

THE HOMILETIC REVIEW.

VOL. XXIII.—JUNE, 1892.—No. 6.

REVIEW SECTION.

I.—THE MYSTERY OF HEALING.

By HUGH MACMILLAN, D.D., LL.D., GREENOCK, SCOTLAND.

I am the Lord that healeth thee.—EX. xv. 26.

THIS revelation of the Lord as a healer was a natural sacrament. It was made beside a bitter well, whose waters were made sweet; and the Lord showed the deep significance of the occasion by connecting the great spiritual truth with the natural symbol. It was no chance circumstance that Marah should be the first experience of the Israelites in the wilderness. God placed it there, and led His people up to it designedly, to teach them a profound religious lesson. The bitter well was a representation of the diseases that belonged to their old life in Egypt; and the sweetening of its nauseous waters was a symbol of the removal of these diseases, and their immunity from them, in consequence of obedience to God's laws of holiness and health in the new land and the new life before them. God healed the evil of the natural world as an outward proof that He could heal the deeper and more trying evils of the human world.

We have no reason to suppose that a miraculous efficacy was given to the tree cast into the water for the special purpose of doing what it could not accomplish by its own inherent powers. In nature there are many trees and shrubs which possess the power of precipitating the mineral particles that render water bitter, and making it pure and sweet. We are told that the tea plant was first used in China for the purpose of counteracting the bad qualities of the drinking water, and in that way its stimulating properties were first discovered. The adventurers who first explored the Western lands of America infused into the alkaline water of the prairies a sprig of sassafras or wild sage to purify it; while in India a kind of bitter nut is ground down and mixed with stagnant water, to clarify it and make it wholesome. And a tree with natural properties of a similar kind may have been that which God guided Moses to select. It must have been

some rare tree, of whose virtues Moses himself was ignorant, since it needed God to find it for him.

But the point of the incident is that, though the sweetening of the water was accomplished by the inherent virtue of the tree itself, it was God that gave the virtue originally to it, and in this case connected together cause and effect. Without the Divine guidance and blessing the beneficent result would not have been produced. The capacity of discovering and using healing medicines in nature is thus ascribed directly to God ; and the incident is made a sacramental occasion for the illustration of the great truth that while in ordinary life we use the means of healing, it is the Lord Himself that healeth ; and without His power and blessing no second causes can avail.

One of the most comforting aspects in which God could reveal Himself to us is that of a healer. It is an aspect in which we have frequent need to regard Him in this world full of diseases and sufferings. Deep in the nature of God lies this healing purpose ; deep in His plan of creation has it been imbedded. It is no design or intention of yesterday, called forth by the emergency. It existed before there was any disease in the universe, or any sin to cause sickness or pain. God foresaw the possibility of the creature whom He had made in His own image, and endowed with the marvellous gift of personal freedom, transgressing in the exercise of that liberty the commandment of God, and incurring the penalties of disobedience ; and in His mercy He provided for this possibility. When He laid the foundations of the world He created materials admirably adapted to restore the human system when disordered, in anticipation of and readiness for the use that should be made of them long afterward. Just as He stored up in the bowels of the earth those vast masses of coal, metals, and minerals which were to be utilized when the curse of toil in the sweat of his face was to be pronounced upon man, so He stored up magnesia and iron and sulphur in the rocks, and medicinal salts in volcanic springs, to await the time when man should require them to cure the diseases which the curse of sin should bring upon him.

When God directed Moses to put a particular tree, growing in the Sinaitic desert, into the bitter well of Marah to sweeten it, we must believe that it was God who gave the healing properties to that tree, and that these properties existed long before this use was made of them, and were designed for it. When the Jesuit priest in South America, in the dreadful thirst of fever, drank from a pond into which a Peruvian bark tree had fallen, impregnating its waters with its peculiar properties, and was cured, we must believe that God intended this discovery to be made, formed the tree originally for the cure of human fever, and brought man, who needed it, in contact with the remedy in His own good time and way. The healing properties of rhubarb and willow bark and gentian and numberless other vegetable substances that might be named were imparted to them long before they were actually required by the disorders that were brought

upon the human constitution by the great moral lapse. If there is any virtue in these remedies which we use for illness, they must have been designed from the very first for the very purpose to which we now apply them. We cannot suppose that they were the result of a mere blind chance, a mere accidental or capricious application to undestined medicinal uses. We must attribute the beneficent arrangement to the wise forethought of Him who is never taken unawares, and ever mingles mercy with judgment. The Balm of Gilead was the product of trees that were created long ages before man came into the world ; and many of the animal and vegetable medicines were in existence before man's fall ; and we must conclude that they were fulfilling the ends of their creation when they were removing the effects of sin upon the body of man. We are thus brought face to face with the striking fact that God did not suddenly assume the name of Healer when sin and its attendant evils came into the world, but had taken that name long ages before, and had a healing scheme in view when the foundations of the earth were laid.

We see, too, how thoroughly, and from the beginning, God took to Himself the name and function of Healer, from the fact that He has placed the disease and the remedy, the poison and the antidote, side by side. The manchineel is a deadly tree, but its poison is neutralized by the white ash, which always grows together with it. The sting of the nettle is soothed by the dock leaf that is found flourishing on the same rubbish heap. Humid regions and marshy places produce ague and malaria and rheumatism ; but the willow, the pine-tree, the eucalyptus, and the fragrant plants, whose aromatic perfume deodorizes the air and purifies the blood, luxuriate in such places. There is no plague anywhere but the means of curing it may be found in the same locality. Vegetable poisons are counteracted by vegetable remedies, and mineral poisons by mineral remedies. We see in our bodies not only the mechanism of health, which is natural, but also the power which enables the frame to cast off the unnatural disorders of disease. Most marvellous are the arrangements made in the body for curing accidents and ills that but rarely occur. Muscles that have been severed and bones that have been broken have provision made for their union in the natural processes of the body. God is thus the Healer not only at the moment when the trouble happens, but in the preparations which He has made beforehand for the removal, whenever it should come ; which gives us a much higher conception of His power and goodness.

And all this prearrangement of Providence in the constitution of nature and in the construction of our own frames for the remedy of disease points significantly to the Great Physician, who healeth all our diseases and redeemeth our life from destruction. He has foreordained to be the Healer before the foundation of the world. The whole system of things was constructed by Him as the Mediator with a view to redemption ; and we are led to the inevitable conclusion that the fall of man was no accident, calling for some new expedient, some undreamed-of device to repair the

evil it had wrought, but rather an act the whole character and issues of which were foreseen from the beginning of creation, and for which God had provided a suitable and effectual remedy. Deep down in the nature of God, deep down in the nature of the world the idea of healing lay. God needed to be a healer, as the world needed healing. Sin brought disease and disorder into the world ; God brought healing and harmony. The Divine purpose in the creation of man was that he should become holy and blessed in the free service of God ; and since man has fallen into sin through the abuse of his freedom, God carries out His original purpose under the new conditions which sin has produced. He works the painful consequences of sin into the plans of love, and thus makes them salutary instead of destructive. Toil teaches obedience, pain produces humility, and death directs aspiration to a higher than a worldly hope. And thus the darkest human experiences enter as elements into the great redemptive process, and through the very evils that his sin has brought upon him man is healed and educated for the destiny for which he was created.

God as the Healer is revealed to us by Christ Jesus. He manifested the Father in the special form of the Healer. The miracles performed by Him consisted chiefly in healing. He went about all Galilee healing all manner of sickness and disease among the people. And the reason of this was that bodily diseases represented the more dreadful diseases of the soul which He came to remove. Every cure which He wrought represented the deliverance of the soul from some particular kind of moral evil. He thus showed how close was the connection between disease and sin. All disease has a spiritual origin. All material corruption was produced by spiritual corruption. Evil spirits are older than any form of material evil. Had there been no spiritual wickedness in high places, there could have been no corruption, no disease, no death on earth. All diseases, therefore, were and are spiritual to begin with. Three fourths of the elements that enter into them are spiritual, and three fourths of the remedies that must be used for them must also be spiritual. Apprehension, and memory which affords the ground of fresh apprehension, are truly the source of most of the pain of our life. Take away these fearful qualities of reason, and the physical pang that remains is but a comparatively slight and momentary suffering. The reason why idiots, as a rule, are so remarkably healthy is that they are free from those mental worries which cause most of our physical troubles. Sin is thus soul-disease and the parent of all disease. Remove the iniquity of the soul, and universal healing comes in. And hence it was that Jesus addressed Himself first to the deep-lying disease before healing the superficial manifestation of it ; cured the sin of the soul before curing the palsy of the flesh. He healeth all our diseases by forgiving all our iniquities.

Jesus Himself was exempt from sickness and disease because, although He bore the penal consequences of sin, He had no personal sin ; and yet it was not by a mere word of power costing Him nothing that He healed

them. His miracles of healing were not the mere expression of a Divine benevolence. He accomplished all His cures on earth by deepest personal sympathy with the sufferer. He wept when He raised Lazarus from the dead ; He sighed and looked up to heaven when He cured the deaf and dumb man. Virtue went out of Him when He healed the woman with the issue of blood. It is said significantly, when He restored many people, that He Himself bore their sicknesses and carried their sorrows. In order to acquire the power of healing, He hungered, thirsted, was weary. The Roman scourge wounded Him ; the crown of thorns pierced His brow ; the cross lifted His sufferings to the highest pitch of endurance. The cross was the healing tree which Jesus cast into the bitter Marah of all our sicknesses and diseases. And this bitter tree of suffering and death, put into the bitterest human trouble, cures it. It makes a medicine of nature's gall as a skilful physician uses the poisons of earth to cure its diseases.

We can see a deep-lying, far-reaching significance in the fact that the principle of mutual similarity between remedy and disease formed the basis of ancient medical practice, and is fast becoming the basis of our modern therapeutics. That principle is engraved on the very forefront of our salvation. It is shadowed forth in type and symbol and prophecy. The brazen serpent was lifted up to heal those who were bitten by the fiery serpents as a prophetic symbol that the Son of Man would be lifted up on the cross to heal the sinful souls and bodies of men. And just as you bruise the aromatic leaf or the bitter root or bark in which hidden medicinal virtue lies, in order to obtain these healing powers, so it pleased the Lord to bruise His own Son, that healing virtue might flow from Him to us. And just as medical men have produced an attenuated virus of some deadly epidemic capable of producing a milder disease, and securing immunity from it by passing it through the system of animals, so our Lord, by being made sin for us has redeemed us from its curse, and by His stripes we are healed.

In these two great facts, then, that God has given His own Son as the Healer of the world, and has provided the means of healing from the foundation of the world, we have a guarantee that He will heal our Marah of trouble or disease, whatever it may be, if we seek His help. The individuality of human beings makes ordinary medicine always more or less empirical and tentative. When every organism is a separate problem, and no two constitutions are absolutely alike, it follows that the treatment of disease must necessarily be very uncertain. But the blood of Jesus Christ cleanses from all sin ; and His salvation is the only universal panacea suited to all, sufficient for all, and available to all.

But not only does Jesus heal us individually ; He bestows upon us "gifts of healing." Just as He bestows His own healing power upon some unconscious herb or mineral whose medicinal properties we use for the cure of our diseases, so He bestows upon ourselves, in the conscious exercise of them, His own healing power in enabling us to heal others. The gifts of healing which the early Christians enjoyed are perpetuated,

not in a miraculous, but in a natural form ; not in faith cures practised by ignorant and credulous pietists, but in the more real and satisfactory cures of science ; in wonders of healing effected in our hospitals, which a quarter of a century ago would have been deemed impossible ; in the more accurate knowledge acquired by both methods of study, and in the tender ministries of the more favored classes to the poor helpless victims of disease. And just as Christ Himself did not win His triumphs over disease and death by the mere exercise of a nominal faith costing Him nothing, so we cannot triumph over our modern diseases by spells of faith, expecting to win, by a mere presumptuous effort, costing us nothing, what usually requires years of thought and hard labor and sympathy to acquire. If, like Moses, in the application of the desert tree to the bitter Marah, we regard the operation of God's hand in the use of the healing means, we are exercising faith while we are taking advantage of the resources which science has placed in our power ; and we have a far greater assurance that by the use of such means our faith will effect a cure, than if we presumptuously and lazily depended upon our faith alone.

It is to our Christian religion that we owe our care for the sick and the disabled. It is the cross of Christ that has taught us to sweeten the bitter Marah of disease. In the natural world the creature that is hurt is set upon by its fellows and is done to death or devoured, as it leaves the unheeding herd and seeks the loneliest spot to die. In the human world, where the race is to the swift and the battle to the strong, those who are worsted and wounded in the struggle of life are left to perish with little sympathy. And there is a hard philosophy among us which asserts that efforts to remove sickness and disease are hindering the operation of a beneficent law which weeds out the sickly specimens of the human race that the fittest may survive. But we have not so learned Christ. He manifested a special concern for the weak and the wretched. To His heart the very presence of trouble was a dumb appeal for help. The poor, the sick, the desolate, the outcast—these ever found in Him a tender Healer. He brought in the law of grace, the higher law of love, by which the strong are selected, not to extinguish the weak, but to help the bruised reeds of humanity to flourish again. And He has given to us the greatest and sweetest motive of all, in laying Himself alongside of our humanity, afflicted in all our afflictions, identifying Himself so closely with the case of the most abject sufferer, that what we do for that sufferer we do for Him. "I was sick, and ye visited Me."

II.—TYRE : A LESSON IN PROPHECY.

BY PROFESSOR E. D. MORRIS, D.D., CINCINNATI, O.

"Nec Edificaberis Ultra."

"What phantom is this that appears
 Through the purple mist of the years,
 Itself but a mist like these ?
 A woman of cloud and of fire ;
 It is she, it is Helen of Tyre,
 The tower in the midst of the seas
 * * * * *

"Oh town in the midst of the seas,
 With thy rafts of cedar trees,
 Thy merchandise and thy ships ;
 Thou, too, art become as naught,
 A phantom, a shadow, a thought,
 A name upon men's lips !"

—"*Helen of Tyre,*" *Longfellow.*

IN reading the scant records of the most ancient civilizations, the eye naturally lingers on the interesting page which tells the story of Phœnicia. That story carries us back, not merely to the time when Joshua led the conquering hosts of Israel into the Promised Land, but even to the remoter age, when Abraham came from Haran to plant the seeds of a new nationality in Canaan. Tradition, indeed, leads us backward nearly to the Flood, affirming that Sidon, the primitive capital of Phœnicia, was built by the son of Canaan, who was the grandson of Noah, the second father of mankind. However this may be, we have historic warrant for believing that at the time when Abraham migrated into Palestine, that little strip of territory lying to the north, between the ranges of Lebanon and the Mediterranean, was the home and seat of a vigorous and powerful nation ; and that at the date of the invasion of Joshua the city of Tyre, sometimes called the daughter or successor of Sidon, was the centre of an active and fruitful civilization nowhere surpassed among men. From that early era onward to the age of Solomon, the Phœnician empire thus centred is known to have increased steadily in almost every element of greatness and influence. Its geographic position of necessity made it the chief point of connection, commercially and otherwise, between the Eastern and the Western world. That position also constrained it to become a manufacturing and maritime rather than an agricultural State. Under such conditions it rose from century to century to a higher point of culture, wealth, and influence than it was possible for either the nomadic peoples of Central Asia or the secluded States of Southern Europe to attain. Its commerce far surpassed that of any contemporaneous power, extending to India on the east, and to Spain, and possibly Gaul and Britain, on the west. Its manufactures of glass, of purple cloths, and other articles both

useful and elegant, commanded the patronage of the known world. There is ground for believing that its political institutions were framed upon loftier models than those of any other nationality, the Hebrew excepted. It became the prolific mother of numerous colonies in the East, in Cyprus and Sicily, and along both the northern and southern shores of the Mediterranean as far as Carthage and Tarshish. In literature, in art, and other kindred elements of a high civilization, it attained like eminence, and gained for itself a commanding influence among the peoples and nations of that early day.

Of this Phœnician empire the city of Tyre was for many centuries the chief seat. It had been planted by a colony from the older Sidon, at a peculiarly favorable point on the Mediterranean coast several centuries before the invasion of Joshua. At the time of that invasion it was, as the sacred records tell us, a "strong city;" a city so populous, so full of resources, so fortified and capable of resistance that the son of Nun probably deemed it wiser to make a treaty with it than to attempt its subjugation. Five centuries later, when David and Solomon were reigning in Jerusalem, Tyre had quite supplanted the older Sidon, and had become the chief manufacturing and commercial metropolis of Western Asia. Sacred and profane history agree in their glowing descriptions of her wealth, her grandeur, her widespread connections and influence. To her came caravans, not merely from all portions of Syria, but even from those distant plains along the Tigris and the Euphrates, pouring into her coffers the products and luxuries of the Orient. Her ships not only coasted both northward and southward along the Mediterranean, but sailed far out upon the eastern coast-line of the Atlantic, bringing into her treasury from both Europe and Africa whatever it was possible in those days to make an article of commercial exchange. Her factories and workshops supplied her with varied domestic products wherewith to repay both the East and the West for the wealth they poured into her lap. Her splendid harbor, her docks and warehouses, her palaces and temples, both in the insular city and along the mainland, her beautiful suburbs extending, as we have reason to believe, for many miles along the southward shore, were unequalled by those of any contemporaneous city—at least in Western Asia. So for centuries Tyre continued to increase in affluence, in grandeur, and in power, until at length the day of retribution and disaster came. Nebuchadnezzar first, then Alexander, then other hostile powers, became the instruments in the hand of God to overthrow her greatness, and to bring on that remarkable historic decline which we see in the nearly complete obliteration of the city on the mainland, and in the comparatively insignificant Arab town that now occupies what was once the island. Like Babylon, and Tadmor, and Thebes, and Ephesus, the strong city of Joshua and of the age of Solomon, has now become a ruin—a ruin never to be rebuilt, and a painful illustration, even on natural grounds, of the transitoriness and the perishable quality of all that is human.

These brief references may serve to introduce the main topic of this paper, "Tyre as a Lesson in Prophecy." The student of the Old Testament is constantly surprised to find such abundant references to this great city in the prophetic writings, and especially to note the numerous and specific predictions concerning it in Holy Writ. Amos, Isaiah, Jeremiah, Ezekiel, and Zechariah, speaking by Divine direction, have placed such predictions on record, and with a fulness and emphasis which hardly have a parallel in the prophetic declarations respecting any other city or people, except Jerusalem and the chosen Hebrew race.* And these predictions are of such character, are so direct and circumstantial and decisive in what they affirm, that the entire problem of what is called predictive prophecy in the Old Testament might safely be left to stand or fall by the specific test which they afford.

