this result. The pew system, however, did not exist in the early Church. It grew up in England by special favor or permission. The general space of the church was encroached upon from time to time, by direction of the bishop or other ecclesiastical authority. Such exclusiveness is contrary, in my judgment, to the genuine spirit of Christianity. Christianity ought to be powerful enough in its hold on our minds and hearts, to carry out its own principles: these are, to draw no distinctions of race or classes. When some such plan as this is adopted there will, I believe, be a warmth and fervor in the practical application of Christian principles to the affairs of life of which we have now no conception. That, I believe, is the true way to reach the poor. Give them good preaching, and converse with men of the highest character and ability in the pulpit, side by side with their richer and more fortunate brethren. Anything short of this is not radical enough. These remarks may

be applied to all Protestant churches, without exception.

I believe it to be a part of the duty of clergymen to urge their parishioners up to that amount of self-sacrifice in their pecuniary contributions which would enable them to invite the poorer classes to attend church, in the way I have suggested, without charge. This may seem to some chimerical; but I believe the time will come when the interests of the Church and the advancement of religion will demand it. When the time arrives, the poor may be slow to avail themselves of their new privileges, by reason of diffidence or hereditary distrust; but such an outgrowth of genuine Christianity will be sure to thrive and grow, and in the end to bear precious fruit.

Some inquiry has been made as to the reason why young business men fail to take interest in church matters. I do not think that they would fail more than other men, provided that the clergy, as a class, realized the true ideal in all respects of their mission, and abundant opportunity was given them to participate in church exercises. They must be sought, invited—nay, urged to come within the church circle. They are more likely to be influenced than older men, as their minds are fresh and open to moral and religious considerations. The great difficulty, I think, is to secure the middle-aged men. Having had large experience with young men, I have never found any difficulty in obtaining an open ear to suggestions of a broad and general nature in the line of morality, or even of religion; and I believe that the same ready acceptance of ideas of this sort which a teacher finds can readily be obtained by the Christian minister.

♦♦♦♦♦
TRUTH IS LOWER.—Knowledge is power; truth is power. The preacher has power, other things being equal in proportion to the amount of truth he has brought under the mastery of his faculties, so that he can use it at pleasure, for conviction, reproof, correction and instruction in righteousness.—*George Shepard, D.D.*

A SYMPOSIUM ON EVOLUTION.

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

No. VII.

By PROF. JOHN P. GULLIVER, D.D., OF ANDOVER THEOLOGICAL SEMINARY.

It is alike the dictum of reason and the necessity of things that there be an uncaused cause. The succession of dependent existences must somewhere cease, and an independent support and origin be found. A hanging chain must end in something that is not a link—that is, that has not dependence. To say that this uncaused cause is the totality of begun and dependent things, is to say that if the hanging chain be extended far enough out of our sight, it then becomes possible that it shall hang from a link, and not from a support which is independent of the chain. It is to say that the sum of dependent things loses its dependence if only its dependence be sufficiently increased. The pantheist substitutes confusion of thought for satisfaction of thought. He increases the difficulty till we are no longer able to measure it, or even to conceive of it, and then claims that he has removed it. This is the doctrine of evolution as held by Haeckel and the materialistic schools.

A class of more philosophical thinkers, like Herbert Spencer, discard this absurdity, but claim that this "first cause and last end of all things" is unknown and unknowable.

Mr. Darwin can in justice be assigned to neither of these schools. He accepted a creative cause. He believed in something above that necessitated the order of things we call *nature*. This supernatural Creator is distinguished, in Darwin's thought, from the universe of dependent existences, in that He is independent. He is not a link, differing from the links we see only in that He is out of sight. He is distinguished from the things that are necessitated by natural law, in that He is free, and is only limited by the conditions of the natures He chooses to create and to endow.

There is, then, no antagonism between the theory of Darwin and the two fundamental postulates of the Bible—viz., the existence of the independent Creator we call *God* and the entire freedom both of the divine and the human will. This will-force in man constitutes the most potent factor in the modification of all evolutionary processes, and, in the Creator, in the origination of these processes. It is a force independent of nature, and incapable of being subjected to any of nature's laws of necessity. Whatever may be thought of evolution, as representing the mechanical processes of nature, this stands above it, or works through it continually.

Haeckel, with his usual penetration, sees that there is no place in the merely mechanical universe of the evolutionist for free-will of any grade. On the other hand, no theory of the universe can omit it. It would be as reasonable, and more so, to attempt to weave in a loom a cloth of many colors, which should exhibit all the changing phases of a summer sunset, as to call upon nature to grind out with her machinery the multitudinous phenomena of life and mind of which the universe is full.

The only question which Darwin raises is this: *At what place* in nature does this *supernatural*, free, uncaused cause enter directly among the necessitated activities of the universe? Is it "at the beginning," as the Bible expresses it—that is, at the beginning of dependent existences? Yes, most certainly. Darwin never denies that, though he does not attempt to find out God by such searching as he applies to pigeons and earth-worms. Is it at the introduction of *life*? Darwin is no advocate of spontaneous generation, and never mistook the *cavie* of sponges for a physical basis of life covering the bottom of the sea with a wet blanket of protoplasm—the *Bathybius* of Huxley—an "unorganized organism," out of which all animal and plant life has been evolved. Is it at the introduction of *species*, as zoologists and botanists have agreed

to term groups of animals and plants, which unite with morphological resemblances, the indications of a common genetic origin, and so ought to be called *genera*? At first Darwin said, Yes; here is the beginning of the *supernatural*. In his earlier works he often speaks of the "creation of species." Subsequently, he thought he saw reason to introduce supernatural causation at the creation of only *four or five*, and possibly of but *one* living organism. Thus he says at the close of his *Origin of Species*: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one." The change in his views was not a theological, but wholly a scientific one.

No theologian can fail to commend this attempt of Darwin to find a natural cause for the origin of those groups of living beings that are now separated by practically impassable lines of sterility. It is not a desire of the naturalist alone, but of every inquiring mind, to push back the line of supernatural causation as fast and as far as the discovery of natural causes will allow. No one can suppose that natural science has, as yet, even approximated that line. The "secrets of nature" lie hidden in that undiscovered country which stretches out from the line of known causation back to the infinite and absolute Cause. The end of all things earthly will probably find natural science still struggling backward and upward through the unknown, without having reached, even then, the boundary line of the unknowable.

Physicists are, therefore, responsible for furnishing to theology the system of material causation, which it is to assume in its reasonings and in its interpretations of Scripture. Theology, in turn, readily concedes to physics the right to an eager search for a material cause of every material phenomenon, and sympathizes with its extreme reluctance to postulate a spiritual, and especially a supernatural cause, so long as natural causes can be found.

It is safe to say that these mutual concessions are freely made by the ablest men both in theology and physics. It is only the class of empiricists in natural science and of dogmatists in theology whose bigotry creates the disturbances that sometimes appear at the junction of these two great currents of thought.

It being, then, admitted that *somewhere* in the line of causation the begun and finite must lose itself in the eternal and the infinite; and it being also admitted that human science is engaged in its legitimate work while pushing back the terminus of physical and finite causation, as far as possible, along the whole line of phenomena, we are ready for the simple question of fact now before us.

Our question selects a certain attempt of Darwin to account for the origin of species in animals and plants. As has been intimated, Darwin at first referred this to creative power. So did physicists generally, and of course exegetes and theologians did the same. Subsequently Darwin came to regard with favor the suggestion of Lamarck and others, that the various species may have had, in the depths of the past, a common origin. Darwin did not extend this hypothesis, as Haeckel and Spencer have since done, to include all the phenomena of mind and matter, referring the whole to some primitive protoplasm or stardust. He confined it to animal and plant life. His conjecture was that all animals, including man, may have originated from a few, perhaps from a single original type, and that this one animal, propagated under various external influences, became gradually diversified by a "natural selection" till all the varieties of life were produced through natural causes.

The improbability of such a theory is sufficiently startling if we simply regard the *diversities* for which it is made to account. But we could accept these results, as we have other wonders of nature, could we see any indications of a reversion of the process—species commingling and reverting to the

genus; or could we see any capacity in existing species to inter-breed and to form new species; or could we see a single case of the development of new species by variations out of some common lower type. But all such positive confirmation of the theory is wanting. Darwin himself says that not an instance is known to exist of a transmutation of one species into another, or of the evolution of a new species.