The substance of these predictions, publicly recorded long before the dates of their fulfilment, and while this grand, luxurious city was still at the height of its fame and influence, was this : That Tyre, though then flourishing and glorious and apparently impregnable, would in an appointed time be assailed and overthrown by a Chaldean army ; that many of her inhabitants would flee westward to the colonies she had planted in Africa and Spain ; that those who remained would under Chaldean rule raise the fallen city again to even more than its former importance ; that after a fixed period another military power should lay siege to her and obtain a decisive triumph over her, scattering her population to the four winds, and prostrating her grandeur to the very dust ; that from this second blow she should in due time in some degree recover and become in form a Christian city, making her wealth and influence tributary to the advancement of that kingdom of grace of which only the prophetic announcements then existed ; but that, finally, even this partial prosperity would be swept away, and the city as a city should perish for all time, her foundations torn up, her walls levelled to the earth, even the soil beneath being swept away as by wind and wave ; and the rocks on which she was so securely planted becoming barren places whereon the Arab fisher might dry his nets. So remarkable a series of predictions can hardly be found elsewhere in the Old Testament ; they have their closest counterpart only in those solemn prophecies wherein our Lord foretells the doom of a greater city—the Jerusalem whom He would have gathered unto Himself, even as a hen gathereth her chickens under her wings, if only she had seen with the eye of faith the things that belonged to her peace.

The verification of these prophecies began with the siege and capture of Tyre by Nebuchadnezzar, 573 B.C. A century and a half earlier Assyria

* The five prophets are named in their historic order, according to the received chronology, and the particular references are as follows : Amos 1 : 9-10 ; Isaiah 23, especially verses 15-18 ; Jer. 25 : 22, 27 : 3 ; Ezek., chapters 26, 27, and 28 entire, and 29 : 18 ; Zech. 9 : 2-4. See also prophecies in which Tyre and Sidon are associated in a common condemnation, Jer. 47 : 4 ; Joel 3 : 4-8, and others. Note also the instructive allusions in Ps. 45 : 12, 83 : 7, and 87 : 4 ; indicating the close relations between Tyre and Israel. See for further historic reference, 1 Kings 7 : 13-14, 9 : 11-14 ; Ezra 3 : 7 ; Neh. 13 : 16 ; Hosea 9 : 13, and the impressive allusion of Christ, Matt. 11 : 21-22.

had attempted its subjugation, but had relatively failed. Another and more powerful foe was to appear in history. At the time when, according to the received chronology, Amos and Isaiah wrote their predictions (b.c. 781-715) the Chaldean monarchy was rapidly rising into prominence in the East ; and a century later Babylon had become the mistress of the Oriental world. Then followed the invasion of Canaan, the capture of Samaria, the carrying away of the Israelites, and, finally, the overthrow of Judea and the destruction of Jerusalem under Nebuchadnezzar. Encouraged by his successes, that ambitious monarch led his victorious hosts northward against Tyre, and after a siege of thirteen years, during which, as Ezekiel graphically tells us, every head was made bald and every shoulder peeled by reason of the labors to which the besieging army was subjected, the city on the mainland fell into his hands. Shalmaneser had made the same attempt nearly two centuries before, and after five years had been compelled to retire with his baffled arms ; but now, with ampler forces and resources, and, as the biblical narrative would seem to suggest, with more of scientific method and of military skill, Nebuchadnezzar had triumphed. As, however, he had no vessels adequate to the blockading of the port, a large proportion of the inhabitants fled in their ships to the colonies they had planted in Cyprus and Greece, and at Utica and Carthage, and other points on the African coast, bearing their wares and treasures with them, and leaving only the empty city in his hands, thus verifying to the letter the striking language of Ezekiel : " Yet had he no wages, nor his army for Tyrus, for the service that he had served against it."

More than a century had passed since Isaiah, speaking by revelation, had declared that such an overthrow would take place ; the Lord of Hosts, having purposed it, to stain the pride of all glory, and to bring into contempt the honorable of the earth. But Isaiah had also predicted that after a definite period—described as seventy years—Tyre should be restored again to something of its former magnificence. And surely it is a remarkable fact that within such a period the Chaldee-Babylonian dynasty, which Nebuchadnezzar had done so much to make historic, had been subverted by Cyrus ; and that under the indulgent sway of Cyrus the inhabitants of Tyre were permitted to rebuild the insular city, and there to establish again in large degree those manufacturing and commercial interests which had been so long its peculiar glory. What the pen of prophecy had written two hundred years before actually came to pass, and at the very time specified ; and for generations insular Tyre continued to flourish, as had been foretold. Standing in such close connection with the several powers which from time to time became dominant in Central Asia, it naturally became once more their chief outlet for all their products and their central source of supply from other lands. Its position on the Mediterranean and its numerous colonial relations again made it such a centre of trade and commerce that, in the language of prophecy, its merchants became princes

and its traffickers the honorable of the earth. There is reason to believe that the military resources of Tyre also grew ample and formidable with time, and that its influence among the nations became even more potent than in the days of its former glory.

According to the received chronology, Jeremiah and Ezekiel wrote their predictions respecting Tyre nearly six centuries, and Zechariah, the last in the direct series, nearly five centuries B.C. But the power and providence of God remained in unabated force, and the proud city by the sea was again to be made the object of His holy wrath, and the sign of His prescience and His dominion among men. Long after His five faithful prophets had been buried in their tombs and their words of warning had well-nigh been forgotten, another day of vengeance came. When Alexander set out on his triumphal march to overthrow the empires of Asia, and to establish everywhere the Macedonian power, it was necessary that Tyre, with all her resources and influence, should be made tributary to his grand purpose. History tells us that in the year 332 B.C. he laid siege to the city, building from the ruins of the older Tyre a broad causeway from the mainland to the island, gradually demolishing its defences, and at last, after seven months, taking the city by assault. It is on record that, as during the first siege by Nebuchadnezzar, a large proportion of the inhabitants fled to their colonial possessions in the West ; and that of those who remained, some thousands were killed in the storming of the city, two thousand were crucified as a punishment for their resistance, and many thousands—in exact fulfilment of the prophecy of Joel—were sold into slavery. The city itself was laid waste ; its prestige and grandeur were forever destroyed, in accordance with the utterances of Holy Writ. Many incidents which occurred during this memorable siege and immediately subsequent, are so minutely described by Ezekiel and others in the prophetic group, that it would almost seem as if they had been eye-witnesses of the terrible scenes they are inspired to portray.

Thus a second time and in a remarkable manner was prophecy verified in the history of Tyre. One who reads the graphic records in the three chapters of Ezekiel—xxvi.—xxviii.—which refer to that history, must be blinded in mind or in heart if he does not discern in them the presence of a Divine Mind which foresees all the future, and of a Divine Will which is able to bring every prediction to a sure and distinct and sublime fulfilment. But the peculiar witness of prophecy does not end here. In two or three of the Psalms of David we find expressions which seem to indicate that this Phœnician city, once the scene of the worship of Hercules and of other pagan divinities, should yet be brought under the influence of the true faith, and should yet bring gifts and sacrifices to Immanuel. Zechariah gives us a similar hint ; and Isaiah distinctly tells of a time when her merchandise and her hire should yet be for holiness unto the Lord. How were such predictions as these to be verified in the history of a pagan metropolis like this, once devoted to hero worship, and twice cast down

and trampled by barbaric powers into dust ! How could such a city ever share in that wonderful redemption of which David sang, of which Isaiah wrote with such poetic fervor, and which all devout Israelites were hoping for, but the day of whose manifestation it had not been given to man fully to know ?

The story is profoundly impressive. Recognizing the peculiar advantages of Tyre as a commercial centre, Alexander and his successors permitted the insular city to be in part rebuilt, so that it became for the third time a place of importance in both manufacture and trade. Held under both Syrian and Egyptian sway at intervals, and subjected to various adverse fortunes through severe taxation and by siege, it became at length a Roman city, prostrate, like the rest of Western Asia in the age of Christ, under the hard rule of the Cæsars. It is apparent that at this date Jews and Judaism had found a home within it, so that from the coasts of Tyre multitudes of them came to Christ in Galilee to hear Him and to be healed of their diseases. Our Lord Himself seems, on one occasion, at least, to have visited the region, if not the city itself. Her transition to Christianity was easy. The Christian Church was established in Tyre at an early day ; and it is on record that Paul once spent a happy week in the company of believing brethren there on his way to Jerusalem. Her footing thus gained was long maintained ; and during the next century Tyre became distinguished in ecclesiastical history as the first archbishopric under the patriarchate of Jerusalem. It is supposed that the most striking ruin now visible on the island is the wreck of the magnificent temple erected in the third century by Paulinus, Bishop of Tyre, and celebrated by the historian Eusebius as the most splendid edifice in Phœnicia or Palestine.

Thus was the ancient metropolis, where Baal had been worshipped, and Mammon had for ages held sway, transformed in some sense into a Christian city, verifying singularly in her unique experience the suggestions of David and the prediction of Isaiah. The new faith, passing northward from its historic centre in Jerusalem, before it turned the angle of the Mediterranean, naturally made its first pause at this important point, and then gathering strength pressed forward to Antioch and Tarsus, and thence by land into the great cities of Asia Minor. It was natural also that, seeking to use the sea as an agent in its wider diffusion throughout the Western world, it should at the outset make its abode in this commercial centre, from whose parts it might go out as on the wings of the wind, wherever trade and civilization could carry it. Yet was not all this an impressive verification of those words of the prophet recorded a thousand years before : " Her merchandise and her hire shall be holiness unto the Lord ; it shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord."

Still the testimony of prophecy is not exhausted. Had Tyre continued to flourish even in this modified degree, the remarkable words of Ezekiel, freighted as with the flames of retribution, would have failed of realization.

A more complete and decisive overthrow, as the Divine messenger had foretold, was yet to come. With the decline of the Roman power the importance of the city gradually waned. The rapid growth of Alexandria and the establishment of other commercial centres at various points on the Mediterranean gradually detracted more and more from its resources and its influence. In the seventh century it fell into the hands of the Saracens under Omar, and remained in their possession, though steadily dwindling in importance, until in the year A.D. 1124 it was captured by the Crusaders, and became for the time the chief seat of their dominion in Syria. Sixty-five years afterward it was wrested from them by the Mamelukes of Egypt under Alphix, and once more destroyed, in order that it might never again become a harbor or shelter for the crusading armies. Three centuries later it fell into the possession of the Turkish power, where it still remains, no longer a city, but a small and ruined town, the abode of a degraded Turkish populace who bear no resemblance to the merchant princes of old ; with its harbor so filled with rubbish and choked with sands that no shipping can ever be sheltered there ; the island, the causeway, the adjacent plain strewn with the relics of that remarkable past which we have been contemplating ; manufacture, and trade, and commerce wholly lost, every element of importance or influence irrecoverably gone, and no possibility of a better future visible to human eyes. How strange a spectacle of desolation does Tyre now present, and what an impressive witness to the accuracy of that sure voice from heaven which more than twenty centuries ago uttered these solemn words : " I will make thee like the top of a rock ; thou shalt be a place to spread into repose ; thou shalt be built no more, for I the Lord have spoken it. I will make thee a terror, and thou shalt be no more ; though thou be sought for, yet shalt thou never be found again, saith the Lord God !"*

Can any thoughtful student of the remarkable series of predictions respecting Tyre found in the Bible, and of the equally remarkable history which has now been sketched in briefest outline, have any serious doubt as to either the reality or the importance of prophecy as a supernatural element in Scripture ? The attempt has been made to explain away these predictions and others scattered through the prophetic writings, and relating to other cities and nations contiguous to the Hebrews, by regarding them as rhetorical declarations of individual belief or desire, or as philosophical reflections based on the known providence and hand of God in human history. It was natural, it is said, that the earnest teachers of the chosen people should wish to instruct and warn their hearers by emphasizing the wickedness of this grand city adjacent, and by prognosticating its doom. It was natural, it is said, that men versed as they were in the peculiar knowledge which God had imparted to the Hebrew race, should

* For descriptions of the present Tyre, see Robinson, " *Biblical Researches* ;" Stanley, " *Sinai and Palestine* ;" Thomson, " *The Land and the Book* ;" Osborn, " *Palestine : Past and Present*," and other similar authorities. No more pitiful picture of a great city wrecked and ruined can be found anywhere on earth.

philosophize profoundly upon the necessary relations between virtue and prosperity, between vice and ruin, and should infer, and, in a sense, foretell what the fate of Tyre would be from what Tyre was in their own time.

The sufficient answer to this type of explanation is found in this instance by simple comparison of the two records, the biblical and the historical. Such comparison makes manifest at once the conclusive fact that the parallel in the case is not general, but specific and detailed—such a parallel as could never have been drawn by a rhetorician or a philosopher, however competent. The particulars forbid any such supposition : the nation which was first to besiege and capture the proud city ; the character and length of the first siege, almost unequalled in ancient history ; the rise and restoration at a fixed period counted by years ; the second siege, with its marked peculiarities and results ; the singular dispersion of the Syrians once and again to definite places and by definite methods ; the third growth into prominence in the new and strange aspect of a Christianized city, with splendid temples and all the paraphernalia of a Christian ecclesiasticism ; fifteen hundred years of subsequent decline under foreign domination of various types, with commerce and trade steadily waning, and every element of influence among men surely vanishing away, and at last a heap of ruins, an arid waste of sand, a barren rock fit only to spread fishing-nets upon, a harbor no longer serviceable—a name, and a name only, in the earth. Surely none but a Divine Mind, foreseeing the end from the beginning, and a Divine Will, competent to bring about such results through centuries of time, and by the employment of various agencies, physical, human, providential, could ever have wrought out such a parallel as this. As we meditate upon it we are compelled to exclaim : “ The voice of prophecy is the very voice of God ! ”

Neither is it possible to explain away this series of predictions thus singularly verified, by supposing that these prophecies were written after the events had passed or while they were still in progress. Professor Driver, the last and ablest advocate of the hypothesis of later and more uncertain dates for various portions of Scripture than have been commonly recognized, admits * that Amos wrote indisputably during the eighth century B.C. ; that the chapter of Isaiah, describing in picturesque and effective imagery, as he says, the approaching fall of Tyre, its seventy years of enforced quiescence, its revival as a city, and its subsequent acknowledgment of the true God, was written during the same century ; that Jeremiah wrote his prediction in the seventh century B.C. ; that the notable chapters in Ezekiel, which he describes as having peculiar archæological and historical interest, and as containing a vivid and striking picture of the doomed city in the very height of its splendor, were composed more than a century before its overthrow by Nebuchadnezzar ; and that Zechariah uttered his solemn warning three hundred years before Alexander began the subjugation of the Oriental nations. In the light of such facts the chronology of

* “ Introduction to the Literature of the Old Testament,” *passim*.

these prophecies must stand unchallenged ; whatever explanation may be given, by way of objection to their predictive character, it can never be alleged that they were written either after or during the events which they profess to foretell.

Is it not clear that we find here a marked example of that element of prophecy which runs like a golden thread through the later portions of the Old Testament ? A miracle is an exhibition of Divine power above and beyond secondary causation, wrought in order to testify to the existence and the instructions of a Being to whose will all the powers of nature are ever subservient. And a prophecy has been defined as a miracle wrought in the sphere of human history for a similar purpose. It is an exhibition of knowledge concerning future events above and beyond all human information, and certifying to the existence of a Being who not only knows what the future will be, but has all the agencies and resources of providence in His hands, and is competent to bring to pass in the minutest detail whatever He has foretold. He who admits the existence of an Omniscient and Omnipotent God, who is Lord over nature and over human life, cannot fail either to believe that prophecy may be uttered, or that whenever uttered such prophecy is a matter of infinite moment to men. And the more closely he studies the attestational character and relations of prophecy—its sacred place and mission as a support of revelation—the greater will be his sense of its value and the more thoughtfully will he contemplate it wherever it appears in Holy Writ.

In this case both the fact and the function of prophecy stand out before us with peculiar clearness. It cannot be that these predictions are fraudulent interpretations inserted in Scripture in order to deceive men into belief in a fraudulent Book, pretending to be from God, but written by human hands alone. Nor can it be said that these were merely the acute generalizations of wise men familiar with the course of human affairs, and competent to guess at what might happen under certain specified conditions. The only possible hypothesis in the case is that there was a Mind which, before Amos and Isaiah were born, distinctly saw the entire future of Tyre, which looked with undimmed vision down through the twenty-five centuries that have intervened since they lived and wrote, and which in some true sense not only foresaw the whole, but has brought it to pass. But that foreseeing and determining Mind is God, the God who by the twofold evidence of miracle and prophecy confirms His Word and proves Himself to be the providential Sovereign and Lord of mankind. We see in the verifications of history the proof that the predictions are genuine ; and in the verified predictions we see conclusive evidence that there is such a God, and that all His declarations are "Yea" and "Amen." And so, in the crushed and perished city by the sea, standing in silent desolation through the centuries, we find a mute yet solemn witness to the truth that God rules in history, and by that sovereign rule has set to His seal that His revelation is infinitely worthy of all human acceptance.

It is also obvious that the desolated Tyre is divinely designed to be not only a corroboration of the Bible, but also a solemn lesson to the world respecting the sinfulness of sin and the certainty of its final and terrible doom. History here confirms prophecy, and both join their voices in testifying to the moral government of God in the world. So long as history continues to paint on its canvas the awful picture which the pen of Ezekiel first portrayed, it will be known and realized that a Divine power that works for righteousness is always present among men, rebuking and overthrowing evil as well as confirming good. And we may well meditate in this connection on the words with which Bishop Newton closes his dissertation on Tyre as an illustration of the nature and scope of prophecy :

“Such hath been the fate of this city, once the most famous in the world for trade and commerce. But trade is a fluctuating thing. It passed from Tyre to Alexandria ; from Alexandria to Venice ; from Venice to Antwerp ; from Antwerp to Amsterdam and London. All nations, almost, are wisely applying themselves to trade ; and it behooves those who are in possession of it to take the greatest care that they do not lose it. It is a plant of tender growth, and requires sun, and soil, and fine seasons to make it thrive and flourish. . . . Liberty is a friend to that, as that is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practises every art of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons can long carry on a beneficial, flourishing trade without virtue, and what virtue teacheth—sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country and the fear of God. The prophets inform us how the Tyrians lost it ; and the like causes will always produce the like effects.”

III.—HINTS ON EXEGETICAL PREACHING.

BY T. T. MUNGER, D.D., NEW HAVEN, CONN.

It is curious to note the phases offered by preaching at different times in the history of the Church. At first it was the announcement of a few simple but great facts. To the Jews it proclaimed that the promised Messiah had come in Jesus of Nazareth, and that after having been crucified He was raised from the dead. The simple announcement of this fact was deemed sufficient to awaken conscience and to induce repentance and faith. To the Gentiles it consisted in the declaration that God had revealed Himself through His Son Jesus Christ, and had borne witness to the fact by raising Him from the dead ; the inference was that repentance and faith should follow.

Such was the apostolic preaching. When the Church became thoroughly organized and had gained possession of society, preaching reflected the Church, dealing not so much with its doctrines as with its requirements. This is still its chief feature in highly prelatical churches. The Reformation brought in the apologetic and polemic sermon which still survives, and, in some form, will continue so long as Christianity is preached. As the Reformation divided the Church into different camps, and sects grew up, the sermon varied in species but not in genus. It still explains and defends and urges, varying the topic and the end in view. In the Church of England it reached, perhaps, the highest point ever attained—if intellectual greatness be the test—in the sermons of Barrow, and South, and Jeremy Taylor, though they might be sharply challenged in this respect by the sermons of the Puritan Owen, and How, and Baxter, and Bunyan. Since the days of those great protagonists in the pulpits of the Reformation doctrinal preaching has been the prevailing type until now, when the ethical and ethico-social type is coming into prominence with considerable promise that the two types will blend, doctrine and ethics interfusing each other.

A subordinate phase has appeared within a few years and has found wide acceptance. It may be called the biblical method. Nothing could be more biblical than the preaching in the early Protestant period down even to recent times. The sermon was not drawn from the Bible—it was the Bible itself put together so as to uphold some doctrine. The modern type of biblical preaching is a wide modification of this, but not the reverse of it. The preacher comes to the Bible with prepossessions and a system indeed, but they have not the leading and commanding place they had in former days; he interprets the Word just as he finds it, just as it reads, with great literalness, without criticism or question, with equal reverence for all parts, and with a strong tendency to fanciful interpretation.

The type is at once recognized as common if not prevalent. It has its origin in a bibliolatry hardly surpassed in any age of the Church, and is the logical outcome of Chillingworth's "Bible only" theory as the foundation of faith and practice. A weakened sense of the Church, along with a relaxing of dogma, has tended to throw emphasis upon the words of the Bible. So great a thing as faith and salvation must have some corresponding basis, and the Bible is magnified until it meets the demand. The incompatibility between this conception and use of the Bible and modern criticism—not to say modern thought—is the source of much anxiety and disturbance in the religious world at present. It will certainly lead to a new type of preaching, or rather it will develop a type which is already formed, and has produced preachers equal to those of any age.

We assume that the criticism will go on, and that the blind bibliolatry of the day will give way before it. The process has gone far enough to justify us in offering some hints as to the use to be made of the Bible in

preaching. Fulness of treatment is not aimed at, nor can proofs be given of positions taken.

It is becoming clear that the books of the Old Testament are largely independent of each other, and have no namable quality that is intended to bind them together. They are the sacred writings of the Hebrew nation—nearly its whole literature—but each writing has a character and a purpose of its own, and none, so far as we know, were written to support or supplement the others. That there is a certain unity running through them will not be denied and should not be disregarded, but it is the unity of “one increasing purpose” that appears from age to age, and is coincident with the development of the nation; it is not the unity of conspiring and consciously related authorship, nor of equal inspiration. So far as the books are inspired, they are inspired separately and not as a whole. They were not only written by different authors, who had no knowledge of each other, but for different purposes. Some of them—as Esther and Ruth—have no use at present beyond the value that may accrue from a study of some of the remote and obscure phases of Hebrew life. The inspiration if any is of a low type; and the lessons to be drawn can be only such as are suggested, not commanded. The value of each book in the Old Testament is best ascertained by considering them independently and with a view to ascertaining what they individually teach, rather than by insisting upon some common and inter-related meaning miraculously wrought into them. There is, indeed, as I have said, “an increasing purpose” running through the Old Testament, but it is incidental to the fact that the books cover many centuries of development. There is also in some of the books the hope of a Messiah, but it is because they reflect a common national expectation; a Messiah is the correlate to a self-revealing God. In more than half of the books there is no trace of such a hope, except as it is read into them by forced and fanciful interpretation. Wherever it is found it should have full force, but the attempt to find it in every book is to gild the sacred pages with a glory that does not belong to all alike. Such efforts may seem reverential, but they do not rest on the truth; and what is not true cannot be good. The Bible has suffered almost as much from those who would add to it as from those who would detract from it. The Song of Solomon teaches a beautiful lesson of pure love; it is a protest against the harem, and as such has a certain value in all ages; but the attempt to find Christ in it, because being inspired it must have some high and spiritual meaning, is to bring the pulpit into contempt. The Proverbs are the best ever uttered, but they are a compilation from innumerable sources, and have only the inspiration which resided in the compiler. Genesis is a semi-historical compilation giving various accounts of the creation and of the early stages of human history as they were presented to the Hebrew mind, which made them sacred by introducing an ethical and spiritual element. To insist that they shall be read literally and as veritable history is to violate all the canons of criticism and to sink the pulpit below the aver-

age intelligence of the people. It is also to miss the value that comes from comparing the Hebrew form of the traditions with the Babylonian form ; the comparison reveals the higher conceptions of the Hebrew. The historical books are of immense value as the annals of an inspired nation, and are full of suggestive lessons for nations and men of other times, but they do not contain the laws and truths by which we live in this nineteenth century. Leviticus contains a system of religious observance which, having served its purpose, was brought to an end by St. Paul. It is valuable chiefly as depicting a stage in the evolution of theism. The Psalms are the sacred hymns of the nation of unknown and miscellaneous authorship, but all the more valuable as voicing the experience of many of God's saints—often the highest and truest ever uttered. They sink, however, when loaded with a theory of inspiration, and made to carry prophetic meanings that were never intended. Job is a discussion of the world-controversy as to the existence and use of evil, and comes nearest inspiration of anything in the Old Testament, even as it teaches the greatest truth in it—namely, the wisdom of trusting in a God who upholds an orderly universe. If the Bible should be destroyed, the Book of Job will survive and live on as a fragment—the loftiest discussion of the problem that always has and always will haunt the minds of men, read and rested in because it offers the only solution that satisfies—namely, trust in God—the first and final lesson for man to learn. It is not strange that great men when in sorrow and trouble turn to it for comfort, as did Lowell in his old age. It cannot be preached too much if it is made to carry its own great truth and not loaded with history which is not in it, and with prophecy which the unknown author never dreamed of. The prophecies are the ecstatic utterances of religious patriots, of great ethical value, and full of inspiration for all time ; but they are not foretellers except as they utter universal truths that must some time have fulfilment.

If the Old Testament books are regarded for what they are and were meant to be, they can be still serviceable to the preacher of to-day. They tell their story best, and make their proper impression when each book is taken by itself, and, as it were, at its face value : Ruth as a tender Hebrew idyl ; Proverbs simply as proverbs, valuable because true to life, but no truer because included under some doctrine of inspiration which is neither needed nor warranted ; Ecclesiastes the product of a thoughtful Hebrew pessimist who wrote at the very opposite pole from inspiration ; Jonah as a historico-parable or poem anticipating the essential quality of the Gospel in the loftiest and most telling imaginative forms, but degraded and spoiled and robbed of its meaning if treated as a literal history—a writing of inestimable value if regarded as the effort of some great, far-seeing Hebrew to broaden the conceptions of his countrymen as to the mercy of God and His relation to other nations. The use that has been made of it, and is still insisted on in some quarters, is an illustration of how much evil the Bible can be made to yield in the hands of pious but

ignorant preachers—turned into a very hot-bed for the production of infidelity and blasphemy.

The higher criticism has come none too soon to save the pulpit from incurring the contempt of an age that is fast becoming too intelligent to accept its traditional rendering of the Old Testament, and it can do no wiser thing than to sit with docility at the feet of learning while it unravels the tangled skein of authorship, date, meaning, and purpose of each book. The criticism may push its hypotheses too far, for it can only work through them ; and it may make mistakes, but it cannot make greater or more fatal ones than those in which the pulpit has been floundering ever since the Puritans attempted to lay down the Old Testament upon modern society, and enforced it by a theory of inspiration that was framed to fill the place and do the work of the rejected doctrine of church authority.

Preaching should gather its tone and emphasis from the general drift of the Bible, especially in its treatment of the New Testament. The same canon can hardly be applied to the Old and the New. In the former, take the books by themselves ; in the latter consider the drift, the general meaning and purpose. In the Old Testament there is but the slightest thread of unity ; in the New Testament one name binds the various writings together, but the meaning is found in all, not in one.

Preaching is too microscopic—an inevitable characteristic, perhaps, when each week calls for an hour of discourse. The habit of taking a text has so many advantages that it should not be given up, but it has great dangers and has wrought endless mischief. Take always great texts, not small ones ; leading propositions, not parenthetical remarks ; great facts, not small incidents. Not only should a text not be separated from its immediate context, but it should not be separated from the entire book ; nor should it be considered apart from its object and the age and habit of thought out of which it sprang ; nor should it be made to say more than it was meant to say. If the text is taken from Matthew and is not found in Luke, or from Luke with something left out as compared with Matthew, allowance should be made for the difference and the reason carefully weighed. If the text is drawn from St. Paul it should be kept in mind that he was a Jew, and that no man ever yet wholly separated himself from the influences of his early training ; even inspiration does not work such miracles. Only when we come to the words of the Christ do we need to make no allowance, and to receive them with unquestioning trust.

So much is evident and is required by common honesty ; but there are other reasons for emphasizing the *drift* rather than the parts. Of the drift we are sure ; of the parts we are not sure. That God created the world and made man in His own image there is no doubt ; but when and how is an open question. That there was an exodus of Hebrews from Egypt is true, but it is not true that there were 640,000 armed men among them. That Moses formed a code of civil and religious laws is unquestionable ; that he wrote them as we have them is greatly questioned.

In treating all such subjects one should use the central general fact, not the unimportant details, for in the former lies the lesson to be taught.

No branch of study has been carried to such a degree of refinement and thoroughness as that of the text of the Bible, especially of the New Testament. The exact force of each word has been calculated by the finest measurements of learning; Greek particles have been weighed under a sense that eternal destiny hung on the result; grammatical construction has been insisted on to a degree that justifies the remark of Matthew Arnold upon the translators of the revised version that "they seemed to think that man was made for the aorist, and not the aorist for man." Research into the sources and history of the documents has gone so far that we are no longer sure that we have a single sentence in the entire Bible in the exact form in which it was originally written, though we are sure of the substance and drift of it. Criticism has defeated itself, and it is no longer important to know the exact grammatical force of each word. The study of the original languages is to be regarded as a luxury and not a necessity; and the question may well be asked whether some of the time devoted to them by theological students, especially the Hebrew, would not be better used if given to the study of sociology and evolution, with the Bible as a general text-book. It is no longer safe to rest doctrines on mood and tense, and to make eternal destiny hang upon the force of an adjective. The logical inference is: Consult the general drift, the evident meaning of the whole, with less insistence upon sharply defined parts. Besides, the truth lies in the *drift*, and not in the parts. The Gospel by which we live is not a set of specific statements, but is a temper of mind begotten by the spirit of God in Jesus Christ. This temper or spirit runs throughout and suffuses the New Testament writings. It cannot be found in one text, nor in one Gospel or epistle, but it is found in them all as their general meaning, especially when this meaning is attested by unflinching Christian consciousness.

It may seem contrary to all the canons of preaching to dissuade from close and microscopic study, and to urge the general view; but I am convinced that it is in this direction the pulpit must move in order to discover the Gospel and to apply it to society. The preacher must, of course, have a thorough and intimate knowledge of the text of the New Testament, as the engineer must know every bolt and screw in his engine; but what the people need to know and feel is the *general purport* of the Gospel, the universal and unalterable principles that make it up. We have only to consider the types of preaching in the past and note their ever-varying character to see that the diversity sprang from taking special and partial views of Scripture, and from failing to grasp it in the totality of its meaning. Whenever any great preacher rose above the single texts that hedged about his sect, or used them simply to pave the way into all texts, he preached in a way that still appeals to us. The fault of the pulpit of to-day is *pettiness*. It grows in part out of a general tendency in society

to refine and specialize, and, as the result, preaching has no moral perspective, no sense of proportion, no conception of the Gospel as a whole, and as containing the order of human society. Single and insignificant texts are wrenched from their place and blown up till they fill the whole field of vision. Some chance analogy, reaching no farther, perhaps, than a word, is made to carry meanings never intended; texts are played with and played upon in a way that delights the masses, but makes "the judicious grieve."

There are, indeed, portions of the New Testament, like the Beatitudes and several of the parables, that will bear the closest subdivision; every sentence palpitates with individual life, and requires special treatment; but these are the few great eternal sayings of the Son of man. The Epistles can hardly furnish a theme independent of their special and central purpose. Their most epigrammatic sentences require to be treated in the light of the whole writing, which needs to be considered in the still larger relation it bears to the Gospel itself. Peter and James cannot be preached except with Paul in mind; and Paul must be preached with the eye steadily fixed on Him who is above Paul, and Cephas, and Apollos.

IV.—PREACHER AND PAINTER.

BY PROFESSOR T. HARWOOD PATTISON, D.D., ROCHESTER, N. Y.

THERE is a certain large and generous sense in which we can say to every true preacher what Paul said to the Corinthians: "All things are yours." All time and all space wait to enforce or to illustrate his theme. His course is not the narrow sheep track on the mountain-side; rather is it the Roman road on which four chariots could be driven abreast. At this time I propose to speak only of art, and, indeed, making my subject still narrower, to call attention to some few of the innumerable analogies which may be traced between the work of the preacher and one branch alone of art. I mean painting. I choose this path in part because it is so little trodden by us. When Goethe said, "Fortunate is he who at an early age knows what art is," he certainly did not refer to the American. The circumstances of our lives are not favorable to an early knowledge of art. There are parts of Northern Italy where it is hard not to be a sculptor; but we are not so menaced.

And yet, in common with other good and perfect gifts, the power to portray what is noble and fair in the world around us and upon the stage where we all act our parts comes from God. Not strength alone, but beauty also, is in His sanctuary. He it was who filled Bezaleel with His spirit in wisdom and in understanding and in knowledge, and in all manner of workmanship, that so the tabernacle might be made worthy of its

sacred destiny. In no flight of unlicensed fancy Mrs. Browning—was it not?—spoke of God as Himself “the Supreme Artist.” He it is who

“Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

I am not forgetful that art has been looked at askance by some who have been—and perhaps with reason—jealous of her power to enchant. When Thomas Carlyle bursts out, “Let the devil fly away with fine arts,” we seem to hear an echo of his still more illustrious countryman, John Knox. But what shall we say to Mr. Ruskin—the apostle, as we have been wont to think, of art—when he says: “I never met with a man whose mind was fully set upon the world to come, perfect and right before God, who cared about art at all”? The sentence thus passed *ex cathedra* by the greatest living expounder of art, the preacher of the palette and the chisel, seems so severe upon no one else as it is on himself. If any man cares for art, we should say it is Mr. Ruskin. Such words sound suicidal coming from his lips. We recall Hogarth’s picture of the drunken reveller perched in mid-air upon the tavern sign, and busily engaged in sawing it asunder. Every movement hastens his own fall. But we can appeal, in this instance, from Philip drunk to Philip sober. Thus Mr. Ruskin himself speaks to the architect:

“But is there anything within range of sight or conception which may not be of use to *you*, or in which your interest may not be excited with advantage to your art? From visions of angels down to the least important gesture of a child at play, whatever may be conceived of Divine or beheld of human may be dared or adopted by you. Throughout the kingdom of animal life no creature is so vast or so minute that you cannot deal with it or bring it into service; the lion and the crocodile will crouch about your shafts; the moth and the bee will sun themselves upon your flowers; for you the fawn will leap; for you the snail be slow; for you the dove smooth her bosom, and the hawk spread her wings toward the south. All the wide world of vegetation blooms and bends for you; the leaves tremble that you may bid them be still under the marble snow; the thorn and the thistle, which the earth casts forth as evil, are to you the kindest servants; no dying petal nor drooping tendril is so feeble as to have no help for you; no robed pride of blossom so kingly but it will lay aside its purple to receive at your hands the pale immortality. Is there anything in common life too mean, in common things too trivial, to be ennobled by your touch? As there is nothing in life, so there is nothing in lifelessness which has not its lesson for you, or its gift. There is not a piece of torn cable that will not twine into a perfect moulding; there is not a fragment of castaway matting or shattered basket-work that will not work into a chequer or a capital. Yes, and if you gather up the very sand, and break the stone on which you tread, among its fragments of all but invisible shells you will find forms that will take their place, and that proudly, among the starred traceries of your vaulting; and you, who can crown the mountain with its fortress, and the city with its towers, are thus able also to give beauty to ashes and worthiness to dust.”

Every preacher may find food for thought in these splendid words, as

well as in many others like them with which the writings of this master of our tongue are richly studded.

To Mr. Ruskin we owe a debt of gratitude which can never be repaid for teaching us how moral, how religious all true art is, and for putting his teaching into perhaps the noblest English of this century. Sounder far than his unmeasured and inconsistent invective against art is the calm judgment of that holiest of missionaries, Henry Martyn : " Since I have known God in a saving manner, painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them ; for religion has refined my mind and made it susceptible of impressions from the sublime and beautiful."

We need not apologize, therefore, for our subject. What points can the painter give the preacher ? This is the question which we will try to answer now.

There are some persons who, without pretending to any interest in the inquiry which we are pursuing, will remind us at the outset that preacher and painter have, at all events, one point in common. We are both of us luxuries which can be dispensed with. We belong to the class of non-producers. Sir Joshua Reynolds, the greatest portrait painter of the English school, met this sneer in his time. When Dr. Tucker, the Dean of Gloucester, declared before the Society for Encouraging Commerce and Manufactures that a pin-maker was a more useful and valuable member of society than Raphael, Sir Joshua replied : " That is an observation of a very narrow mind—a mind that is confined to the mere objects of commerce ; that sees with a microscopic eye but a part of the great machine of the economy of life, and thinks that small part which he sees to be the whole. Commerce is the means, not the end of happiness or pleasure ; the end is a rational enjoyment by means of arts and sciences. It is, therefore, the highest degree of folly to set the means in a higher degree of esteem than the end. It is as much as to say that the brick-maker is superior to the architect." Preacher and painter alike need at times to protest against the tyranny of the things which are seen and temporal over the things which are unseen and eternal.