This absence of positive evidence is, however, the least of the difficulties that surround the theory. These *species*, as they have come to be called, in defiance of the etymological meaning of the term, are, so far as we can observe them, not only incapable of evolving themselves into new species, but they are incapable of reproduction with each other. *Fixed lines of sterility run up and down through animated nature.* Within these lines a species has unlimited fertility. *Varieties* and *races* are produced with the utmost facility. The development of the species, *pigeon*, has expanded the single style known as the "rock pigeon" into one hundred and fifty varieties. The varieties of each domestic species, as the dog, horse, cow, etc., have been multiplied within the memory of living men, so that naturalists tell us there is more organic difference between many of these varieties within the lines of species, than there is between many distinct species. But though the mule may resemble a Shetland pony more nearly than the pony resembles a Percheron or a thorough-bred horse, yet the pony cannot be bred to the mule, though no merely mechanical difficulty of size exist, as in the case of the pony and the dray horse. A deeper and more mysterious incongruity than a mechanical one forbids the crossing of species. The law of *reversion*, as it is termed, is planted outside the line of species, and the law of *atavism* is posited, in equal vigor, on the inside of the lines of species. These vital forces are complementary of each other. When the new species was formed, according to Darwin's theory, it must have carried into its exclusive

limitations all the *atarism* (great-grandfatherism) which had been active from the beginning in perpetuating every variation that the forces of "natural selection" had at any time developed: so that any individual peculiarity in color, form, or function, that any one animal had shown, was carefully conserved, and was likely to reappear even in after generations, and to establish itself as a distinct *variety*, or possibly *race*. This is the "law of heredity" with which all breeders of animals are familiar, and it is this law which gives the basis for the otherwise unaccountable variations from the ordinary type of the species that often appear in individuals. They are reproductions of some ancestral peculiarity which nature will not readily let die.

To understand the full difficulty of the problem Darwin has undertaken to solve, we need carefully to note the action of these two laws—*atarism and reversion*—defending on either side the stability of the line of sterility between species. Darwin uses the fertility that exists within the lines of a species, and its jealous conservation of every ancestral variation (*atarism*) to account for the production of a new species which, upon its formation as a species, becomes sterile to its own kin, and that to such a degree that any chance hybrid or mule which may succeed in reproducing itself for two or three generations, as plants especially will sometimes do, is brought under the opposite law of *reversion*, and inevitably returns to one or the other of the two species from which it originated. The laws of their being are reversed, and that not by slow degrees, but at some point of time; for a reversed action, though it may be long in preparation, has, and must have, in the nature of things, a turning point, where one tendency is stopped and another begins. The theory affirms that fertility evolves sterility, and that great fertility tends to absolute sterility. *Quatrefages*, in his *Human Species*, has done this phase of the evolution theory full justice. But most writers conveniently, as it would seem, pass it by.

Darwin, therefore, set himself to answer the inquiry, *How can these things be?* When Nicodemus asked that question in regard to a similar reversal of the moral nature in his new birth, he was answered in a very simple way: *God did it!* It was the fiat of Him who spoke, and it was done; who commanded, and it stood fast! Darwin once would have given the same answer. Theologians, under his teaching and that of all the great naturalists, had been in the habit of believing that here—at the origin of species—was a point at which the supernatural touched the natural. On this supposition, they interpreted the creative decree, Let the earth bring forth the living creature *after his kind*, as establishing the law of fertility and the law of sterility, to prevent the universal confusion that would plainly follow universal miscegenation among living things. This is an easy answer, perhaps a lazy one. At least Darwin, with no positive facts to sustain him, and with all this difficulty, of turning all Nature's laws to the right about, confronting him, undertook the task of finding a natural cause for these unmanageable phenomena. His theory is known as *Natural Selection*. This includes sexual selection, the survival of the strongest (not of the "fittest," for the fittest are often the most delicate and the most perishable), and all the modifications produced by what others have termed "the environment." It is, stated in the simplest terms, an attempt to account for a very remarkable fact in biology, viz., the separation of species by impassable lines of sterility through natural causes.

In the absence of direct proof, and in the face of the seeming contradiction, that fertility within the lines of species has power to produce sterility after it has reached a certain point of differentiation, there is no resource of proof open to the evolutionist but in analogy. An analogy is accordingly drawn from the growth of the fetus before birth, the generally regular, but often exceedingly irregular, gradation

of fossil animals, the geographical distribution of living animals, and the great variability of varieties and races within the limits of species.

The consideration, however, which chiefly impels a physicist to receive favorably any suggestion, however improbable, as to a possible natural cause for the origin of species, has been already hinted at. One who is accustomed to the thought of the Bible, that it is *God* who clothes the grass of the field, notes the falling of the sparrow, counts the hairs of our heads, and gives us our daily bread, can hardly conceive of the reluctance of a student of nature to admit into the system he is investigating a force which he cannot measure or even understand. Yet the will of man is constantly introducing such a force, and the most marked of the "variations" upon which evolutionists depend in the justification of their theory, are produced by the intelligent free-will of man among "animals and plants under domestication." It is not easy to see why the intervention of the divine will is any less scientific, especially since many of the facts that appear are, by Mr. Darwin's own candid admission, unaccountable upon any theory of merely physical causation.

The question as to the possibility of reconciling Darwin's theory with the Bible can be summarily answered by any one who has formulated a rational theory of inspiration. The Bible can be reconciled with *any* scientific fact or theory, simply for the reason that it is not written on the scientific plane. It presents all its statements, on the phenomenal level, and in accordance with phenomenal truth. The Bible can no more come into collision with scientific discoveries, or even theories, however true or however false, than a homing pigeon, marking in his flight the landmarks beneath him, can measure conclusions with a surveying party slowly and methodically triangulating the country. So long as the Bible is true to physical facts *as they seem*, or as they were commonly understood to be

by the intelligence of the times, it does all it proposes to do for secular science of any kind. It would not be true if in any case it should give the scientific fact instead of the phenomenal fact.

Hence the cosmogony in Genesis is found to be so completely out of the reach of any complication, actual or possible, with scientific facts or even theories, as strongly to suggest the perfect familiarity of the writer or compiler with the natural science he so easily avoids, and of which Egypt was then so full. As to the fall and regeneration of man, and all the other phenomena of free-will, both human and divine, it would seem to be plain enough that they exist and have their part in the system of things, and that they act under their own laws, and that if evolution be established as the true order of the universe, free-will is by all odds the most potent factor in it. If man was developed from the dust of the ground, there was a time when he was incapable of sin, and a time when he became capable of it. The same is true if he should prove to have been developed from an "ape-like animal," or an Australian marsupial. The same is true of the infant man and the mature man. The theory of evolution, moreover, gives no help in understanding the mystery of that proclivity to evil with which men are born, and which is termed in the old theologues "original sin." The evil propensities of the monkey, conspicuous daily in small boys, is as unaccountable, considered as an endowment conferred upon a moral being, as the wild nature of Esau or the wily ways of Jacob upon their posterity, or the sin of Adam upon the race. The only effect upon the doctrines of revealed religion of this attempt to ally man with the beasts is to encourage the necessarian views of the old Calomism. This has been admirably shown by Prof. G. F. Wright, of Oberlin, in his articles in the *Bibliotheca Sacra*, now collected and published in a volume entitled "Studies in Science and Religion." The curious in this branch of inquiry are referred

to this volume, and also to Prof. Rudolph Schmid's "Theories of Darwin and their Relation to Philosophy, Religion and Morality."

The writer, after the somewhat extended study of this subject made necessary in the duties of his department of instruction, finds himself unable to attach any theological significance whatever to the form of theistic evolution advocated by Darwin, and by many eminent Christian naturalists, except in its strong *tendency* to habituate the mind to mechanical conceptions of the moral choices of intelligent beings, and so to restore the waning influence of a style of necessarian theology which has long been the bane of Christian teaching, as it is the soul and strength of all heathenism.