But leaving this objection—which if it had any force in it at all would only serve to bind us together under one common sentence of neglect—notice how much the eye serves the ear. The form, the expression, the gesture of the speaker all aid his voice. So Tennyson says, " Things seen are greater than things heard." The universal passion for dramatic action no preacher can afford to despise. Now an illustration, a picture, appeals not alone to the ear, but also to the eye. When in the fashionable London drawing-room Whitefield described a blind beggar wandering helpless, alone, ignorant of his great peril, nearer and nearer to the brink of a deep precipice, and did it with such consummate skill that Lord Chesterfield, rake and cynic, the man of all men in that heartless circle without a heart, sprang to his feet and cried, " Heavens ! he is gone !" it was his eye that

for one brief moment made a man of him. The painter is the apostle of the eye as the preacher is the apostle of the ear; and because we preachers need to use both eye and ear, it is well, if it may be so, to take a leaf from his book.

Let us begin by noticing some of the characteristics which the preacher and the painter must possess in common if they are to succeed.

Shall we put first a certain tremendous sense of the gravity, I might say the solemnity of the work which we have before us? Woe to the painter who wields a brush with an irreverent hand! Herbert, an English artist who died not long since, used, it was said, to have a mass performed over his canvas before he began to paint. Every picture of the saintly Fra Angelico in the convent of San Marco, at Florence, was steeped in prayer. Baxter, on his knees before the Bible, his finger on his text, and his cry rising to heaven, "Lord, open this to me," has his parallel here. Blake, the engraver and poet, "the single Englishman," as Mr. Swinburne declares, "of supreme and simple poetic genius of his time," struck a chord which will find response in many a preacher's soul, when he inquired of one of his pupils, who was then illustrating Milton, "Do you tremble when you paint?" "Yes, surely," was the answer. "Then you'll do," was Blake's assuring reply. "Were I in your place," Reynolds wrote to Barry, who was then studying art in Rome, "I would consider myself as playing a great game." To hear this judgment of a painter's opportunities is to recall a sentiment sacred rather to the minister of religion:

" 'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

"Truth" says Reynolds in another place, "before freedom of hand;" and so we say, Let there be reverence for truth, before rhetoric, or before any, indeed, of the arts of the orator. In preaching and in painting alike the truth alone makes free. One of the first, one of the profoundest convictions which we need to acquire is this, that above all things we must be true. The temptations are severe to put the strong or the beautiful in the foremost place. Resist the temptation, and let neither dispute with truth the right to the central throne. Who does not recognize the secret of much of his rugged greatness in the threat which Oliver Cromwell flung at young Lely, the painter to whom he was sitting, "Paint me as I am. If you leave out the scars and wrinkles I will not pay you a shilling"?

This loyalty to truth will call for another quality. I mean self-abnegation. "Nevertheless, not I, but Christ." What is true of the preacher is, in a measure, true of many others beside him. We need to lose ourselves in our subject; to hide, as it were, behind our canvas. So Thackeray is passing the heaviest sentence against Rubens when he says, "In Rubens I am admiring the performer rather than the piece." Not the preacher,

but the sermon ; not the sermon even, but the theme which the sermon, be it never so good, very inadequately sets forth.

To deny self will be to lift our ministry to a very lofty plane. Who covets much less courts the sympathy of those that speak with ill-concealed pity of a man who, absorbed in the glory of a worthy work, denies himself ? Better Elijah in the wilderness than Ahab in his ivory palace in Jezreel. So I quote Reynolds again as applicable to all who fare hardly and think high, "Live on bread and water in Rome sooner than lose the advantages to be found there alone." Of every true preacher it must be said that he cometh not forth but by prayer and fasting, and such a man asks for no pity. Did Paul claim the compassion of his judges, or come, cap in hand, before the Cæsar ? There is "an unspeakable glory," as one of our old dramatists says of travel, which belongs to the preacher ; and if he realize and enter into that he will despise the cheap compassion of those whose standards of success in life are as unlike his as the vision of Charles Stuart, when he taunted Milton with his loss of sight, was unlike that of the blind poet himself, before whom heaven bared her starry splendors. This loftiness of aim and of companionship is the priceless heritage of us who "also are preachers." We live in the very best of company. Reynolds borrowed money in his early days of study that with it he might purchase portraits by Titian, by Vandyke, by Rembrandt. "These," he says finally, "I considered as the best kind of wealth. By this kind of contemplation we are taught to think in their way and to attain their excellence." Who can estimate aright the companionship of lofty themes ? To live among them is to live in high latitudes ; it is to breathe fresh air ; it is to be up far above "the mists and vapors among these earthly damps."

Gainsborough, the painter of English rural scenes, we are told took lodgings for the summer on one of the northern heights of London "for the sake of the green fields and the luxury of pure air ; and in winter he was often seen refreshing his eyes with light at the window, when fatigued with close employment." In these words do we not catch an echo of a nobler passage still, "Thine eyes shall see the King in His beauty ; they shall behold the land that is very far off" ?

And yet, while the spirit of self-effacement should characterize alike the preacher and the painter, each has to preserve his own personality. "This above all, to thine own self be true." The lack everywhere is strong, well-marked, emphatic personality. For this the world is crying out ; and this the world, find it where it may, is quick to recognize and to reward. The preacher as much as the painter is tempted to become a slave to his favorite model. As Dr. H. L. Wayland puts it, with his accustomed wit, "A great many preachers have gone forth saying to themselves, 'Methinks the hat of Mr. Spurgeon would well adorn my brow ;' but somehow there was too much hat." So Sir Joshua Reynolds may preach once again to us, as well as to his own craft, when he says, "To copy is to lose the power of

putting your own spirit on the canvas." It fills us with melancholy to know that there are hundreds of artists in Rome, Florence, Munich, Paris, who left their homes in America many years ago buoyant with bright hopes of achieving fame, but who, caught in the toils of stronger men than they, have sunk down into mere copyists, reproducing for a few dollars the works of the great painters. Slaves to mighty masters indeed, but none the less slaves; they never think an original thought or make an original stroke. Preachers, beware! Better be yourself than a feeble echo of another. To be able to say of your sermon, "It is a poor thing, but mine own," is a worthier object of ambition than to be obliged to say of it, "It is a fine thing—but it is Robert Hall's."

Now let us glance at another characteristic which preacher and painter should both possess. I cannot better introduce it than by quoting what *Vigenero* says of *Michael Angelo's* mode of work, "I have seen *Michael Angelo*, although sixty years of age, and not one of the most robust of men, smite down more scales from a very hard block of marble in a quarter of an hour than three young marble-cutters could in three or four times that space, which must seem incredible to those who have not seen it done. He flung himself upon the marble with such impetuosity and fervor as to induce me to believe that he would break the work into fragments. With a single blow he brought down scales of marble of three or four inches' breadth, and with such precision to the line marked on the marble that if he had broken away a very little more he risked the ruin of his work."

This suggests enthusiasm, but it is enthusiasm of the right kind. The fiery will smiting off the flakes of marble controlled a hand that knew just when and just where to stop.

When we speak of enthusiasm, then we recall another quality, the common heritage of preacher and painter. "The fellow mixes blood with his colors," *Guido* said of *Rubens*; and blood is as necessary as brains. The preacher should not only possess his subject, he should also be possessed by it. Almost with a divine power it should beset him behind and before, and lay its hand upon him. A priest one day asked *Michael Angelo* why he had never married, and he answered, "I have a wife who is too much for me already, one who unceasingly persecutes me. It is my art; and my works are my children." Without pausing to discuss *Michael Angelo's* conception of a wife's vocation or his analogy between his works which found a market in the highest bidder, and the children who are not so readily disposed of, I think his absolute devotion may well teach us. The honest claim of the study or the pulpit urged on the preacher should never be flung back with the excuse, "I have married a wife, I cannot come."

The preacher, as the painter, should find in his vocation sufficient employment. *Sir Joshua Reynolds* took no other exercise than what he used in his painting room. It was exhausting, not only the walking but also the act of painting. And so the preacher who never wears himself out will be very likely to wear out his hearers. There are often times of tran-

scendent spiritual power in which we have to cry with Whitefield, "O Lord, I am tired in Thy work ; but Thou knowest that I am not tired of it." If preaching exhausted Whitefield, it also revived him. Linger- ing at one time for three weeks between life and death, he persisted in preach- ing, though he had to be carried to the pulpit like a child. His candle in his hand, the fingers of death busy on his heart, he pauses on the stairs to speak to the crowd at Newburyport, thronging about him and hungry for the bread of life. "His voice, never, perhaps, surpassed in its music and pathos, flowed on until the candle which he held burned away, and then went out in its socket. The next morning he was not, for God had taken him." In the spasms of pain as Whitefield lay dying, his travelling attendant— for, born in a tavern, he was a wayfarer to the last—begged him not to preach so often as he had. "I would rather wear out than rust out," he replied. Such men need no pity, as they ask for none. "There is a pleasure in painting," says Hazlitt, "which none but painters know." How much truer is this of the preacher ! With Wesley he sings :

" Happy if with my latest breath
I may but gasp His name ;
Preach Him to all, and cry in death,
' Behold, behold the Lamb.' "

From among the many characteristics in which preacher and painter are alike, let me choose another, which is, one had almost said, peculiar to them. I mean the possession of what is called "the artist's eye." "Love is not a hood, but an eye-water," as Emerson puts it ; and in the pursuit of our work she discovers to us a thousand beauties veiled to the ordinary vision. That wonderful genius Blake, to whom I have already referred, filled a dingy London yard with forms and fancies than which Paradise itself could hold none more glowing. Meanwhile his poor wife was forced in all honesty to confess that she utterly failed to see and hear what her husband did. "They are all majestic shadows," Blake said on one occasion, when living in the country, "gray but luminous, and superior to the common height of men." It was the artist's eye, bringing to itself what it alone had the faculty for seeing, which peopled the air with these celestial shapes. "Heaven," he says, in writing from his home, "beneath our thatched roof of russet gold—heaven opens here on all sides her golden gates ; her windows are not obstructed by vapors ; voices of celestial inhabitants are more distinctly heard, and their forms more distinctly seen ; and my cottage is also a shadow of their houses." One is reminded of the genius who could

" Give to barrows, traps, and pans,
The grace and glamour of romance,"

and of what Beecher somewhere says, "The province of art may be said to be to make homely things handsome and good things beautiful." True or not about art, here certainly is one mission of the pulpit. Bishop Brooks has told us how, when he began his work, texts used to spring up

and cry, "Preach from me, preach from me." But this was because the texts knew their master. There is a reverse side also to this medal; and one can imagine some ill-used, misapplied text, whose true hidden meaning has never been brought to the light, pleading when Sunday, the day of its torment, came near, as poor Burns did in his last moments, "Don't let the awkward squad fire their platoon over me!" In the choice of texts the artist's eye is needed, and not a whit less in their treatment when once they have been chosen. The skilled preacher as the skilled painter makes no mistake as to his point of view.

One thought more just here. Both preacher and painter seem ever to need, for entire success in their work, a certain admixture of contrasted elements. Memory, it has been said, depends upon attention and imagination. So does painting, and so does preaching. Hence the absolute necessity for diligence, one of the unheroic virtues for lack of which many a promising career in both vocations has been wrecked. The world, seeing the canvas glow with life, listening to the sermon instinct with power, thinks little of all this. Turner, the sublimest painter of our century, worked alone. He kept his hours of patient toil inviolate. All that the world saw was the finished picture. There must be a road straight from the study to the pulpit, and it needs to be a road sacred only to the preacher's footsteps. No stranger should be free to tread it at his pleasure. The world is under no obligation to ask us how we do it; its only legitimate demand should be that it be done. I think that we shall sympathize in our own experience with Hazlitt, who began life as a painter, and who says that his first Head cost him much pains, and pains to little apparent purpose; but that, in view of his after work, it taught him much. "Not joyous, but grievous," is often our feeling in reference to some hard and ungracious bit of study; but then let us remember that for us, here as in higher matters, there is an "afterward," with its peaceable fruits to us who are exercised thereby. Solomon struck a truth of wide application when he said, "In all labor there is profit." Listen to old Albert Dürer, "Now a man might say, Who will devote continual labor and trouble, with consuming of much time, thus in tedious wise to measure out a single figure, seeing, moreover, that it often happeneth that he must make, it may be, twenty or thirty figures in a short time? . . . If thou hast well learnt the theory of measurements, and attained understanding and skill in it so that thou canst make a thing with free certainty of hand, and knowest how to do each thing aright, then it is not needful always to measure everything, for the art which thou hast acquired giveth thee a good eye-measure, and the practised hand is obedient." Yes, "the practised hand is obedient." That is the truth which will, if we honor it, make us free. Every touch tells only because long practise has taught us to lay on no touch which does not tell. A thirty minutes' sermon without a loose end in it represents often a thirty years' apprenticeship to Dürer's great maxim, "The practised hand is obedient."

Let me add that the day never dawns in which painter or preacher can afford to drop this practice. To live long in either avocation may be to discover drooping powers. Well, then, let us lay to heart what Solomon says, "If the iron be blunt and one do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." At seventy-three Mulready, being invited to dine at a friend's house, begged to be excused because it was his night at the drawing-class. "I used," said he, "to draw rapidly in pen and ink, but I find I have lost some of my power. I used to be able to draw half-a-dozen hands carefully and correctly in an hour. Now I find I can't do that. I must restore that power, I must get it up again." Happy the preacher who maintains the habit of enthusiastic devotion to his work to the very end, and merits to have said about him what Dr. Johnson said to Boswell about their friend Sir Joshua, "I know of no man who has passed through life with more observation." Of preaching as well as of painting it is true that study reveals continually fresh and undreamed-of beauties. Reynolds, visiting the galleries of the Netherlands for the second time, was surprised that the pictures of Rubens seemed so much less brilliant than on his first inspection of them. He learned the reason for this "when he recollected that when first he saw them he had his note-book in his hand for the purpose of writing down short remarks. By the eye passing immediately from the white paper to the picture the colors derived uncommon richness and warmth; for want of this foil they afterward appeared comparatively cold." I quote these words for the sake of urging that the note-book, actual or mental, be never relinquished. Many a text capitulates and surrenders its peculiar treasure at sight of it.

Perhaps the man most to be pitied is he who, whether preacher or painter, is cursed with a fatal ease, a facile pencil, or a fluent tongue. Sir Thomas Lawrence was an infant prodigy. At five he recited Shakespeare to the guests at his father's inn, and drew their portraits in chalk. Garrick wondered, as he saw him, whether the boy was to turn out a great actor or a great painter. He turned out neither. At nine years old he travelled with his parents from one place of fashion to another, earning an ample fortune for them by his brush. He never did much more. A master when he should have been a student, he lived to reap a golden harvest, to charm his sitters by his courtesy, and to flatter every face that he placed upon the canvas. But this was all. The promising painter, like the promising preacher, has often been little more than an unfulfilled prophecy, with a future all behind him, and before him only the wilderness of mediocrity in which he is doomed to wander up and down to the end, without ever crossing the Jordan or setting foot in the Land of Promise, which once seemed so near.

I think that it is not necessary that I do more in summing up what has already been said than remind you, in a word, that such qualities as reverence and self-abnegation and enthusiasm and discernment, and that

faculty for taking infinite pains which Charles Dickens declared to be itself genius—all these, I say, combined will give to any man who wins and wears them a certain independence and a sense of mastery which is much to be coveted. “As for color,” Motley writes about Rubens, “his effects are as sure as those of the sun rising in a tropical landscape. There is something quite genial in the cheerful sense of his own omnipotence.” Yes, and is not the same thing true, only in a still loftier range of action, of the preacher? He who, even in an inadequate measure, has these qualities, can dispense with what Ruskin scornfully calls “the frippery of gay furniture about the place from which the message of judgment must be delivered.” In many of the accompaniments of that message, in its setting—architectural, decorative, musical—there is often a lurking peril. When Rogers wrote verse which the critics refused to call poetry, he summoned his bank account to his aid. “I’ll make them buy my poems,” said he, “even if they won’t read them.” Turner and Stothard were forthwith engaged to illustrate his volumes, and to-day Rogers’ “Italy” in that edition fetches a great price. It is not that purchasers care for Rogers or for Italy, but they know the value of Turner’s glorious vignettes. Alas! for the preacher who needs to have his poor sermon set forth like that. Mr. Bright, sitting to have his portrait painted, looked round on the bare studio and said to the artist, “You do business on a very small capital.” None better than the great orator could have answered himself with Shakespeare, “My mind to me a kingdom is.” The true preacher can make a meeting-house as barren of adornment as was the holiest of all to glow with the splendor of God’s presence. “It is He,” as Dr. Maclaren says, “and not the carven timbers and the jewelled stones which we may bring that makes the place of His feet glorious.”

So far we have been thinking chiefly of the personality of the preacher and the painter. We have glanced at some conspicuous points which the two possess in common. On another occasion we may turn for a little while to the arts themselves.

V.—ON THE STUDY OF LEIGHTON.

BY PROFESSOR J. O. MURRAY, D.D., PRINCETON, N. J.

COLERIDGE has said, in his *Literary Remains*,* “Surely if ever a work not in the sacred canon might suggest a belief of inspiration, of something more than human, this it is. When Mr. Elwyn made this assertion I took it as the hyperbole of affection; but now I subscribe to it seriously, and blessed the hour that introduced me to the knowledge of the evangelical, apostolical Archbishop Leighton. Next to the inspired Scriptures, yea, and as the vibration of that once-struck hour remains on the air, stands Leighton’s *Commentary on the First Epistle of Peter*.”

Readers of the “*Aids to Reflection*” know how many of its most strik-

* Works, vol. 5, p. 364.

ing aphorisms are quoted from Leighton, and as well how his theological temper and method seem to pervade the thinking of that remarkable book. Is Coleridge's estimate of Leighton extravagant, or has it substantial and enduring grounds? Has the "evangelical, apostolical archbishop" any teaching for men to-day, or has he been superseded by the more recent methods in commentary and by the newer commentators? We believe not. Leighton, we think, is among the seventeenth-century authors whom our ministers cannot afford to neglect, and we propose, in this article, to set forth the reasons for this view.

But to know an author we must know something of the man. The main facts in his career can be briefly told. He was born, 1611, in Edinburgh, according to his biographer Pearson, though London has been claimed for his place of nativity. His father, Dr. Alexander Leighton, a Presbyterian clergyman, author of "Sion's Plea against the Prelacie," was made the object of Laud's bitter, unrelenting, and cruel persecution. For publishing this work he was committed to the dungeons of Newgate, haled before the Star Chamber, fined £10,000, pilloried at Westminster, a second time at Cheapside, was whipped, his nose slit, his ears cropped, and after enduring all these barbarities was doomed to languish in the Fleet prison ten years. Robert Leighton was his eldest son. The education of the future archbishop was singularly thorough. He was graduated at the University of Edinburgh in 1631, "having been sent," says Burnet, "to be bred in Scotland." After graduation, and for a period of about ten years, he gave himself to foreign travel and residence. On his return he was ordained over a Presbyterian church at Newbattle in Mid-Lothian, seven miles from Edinburgh, in 1641. Leighton was then thirty years old. He had evidently a wholesome fear of entering on the sacred office at too callow a period, for he is said to have remarked, "Some men preach too soon, and some too long." Of Leighton's pastoral career we have but slight record. One incident has been preserved well worth relating. At a meeting of the Synod he was "publicly reprimanded" for "not preaching up the times." "Who," he asked, "does preach up the times?" The reply was, "All the brethren." "Then," said Leighton, "if you all preach up the times, you may surely allow one poor brother in peace to preach up Christ Jesus and eternity." When in his "Pastoral Care" Bishop Burnet, discoursing of qualities in the true preacher, drew the following picture, he had Leighton in mind, as is clear from the estimate of his preaching given in the "History of his Own Time"—"There is an authority in the simplest things that can be said, when they carry visible characters of genuineness in them. Now, if a man can carry on this method, and by much meditation and prayer draw down Divine influences, which are always to be expected, when a man puts himself in the way of them, and prepares himself for them, he will often feel that *while he is musing a fire is kindled* within him, and then he will *speak with authority* and without constraint; his thoughts will be true

an his expressions free and easy. Sometimes this fire will carry him, as it were, out of himself, and yet without anything that is frantic or enthusiastical. Discussions brought forth with a lively spirit and heat, where a composed gesture and the proper motions of the eye and countenance and the due modulations of the voice concur, will have all the effect that can be expected from anything that is below immediate inspiration."

This is Leighton to the life. The first half of the seventeenth century gave Scotland two remarkable saints as well as preachers in Samuel Rutherford at Anworth and Robert Leighton at Newbattle. As Rutherford went from his beloved Anworth to be Principal of the New College at Aberdeen, so Leighton was transferred from his parish to the University of Edinburgh and made its Principal in 1653. Here he was quite as successful as in his parish work. He was an efficient administrative officer. He showed abilities as an educator. It is recorded of him that he "revived the obsolete practice of delivering, once in the week, a Latin lecture on some theological subject." The hall in which these were given was always thronged, quite as much, we are assured, from the fascination of Leighton's delivery as from inherent interest in theological discussion. But what reads more strangely in this part of his career is that he had administered to James Mitchell, who was concerned in the attempt on the life of the infamous Archbishop Sharp, the Solemn League and Covenant, when Mitchell was a candidate for laureation at the university in 1656.

Leighton held the post of Principal of the University of Edinburgh till the year 1662. Then occurred that change in his ecclesiastical relations which has been made the subject of very fierce animadversions. He accepted from Charles II. an appointment in the Church of England, first as Bishop and then as Archbishop of Glasgow. He had been for twenty years a Presbyterian of the Church of Scotland. His father, as we have seen, had endured terrible wrongs at the hands of Archbishop Laud. The question is asked, How could he have thus turned his back on his ancestral faith, sealed by his father's sufferings and death, and have taken a post under that very Laud who had hounded his father to his fate? We have no space here to discuss the question. Those who desire to read a temperate and thorough discussion of the matter will find such in an article on Leighton by the late President Woolsey in the *New Englander*, vol. 3. One thing, however, is perfectly clear: Leighton never intended to cast the slightest doubt upon the validity of his Presbyterian ordination. This is made evident by the following extract from Bishop Burnet.* Leighton "did not think orders given without bishops were null and void; he thought the forms of government were not settled by such positive laws as were unalterable, but only by apostolical practices, which, as he thought, authorized episcopacy as the best form. Yet he did not think it necessary to the being of a church. But he thought that every church might make such rules of ordination as they pleased, and that they might reordain

* "History of his Own Time," folio ed., vol. 1, p. 140.

all that came to them from any other church, and that the reordaining a priest imparted no more, but that they received him into orders according to their rules, and did not infer the annulling the orders he had formerly received." On this subject he held the same views as Hooker and other great lights of the English Church.

We have no space, as we have no occasion, to review Leighton's career as a prelate of the Church of England. His fame does not rest on this, but on his writings. That career ended in 1674. While it lasted, Leighton shunned everything that savored of ecclesiastical show and prelatial assumption. He labored to secure the beatitude of the peace-makers. He spent ten years of retracy, first at the University of Edinburgh and then in Broadhurst, Sussex, England, dying at last, in 1684, in London at the Bell Tavern, Warwick Lane. "He used often to say that if he were to choose a place to die in it should be an inn, it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it." He added that the officious tenderness and care of friends was an entanglement to a dying man, and that the unconcerned attendance of those that could be procured in such a place would give less disturbance.

Leighton's life falls thus into the following periods : That of his early training ; that of his foreign travel and residence ; that of his pastorate at Newbattle ; that of his principalship of Edinburgh University ; that of his prelatial career ; and finally that of his retracy. What we wish to mark is that in them all he was the saintly man. In the close of his treatise on the "Pastoral Care," Bishop Burnet gives this estimate of Leighton, which will stand as no overdrawn portrait of the man : "I have now laid together with great simplicity what has been the chief subject of my thoughts for above thirty years. I was formed to them by a bishop that had the greatest elevation of soul, the largest compass of knowledge, and the most mortified and most heavenly disposition that I ever yet saw in mortal ; that had the greatest parts, as well as virtues, with the perfectest humility that I ever saw in man, and [who] had a sublime strain in preaching, with so grave a gesture and such a majesty both of thought, of language, and of pronunciation, that I never once saw a wandering eye when he preached, and have seen whole assemblies often melt in tears before him ; and of whom I can say, with great truth, that in a free and frequent conversation with him for above two-and-twenty years, I never knew him say an idle word, [or one] that had not a direct tendency to edification ; and I never once saw him in any other temper but that I wished to be in in the last minutes of my life."

There are two lines on which Leighton deserves to be studied by the preachers of to-day. One is homiletical ; the other is exegetical. In both these regards he is widely differenced from preachers and exegetes of the present time. This, however, is no reason for dropping his study ; may, indeed, be a reason for pursuing it, since there is no reason to suppose

that the preachers and expositors of any one age monopolize all the excellences of their vocations. As a preacher, Leighton lends his influence to those who hold that sermons should not be *read* by the preacher. In this respect he can hardly be considered as an extempore speaker. His practice seems to have been a *memoriter* speaking. "I know," he said, "that weakness of memory is pleaded in excuse for this custom [viz., reading the sermon]; but better minds would make better memories. Such an excuse is unworthy of a man, and much more of a father, who may want vent indeed in addressing his children, but ought never to want matter. Like Elihu, he should be refreshed by speaking." He, in a number of his sermons, has an introduction before announcing the text. The practice has this merit at least—it serves to rivet attention on the text. It is difficult to see why preachers should be so bound by hard-and-fast rules. There is no law requiring them to "give out" the text first. Leighton used his common sense, and brought his text in when and where it would best serve the purpose of a text. In fact, the business of preaching from single texts may be somewhat overdone; and the minister will find that if he occasionally departs from a stereotyped method he will be the more likely to gain the attention of his hearers from the start.

Coming now to the elements of his sermons which best deserve and repay study, they are :

1. They are, in style, plain pure English, clear as sunlight, simple in their diction, models of lucidity and purity. The contrast between Leighton and Jeremy Taylor here is striking. Nothing of the latter's soaring rhetoric is ever found in the former. None of the former's excess in learned quotations ever appears. Leighton's only aim is to be plain and weighty. He says nothing for effect. So, on the other hand, he is in contrast, so far as style goes, with preachers like Howe and Baxter, who are careless and involved in style; whose weighty or burning sentences have yet a certain cumbrousness about them which impedes their full effect. A style like that of Leighton resembles far more closely that of the late Cardinal Newman, the praise of whose noble English is in the mouth of all the critics. The resemblance is so close, indeed, that one is tempted to think Newman must have studied Leighton carefully. It is in the thought as much as it is in the style. This severe simplicity of style stands in absolute contrast with what is called in modern phrase "sensational preaching." This, in both its good and its bad sense, has had full sway among us. But there are some signs of reaction. Sure we are that preaching, to reach its best ends, must have a style more like Leighton's and less like that of some modern pew-fillers. There is an essential difference between the two—a moral as well as an intellectual difference. Space does not allow of any quotations to illustrate points; but readers are referred to such sermons as that on "Christ, the Light and Lustre of the Church," or that on "Hope Amid Billows" as examples.

2. The other quality for which Leighton should be studied is his

spirituality. It is not only the sermon, it is the man behind the sermon who determines the spiritual force in any given preaching. In Leighton's time preachers in the English Church were, as a rule, worldly prelates, whose words from the pulpit were cold and dead; and in the Scottish Church they were busy "preaching up the times," with here and there such an exception as Samuel Rutherford of Anworth. If in the sermons of Dr. Robert South, with all their magnificent force and bold indictments of prevalent immorality in the Court, we see a lack of evangelical warmth, we find Leighton's all aglow with it. The spirituality of the preacher's life affects the structure, the thought, the language of his sermons. It gives them intense reality of conviction. He sees into things with a spiritual eye; and we have the vision in the sermon. It is no narrow evangelicalism, harping on a few phrases and dealing with a few topics. It illumines everything. The richness of Leighton's evangelical thought is seen everywhere in his writings; but his sermons especially are full of it. Here is power, but it is power gained not by sheer force of his intellectual perceptions as these were found in a soul born again. It is power gained in a godly life. We have had so much talk about the importance of a minister's being a "man among men" that we may have forgotten the truth that a minister must have a deep spiritual experience if he is to be a preacher in the sense which Leighton embodied, and not a mere filler of pews. And the study of his sermons is a good training school for this divine gift. Leighton as an expositor of Scripture belongs of course to the goodly company of the older commentators. But we make a great mistake if we think these are wholly superseded by the biblical scholars of the present day. Undoubtedly the latter have far more full and accurate knowledge of the sacred languages. The difference is represented at once in the difference between the grammars and lexicons of that day and this. The older exegetes cannot for a moment compare with those of this century in all the minutiae of biblical scholarship. Must they then be shelved? Is Matthew Henry only an antiquarian curiosity—fossil remains of an extinct method? Or have biblical expositors like Henry and Leighton something of permanent value?

1. These men have a way of getting at the "gist" of scriptural teaching which does represent the core and substance of inspired truth. They have what Professor Stuart, of Andover, used to call the "logic of commentary." I am free to say, at the risk of being thought behind the times, that if I wanted to get at the full scope and the whole context in the First Epistle of Peter, I would rather depend on Leighton for it than on Lange. If I wanted light on a vexed passage I should seek Lange rather than Leighton. The reason for this comprehension of the kernel and substance of inspired truth is that they—the older commentators—brought to the study of the Word of God a spiritual illumination, something altogether apart from knowledge of New Testament Greek or Hebrew philology. They were no mean scholars in their day; but to their scholarship they added a

spiritual illumination, an enlightening by the Holy Spirit gained through deep devotion, in which they saw the "mind of the Spirit" as that mind was expressed in the Scriptures they explored. Men like Leighton were, by the very fact of their deep spirituality, brought into such sympathy with inspired truth that their comprehension of it acts like an intuition and is akin—I am not afraid to say it—to inspiration itself.

2. Leighton is of special value in the matter of expository preaching. It is said by one of his biographers that his commentary on the First Epistle of Peter was originally preached to his parish at Newbattle. This seems altogether probable from the form in which it is cast. He has left also other specimens of expository preaching in his expository lectures on Psalm xxxix. and on the first nine chapters of St. Matthew's Gospel. While they may be said to lack an illustrative element needful to a mixed audience, they lack nothing which the "spiritual mind" can desire. They would strike deeply responsive chords in any weekly service where Christians come to be built up in their most holy faith.

It would be unjust to Leighton to say that he is wanting in imagery. On the contrary, though sparingly used, it is always of an effective kind. Thus in the expository lecture on Romans xii. 3-12, on the first clauses of verse 3 he uses three telling illustrations. They are not so often sprinkled over his discussions, but they are always apt, and shed light on the passage, as when he says: "Alas! it is an uncomfortable and commonly an unprofitable thing to speak of Christ and the graces of His Spirit only as having heard of them or read of them, *as men that travel in their studies do of foreign countries.*"

3. If for nothing else, Leighton richly repays study for his stimulating power in cultivating a true thoughtfulness on spiritual things. Samuel Taylor Coleridge, with his quick insight into authors, discerned this power in Leighton. Hence his use of aphorisms taken from this divine in his "Aids to Reflection," a book which has powerfully moulded such minds as those of President James Marsh and Dr. William G. T. Shedd. One cannot read long in any of Leighton's writings without coming upon some statement of a truth which will impel him to think; never because it is paradoxical nor strained, but because it is—what Coleridge called it—aphoristic. A specimen of this is found in the opening sentences of the lecture on Romans xii. 3-12: "*He that gives rules of life without first fixing principles of faith offers preposterously at building a house without laying a foundation; and he that instructs what to believe, and directs not withal a believer how to live, doth in vain lay a foundation without following out the building.*" This will bear a good deal of thinking on. It contains in short compass a whole philosophy of religious training. One word of caution as to the handling of such an author. cursory reading will not do. If he be not studied somewhat carefully his excellences will not be recognized. As in some of the masterpieces of art, glances will not reveal their beauties, only a steady gaze. So with Leighton. But they who do study him rejoice over hid treasure.

SERMONIC SECTION.

THE GOSPEL ACCORDING TO AMOS.

BY REV. E. T. JEFFERS, D.D. [PRESBYTERIAN], OIL CITY, PA.

My subject this morning is somewhat indefinite: The Gospel according to Amos.

Amos was not a prophet, he was not a clergyman, he had never been a theological student. He tells this himself in his own way: "I am neither a prophet, nor am I one of the sons of the prophets." That is, he was not one who had been in training for a prophet; but he spoke God's message. He was the original of Moody, he was a lay preacher; and this may account for the directness and conciseness of the message which he delivers, and the entire absence of any attempt to round off the clear-cut corners of unpleasant truth. He speaks directly, and speaks as though he intended to present God's message as a matter of business. He said in one place, "When the Lord has spoken, who can but prophesy?" and it is because he has this message which he cannot but deliver, that he speaks. Not because of any professional necessity, but because of the burden that rests on his heart and fills his mind.

Another point: this Gospel of Amos was not intended exclusively for Gaza, and Tyre, and Ammon, and Moab, and Damascus, and Judah, and Israel. Had it been, the memory of it would have perished with the memory of Amos, and his name even would not have come down to us. The herdsman of Tekoa, who cultivated the figs, would never have been heard of beyond his native plain, and would not have been remembered beyond his generation.

It is because his message suits all times and peoples that it has been written; and when God writes the names of the nations that take the place and ought to listen to the message that was sent to Israel, and Judah, and Edom, and

Ammon, and Gaza, and Tyre, we shall not be surprised to find England, and America, and Germany, and France, and Russia, because the same sins that were prevalent in those old nations are just as prevalent in these modern nations; and when God writes in the names that shall be spelled out in place of that of Jeroboam the Second and others who were associated with him, we need not be surprised to find some who are not kings—possibly but railroad kings—who monopolize the earnings of multitudes when they steal a railroad according to law and by the modern methods of the exchange. We need not be surprised if we find some names that are quite prominent among benevolent people and among Church people; and we need not be shocked if we should find there even our own names. This Gospel according to Amos comes right home, and I think if every man understands himself, he will find something here worth listening to.

I. What is this Gospel of Amos? Here is the first point in it: Sin will certainly be punished. Your sin, not the sin of Amos, the contemporaries of Amos, not the sin of Israel, who set up golden calves in Bethel and Gilgal and Beersheba, but *your sin*; and that is what Amos is saying to us all to-day. You may think to escape, "but if you escape the lion, the bear will eat you." That is his own figure; "and if you get out of the way of the outside danger into the house, and lean up against the wall, a serpent will bite your hand." That is a figure also of his, and belongs to the Eastern country, where serpents frequently found refuge in the peculiar walls of their uncomfortable houses. "Dig into hell, or the grave," Amos says again, "climb into heaven, go hide in Carmel, I will find you, God says." Punishment certainly comes. Sin is its own punishment, you say. Not quite. God looks after it to see

that sin is punished, because sin is a bad thing for us, and He wants to root it out of our nature and keep it out of our lives. There is no Canada or South America to which a man can escape from the penalties of his sins, though he may escape from the judicial punishment of his crimes. God's government has an extradition treaty with every kingdom under the sun, and you can never escape from the penalties of sin. This the Gospel of Amos; the Gospel according to Amos is the Gospel for all times. Christ says, "Except ye repent, ye shall all likewise perish." Sin has in it some elements of punishment.

"Rest yourselves on your ivory couches," Amos says to the luxurious Israelites. The day of Amos was a day of luxury, a day of wealth, a day of almost unlimited wealth. Stocks were high in those days, money was plenty, houses were luxuriously furnished. They had each his winter house and each his summer house, and they went from the one to the other. They rested quietly in their long vacations in the splendid mountain districts of Palestine. God is no enemy of luxury. But look into your houses, study the elaborate furnishing of your rooms, observe whether or not there is the trace of injustice found in one of them. If there is a figure there that stands for the defrauding of laborers, or if there is a sign there that indicates that that luxury has been bought at the expense of unpaid labor; if you have defrauded any poor man, if you have put your heel on the neck of any one who is down, "the Lord will take you away with hooks, and your prosperity with fish-hooks." Your palaces will be destroyed. That spot of unpaid labor which represents unrighteousness will grow into a cancer that will eat into the heart of your luxuries, and into your own heart, and take all the heart out of life. Now, this isn't hate, this isn't malice, this isn't hard feeling and unfeeling threatening; not at all. It is God's kindest message to the sinner, to warn him of an inevitable fact.

II. A second point in Amos' Gospel is this: Mercy postpones punishment, but does not set it aside. God will never forget; that is not mercy. God will never forget your injustice, your fraud, your deception, your robbery, your violence.