As to the scientific basis of a theory which accounts for the immediate origin of species at such a cost of probability, and which makes such large demands on the credulity of mankind, it can at least be said that it is not of the most stable sort. It would be quite in the line of precedent if, as a mode of accounting for the genetic origin of the various families of organic nature, it should gradually drop out from men's speculations and give place to a simple affirmation of the appointed order in which those families have appeared. Even now a no small part of those who call themselves evolutionists mean little more than this by the theory. Many eminent naturalists will, even now, when interrogated as to the origin of man, say, with Quatrefages, *I do not know*, and yet will use the ordinary terms of the evolutionists. The absence of precise definition, not less conspicuous in physics than in philosophy, permits a wide range of meanings under the veil of a common term. Dogmatism also proves in natural science as convenient a labor-saving device as in theology. It is noteworthy that we hear very often the argument of authority—as, "The whole scientific world now accepts the theory of evolution," and that facts in its support are chiefly conspicuous for their absence.

Thus, at the best, Darwinism, even if established, would put back the divine agency only a few removes from the point of the origin of species. It is not easy to see what important gain to science, or to thought, it is, to go beyond the evidence of facts in the affirmation of natural causes. A hypothesis that rests upon analogies alone, without any independent basis of its own, is rather a fancy than a scientific hypothesis. Other reasons can be given for the evolution of the human embryo, and for its successive resemblances to various grades of animals, aside from the hypothesis that it is a reproduction in miniature of the evolution of the race, through all the grades of animal life, from the primitive cell. The same may be said of other analogies that are brought to bear on the case. It would therefore seem reasonable to anticipate that a theory which demands so much of conjecture in return for so little of explanation; a theory which extends the domain of physical causation only a point or two, where it is forced to admit the supernatural upon the scene, is not likely to obtain a permanent hold even upon the imaginations of men. The revolting fancies which it involves certainly have no poetic merit. Milton could not make them sublime, nor would Dante be attracted by their realism. Neither taste, nor art, nor science, nor religion has any pressing demand for them. They exist, for the mass of men, only by a good-natured sufferance.

Surely nothing is lost scientifically, aesthetically, or theologically, if we continue to prefer David's theory of a natural evolution *intermingled and interpenetrated* with the agency of free will, both human and divine, to Darwin's hypothesis of natural selection. The world is not unlikely to forget the speculations of modern evolutionists; but it will never willingly abandon the evolution taught by the poet-king in his sublime song:

"O Lord, thou hast searched me and known me;
Thou knowest my down-sitting and mine up-
rising,
Thou compassed my path and my lying down,
And art acquainted with all my ways.

For thou hast possessed my reins,
Thou hast covered me in my mother's womb:
My substance was not hid from thee
When I was made in secret,
And curiously wrought in the lowest parts of
the earth.

Thine eyes did see my substance being yet im-
perfect,
And in thy book all my members were writ-
ten,
Which in continuance were fashioned, when as
yet there were none of them."

PREACHERS EXCHANGING VIEWS.

"He that wrestles with us strengthens our nerves and sharpens our skill. Thus it is that our antagonist becomes our helper."—BURKE.

An Historical Criticism.

I AM sure you do not object to friendly criticism, and hence write to call your attention to the remarkable sentence, "The chisel of Praxiteles, the counsels of Pericles, and the fiery eloquence of Demosthenes got much of their inspiration at the feet of Phryne, Aspasia and Lais."* The writer is perfectly right, and deserves credit for plainly stating it, that there is a close relation between intellectual and sexual energy; that the orator must be a full and not a stunted man; and had he added that an honorable marriage is more conducive to mental vigor than the celibate life of the ascetic, he would have been open to no criticism. But the sentence quoted is most unfortunate. No student of Greek history can count the influence of the Hetairai, destroying, as it did, the home, otherwise than injurious to Grecian manhood—otherwise than as a main element in the sudden decadence of Athens. Aspasia was certainly a brilliant woman intellectually—a Greek Sarah Bernhardt; but Prof. Thwing would hardly advise young clergymen, or young statesmen, to learn eloquence or get inspiration "at her feet." Gambetta did keep company with the women of the class Lais belonged to, but no one has ever attributed his eloquence to that "fiery" though it was. As to the historical side: Pericles certainly had much to do with Aspasia, but it will be news to many that Praxiteles and Demosthenes "sat at the feet" of Phryne and Lais, who must have been old women when they were children.

Waterbury, Conn.

R. W. MICOX.

Dr. Hammond on the Use of Tobacco.

I think I am expressing the feelings of many of your subscribers in saying that a regret is felt at what has seemed to be a want of outspokenness in regard to the use of tobacco. I have not noticed that smoking, which is getting to be such a terrible curse to many, especially the young, has been mentioned as one of the things that a minister should avoid. And in Dr. Hammond's excellent articles on "Brain Overwork" he alludes to the use of tobacco as something allowable according to the "inclination" of the smoker, if "in moderation." Is it best to put a "moderate use" of tobacco on the same footing as the use of tea and coffee? Is it safe to give such advice?

Atkinson, N. H.

J. O. BARROWS.

We cheerfully give place to the above criticism, with the single remark that we abhor and detest the use of the noxious weed in any and every form, and wonder and regret that clergymen in such great numbers set the example of its use. We earnestly hope the movement in Congress to do away with the tax on tobacco will not succeed. More is spent on this pernicious luxury (if it be not a vice) than the Church of Christ gives for the conversion of the world!—Ed.

The Rights of Church Members.

Has the pastor or have the proper officers of a church the right to introduce any test or condition of church membership and privilege not expressed or implied in the Scriptures, or in the "covenant" of said church? I ask for information and guidance. A well-known and popular pastor of a large city church has introduced into it

* HOMILETIC MONTHLY, June, p. 538.

an innovation, and insists on compliance with the "new regulation" as a condition of pastoral recognition and good standing on the part of the members. At the beginning of each year, with a pastoral letter, he sends a card of printed communion coupons to each communicant, one of which he or she is enjoined to detach and deposit on the plate at each communion service. Many of the members strenuously objected on principle; but the pastor, from the pulpit and by letter, has repeatedly and severely censured those who declined to comply, as contumacious and disorderly, and finally warned them that he would withdraw pastoral care from them. In this way he has at last dragooned the most of his large membership into conformity to his wishes, though quite a number still refuse, on the ground that the Scriptures require no such test, and that the covenant of that church does not squint at such a practice, nor is it known to the denomination to which that church belongs. Is the pastor justified in such a course? Have these disobedient members forfeited their standing, or any of their rights?

As this involves an important point, will not some of the brethren in the ministry give us their views touching the matter? INQUIRER.

Pulpit Notices.

Is there any rule for discriminating? Is a pastor to be the judge of what notices he shall read from the desk? Are not the numerous and promiscuous notices which seek advertising from the pulpit on the Sabbath fast becoming an intolerable nuisance?

A.: The above questions have been asked me. They are timely. Many pastors are troubled, embarrassed, and know not what course to adopt; and churches are annoyed, and often disgusted, by the number and character of the notices read in their hearing. It is time the evil was checked. The pulpit has become an extended advertising bureau. The sanctity of the Sabbath and of the house of God is desecrated by all sorts

of notices for all sorts of objects. In Chicago recently a regular theatrical performance for Sunday evening was announced by the preacher from his pulpit. And how much better are the numerous "entertainments," social and musical, tableaux, etc., which our pastors are now expected to advertise? No general rule can be laid down which will apply in all cases. Each pastor, however, should be allowed a large discretion. In general, it is wise to confine pulpit notices to religious matters. Social, literary and miscellaneous gatherings or performances, should find other means of communicating with the public. In the city there is no excuse for burdening the pulpit every Sabbath with a dozen or twenty notices when there are so many other ways to give the information. And almost every country town has now its newspaper and bulletin boards.

A CLERGYMAN.

Lay Critics Criticised.

I believe in laymen being permitted to criticise the ministry, and that THE HOMILETIC MONTHLY does a good thing in admitting into its columns such criticism. But "our intelligent laymen," however prominent and able they may be, must not expect us to accept without question whatever they tell us. What call is there for John H. Stoddart's defence of actors and theatres in the MONTHLY? What has all that to do with the ministry? Feeble fault-finding is one thing, and honest, fair criticism is another. If a layman, be he actor, wire-pulling politician, or lager beer seller, has a fair criticism to offer, we wish to hear it; but let him avoid mere querulousness.

Bond Hill, O.

G. M. M.

Physiology and Religious Experience.

The influence of physical disorders on Christian experience is a subject of great practical importance to the ministry. In my pastoral work I find many Christians who fall into gloominess and doubt—doubt as to their own conversion and the Word of God; and

this from no other cause than physical derangement. I have prayed with such, and tried to console and strengthen them by use of the promises of God, but to little effect, though I believe them to be Christians. Would not a series of articles—scientific and full of

uncommon-sense on the above subject—prove a blessing to many? The ministry needs a hand-book on practical physiology and hygienic, as an appendix to the Confession of Faith, in order to the most helpful pastoral work.

Minneapolis, Minn.

W. W. P.

SERMONIC CRITICISM.

"Criticism, as it was at first instituted by Aristotle, was meant as a standard of judging well."—JOHNSON.

"We cannot trust ourselves to our first impressions; we must correct these by those which follow."—VINEY.

A MODEL ORATOR.—Rufus Choate's oratory was a wonder and a glory, unsurpassed since the fiery eloquence of Demosthenes swayed the Roman Senate. Such a model may be studied to great advantage by the preacher. Said an able writer to us (himself a clergyman) in language stronger than we should feel justified in using: "There is no one thing in which our preachers are so deficient as in true and effective oratory. The pulpit of to-day, with all its culture, scarce affords an exception. The deficiency is so marked a feature as to be pitiable. The bar as much excels in this particular as the pulpit fails; and the lack of it detracts largely from its attractiveness and its power over our Christian audiences." The most eloquent and life-like portraiture of Mr. Choate's matchless oratory which has met our eye, we give below, from the graphic pen of Dr. R. S. Storrs:

"The enthusiasm, so easily enkindled, was as enduring as it was instantaneous. It almost literally knew no limit. It saw every difficulty, faced every judicial danger, snatched every instrument of impression, watched the face of every juror, took instant suggestion from the eye or even the attitude of the judge, felt the subtle force of the general feeling pervading the court-room, kept all the facts and all the principles incessantly in mind, transfigured them all in the radiance of genius, and shot his vivid interpretation of all upon the jury in the most plausible, deferential, captivating, commanding utterance which even lips so skilled and practiced could attain. Weakness, languor, sickness itself vanished before this invincible spirit. Haggard, wan, after a night of sleepless suffering, his throat sore, his head throbbing, swathed in flannels, buried under overcoats, with wrappings around his neck, a bandage on his knee, a blister on his chest, when he rose for his argument all facts reported by witnesses in the case, all the related and governing precedents, all legal principles bearing upon it, all passages of

history, letters, life, that might illustrate his argument or confound his antagonists, seemed visibly present to his mind. He thought of nothing but jury and verdict. His eloquence was then as completely independent of technical rule as the screams of passion, or the shouts of a mob. He was after a favorable decision of the case, as if his own life depended on it. Short, sharp, shattering words rattled like volleys before and after resounding sentences. Language heaped on his lips. Images, delicate, homely, startling, blazed upon his pictured words. The common court-room became a scene of the most astonishing intellectual action. Judge Shaw looked at him as he might have looked at the firm-set heavens, glittering with meteors. The farmers, mechanics, traders, on the jury were seized, swept forward, stormed upon, with an utterance so unbounded in variety and energy, sometimes so pathetic, sometimes so quaint, sometimes so grotesque—always so controlling and impellent, as only his hearers ever had heard. The velocity of his speech was almost unparalleled, yet the poise of his mind was as undisturbed as that of the planet."

THE PLAINNESS OF TRUTH.—There is no excuse for obscurity or uncertainty either in the manner or matter of preaching. A quaint and original writer well says: "If the preacher's theology or rhetoric, doctrine or language, have to go through an interpreter, it is certain that they will get very much diluted on their way to men's hearts. The preacher should always speak so that he *may* not only be understood, but so that he cannot fail to be understood: indeed, so as to impel his meaning into the minds of his hearers." And yet, half of the truth dispensed in our sanctuaries on the Sabbath is not understood by the "common people" at all. It is either above their capacity, or is largely clothed in technical language, or is so muddled by faulty arrangement or rhetoric, or is viewed with such dullness of perception or

torpor of conscience on the part of the hearers, that they fail to take it in or retain any distinct impression of it. Every preacher of the Gospel (and every hearer of it also) may read and ponder profitably these truthful and pregnant words of the great Milton:

"The very essence of truth is plainness and brightness; the darkness and crookedness is all our own. The wisdom of God created understanding fit and proportionable to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be bleared with gazing on other false glistenings, what is that to truth? If we will but pursue with sovereign eye-salve that intellectual ray which God has planted in us, then we would believe the Scriptures protesting their own plainness and perspicuity, calling them to be instructed, not only the wise and learned, but the simple, the poor, the babes, foretelling an extraordinary effusion of God's Spirit upon every age and sex, attributing to all men, and requiring from them the ability of searching, trying, examining all things, and by the Spirit discerning that which is good; and as the Scriptures themselves pronounce their own plainness, so do the fathers testify of them."

PREACHING WITH A PERSONALITY IN VIEW.—It would be interesting if ministers would give their experiences in the matter of direct preaching; whether they had in mind when preparing for the pulpit some individual, or based their application on general principles. Preachers draw from their own experiences, no doubt, much oftener than their hearers suspect; and there is nothing like actual personal experience to give point and effectiveness to preaching. A case in point is noted by a New England paper. It seems a powerful sermon was preached against the besetting sin of a violent temper. It was so potent, so pungent, so real, that the preacher was congratulated by several of his hearers, who expressed a kind of admiring surprise at such a searching and effective discourse on that subject. "Why," he replied, "I did that out of my own personal experience. It was because I knew just where I was daily sinning myself, and in the worst way, too, in that very direction, that I was able to make such a feeling sermon on that particular failing. If you will believe me, I was not preaching at any of

you, but at myself. That was actually what I wrote and preached that sermon for! I was trying to reform myself." The most effective sermons which the writer ever preached were portrait sketches of living characters in the audience before him. In one instance he had the boldness to delineate the faults of some twenty prominent members of his church, each under a letter of the alphabet. The effect was tremendous. In nearly every instance each offender recognized himself—made the right application. No one took offence. The result was eminently beneficial. Such a mode, however, calls for great carefulness and delicacy. The masters of fiction, for the most part, draw from *real life*, and so must the preacher, if he would not draw his bow at a venture.

AN EXPERIENCED CLERGYMAN.

TWO CHARACTERS.

FIRST.

From self alone his inspiration came,
With gesture, voice, and pulpit pose in keeping.
It was a flickering, uncertain flame
Above his soul's fast dying embers creeping.
He had an itching ear for fulsome praise,
And seemed a very peafowl backward gazing
Upon the brilliant hues of Sabbath days
Upraised by him for all the world's amazing.
The saints complained not, though they were
unfed:
"Be still," said they; "he may have God's
anointing;"
The poor and lowly, though unvisited,
Did not rebel against the power appointing;
But many minds had this doubt uppermost:
"I wonder if there be a Holy Ghost?"

SECOND.

He was a man of very modest mien,
Though versed in classic and in sacred lore;
His Ego never cast a shade between
His Master and the poorest of the poor.
There seemed a trembling wonder in his eyes,
That, "Feed my lambs" his ear had ever
heard;
And blushes gently faded to surprise
When some one said, "What comfort in the
Word!"
He had no strutting dignity to guard,
Was "Brother" called by each child of his
fold:
And for his work the best of his reward
Came from the places where there was no gold.
The people said, with faith the uttermost:
"There is a Christ! There is a Holy Ghost!"
New Carlisle, Ohio. JAMES STEPHENSON.

THINGS A PREACHER SHOULD REMEMBER.

*** That it takes all sorts of good men to make up a church.

*** That the best of preachers may be the worst of financiers.

*** That influence, like water, never rises higher than its source.

*** That candid criticism of a minister is not an infallible proof of total depravity in the critic.

*** That the pulpit Bible is for something else than being eternally banged.

*** That the little word *I*, too frequently repeated, may spoil the finest sermon.

*** That a congregation should understand that petting and praising the pastor is a poor substitute for deeds of benevolence.