"Ye have filled your palaces with robbery and with violence, and therefore your palaces shall be spoiled;" they go together. There is a "therefore" that links them together, and that binds them with a bond tenfold stronger than tempered steel; you can never separate the two. You can't forget; God won't forget. Mercy postpones punishment; but some one will say to Amos, "We have listened to this kind of a prophet before, and Israel still stands. It has been a hundred years since this thing started in Israel, and we are still rich, and we are growing richer, and our boundaries never went so far east, and they never went so far south, and they never were so strong in the north. We are rich; there is an abundance of money and everything that ministers to life. Your prophecies are evidently ill-timed." And after Amos died fifty years passed on and not a sign of any fulfilment of them; and they would say, "What a strange old fanatic that Amos was! He told us in the midst of our wealth and intelligence and refinement and luxury that all this was destined to destruction; and see, it goes right on, and the summer palaces are grander, and the trade is stronger, and the poor are held down more firmly, and money increases more rapidly. Why, we understand how to run the world. Amos was mistaken." And Amos would say quickly, if permitted to speak, "Mercy holds up the judgment and waits; but it doesn't mean that God is slack concerning His promise, but only that He is long-suffering, and waiting in order that none may perish, but that all may repent, that all may come to repentance." This is inevitable, this is the eternal principle upon which God acts.

In the gallery of a photographer you

find a mass of glasses, square pieces of glass stacked up one against the other, very insignificant looking; but take out any one of them and let it see the light, and it will print the same picture it did at the beginning, the picture that it caught from the face that sat opposite it. There is a series of instantaneous views taken of every man right through life. He never does anything that isn't fixed in the sensitive plate of memory, and there is no action that can ever destroy that plate, and it only needs a little light turned on to let that man see himself everywhere he has ever been and in every deed he has ever done. God's memory and yours, these are the negatives. Turn on the light and the picture is reproduced, and even that secret act that is done in the heart is taken and preserved, taken by the flash-light of God's knowledge, the light of heaven. Nothing escapes, nothing is forgotten. It stands there, and when God unrolls these views we shall see ourselves from the beginning to the end of life just exactly as we are, and as we were, and as we did. Nothing is forgotten. God waits, but He reminds us that these things are all fixed. Those sins have been committed, we know it and He knows it. He is waiting; will you repent? Will you seek the Lord, will you turn away from the golden calves you are worshipping, will you still cleave to that sin and stick to it, and say, "Because judgment against an evil work is not executed speedily, then the evil is forgotten. He takes no account of judgment, He leaves men to themselves in their natural relations, and favors one who has a knowledge of the world, and He puts right up to the top a man who can handle men and can use them and get the most out of them. The Lord does not execute just judgment"? And all this just when the Lord is waiting to be gracious, urging us to repent, and waiting until we shall turn from our wickedness. That He may spare us and that He may not inflict penalty God waits, but He does not pass by.

He hasn't passed yet, He hasn't passed yet; He waits just on the other side. He is waiting, mercy holds Him there, holds Him there still. Shall we misunderstand, shall we abuse that waiting, supposing He has passed by? How many a man does wickedness, and then is all in a tremor immediately for fear he will suffer for it. He knows he has done wrong, he knows it clear into the depths of his heart, and he expects because he did wrong that he will suffer for it, he expects immediately that the heavens will fall. The heavens don't fall; the blue arch stands there just as beautiful as ever, and the stars are just as bright, the moon is as clear, and nature is as beautiful, and all society looks on him as pleasantly as ever, and he thinks the Lord has passed, and it is as though he had been righteous. The Lord has not passed; that is the word of Amos, that is the word of the lay preacher, that is the word of the business man who talks theology, the Lord has not passed. He is waiting, He is waiting for penitence. The sin will certainly be punished, only mercy holds up the punishment for a time.

III. A third remark Amos is in the habit of making is, that intense devotion to religious service don't offset unrighteousness. You can't do evil all the week and balance up the ledger by a devout service on Sabbath. You can't do wickedness and then cover up the wickedness by intense churchism. The attempt has been made in every age. Some men seem to have a fancy for that kind of double-entry book-keeping, and they think they can balance the one with the other, that they can work up so much enthusiasm in church work as to cover all their sins, and so exactly keep the new moons and the fast days that it will conceal the wickedness they are guilty of. Amos is very clear-headed on that. He says, "Go multiply your sacrifices if you will, come up to Gilgal, bring your sheep and oxen and sacrifice them there; go clear down to Beersheba if you wish to, but understand distinctly

that does not take the place of righteousness." Never let this thought enter the mind for a moment; but Amos is sufficiently clear in emphasizing this. Church is good when it produces righteousness. Church, religious service, religious exercises, religious enthusiasm—all that belongs to the external service of the Church, all that is excellent so long as it produces religious life, genuine integrity of character, charitable and sympathetic feeling toward mankind, and a devout service and loyalty to God.

IV. The fourth principle of this Gospel, perhaps, is needed more in modern times than in ancient. "What seest thou, Amos?" the Lord said to him once. "I see a plumb-line." We haven't got beyond the need of the plumb-line yet. Although the spirit-level is a good substitute, the plumb-line is still used. We know how it is used to test the perpendicular of a post or the corner of a house. "What seest thou, Amos?" "A plumb-line," Amos answers. The Lord says, "I will bring that plumb-line into the church." I think we all feel slightly uncomfortable when God promises to bring the plumb-line into the church. One writer, I notice in one of the magazines during the past week, says, what the world needs to-day is less churchism and more righteousness. I sympathize with him when I know in what kind of a church he is. Had he been in the midst of the Evangelical Church of America, he would not have felt so much the need of righteousness nor the hollowness of the churchism he laments as he feels it now. The plumb-line has been brought into the evangelical churches of the United States. The character of church-members to-day is infinitely better than it has been in the past ages of the Church. There is no public sentiment that demands that a man should be a member of the Church. This is bad in one way; it is excellent in another. Nothing induces one to profess Christian faith except the exercise of faith, and so the probabilities are vastly in favor

of righteousness inside of the Church; but the plumb-line has its uses still. If every man in the Church is righteous, still let the plumb-line come and prove it to be so; and it is well for us all to use the plumb-line with ourselves, and frequently try the uprightness of our character by this precise test, and find out whether or not we are attempting to cover up any unrighteousness by our Church life, or whether we are departing in any sense from the strict letter and spirit of the perfect law of God. Because Jesus' blood cleanses from all sin, that is the best reason in the world, that has proved the strongest motive to produce absolute righteousness of character; and to-day I am prepared to say that in every city the mass of men who are strongest in righteousness are those who have felt the power of the blood of Christ, and are held to righteousness by the love they bear Him who loved them and gave Himself for them; so that the plumb-line of righteousness is largely in the Church. Let us not fancy now, because this is so in the Church, or because the average church-member is a righteous man, or because the Church has maintained a righteous character so long, and it to-day has a good reputation for righteousness—let us not imagine that is sufficient, and let us not shield our unrighteousness under the righteousness of our neighbors, but let us apply this plumb-line of Amos rigidly and mercilessly to our own character, for God will not pass by unrighteousness. He waits, He holds the plumb-line, He shows us wherein we are wrong, and then He waits and waits for penitence. Seek Him, and not Bethel; seek Jehovah and not the Church; seek righteousness and not the mere outward forms of religion. Seek righteousness, and the righteousness of God will show itself in devotion to Christ and devotion to the interests of men through the agency of the Church.

V. The last point in this Gospel of Amos is the promise. No Gospel is perfect without a promise. God never

spoke without a promise; He never says the hardest things that are said in the Bible (and they are awful) without holding out hope. Christ said some of the severest things that were ever uttered by human lips, of those that were hypocritical and grasping, who robbed widows and made long prayers. There is not any sin, however small, that will not be remembered of God; there is not any sin, however great, that will not be forgiven of God, if we turn unto Him with penitence. Wickedness will certainly be punished, sin will be remembered. Sin is fixed; sin is always on the negative of God's memory, ready to be brought out. God does not pass by, He waits; but, on the other hand, there is the promise, "The blood of Jesus Christ, God's Son, cleanses from all sin." That is not the way Amos put it, but he hints at it. "Seek ye Me, and ye shall live." The remnants of the nation that has been rent in twain and scattered by the onset of Assyria shall be brought together again, and there will be a new kingdom, and the new favor of God shall banish this famine that they lament—the famine of wheat and the greater famine of the Word of God. He that harvests shall tread upon the reaper, and there will be no time between the sowing and the reaping, so rich will be the land, so full the harvest, so prompt the response to every effort; "and the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." So the circle of the year is filled. That is a figure. He predicts the coming of that time which we already see approaching, when David's greater Son, Christ, will gather to Himself even in Syria, right down where this prophecy was uttered, where this southern prophet came to the northern kingdom to speak of the sin and of the hope, right in these mountains and in the cities—Hamath, that he mentions so often, Tyre and Gaza, that he threatens, and all through this country of Israel and Judah—He has already gathered into the kingdom those who are turn-

ing, of the scattered remnants of these old races.

And this is only a shadow of the fulfillment of the promise, when all the kingdoms of this world shall be gathered under the King, Christ, the Son of David. There is the promise; personally it means a great deal to us. "Seek ye the Lord while He may be found; call ye upon Him while He is near."

I have endeavored to preserve the spirit of the method of this lay preacher, who has not hesitated to speak plain truths in a most positive and practical manner. I have endeavored to give also the promise and the hope that he holds out upon the single and only condition of repentance and turning to God. It is not wise for us to overlook the earnest words of an earnest man. He took his life in his hand when he delivered this message. We are in no danger of death from telling the truth, though we may be treated just as he says the speaker of the truth often is, hated because he tells the truth. Nevertheless, the truth is the truth, and it is true that sin brings punishment, that God waits to be gracious, that we are very likely to abuse His mercy by going on in sin, that there is forgiveness promised, and grace to the penitent, and that the blood of Christ, who is foreshadowed by this David of Amos—the blood of Christ is for the atonement of sin to-day.

And let us not say, "Are there not three months and four months, and then the harvest?" He who takes Christ by the faith that works by love, and works intensely, may hear Christ saying to him, "Lift up thine eyes, behold the fields are already white to the harvest." God has been ploughing through the hearts of men, and He has brought home this truth, and He has taught them the great principles of righteousness, and men are not slow to hear this Gospel to-day. They have listened to it often enough. Our public prints, our newspapers, that a few years ago had not the courage to say a word

against vice, that had not sufficient love of the truth to say a word for Christ and the Church, are to-day speaking bravely and clearly and with an unmistakable sound for this same righteousness that comes through the love of Christ.

The harvest is already white, it waits only the reapers, it waits men who have the zeal of Christ and who are ready to go into the harvest and gather that which has been grown by the patience and the care and the sowing of those who have gone before us.

The Gospel according to Amos prepares the way for the Gospel according to John. The keen warning against sin paves the way for the blessed Gospel of the everlasting love of the Father.

CHRIST'S GIFT TO US AND OURS TO HIM.

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

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.—Titus ii. 14.

WE have already seen, in sermons on the previous part of this paragraph, that the apostle is here regarding the Gospel predominantly under its ethical aspect, and that he states, as the great purpose for which the saving grace of God has appeared, the disciplining of us for sober, righteous, and godly living. Here, at the close of this section, he reiterates the same idea yet more tenderly and more emphatically, for he specifies that great and infinite gift of Jesus Christ, with all its mysteries of unfathomable self-sacrifice and love, and conceives that this mighty bestowment was given for the sole and simple purpose of making us love righteousness and hate iniquity and do good. Mighty agencies are not set in operation for small ends; to make good men was an adequate object for the sacrifice and self-surrender of Jesus Christ.

We have in this text mainly two

great thoughts: the conception of Christ's work and the conception of its purpose. And perhaps we shall best appreciate the fulness of meaning in the words before us if we simply take them as they stand.

I. Note, first, the unspeakable and all-powerful gift. "He gave Himself for us."

Now that is more than a mere beautiful hyperbole for a life of beneficent devotion to the welfare of humanity. Such a thought as that is a great deal too shadowy to have rested on it the weight of the moral reformation and spiritual quickening of mankind. There must be something more meant than the beneficence of the most enthusiastic philanthropist; something more than the self-sacrifice of the martyrs for mankind. For there have been many such in the past; but the most pure, lofty, and fervent of them has not been able to kindle any widespread conflagration of righteous zeal amid the dead greenwood of humanity. The fire which is to transform and transfigure the selfishness of men into zeal for good works and self-surrendering devotion must be brought from another altar than any to which these have access.

I take it that in that great word "He gave Himself" there lies a great deal more than such sacrifices as those which other benefactors have made for mankind. I take it that the beginning of Christ's giving of Himself to the world lay farther back in time than the cradle of Bethlehem; for to Him it was condescension to be born; and His bestowment of Himself upon the world began when He "left the Father and came into the world." He began to give Himself when from the depths of eternity He passed within the limitations of men, and, drawn by our need, and impelled by filial obedience and fraternal love, entered within the conditions of our existence, "and, forasmuch as the children were partakers of flesh and blood, Himself likewise took part of the same." It was much that Christ should stretch out His hand to bless,

should "give His back to the smiter and His cheeks to them that plucked off the hair," and bear His Cross on His own shoulders, and should be fastened to it on Calvary. Did you ever think that it was perhaps more that He should *have* a hand with which to bless, and a back to be bared to the scourge, a cheek that did not flush with one angry spot when rude spittings were shot upon it, and traitorous kisses touched it; shoulders to bear His Cross, and a body to be nailed upon it. Why had He these but because, ere He had them, He gave Himself for us? And so, having its roots in eternity, that gift included all His wonderful self-oblivious and world-blessing life and culminated in the death upon the Cross. Not that He only gave Himself to the world when He "gave Himself up to the death for us all," but that therein were most eminently expressed, and there were most mightily concentrated, the powers that redeemed and the love that sacrificed itself. Unless this be our conception of Christ's gift—a willing incarnation, a willing endurance of the woes and pains of humanity, and a willing death for the world—I know nothing that there is in Him, or in it, either to evoke or to deserve the reverence and the obedience of the world.

But then, mark, still further, that the apostle here gives us another thought which deepens the wonderfulness and the preciousness of this gift; for, speaking to a man who had never come near Jesus Christ in the flesh, and including in his words the whole race of mankind to the last syllable of recorded time, he declares that "He gave Himself for us." How did He give Himself for us unless in the giving He had the knowledge of us and His heart turned to us; unless when He yielded Himself to life, and to death, the thoughts of all the men in the world, and that should thereafter be in it, were the motives that impelled Him? And how did "He give Himself for us" unless He gave Himself for me and for thee? The individualizing character of

Christ's purpose of mercy in His death is taught us throughout Scripture, and His yielding of Himself for us is only intelligible when we understand that the *us* for which He died was made up of all the single *me's* that had been, or that should be. So you and I and all our fellows can take such great words as these of my text and point their generality till it blessedly pierces our own hearts, translating the universal benevolence into the individual affection, and saying, "He loved me, and gave Himself for me."

One more word before I pass from this first thought of my text—and it is this. The language here, strictly understood, simply declares that Jesus Christ, in His whole life, and eminently in His death, was doing something for our benefit. It does not literally and accurately declare in what way that benefit was to accrue. There are plenty of places in the New Testament in which we read that Jesus Christ suffered in life and in death the consequences of man's transgression, Himself being sinless. There are plenty of places in which the "for us" means "instead of us." It does not grammatically mean that here. The apostle is not defining the method in which Christ's death was beneficial to humanity, but I want to ask this question, which I have asked, I dare say, from this place many a time before, and which seems to me to admit of but one answer—in what way was Christ's death for me unless it was instead of me? I venture to say that it is of little more use than the lives and deaths of a hundred named and unnamed saints and heroes and benefactors, unless that be so.

Why is it, for instance, that the magic pen of a Plato leaves us cold when we read of the death of a Socrates, except for a moment's admiration; and why is it that our hearts thrill when we read the inartificial records that fishermen and peasants have left us of Calvary? I know of but one reason why Christ's life and death are a transforming power in the world. And the reason is "the

Lord hath made to meet on Him the iniquity of us all." "He gave Himself for us" most chiefly in this, that "He bare our sins and carried our sorrows" "in His own body on the tree;" and that therefore "by His stripes we are healed." Christ's sacrifice for sin is the superlative manifestation of His giving Himself for us.

II. Secondly, notice the redeeming power of the gift thus conceived.

Now, you will remember that the metaphor contained in the word "redemption" is that of delivering a slave from bondage by paying a ransom. Probably it alludes to the emancipation of Israel from Egypt. In this context, that from which we are said to be redeemed is iniquity or lawlessness, and that what is meant is emancipation from the power and practice of sin is obvious from the next clause in which "purify" expresses the same thing positively as "redeem" does negatively. It is noteworthy that here, in the apostle's summing up of the great purpose of the life and death of Jesus Christ, he isolates from all other consequences of that mighty fact, blessed as those are, and selects, as the sole object to be considered, this power to deliver men from the bondage of evil.

Now, of course, Paul would have been the last man to say that the work of Jesus Christ did not avert from men the so-called penal consequences of sin. He would have been the last man to deny that the work of Jesus Christ had for its ultimate object the elevation of men to the full possession of the Divine likeness, and the walking in the light of the Divine countenance amid the glories of heaven. But neither forgiveness nor acceptance, nor the blessings of the inward spiritual life here on earth, nor the glories and felicities of that life beyond the grave, so much as come into his view here. This is what Christ died for—not that you might escape the consequences of your evil-doing; not only that you may be forgiven; not that you may have the blessedness of the consciousness of the

Divine favor, and all those sweet and sacred secrets of fellowship with Him which make so much of a good man's life; nor even that you may pass into heaven and its glories when, wearied with earth, you unregrettingly leave it; but that you may be good people down here, toiling and moiling amid all the troubles and temptations of your daily life. That is what Jesus Christ died for—not only that He might redeem you from the penalties of sin, nor from its guilt, but that He might redeem you from doing it. "Little children, let no man deceive you. He that doeth righteousness is righteous." And while one cannot say too much, or speak too thankfully, too hopefully, too joyfully of these other great purposes for which Christ died, let us remember that here all these are put into the shade, and one only is selected as the adequate purpose which warrants and repays even the expenditure of that love which "gave Himself for us."