*** That, as Emerson says, he who is *always* shooting at the stars may hit some of us now and then, but it will be by sheer accident.

HINTS AT THE MEANING OF TEXTS.

"A thought is often original though you have uttered it a hundred times. It has come to you over a new route, by a new and express train."—O. W. HOLMES.

Christian Culture.

MODESTY AN ELEMENT IN GENUINE CHRISTIAN EXPERIENCE.

I am young and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.—Job xxxii: 6.

THERE are childhood, youth and manhood in the religious life, as well as in the natural. Modesty, diffidence, deference, are becoming and beautiful traits in the young and inexperienced; and it is equally so in spiritual things. Boldness, assurance, forwardness, in the young convert, is not a good sign. The enthusiasm which springs from a recent experience is a natural feeling, and is good as a propelling force; but it is not safe as a guide. The recent convert is but a *novice*. He has yet everything to learn in the school of Christ. He does not know himself, nor the wiles of the adversary, nor the evil and power of sin and the world as misleading and opposing forces in the divine life. Christian knowledge, Christian character, is a *growth*. Only after years of waiting, striving, discipline, will manhood be attained. Hence the recent convert may well sit at the feet of the aged saint, the ripened Christian, the hero of a thousand spiritual battles, and learn. To fail to reverence age, experience, the testimony of the past, as taught of God, illumined by the Spirit, ripe for glory, is a dreadful mistake, and betrays the lack of true wisdom and piety. One of the rarest privileges this side of heaven is to come in contact with an aged saint who has made life's wonderful pilgrimage—who has "fought the good fight" and won,

and is now simply waiting for the hour of release and the crown immortal.

Revival Service.

THE SUPREME INQUIRY.

Dost thou believe on the Son of God?—

John ix: 35.

I. THE NATURE OF THE BELIEF.

It is not a mere intellectual assent to some truth. It is not a belief that requires learning or research. The man whom Jesus addressed was ignorant and illiterate—a blind beggar.

II. THE IMPORTANCE OF THE QUESTION.

1. The Jews affirmed that the man was "born in sins." Jesus asked nothing about his pedigree, his creed, or his past life. He requires an answer to one question, and one only: "Dost thou believe" now?

2. It is a question that must be answered before any further progress can be made in spiritual life. It is life's watershed.

3. On its answer hangs the fate of eternity.

III. THE PERSONAL CHARACTER OF THE QUESTION.

1. Every man must hear it. To every man this inquiry comes at some time, and so that it cannot be misunderstood.

2. It must be answered by each one *for himself*. He cannot shirk the responsibility upon the priest or preacher. No one can step between him and his God.

IV. BUT ONE OF TWO ANSWERS CAN BE GIVEN.

It is a question that cannot be evaded. The answer must be Yes or No. Which shall it be?

HEAVEN IMPROVING.

(By T. De Witt Talmage, D.D.)

And I saw a new heaven.—Rev. xxi: 1.

Heaven is not stationary. It is an improvement to-day over what it was yesterday—far beyond what it was in the day of Paul. It is ever a *new heaven*.

1. Heaven is improving in *numbers*.
2. Heaven is improving in *knowledge*.
3. The *society* of heaven is improving, for every inhabitant is going on from perfection to perfection.
4. Heaven is improving in *good cheer over the conversion of sinners*. Never were so many sinners converted each day as now.

This thought is full of comfort—

1. To those who are impatient to go to heaven, for heaven is not waxing old.
2. To those who are active in brain and heart, for there is no standing still in heaven.
3. To those who have lost dear ones, for the unfolding of their souls has not ceased.

REVIVAL EXPERIENCES.

Wilt thou not revive us again: that thy people may rejoice in thee?—Ps. lxxxv: 6.

I. This prayer was dictated by the memory of past *experiences*: “Wilt thou not revive us *again*?”

II. It is the prayer of one alive to the preciousness and needfulness of such special effusions of the Holy Spirit: “Wilt thou not *revive*?”

III. It is the prayer of one fully con-

scious that *God* alone is the source of reviving power and grace: “Wilt thou *not*,” etc. These three points: The *blessedness* of revivals; the *necessity* of revivals; *God*, the *author* of all genuine revivals, are especially pertinent at this time. Never in the history of the world was a revival of “pure religion and undefiled”—a more than Pentecostal baptism of the Holy Ghost—more needed to purify and give new life and faith and evangelism to the Church, and arrest the progress of excessive worldliness and infidelity and immorality, than at this very time. And the prayer of the universal brotherhood of believers should be: “Wilt thou not revive us again, that thy people may rejoice in thee?”

Note that it is specially true in revival times, that Christians *rejoice in God*. They (a) “rejoice;” (b) they “rejoice in Thee”—in God.

Funeral Service.

THE HAPPIEST END OF LIFE.

Let me die the death of the righteous.—

Num. 23: 10.

The wish were a frivolous one if there were no life after death. All die alike, if there be no hereafter.

1. The righteous life insures the happiest end—a happy future for the soul.
2. To end well our life is a noble ambition.
3. Let us cultivate this desire, for it will fashion our lives, if it be a strong and constant motive.

LIVING ISSUES FOR PULPIT TREATMENT.

If the foundations be destroyed, what can the righteous do?—KING DAVID.

Divorce Legislation.

God setteth the solitary in families—Psalm lxxviii: 6.

THE *Family* constitution is one of God's fundamental arrangements for the government of the world and the perpetuity of the Church. Church and State are alike dependent upon it. Whatever, therefore, threatens the integrity or perpetuity of the family threatens the welfare and very existence of these institutions. And without *marriage* the family has and can have no existence; it is the warrant, the

basis, the bond which holds it together. And hence *divorce legislation* is vital in its relations to society and to religion; and the growing prevalence of loose legislation on the subject, in order to facilitate the annulling of the marriage tie, is one of the most alarming signs of the growing demoralization of modern society.

Divorce legislation is attracting considerable attention just now, yet this attention is not at all in proportion to the importance of the matter. The Rev. Samuel W. Dike has devoted years to the

study of this subject in its various aspects, and in gathering statistics bearing upon it; and in the March number of *The Princeton Review* he discusses "Some Aspects of the Divorce Question" in a highly interesting and instructive manner. From this, and other sources equally reliable, we present to our readers some facts and statistics which may well startle the virtuous and religious part of the community, and stimulate the friends of the family to united and earnest effort to secure such legislation as the needs of the case require:

Connecticut granted 91 divorces in 1849—about one for each 35 marriages of the year. In 1878 the annual average for 15 years had become 445, or one to every 10.4 marriages. Vermont granted 94 divorces in 1869, or one to every 23 marriages; and 197 in 1878, with a ratio to marriages of one to 14. Massachusetts 243 in 1860, or one to 15 marriages; and 609 in 1878, or one to 21.4. In New Hampshire there were 107 in 1860, and 314 in 1882. This latter year the ratio was one to 10.9; in the former it must have been about one to 31. Rhode Island recorded 162 in 1869, or one in 14 marriages; and 271 in 1882, the ratio becoming one to 11. There were 587 in Maine in 1880, probably one to at most 10, or possibly even 9, marriages. From such reports as other states give, a similar condition of things is found. The ratio of divorces to marriages in Ohio was one to 26 in 1865, while 1,806 divorces were granted in 1882, or one to 16.8 marriages. In the two most populous counties of Minnesota the ratio of divorce suits to marriages rose in ten years in the one county from one to 29.3 to one in 22.9, and in the other from one to 19 to one in 12. For six years the ratio of divorce suits begun in Cook County, Ill. (Chicago), to marriage licenses issued was one to 9.5. In 1882 the ratio of divorces actually granted was found to be one to 13.4, which is almost exactly the ratio for the year before in Louisville. St. Louis granted "about 205 divorces" one year, and in the next 430 suits were entered. San Francisco divorced 333 married pairs in 1880, and 364 the next year. Making the estimate of 9 marriages to 1,000 inhabitants, there were granted in that city in the latter year a divorce to each 5.78 marriages! According to an article in *The New Englander* for January, on "Easy Divorce: its Causes and Evils," by Rev. J. E. Dwinell, of California, the statistics of 29 counties, out of 52 in that state, show that 5,849 marriage licenses were issued and 789 divorces granted, or one divorce to 7.41 licenses. Yet counties in other states than California make as bad or a worse showing. Philadelphia, it is said, granted 101 divorces in 1862, 215 in 1872, and 477 in 1882. There were 212 in New York City in 1870, and 316 in 1882. Complete returns show that New England granted

2,113 divorces in 1878, and probably the number last year was still greater, notwithstanding important legislation which has reduced the number in some of these states. It is safe to say that divorces have doubled in proportion to marriages or population in most of the Northern states within thirty years. No reports as yet have been received from the Southern states.