There is nothing except the gift of God in Jesus Christ which is powerful enough to break the bondage of sin under which we are held. You want more than culture, more than the morality of prudence, more than education of conscience, in order to weaken passion and to strengthen will, so that a man may shake off the bondage of the evil which he has done, and may begin to walk in newness of life. I know of no power that enables a poor man, beset and burdened by torturing tyrants of his own passions, and feeble against the strong seductions of outward temptation, to stand fast and overcome them all, shaking their fetters from his emancipated limbs, but the realization of that infinite sacrifice, that changeless Divine human love, that mighty pure Brother's life, from which there flow into men's hearts motives and powers and impulses which, and which alone, are strong enough to make them free. "He that committeth sin is the slave of sin;" and if the Son shall make us free, we shall be free indeed. This conception of Christ's work alone, as it

seems to me, carries volume and substance enough to sweep out of our hearts our evil inclinations. This, and this alone, as it seems to me, brings into humanity impulses, motives, powers which will free us from the dominion of the lusts and sins that have bound us. He comes as His angel did to the man sleeping in his chains, with the quaternion of rude soldiers watching over his slumbers, lest their prey should escape, and separated from liberty by iron doors and thick walls. He lays His hand upon the sleeper, and at His word "Arise!" the chains fall off the fettered limbs; and the argus-eyed guardians are sunk in charmed slumber; and the captive passes them unharmed and unhindered; and through the iron gate that openeth of its own accord; and stands wondering at his liberty, but feeling in every thrilling vein that he is free at last. Christ is the Emancipator, and His gift of Himself, construed as Paul construed it, is the power that sets us free.

III. Note, still further, the answering gift that corresponds to and is evoked by Christ's gift of Himself.

The apostle still is thinking in the terms of the ancient Jewish history, and just as in the redemption from iniquity there is an allusion to the deliverance of the people from Egyptian bondage, so in the other clause which speaks about our Lord's redeeming and purifying unto Himself a people for His own possession, there is an allusion to the standing of Israel of old, which by its deliverance from Egypt was in a special sense made to be God's own particular possession. Thus Jesus Christ "gave Himself for us," says Paul—with beautiful lingering emphasis on the reduplicated "Himself"—"gave Himself for us that He might win us for Himself." The only way by which we can win another for ourselves is by giving ourselves to that other. Hearts are only bought by hearts; love's flame can only be kindled by love's flame. The only way by which one spiritual being can possess another is when the possessed

loves and yields to the love of the possessor. And thus Jesus Christ makes us His own by giving Himself to us for our own. Brethren! there is no power known in humanity that can, I was going to say, decentralize a human life and lift it clean off its pivot of self except the power of the unspeakable love of Jesus Christ on the Cross. We revolve round our own centres, self is our centre; but that great Sun of Righteousness has mass enough to draw hearts and lives from their little orbit, and to turn them into satellites of its own. And then they move in music and in light around the Sun of their souls. If you want to know the blessedness of loving self, yield to the love of Him who forgot Himself for you and gave Himself for you. Nothing else will conquer that miserable demon of self-regard that cracks his whip and rattles his chains in all our hearts. But Christ is Conqueror, because Christ is the infinite Lover. He gave Himself that He might buy us for Himself. Therefore to live for myself is death, is blasphemy, is ingratitude; and the only fitting response to Him who thus yielded all for us is that we should come and say, "We are not our own, we are bought with a price."

IV. Lastly, and only a word, notice here the enthusiasm for good which that great gift will kindle. "Zealous of good works." Now do not let us run away with the idea that "good works" means giving away money, and visiting among poor people, and all these other conventional things that have usurped the name. These are good, no doubt, at least they will be if the motive be right; but the apostle's notion is a much wider and broader one than that. He means substantially the same thing as he and the others mean by "righteousness"—the deeds of all kinds which correspond to men's place and power—"whatsoever things are lovely and of good report."

Paul thinks that if a man has rightly pondered and yielded himself to the influence of that serene and supreme ex-

ample of a beautiful work, Christ's giving of Himself for us, He will not only do such works, but be passionately desirous of opportunities for doing them.

Ah! That goes pretty deep, does it not? It is not enough that a man shall do the good work, as so many professing Christians do, feeling all the while that it is rather a burden to have to do them, and that inclinations go the other way. But we must be passionate enthusiasts for goodness, must seek for opportunities for it, or as Christ put it, "hunger and thirst after righteousness." It is a deal easier to be zealous for the Church, for a society, for a political or religious party or school, for a movement or a cause, than to be "zealous for good works." And all that zeal is froth unless the other be with it. All Christ's flock are earmarked thus. They are zealous for good. They like and they seek for good works. That is the Owner's brand; they are known to be the people of His possession, because they are so marked.

Now, you Christian men and women, go away home and ask yourselves, "Is that I, and have I that likeness?" And do you all of you take this for a last word—you will never love righteousness and hate iniquity, you will never belong to Jesus Christ, you will never be "zealous of good works," or take a pleasure in nobility and purity of life and character until you have submitted life and character to the transforming power of the wonderful fact that Jesus Christ gave Himself for you; and, on the other hand, you have no right to say that you are a Christian unless, through faith in that sacrifice, you not only are sure of forgiveness, but conscious that Jesus Christ has broken the chains of your sins, and made you free for and in His happy service. "O Lord, truly I am Thy servant. Thou hast loosed my bonds."

WHEN we reach the limit of knowledge we stand on the shore of the untraversed ocean of faith.—*Stuckenberg.*

CHRIST AND THE BIBLE; HOW THEY STAND OR FALL TOGETHER.

By D. J. BURRELL, D.D. [REFORMED],
NEW YORK CITY.

Had ye believed Moses, ye would have believed Me, for he wrote of Me; but if ye believe not his writings, how shall ye believe My words?—John v. 46.

THE two storm-centres in our religious history are Christ and the Bible. All notable controversies have gathered about these. As to Jesus, who is He? Is He what He claimed to be, the only begotten Son of the Father, or a mere trickster and dissembler? The strife of centuries has turned upon this and kindred queries; for it has been understood all along that if Christ could be disposed of Christianity would go to pieces; and when the controversy has not been respecting Christ, it has one way or another centred in the Bible. What is this old Book? Is it what it claims to be, God-breathed, or is it above the ordinary only by reason of certain venerable associations? Are there any clear characteristics which lift it quite out of the category of other books? Can it be received with absolute confidence as an infallible rule of faith and practice; or are those who so regard it no better than a sort of fetish-worshippers? Is it the Truth, or does it merely contain it? What think ye? Christ and the Bible, these are the two controversial centres of our religion as they ought to be, and these two are really and substantially one. The porch of Solomon's temple was upheld by two mighty brazen pillars, the names of which were *Jachin*, or strength, and *Bauz*, or continuance. A Jew going up to the temple, faint and heavy-hearted, felt his strength and confidence renewed by the sight of those pillars with their capitals of lily-work. Thus Christ and the Bible uphold our blessed religion. While they remain it is safe; and they shall abide forever; the mouth of the Lord hath spoken it.

It is significant that Christ and the Bible are each called the Word of God.

How, indeed, could God reveal Himself to men otherwise than by His Word. He was known in nature, but not clearly or intimately. It would be difficult for a man to look so far "through nature up to nature's God" as to be able to say, "Abba, Father!" He would be much more likely, standing amid the bewildering glories of the earth and overarching heavens, to cry aloud in desperate desire, "O God, if Thou art, or wheresoever Thou art, speak to me! Speak to me!"

And God has spoken. His Word has come to us. As it is written, "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and dwelt among us." Language is the medium of our acquaintance with each other. You know what sort of person I am, the trend of my thought and purpose, by what I am saying. Thus God's incarnate Word is His way of making us acquainted with Himself. Our Lord and Saviour is, as it were, God's articulate Speech addressed to men. He revealed the Father fully. This He could do because He was Himself the express image of the Father; in Him dwelt the fulness of the Godhead bodily. On one occasion Philip said to Jesus, "Show us the Father, and it sufficeth us;" and Jesus answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. How sayest thou then, 'Show us the Father'? Believest thou not that I am in the Father and the Father in Me?"

But this incarnate Word was not enough. God must speak further and otherwise if He would reveal Himself to all mankind; for Jesus was hemmed in by a narrow environment of time and space. His ministry lasted only three years, during which He traversed, to and fro, a small portion of an inconsiderable province in a remote corner of the earth. Shall the gracious offices of the only begotten Son of God be confined to healing a few sick folk and

preaching to some thousands of stiff-necked and unregenerate Jews? Nay, all nations and centuries are groaning and travailing for Him. The Word must traverse the world. The Sun of Righteousness must go forth as a bridegroom out of His chamber and rejoice as a strong man to run a race. This He does in the written Word, which is the reflex of Himself, His universal and perpetual shining forth. Christ is made known through the Scriptures to all tribes and generations of the human race. They, therefore, rightly share with Him the honor of the title "Word of God."

The pages of Scripture, like the leaves of the tree of life, are "for the healing of the nations." They have fluttered forth upon the four winds of heaven bearing the tidings of redemption to those who sit in darkness and the shadow of death. If Jesus Christ is to reign universally, it is because, under the present Dispensation of the Spirit, the propaganda is being successfully carried on through the instrumentality of the written Word. We are expressly told that "the sword of the Spirit is the Word of God." Thus the Bible is the complement and counterpart of Christ. The incarnate and the written Word are one—the binomial Word of God.

And they stand or fall together. We hear much in these times about a Christocentric religion; as if, indeed, it had ever been called in question that Christ is the only foundation, that He is first, last, midst, and all in all. The word Christocentric has a very attractive look and a mellifluous sound; but there is reason to fear that under certain conditions it may be made to serve Christ Himself an ill turn. If it be used to emphasize the need of a profounder regard for Christ and the entire Christian system, then let us cordially assent to it; but if it be employed in any quarter as a cloak for rejecting Christ's teaching as to Holy Writ, then good Lord deliver us! We may be sure that Christ Himself would be the very first to repudiate a Bibleless Gos-

pel, no matter what sweet adjective might be attached to it. Mere protestations of loyalty to Christ must go for nothing, particularly in a controversy like this respecting the Divine oracles, unless a man can prove his loyalty by an unswerving and unreserved adherence to the doctrine of Christ. "Not every one that saith unto Me, Lord! Lord! shall enter into the kingdom, but he that doeth the will of My Father which is in heaven"—

"A man may cry 'Christ, Christ,'

With no more piety than other people;

A daw's not counted a religious bird

Because it keeps a-cawing from a steeple."

This, then, is the question which we now approach, *Can we throw over the Bible and still retain Christ?*

I. *Let us observe what the Bible has to say about Christ.* To begin with, it is something more than a mere biography of Him. To say that its purpose is to outline the scheme of salvation, in its narrow sense, furnishes a taking phrase, but not a complete statement of fact. There are very many things in Scripture which have no direct bearing on the way to escape hell-fire and reach the joys of heaven; and whatever the Book contains, whether theological, ethical, or scientific, is true, absolutely true. Thus it is written, "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work"—*i.e.*, that he may have a well-rounded and symmetrical furnishing for life every way.

It is true, however, that the golden thread running through all the Scriptures is Christological. Their theme is Christ. This is true of both the Law and the Prophets.* 1. The moral law, as delivered from Sinai, is a school-master to lead sinners to Christ. The ceremonial law, in all its rites and symbols, pointed to Him. Its local centre was the Tabernacle, which, from the

*The common title of the Scriptures among the Jews was "The Law and the Prophets."

brazen altar at its door to the Ark of the Covenant in the Holiest of All, was everywhere typical of Christ. Its temporal centre was the Great Day of Atonement, when every occurrence, from the robing of the priest in white to the sending away of the scape-goat to Azazel, was eloquent of Christ. 2. The same may be affirmed of the Prophets. The beginning of prophecy was the protevangel in Eden, "The seed of the woman shall bruise the serpent's head." As years passed on and men forgot God and lapsed into the abominations of the heathen, Abram was called out of Ur of the Chaldees, called and "chosen" to preserve monotheism and hand it down through the generations until the coming of Christ. To him was the promise given, "I will bless thee and make thy name great; and in thee shall all the families of the earth be blessed," a promise to which Jesus Himself ascribed a distinct Messianic import. The Psalms of David are so full of Christ that they furnish much of the material for our Christian hymn-books. Isaiah for a similar reason is called "the evangelical prophet." He foretells Christ as a child, a teacher, a wonder-worker, a man of sorrows, a vicarious sacrifice, dying, triumphing over death and evermore living as the Mediator and Advocate of penitent souls. Daniel saw the great world-powers rising and flourishing and passing away to make room for the universal dominion of the Son of man. The last of the prophets, Malachi, in the gathering gloom of that Egyptian darkness of four hundred years which intervened between the two economies, waved his torch crying, "The night cometh, but be of good courage, the Sun of Righteousness shall arise with healing in His wings!" Thus Christ is everywhere, in Law and Prophecy, like the theme of an oratorio; so that it would be obviously impossible to keep the Bible and let Christ go.

II. *What, now, has Christ to say about the Bible?* He was familiar with it. He learned it *memoriter* when a lad, and received it as His "infallible

rule of faith and practice," so received it without any twisting of language or qualification or mental reservation. In each of His three temptations in the wilderness He used it as an effective foil against the adversary. When urged to change the stones into bread to satisfy His hunger he answered, "Nay, I cannot! For I remember what My dear mother taught me out of the Book, 'Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.'" And when urged to cast Himself down from a pinnacle of the temple, thus showing His Godhood by His superiority to natural laws, He answered again, "Nay, I cannot! For I remember what My Bible says, 'Thou shalt not tempt the Lord, thy God.'" And when urged finally to avoid the agony of the cross and accept the world's sovereignty in return for a single act of homage rendered to its *de facto* prince, He answered again, "I cannot! For the Book says, 'Thou shalt worship the Lord, thy God, and Him only shalt thou serve.'" Thus in every case the Bible was His stand-by. "It is written" was enough for Him; and blessed is every one of His followers who can defend himself in like manner with the sword of the Spirit.

1. But, now, to be more specific; Christ declares the Scriptures to be true. He does not scruple to call them "truth." He does not say that they contain, but that they are the Word of God. Thus in His sacerdotal prayer in behalf of His disciples He pleads: "Sanctify them by thy truth; thy Word is truth." A follower of Christ ought to be willing to follow Him in His indorsement of the Scriptures no less than in faithful service. He affixed His seal to the story of the deluge, saying, "As it was in the days of Noah so shall the coming of the Son of man be: they were eating and drinking, marrying and giving in marriage, and the flood came and swept them all away." He believed in the old story of the destruction of the cities of the plain by fire and brimstone from heaven; in the

healing efficacy of the brazen serpent, in the turning of Lot's wife into a pillar of salt, and in Jonah in the whale's belly. He gave an explicit assent to those Old Testament "fables" which are so abhorrent to many of the learned critics of these days. He was probably as well advised as most of our biblical exegetes respecting the real facts bearing upon the question of inerrancy, and knowing all He did not hesitate to indorse the entire trustworthiness of the most vulnerable portions of Holy Writ.

And, then, observe His eloquent silence respecting all those alleged errors and discrepancies which so vex the souls of certain of our learned folk. Did He know that these blunders were to be found in the sacred pages? How is it that He uttered no word against the Mosaic cosmogony? How is it that He did not denounce those imprecatory Psalms which are too horrible to be read in some of our modern pulpits? How is it that He did not expose the falsity of those prophecies concerning Himself, which have never been fulfilled and never can be because their time has gone by? Surely it is not too much to suppose that Jesus was an honest man. He seems to have been a fervent hater of shams and impostures, lying frontlets and phylacteries, false traditions of the elders and deceptions of every sort. Is it possible that His eyes were not so clear in this particular as those of our recent biblical scholars? Or was His soul not so sensitive with regard to those dreadful things in Scripture? We are in a dilemma. Was He unscrupulous or merely ignorant? Must we put the most severe limitations upon His knowledge, assuming that He knew no better than to let these errors pass unchallenged, or must we impugn His ingenuousness? In either case we could scarcely receive Him as our Saviour and spiritual Guide.

2. Let us further mark how Christ adventures His entire work on the verification of Scripture. At the very outset of His ministry He went into the synagogue at Nazareth and opened the

scroll at the place where it is written, "The Spirit of the Lord God is upon me; because He hath anointed me to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." And having read this passage He said to His audience, "This day is this Scripture fulfilled in your ears." During the three years that followed, He hypothecated the truth of His teaching and the genuineness of His work in all particulars on the sanction of Holy Writ; and after His resurrection, while walking with certain of His disciples along the way to Emmaus, He "began with Moses and opened the whole Scriptures concerning Himself." It would be interesting to know the substance of that expository sermon. We may be quite sure that He unfolded the meaning of ancient rites and symbols, as well as of Messianic prediction in the light of the things which had recently happened at Jerusalem. We may be equally sure that He carefully avoided any suggestion of the fact which has recently been discovered, that "the great body of the Messianic prediction has not only never been fulfilled, but cannot now be fulfilled for the reason that its own time has passed forever." What He did say seems to have been of directly contrary import. It was directly in line with His previous utterance, "Not one jot or tittle shall pass away until all be fulfilled." Thus Christ planted Himself on the absolute truth of Scripture, and adventured His whole ministry upon it; what was good enough for our Lord and Master ought to be sufficient for us. He stood as a constant witness to their unqualified truth, ever turning to them as a Court of Last Appeal in verification of His Divine nature and mediatorial work, saying, "Search the

Scriptures, for in them ye think ye have eternal life and they are they which testify of Me."

III. I do not see, therefore, how it is possible to detach the Written from the Incarnate Word. They must stand or fall together. Christ is interwoven with the very fibres of the Book, and it is everywhere loyal to Him. They are both revelations of the same God.

Attention is here called to a *striking parallel* in the following particulars:

First, Christ and the Scriptures are both alike called The Truth and The Word of God.

Second, They are both theanthropic—that is, the Divine and human are inextricably blended in their fabric. Christ was conceived by the Holy Ghost and born of the Virgin Mary; but in partaking of His mother's humanity He in nowise inherited her sin. In like manner the Holy Ghost wrought upon certain men to produce the Scriptures; as it is written, "Holy men wrote as they were moved by the Holy Ghost;" and in this case also the product was free from human imperfection. No doubt the features of Jesus bore a distinct likeness to those of His mother; just as the pages of Holy Writ are marked by the mental characteristics of their human penmen; but in neither case does this resemblance prevent that absolute faultlessness or inerrancy which belongs to any Word of God.