From a recent report of the "Italian Bureau of Statistics," covering a period of ten years, we learn that the increase for each 1,000 marriages between '71 and '75 in France, was from 4.46 to 9.14; in England and Wales from .98 to 2.17; in Denmark from 36.27 to 40.29. Between 1871 and 1880 Italy remained stationary; Belgium increased from 2.85 to 7.40; Holland from 5.20 to 7.35; Scotland from .11 to .29; Sweden from 4.36 to 7.50; and Roumania from 9.05 to 10.86. Switzerland has the highest figures in Europe, but the increase began earlier, and does not appear in these tables. Her rate is about 46, but in some cantons it is far higher. Other countries report for shorter periods. In Wurtemberg the increase is from 5.67 in 1876, to 12.25 in 1879; in Saxony from 21 in 1875 to 31.42 in 1878; in Thuringia from 14.33 to 17.48 in eight years; and in Baden from 4.53 to 7.31 in seven years; in Alsace-Lorraine from 4.46 in 1874 to 7.85 in 1880; in Hungary from 6.74 in 1876 to 10 in 1880; and in Russia from 1.33 in 1871 to 2.05 in 1877. Other statistics for England and Wales, France and Belgium, cover 40 years, and fragmentary returns from parts of Germany go back about as far, while we have those of Sweden for 50 years. From these facts, as reported both from the Old World and the New, it is apparent that there is a rapidly rising tide of divorce among the progressive nations, though the main swell and crest of this dark tidal wave is in America; and this is nowhere higher than where it breaks into the Pacific.

The divorce question lies in the very centre of the problem of Christian civilization. "Sociology," says an eminent scholar, "is the coming science;" and in its sphere may lie no small part of the next battle ground between Christianity and unbelief. The Family is its fundamental element, and the divorce question is the vital point in the problem of the Family.

The remedy for this alarming evil is: (a) stringent divorce laws, (b) uniform laws in all the states, (c) prohibiting the guilty party from re-marrying, (d) a higher moral sentiment as to the nature and sanctity of marriage, (e) a firm and vigorous administration of the laws in our courts, and of discipline in the church.

Partisan Misrepresentation.

Thou shalt not bear false witness against thy neighbor.—Ex. xx: 16.

Death and life are in the power of the tongue.
—Prov. xviii: 21.

We are on the eve of a campaign that will be in one respect peculiar: there is a singular lack of well-defined issues of national moment, and the prospect is that men, rather than principles, will be the theme of discussion to an unusual extent. The tendency to misrepresentation will be strong, and to decry it is the preacher's urgent duty. The sentiment that "Religion must not meddle with politics" is, in such a case, especially false. Religion must "meddle" with disobedience to God's laws, wherever it is found.¹ Three forms of this misrepresentation may be indicated: 1. The suppression of facts essential to a right estimate of character. This is, perhaps, the most usual and most dangerous form of the evil. "No lie is so dangerous as a half-truth." 2. The accepting of unverified rumor for fact. He who does this becomes an indorser of the rumor. A premium is thereby placed upon slander. It is a matter of common observation that a false

charge will travel faster and survive longer than the refutation. This ought not so to be. 3. Direct fabrication of known falsehood. This is most apt to occur immediately preceding the election, when denial comes too late. The "Morey Letter" is a prominent instance.

The evils of such misrepresentation are lasting and obvious: 1. It defiles the individual, blunts his sense of honor and justice, numbs his conscience, and weakens his moral influence over his fellows. 2. It is a crime against one's country. There are few things more degrading to a nation than a "mud-slinging" campaign. It confounds patriotism with the basest passions. It lowers the morals of officeholders by banishing self-respecting men from the political arena. No one can shield himself behind assumed calamities in the event of his party's defeat. The end does not justify the means. 3. It is a sin before God. In the thunders of Sinai it was condemned. Ananias and Sapphira were slain to enforce upon us the fact of God's awful wrath against it. Christ himself was the victim of partisan misrepresentation.

AROUND THE EDITOR'S TABLE.
The Poetic Element in Preaching.

IN INTERVIEW WITH S. P. SPRECHER, D.D.,
OF SAN FRANCISCO, CAL.

—"My style has changed radically in the last twenty years. When I began preaching, you will remember, poetic images and warm coloring abounded greatly in my sermons. These pleased the people and drew crowds; but I soon discovered that they did not make permanent impressions. Something was wanting. I sent away the people talking about the sermon, but not about their sins. I knew that this was not preaching in any true sense of the word. Flowers are pretty, but they are poor substitutes for bread and meat."

—"Certainly; poetry, figures of speech, illustrations rightly handled, are immensely effective in a sermon; but they must be kept subordinate.

The light of an electric lamp may reveal to me the beauty of the diamond, but again its glare may so blind me or attract my vision that I lose sight of the diamond."

—"In this way I wrought the change in my style: I would fix my attention more upon the thought which I desired to impress upon my hearers, and less upon the language which was to clothe the thought. I read heavy books of theology, of philosophy, of science. In writing or speaking I was on my guard against introducing an illustration, however beautiful, for its own sake."

—"No, I never take a manuscript into the pulpit. Indeed, I make it a point not to write before preaching, but after preaching. Writing before preaching bothers me. I write in or-

der to correct my style and to preserve my sermons."

Chinese Gordon's Bravery toward God.

IN INTERVIEW WITH MAJOR-GENERAL

O. O. HOWARD.

—"I never get done admiring the wonderful Christian faith of that man of God, 'Chinese' Gordon. He has attained supreme heights in Christian experience.

—"Yes; in and out of the army I have heard much talk about what my friends are pleased to call 'the marvelous' of my faith, but I know my weaknesses: I have not the bravery toward God that Gordon has. I do not fear man; I think I can truly say I am never conscious of *physical* fear. Men in conflict, or the forces of nature in conflict, cause me not the slightest trembling of spirit or of body. But I am

conscious of a shrinking of soul when I enter God's presence, even though I come to Him to plead His promises."

—"No, I think not. I cannot trace this feeling to any fear of harm that may come to me because of God's infinitely superior strength—physical and intellectual; but I trace it wholly to a sense of my own utter unworthiness. I feel that I, a worm of the dust, commit almost sacrilege to enter the presence of so holy a being as God. I know, of course, the answer; I know that Christ is my substitute and that He is worthy; but somehow or other, every now and then, this fails to support me. Here Gordon has a great advantage. He ventures on God without any sense of fear."

—"I leave to-morrow for Europe and Egypt, and will travel a thousand miles through the desert, if necessary, to see this man of God."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Work of the Holy Spirit. "And the Spirit of God moved upon the face of the waters."—Gen. i: 2. F. R. Earle, D.D., London, England.
2. Lot Going to Sodom. "Then Lot chose him all the plain of Jordan . . . and pitched his tent toward Sodom."—Gen. xiii: 11, 12. T. T. Eaton, D.D., Louisville, Ky.
3. Christianity Consistent with the Highest Reason. "Their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii: 31. James E. Latimer, D.D., Boston.
4. Christianity in Common Things. "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. cxix: 18. Rev. Brooke Herford, Boston.
5. Grappling Irons. "Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth."—Ps. cxix: 88. Rev. C. H. Spurgeon, London, England.
6. The Spirit of the Cradle. "And they brought young children to him," etc.—Mark x: 13-16. Rev. Henry Ward Beecher, Brooklyn.
7. The Boyhood of Christ. "And when he was twelve years old," etc.—Luke ii: 42-52. Joseph T. Durvea, D.D., Boston.
8. The Unalterable Purpose. "And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."—Luke ix: 51. Rev. Stopford A. Brooke, London, England.
9. Commonness of Ingratitude. "Where are the nine?"—Luke xvii: 17. Charles F. Deems, D. D.
10. God's Love in Christ. "God so loved the world," etc.—John iii: 16. John H. Barrows, D.D., Chicago.
11. Mob Law and City Government. "And when the town clerk had appeased the people," etc.—Acts xix: 35. Rev. Henry J. Van Dyke, Jr., New York.
12. Paul's Acceptance of Discipline. "None of these things move me, neither count I my life," etc.—Acts xx: 24-26. Joseph Parker, D.D., London.
13. What Paul Leaves Behind. "I know this, that after my departing shall grievous wolves enter in," etc.—Acts xx: 29. Joseph Parker, D.D., London.
14. A World Without Religion. "And even as they did not like to retain God in their knowledge," etc.—Rom. i: 28. G. C. Lorimer, D.D., Chicago.
15. Individualism in the Kingdom of God. "So then every one of us shall give account of himself to God."—Rom. xiv: 12. Rev. Henry Ward Beecher, Brooklyn.
16. Woman's Place in the Church, and How to Fill It. "She that liveth in pleasure is dead while she liveth."—1 Tim. v: 6. R. H. Rivers, D.D., Louisville, Ky.
17. Some Curiosities of so-called "Free Thought." "For when they speak great swelling words of vanity," etc.—2 Pet. ii: 18, 19. Rev. D. W. C. Huntington, Bradford, Pa.

SUGGESTIVE THEMES.

1. The Immediacy of God's Mercy. ("It came to pass, when the children of Israel cried . . . that the Lord sent a prophet."—Judges vi: 7, 8.)
2. The Obduracy of Sin. ("For all this [repeated judgments] they sinned still."—Ps. lxxviii: 32.)
3. Common Sense Preaching. ("Because the preacher was wise he * * * sought out and set in order many proverbs."—Ecl. xii: 9.)
4. Insight better than Eyesight. ("Seeing many things but thou observest not."—Isa. xlii: 20.)
5. The Unreasonableness of Class Prejudice. ("And he was a Samaritan. * * * Were there not ten cleansed? But where are the nine?" etc.—Luke xvii: 16-19.)
6. Believing is Seeing. ("Your father Abraham rejoiced to [believe that he should] see my day; and he saw it and was glad."—John viii: 56.)

7. The Despair of Unbelief. ("What is truth?" John xviii: 38.)
8. A Short Way to Settle Questions of Casuistry. ("Lord, what wilt thou have me to do?"—Acts ix: 6.)
9. Spiritual Heroism. ("Men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts xv: 26.)
10. Reasonable and Unreasonable Burdens. ("To lay upon you no greater burden than these necessary things."—Acts xv: 28.)
11. Christian Calmness. ("Paul was now about to open his mouth."—Acts xviii: 14.)
12. Premature Judgments. ("Judge nothing before the time."—1 Cor. iv: 5.)
13. The Urgency of the Gospel's Call. ("And while he [Lot] lingered the men laid hold upon his hand * * * and they brought him forth."—Gen. xix: 16 "And others save with fear, pulling them out of the fire."—Jude, verse 23.)

GERMS OF ILLUSTRATION.

By EDWARD JEWETT WHEELER, A. M.

Everywhere I see the inevitable expression of the Infinite in the world. By it the supernatural is seen in the depths of every heart.—PASTEUR.

Difficulties often dwindle from mountains to mole-holes when one firmly grapples with them. Everybody has noticed that a hill, just before we reach it, appears much steeper than it does after the ascent is begun—the effect of what artists call fore-shortening.

Suffering imparts to a Christian character a beauty that seems otherwise unattainable. Pearls are said to be a secretion effused from the pearl-oyster round a piece of grit or thorn inserted between its flesh and the shell in which it lives. Paul's "thorn in the flesh" (2 Cor. xii: 7) comes to mind.

Virtue differs from innocence in being the fruit of resistance to temptation; not merely a passive quality, but an active one, which overcomes evil. A flower has just been discovered in South America, which is visible only when the wind blows strongly. At other times nothing but the leaves and stem appear.

Burning love for Christ will find vent in gospel work of some kind, somewhere. It does not sit around with folded hands, waiting to be told what to do or how to begin. A boy once came to Mozart, wishing to compose something and inquiring the way to begin. Mozart told him to wait. "You composed at a much earlier age," said the boy. "But asked nothing about it," replied the great musician.

Refuge in Christ is touchingly illustrated in a painting by the celebrated artist, F. S. Church, of New York. It represents the figure of Christ extended on a cross by the wayside. The sky is dark overhead, and a blinding rain-storm is beating down. Beneath one of the outstretched arms a half dozen little tempest-tossed birds have found foothold, and there they huddle

together, securely sheltered from the rain and wind. "Ye are of more value than many sparrows." (Matt. x: 31.)

The hour of meditation does more to determine the Christian's character than all the rest of the bustling, busy day. As President Garfield said in the Chicago Convention of 1880, "it is not when a storm is on the sea and the billows are lashing the shore in wild fury, that the water's depth is measured; but when the waves subside, and peace smiles upon the surface, then the plummet is dropped and the measurements are taken."

Enthusiasm, in the tremendous power it bestows upon its possessor, is well illustrated by an Alpine avalanche. Speaking of masses of ice and snow hanging on the edge of a glacier, J. A. Symonds says: "We have seen such avalanches brooding upon Monte Rosa or the Jungfrau, beaten by storms, loosened perchance by summer sun, but motionless. In a moment a lightning flash strikes the mass, and it roars crumbling to the deep."

Remorse is none the less sharp that its causes lie hidden from the eyes of others. At a certain exhibition of wax figures in New York, one sees, on entering, figures of crowned heads, statesmen, poets, famous men of all sorts, in fine apparel and imposing pomp. But down a winding stairway, beneath the ground floor, is the Chamber of Horrors, in which are represented men just beheaded, punished by the knout, hung by lynchers, guillotined, burned at the stake, etc. It is indeed a chamber of horrors, but not more so than that which some souls have in the secret recesses of memory, and to which conscience is ever conducting them in the still, quiet hours of life.

HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

Books of the Month.

Macmillan & Co. "Sermons preached in Manchester. Third Series." "The Secret of Power, and Other Sermons: Fourth Series." "The Life of David, as Reflected in his Psalms." By Alexander Maclaren, D.D. We have heretofore expressed our high estimate of the value to Bible preachers and teachers of the pre-

vious volumes of the now noted Manchester pastor. And we would heartily renew our strong commendation in connection with these later sermons and studies. There is the same freshness and breadth of thought, the same simplicity, refinement and richness of expression, the same wondrous insight of valuable suggestion underlying alike the historic inci-

dents and the formal and incidental teachings of the Word. And there is the same largeness, depth and delicacy in the unfoldings of spiritual experience. Few volumes of sermons are of equal worth for permanent possession, and few will yield larger returns of interest and profit to thoughtful perusal than the entire series.—“The Household Library of Exposition:” “The Parables of Our Lord,” by Marcus Dods, D.D. “The Temptation of Christ,” by Rev. George S. Barrett. “The Lord’s Prayer,” by Charles Stoddard, D.D. The same publishers. These three volumes are uniform in size and style with those named above. Each one is admirable in its way. The first covers the thirteen parables recorded by Matthew. The exposition is lucid, simple, spiritual and practical. It is a good sign, the attention which Christ’s own teachings are at present receiving on the part of religious writers. The effect on Christian thought and the type of preaching cannot be otherwise than beneficial. The volume on “The Temptation of Christ” is written with unusual ability. It teaches the reality of the temptation, the personality of the Devil, the actual strife in the wilderness between the Heads of the two great opposing moral forces in the world; and it enforces this only consistent and scriptural view with cogent and satisfactory arguments.—“The Lord’s prayer,” although so fully discussed by men of ability and highest worth, will be found full of interest and profit to the Christian, for the author utters his own living thoughts about it in his own natural way, from a practical standpoint, and with a simple wish to honor God. The whole six volumes make excellent family reading.

Harper & Brothers. “The Great Argument; or Jesus Christ in the Old Testament,” by William M. Thomson, M.A., M.D. The author is a physician of repute in New York city, and Prof. of Materia Medica in the University of New York. He is a son of the author of “The Land and the Book,” and for many years has taught the largest Bible class in the world. This book is doubtless the result of his studies in this service. There is nothing essentially new or profound in the “Great Argument.” He follows the line of the Messianic prophecies from Genesis to their close in the Hebrew Scriptures. While the work has no special value for the scientific student, or from a critical standpoint, it is just adapted to the mass of Christian readers, and we doubt not will prove a highly popular and useful treatise, as it certainly is a timely and creditable contribution to our religious literature.—“Short History of the Reformation,” by John F. Hurst, D.D. Same publishers. A capital idea. The salient features of the Reformation are here sketched in a few terse and telling paragraphs, so that in the space of 125 pages the reader will get a clear and tolerably full view of this marvellous era in modern history.—“On the Difference Be-

tween Physical and Moral Law,” by William Arthur. Same publishers. The subject here treated is of the first importance. The writer is evidently familiar with the subject, and has studied long and patiently what is called the Positive Philosophy. The conclusion of his reasoning places a low estimate on the opinions of the founder of this school and his best known expositors. Notwithstanding the metaphysical character of the book, the author’s style is lucid, simple, and free from technicalities; it is also fresh and forcible; his illustrations are also pertinent, while the reasoning is logical, weighty, and, for the most part, conclusive. “The Tongue of Fire,” by the same author, published many years ago, made him widely known throughout Christendom. It is a Christian classic, written with remarkable power. The present volume will add to the author’s reputation as a thoughtful philosophical writer of no mean ability.

Fleming H. Revell (Chicago). “Current Discussions in Theology,” by the Professors of Chicago Theological Seminary. Vol. II. Price \$1.50. The plan of this work is somewhat unique, yet admirable. Its aim is to furnish an annual digest of theological thought and investigation. The first volume was issued a year ago, and was the earnest of a valuable series of books. It gives the views of the several professors in their respective departments on current theology. The present volume is devoted to the following subjects: “Present State of Old Testament Studies,” by Rev. Samuel Ives Curtiss, Professor of Old Testament Exegesis; “Present State of New Testament Study,” by Rev. James T. Hyde, Prof. of New Testament Literature, etc.; “History of Doctrine, or Present State of Theology and Theological Parties in Germany and German Switzerland,” by Rev. Hugh M. Scott, Prof. of Ecclesiastical History; “Theism and Revelation,” by Rev. George N. Boardman, Prof. of Systematic Theology; “Current Preaching: Its Nature, Manner, Tendencies, and Conditions of Power,” by Rev. Franklin W. Fisk, Prof. of Sacred Rhetoric. The field covered by the discussion is a very broad one. The aim of the writers does not involve an exhaustive discussion of the various topics mentioned. They do not attempt to settle the questions at issue, so much as to state what they are, and to afford hints in aid of their solution. Such an “Annual Theological Review,” conducted with fairness and intelligence, cannot be otherwise than helpful to theological readers and all interested in the current phases of theology.

Funk & Wagnalls. “Brahmoism,” by Ram Chandra Bose. Price \$1.25. The author is a resident of Lucknow, India, and a convert to Christianity. He is at present on a visit to this country, being delegated by the Evangelical Church of India to the recent Methodist General Conference. He is a very remarkable man and an able writer, and master of Hindu literature

in all its forms. Probably no living man is more familiar with the modern movement known as Reformed Hinduism than is Mr. Bose. "Brahmoism" is an intelligent and succinct history of the Reformed Hindu faith with which Baboo Keshub Chunder Sen's name is associated, from its incipency in 1830 to the present time. The various phases of development through which it has passed, the sects into which it has split, and the dogmas and principles it has from time to time promulgated, are all treated of by the author with remarkable skill and ability. The scope and character of the work are indicated by the titles of the leading chapters. The Introduction gives a historical view and philosophical analysis of Mormonism as a religious system, and of Auguste Comte's religious faith, and then points out the immense superiority of the religion of the Brahmo Somaj in many essential features. The second chapter, "The Adi Somaj," traces the origin, progress, constitution and present status of the Parent Association or Reformed Hinduism. 3. The Progressive Somaj. 4. The Affirmations and Negations of Brahmoism, 5 and 6. The New Dispensation. 7. The Sadharan Brahmo Somaj. 8. Religious Aspirations of Young India. 9. Rajah Ram Mohun Roy (the founder of Brahmoism), as Hymnologist. Short biographical sketches of the prominent actors in the movement, and a fuller sketch of Chunder Sen are also given, and their views are mostly stated in their own words. Ram Chandra Bose has done important service to the Church in this work, as it gives a complete view (and the only one we know of) of this wonderful movement, and that (for the first time) from a strictly orthodox standpoint.—"Chinese" Gordon: a Succinct Record of his Life," by Archibald Forbes. Same publishers. Standard Library. Price 25 cents. There is no man living upon whom is concentrated so wide and intense an interest at the present time as the subject of this brief sketch. This little volume claims to be only a compilation and abridgment. But, notwithstanding, it gives one a pretty vivid idea of this wonderful man—of his heroic confidence, his calm and perfect trust in God at all times, and of the truly romantic and almost supernatural elements and events which enter into his extraordinary career.

The Century Co. "Laudes Domini: a Selection of Spiritual Songs, Ancient and Modern." Dr. Robinson's "Spiritual Songs," series has met with universal favor, and this work, which has been for several years in preparation, is now given to the public in the hope that it may share in the approval which has been accorded to those which have preceded it. It deserves it. It seems to us, in its mechanical, literary and musical qualities, the very perfection of hymnology. It is especially rich in hymns of praise to Christ our Lord, as its name implies. It is designed to lead the taste of congregations and choirs toward a higher class of lyrics and mu-

sic than now prevails. To this end, a large selection from the great wealth of newer hymns and modern American, English and German choral music, has been included with the best of the old and familiar hymns and standard tunes in common use.

Periodicals.

TRANSITION PERIODS IN RELIGIOUS THOUGHT. By T. M. Post, D.D. *Andover Review* (June), 18 pp. Few can take exception to the statements of this ably written article; none to its spirit. Both the advocates and the opponents of the "New Theology" may read it to advantage. He does not enter into the discussion of its merits or demerits, nor indicate in what it consists; but he dwells upon the historic fact, that "transition periods" have been frequent in the past, and, in the light of present movements, whose character and tendency may be regarded as yet indeterminate, he aims to point out the dangers and difficulties and opportunities of such a period. The trend of the paper leaves no doubt as to where the sympathies of the writer are. All will agree with him in his closing words, understood as expressing a general truth, and not as characterizing the present tendency to a broad theology: "The transition that lifts up Christ and sets the face of the Church toward Him, that enthrones Him in the centre of its theologic system, and makes Him the supreme and ultimate self-expression of God to the world, overruling all others, and conforming them to itself, and testing by itself the genuineness and degree of all inspiration—such a transition movement we feel could not bear very widely from the truth, nor, while thus centralizing, need it be regarded greatly with alarm."

THE USE AND ABUSE OF PARTIES. By Rev. Washington Gladden. *The Century* (June); 5 pp. This brief paper is timely and sensible. The time has been when party names stood for principles, fundamental and sharply defined, and a distinctive policy. But it is not so to-day in the United States. Two facts stand out in bold relief: the dearth of principles, and the strife for patronage. It would be impossible to define either the principles or the policy of either of the parties now clamoring for the votes of fifty million freemen. Look at their "platforms," and tell, if you can, which is which, or what ideas or grand truths either represents. Has not the time come for a new departure? Are there not interests at stake infinitely more vital and important than the maintenance of existing party names and party organizations?

THE CHRISTIAN CONCEPTION OF MAN. By Prof. Lewis F. Stearns, *Andover Review* (May), 12 pp. The object of this article is to show that in the idea of *sonship revealed by Christ* are to be found the distinctive features of the Christian conception of man. The incarnate Son is the perfect revelation. As in Him God is revealed in His true character, so that He could say, "He that hath seen me hath seen the Father," so humility is revealed in Him in its true meaning. To know Christ is to know man in his perfection; it is to catch the divine secret of His essential being. This idea is applied to the several relations and conditions of man. The paper is thoughtful and sensible, as well as truthful and suggestive.