Third, it is only in the original that either the Incarnate or Written Word can be called "inerrant." With respect to the Scriptures the higher critics are accustomed to say, "What is the use of affirming inerrancy of an 'original autograph' which is not in existence. 'The theory that there were no errors in the original text is sheer assumption, upon which no mind can rest with certainty.' We must take the Scriptures as we have them, without reference to an hypothetical original which no man living has ever seen." But it is a poor rule which cannot be made to work both ways. No living man has ever seen Jesus Christ. There is no accurate

portrait of Him in existence ; certainly not if the Scriptures are errant. Every representation of Him in the life and character of His disciples is full of imperfections. Nevertheless we do believe that the original Christ, who for a brief period of thirty years lived among men and then vanished from sight, was "holy, harmless, and undefiled," just as the Scriptures were in the original autographs, as it left the pens of those holy men who wrote as they were moved by the Spirit of God.

Fourth, notwithstanding the errors in transmission, the Word of God in both cases remains in such substantial perfection as to be effective in the accomplishment of its work. A special providence has kept before the eyes of all generations the image of an immaculate Christ. A special providence has, likewise, so guarded the transcription of the Written Word as that we may confidently hold it to be an infallible rule of faith and practice. Neither the Incarnate nor the Written Word, as we have them, can lead a soul astray, but will infallibly direct "unto every good work" and lead at last to heaven's gate.

The Ark of the Covenant, which was the centre of the cultus of the old economy, was a complex type of the Written and Incarnate Word. In it were the tables of the Law, which were the nucleus of the Scriptures or "Book of the Law." Over it was the Shechinah, the luminous cloud in which Christ, as "the Angel of the Covenant," was wont to manifest His presence. It was understood that the welfare of Israel was involved in the destinies of that Ark of the Covenant. It was carried eventually into the battle at Ebenezer as a forlorn hope. The old priest Eli sat by the gate awaiting the result ; and there ran a man of Benjamin out of the army with his clothes rent and earth upon his head ; and when he came, lo, Eli sat by the wayside watching ; for his heart was troubled for the Ark of God. And he said : "What is there done, my son ?" And the messenger answered : "Israel is fled before the Philistines,

and there hath also been a great slaughter among the people, and thy two sons, Hophni and Phineas, are slain—and the Ark of God is taken!" And it came to pass when he made mention of the Ark of God that Eli fell from off the seat backward and died. Woe worth the day when Christ and the Bible shall lose their place in the forefront of the Christian Church ; but it shall not be. The veracity of the living God stands pledged to the perpetuity of His Word. All flesh is as grass and the glory of man as the flower of grass ; the grass withereth and the flower thereof passeth away ; but the Word of the Lord endureth forever. The mouth of the Lord hath spoken it.

PENTECOST SERMON.

BY PASTOR W. ZIETHE, BERLIN, GERMANY.

For God so loved the world, that He gave His only begotten Son, etc.—John iii. 16-21.

BELOVED ! we are celebrating a birthday to-day. The day of Pentecost is the birthday of the Christian Church. When Peter through the power of the Holy Ghost had delivered his Pentecost sermon, three thousand were baptized in the name of Jesus. On that day the Christian Church was born. The Holy Spirit and the Christian Church are as intimately connected as are body and soul. Therefore we say in the third article of the Apostles' Creed, "I believe in the Holy Ghost, the Holy Catholic Church." Therefore it is right and proper just on the Pentecost festival to remember the Church of God and to celebrate her birthday.

When a Christian celebrates his birthday he does three things : he renders *thanks* to his merciful God for his temporal and spiritual blessings during his life, and from his heart he exclaims : "Bless the Lord, O my soul, and forget not His benefits." Next he *petitions* his faithful God to grant him for the rest of his life His grace and mercy. In

the third place he *humbles* himself before his God, because in the light of his Father's mercy his own sins and wickedness are all the more apparent, and because he knows that God's grace is intended to lead him to repentance. Only when these three features are present does a Christian celebrate his birthday in a manner pleasing to God.

The Church of God on her birthday has all the reasons in the world to thank her King and to glorify His might and goodness. She looks back upon the more than eighteen hundred years of her existence. She sees all the struggles and persecutions in which the faithful hand of her God has preserved her, and thinks of the glorious victories which His mercy has given her. All these are reasons to be glad and hopeful for the future. She knows that the gates of hell shall not prevail against her, and that her King and Redeemer, according to His promises, shall be with her to the end of days; but she has also reasons to humble herself before her God and to confess many a guilt and evil. What on this day we should do we learn from this Gospel lesson. Let us consider

THE PENTECOST FESTIVAL OF THE CHRISTIAN CHURCH—I. *Her Pentecost Gladness*; II. *Her Pentecost Sadness*.

I. The cause of the Church's joy on this day we see in the opening words of the Gospel lesson: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." This is the golden text, the gem of the Gospel, the ornament and crown; yea, the heart of the entire Holy Scriptures. These are the words which, indeed, every Christian heart knows, the words which we have heard thousands and thousands of times, but the depth of which we can never entirely fathom and penetrate. This message is the ground upon which the Christian Church is built; this is the Gospel which she preaches. This is the Pentecost hymn which resounded on her birthday; in a certain sense, this is

her cradle song, and to the present day this message is still her Pentecost joy and her Pentecost song which she will sing until it ends in an eternal and blessed hymn of victory.

And what are the contents of this Pentecost joy? The human tongue will never be able fully to describe the contents of these golden words. We must experience its glorious truth in our hearts. Only then will we be able to understand it, as far as this can be done here in the flesh. The Church of the Lord in her Pentecostal gladness glorifies her *God*, who is not a God who merely punishes sin, or who has no concern for the world or for man. She praises Him, because He is a living God, and because He *is* love, and also *does* love and *must* love His creatures. She lauds and magnifies her God because *He has loved the world*. Not only the wise and educated, but also the low and uncultured peoples of the globe; not only the rich and powerful, but also the poor and humble; not only the upright and honest, but also the despised and outcast. It is the entire *world* that He has loved. The Church lauds and glorifies her God, who has loved a *rebellious* world, and has loved it to such an extent that He has given it His only begotten Son. It would have been as much as we deserved if He had given us our bodies and all the temporal things that we need for the sustenance and support of life. In that case we would have had more than enough reasons to praise and magnify His holy name; but our Gospel lesson praises an altogether different and infinitely higher exhibition of His love—namely, that He has given us that which was nearest and dearest to Him, His beloved, only begotten Son; that He gave Him into poverty and humility, into suffering and sorrow, and indeed even into a bitter death, and all for us who were lost.

The Christian Church lauds and magnifies the Son of God, who in obedience to the Father, and prompted by His own love, freely given, submitted to the death upon the cross and entered death.

She glories in God because He has given us *eternal life* in Christ Jesus. He has not been satisfied to give us grace and blessings here on earth and in this life ; nay, He even gives us, who are children of the devil and poor, condemned sinners, life eternal ; so that we do not receive the punishment we merit, but become the children of God and the heirs of the glory of His Son. The Church lauds the mercy of her God, because He has made the acquisition of this eternal life so easy a matter for the Christian. He gives this life *to all who believe*. Not to a few only, not to certain favored ones, but *to all* who believe, no matter what their creed or confession or station in life.

The Church on this day renders thanks to God the Holy Ghost because He has established her on this foundation of eternal life through faith, and has preserved her through all times and dangers on this foundation. She thanks Him on this her birthday for the preservation of her Gospel privileges. She thanks Him that on this day this Gospel is preached from tens of thousands of pulpits ; and that now as never before since the apostolic era this Gospel message is being carried to the ends of the earth. This is the Pentecostal gladness of the Church on this day ; and this joy is her strength in the Lord, so that from the day of Pentecost she may proclaim this good and glorious message all the more powerfully. Oh, my beloved, we dare not be ashamed of this Gospel. We dare not fear to knock at any door with this message. The children of this world often think our God is too strict, our Gospel too narrow ; but consider, has there ever been a more loving message than this, that God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life ? Has there ever been a more glorious message than the one in which we are told that God did not send His Son to *judge* the world, but that the world might be *saved* through Him ? Indeed, we need not be ashamed

of our Gospel, and can boldly offer it to all. The main thing is only this, that we from our heart of hearts say yea and amen to its message. He who can do this will to-day, too, be filled with Pentecost gladness, but he will also think of the Pentecost sadness.

II. How are we to understand this ? Is there a Pentecost sadness as well as a Pentecost gladness ? And shall our festivities to-day also be disturbed by the lamenting and sorrow ? These are the thoughts that doubtless suggest themselves to many of my hearers. Yes ; for such is the course of things. The genuine Christian humbles himself just on his birthday with his whole heart before his God ; and the days of blessings are also always days of true repentance for those who walk in the truth. The Lord Jesus, who has spoken not only the beautiful and consoling words which we considered in the first part, but also the earnest and sharp words which follow these, knew very well why He spoke just as He did and not otherwise ; and the Church of the Lord, which has made these words, too, a part of the Pentecost Gospel lesson, sought by this act to add to the Pentecost gladness also the Pentecost sadness. "He that believeth on Him is not judged ; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." Here we have already a prelude to the Pentecost sadness—namely, that there are poor sinners who do not believe, and for that reason must be condemned. The greater the love and benefits are on the one side the greater is the guilt and wrong on the other, when this love is not appreciated and its benefits are rejected with scorn. If God so loved the world that He gave His only begotten Son to save it, then this guilt is all the greater and the judgment all the heavier when this wonderful love of God is despised ; and this is done by unbelief. There is for this reason no sin which condemns a man so entirely as unbelief. He who does not believe is condemned already.

Through the Son of God the world is placed between condemnation and salvation. The unbeliever rejects salvation, and through his own deeds thus falls under the condemnation.

It would already be a voice of sadness if our Pentecost Gospel lesson ended here. We would then already know that it is at least *possible* that some do not believe and are thereby condemned; but the Pentecostal gladness becomes a Pentecostal sadness when we hear the Saviour lament: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd."

This is the Pentecostal sadness of the Church of Christ. The light of the world has come in Jesus Christ, as John and the Saviour Himself testify. The light has come, but men love the darkness more than the light. This is the history of the Christian Church from the first Pentecost to the present day. There always have been those who loved the darkness. Why this is so is seen in the words, That he who doeth ill hateth the light. The thief loves the darkness of night for his nefarious work. Thus it is with our spiritual life. We must, indeed, confess that all our works are evil, that we in thought, word, and deed do much wrong; and yet it makes a great difference whether we do such evil intentionally and willingly, or struggle against our sinful propensities. He who does evil and desires to do evil hateth the light and does not come into the light.

It is true, indeed, that men generally deny that they willingly and intentionally sin. We seek to cover and hide our evil; and yet the Son of God, who knew what is in man, looks into his heart and reveals its innermost thoughts. When Paul spoke to Felix of righteousness and judgment, he told the apostle that he would hear him at a more convenient time. An old negro woman in

Jamaica was asked why she did not go to hear the missionary. She replied, "Because I yet intend to do some evil." God has *loved* the world; but evil-doers *hate* the light. The light has *come* into the world; but they do *not come* to the light. They flee the Word, the Church, the sacraments, and, in suort, all that is of the Light; and this they do lest their "works should be reprov'd." It is a silly fear. It is a useless fear, because by the very fact that they hate the light they fall under the condemnation.

This, then, is the Pentecostal sadness of the Church that so many hate the light and will not come to the light; and he who has tasted the love of God, the goodness of Christ Jesus, the grace of the Holy Spirit, the blessedness of faith and the powers of eternal life—must he not lament and regret this state of affairs? The Church of Christ in her Pentecostal sadness shows heartfelt repentance. She asks herself whether she is not in a measure the cause of this; and when she recognizes the fact that she has not done her whole duty in spreading the Word of truth, she is sorry for her guilt and sin; and this, too, is a part and portion of the Pentecost festival. This all the pastors and people of the Christian churches should this day remember; and then let them bring forth the due fruits of repentance. Let the Pentecost season urge and incite all Christians on to renewed work in the great cause of Christian activity, love, and enterprise. To this end may the merciful God bless these Pentecostal services to the hearts of all Christian people. Amen.

ANGELS OF JESUS.

By ROBERT P. KERR, D.D. [PRESBYTERIAN, SOUTH], RICHMOND, VA.

His angels. Matt. xvi. 27.

The Annunciation. At the Fountain of the Annunciation, in Nazareth, there may be seen now at every sunset a large

company of women and girls gathered, hearing their earthen vessels, which having filled with clear water, they walk away toward their homes in every part of the village. Tradition says that two thousand years ago a maiden of Judah came hither for water, with a great love burning in her soul for her betrothed husband, and that an angel appeared to her at the fountain. Gabriel (*God is mighty*), the same who protected Daniel in the lion's den, and who had already appeared to Zacharias as he ministered in the temple, foretelling the birth of John the Baptist, did announce to Mary a great secret. It was a secret which, when it comes to a young wife, brings conflicting feelings of fear and love and hope; but when disclosed to this virgin meant that she should be placed under the most blighting suspicion that ever falls upon a woman's character and name. Mary's faith was equal to the strain, and she was willing to submit to God's decree, leaving to Him the vindication of her innocence. This is such a delicate subject that it is seldom touched upon, but it is too beautiful to be left in oblivion. Gabriel said to her, "Fear not, Mary;" and when she responds, "Behold, the handmaid of the Lord, let it be unto me according to thy word," we bow our heads and say, "Here are two angels, the celestial messenger and she who was willing to dare the world in obedience to God's command."

"Thou shalt call His name Jesus," which means Saviour. Most names are prayers in which the parents express the desire that their child may be like some one from whom the name is borrowed, or that the sentiment embodied in the name may be exemplified in the life which is just beginning; but this name was a prophecy, "for He *shall* save His people from their sins."

Joseph, in a disturbed frame of mind, filled with mortification and disappointment, having determined privately to put aside the great love and hope of his life, has also a visit from the same angel. It appears that Mary had kept

the annunciation to herself, or if disclosed to Joseph, it had not been believed; but Gabriel comes to vindicate Mary and to reveal to him the wondrous story, and he at once accepts it, following Mary in the path of faith and duty.

The Natal Hymn. Never was nobler lyric sung to mortal ears than that which the shepherds heard as they sat under the stars by Bethlehem. It was a more transcendent scene than the one at creation, "when the morning stars sang together and all the sons of God shouted for joy." This suggested the pathos of sorrow and of sin and the exultation of victory for man and God. The celestial choristers had fought under Michael against the devil and his angels, and now sang a song of triumph over evil. The good angels are on the side of the shepherds and of all devout toilers and mourners. Stop, weary-hearted world, under the prophetic star, and hear the angels sing.

The Angelic Warning. "Arise and take the young Child and His mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young Child to destroy Him." Joseph obeyed, and set out by night, and waited in Egypt the angel's promised return. "Arise and take the young Child and His mother, and go into the land of Israel, for they are dead which sought the young Child's life." He was also warned not to go to Bethlehem, but to pass on up into Nazareth of Galilee, and so these two names arose into the sublimities of Divine love and light and glory. Any place where Jesus rests is illustrious, or will be, whether it be a despised village or a humble mortal's heart.

The Temptation. After forty days' fasting and prayer, that He might be prepared for the conflict with Satan, the prince of the powers of evil meets Christ in single combat. It is the antithesis of the fall of Adam in Paradise, when our first representative lost himself and all humanity by believing and obeying Satan. Here the second Adam was conquering for Himself and all who put

their trust in Him. The mighty struggle over, "angels came and ministered unto Him." Tradition places this scene in the desert mountains between Jerusalem and Jericho, overlooking the plain of Jordan, with the mountains of Moab in sight, beyond. It was the place where Elijah was fed by ravens. They were good enough for the grand old prophet, but messengers of brighter plumage must serve the Son of man. The scene is sublime—Satan raging as he flies defeated, and Christ partaking of a repast spread in the desert by worshipping angels—ministering spirits, who wait to do His pleasure. Every faithful follower of Christ who resists the devil until he flies from him partakes of angels' food in that sweet calm which follows the conflict.

The Angels Care. "He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up," is the promise Christ quoted to Satan in the wilderness, and doubtless there was no moment in His life when they did not minister to Him. In Gethsemane Christ had need of sympathy and comfort. He took the eleven with Him, and the favored three a little farther than the rest, that they might watch by Him while He prayed. Though prepared for what was approaching, they failed to enter into the sublime pathos of the occasion, and fell asleep. Twice He awoke them, gently chiding them, and even excusing their neglect; but their opportunity lost, we read that "there appeared an angel unto Him from heaven strengthening Him." The sublime opportunity neglected by the disciples was caught up by the celestial host, and one of their number had the proud privilege of being His comforter. It was an angel, but it should have been a man; and often when some poor child of God suffers alone neglected by men an angel takes the place.

The Mighty Reserve. The eyes of Christ must have been always open to the celestial cohorts which hovered over His life, and we hear Him say just after the prayer under the olive shades was

over, while rebuking Peter for his tardy devotion and rash valor, "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?" Peter might not have denied his Master if he had watched and prayed in the garden, but it was late now to show loyalty. The Lord declines it, intimating that if He needed help He would get it from that shining host, one of whom had done Him such timely service in His agony and bloody sweat; but He does not call down the armies of the sky, because He must die for the sins of Peter and the rest. So with instant deliverance in sight, He calmly says, "Take me, but let these go their way."

The Waiting Host. It is hardly to be supposed that the angels sang while the Lord of angels was suffering on the cross. I fancy there was silence in heaven while the Son of God was dying for a lost world, and that if angels could grieve it would be that they were not permitted to take Him from the cross and from a rebellious world and bear Him to His throne on high; but angels' thoughts flow in the currents of Divine decrees, and there is no murmur in the withholding of a command to fly to the rescue. They watched over His tomb, and guarded the body of this greater than Moses. Michael defended the ancient prophet's dust, and Satan shall not profane this sacred sepulchre.

The Angels of the Resurrection. The mighty drama hastens to its close. The sorrow is all past; the hour of triumph has arrived, and down from heaven, like gleam of light, flashes the angel of the Lord. With eager hand he rolls the stone away, sealed and sentinelled by the Roman guard, while the earth trembles under the mighty deed. No hand of priesthood or Sanhedrim or Roman power could roll back the stone to its place and prevent the glorious resurrection, for the angel sits upon the stone. The Lord of life arises from His rocky couch and prison. Hallelujah! Death is dead! The grave has become

the chamber of new life and immortality for men. We do not read of rapturous glories in the sky, as at the Saviour's birth; the scene seems too solemn for that; it contains too much of the tenderness of human sorrow and hope and eternal love; but in blissful reverence angels divest the august person of the ceremonies of death and, tenderly folding them, lay them in holy order by. Then they stand guard, in person like young men, marking young manhood for the same loyalty and service, while He, the Lord of men and angels in dignity Divine, steps forth, the conqueror of death and Saviour of the world. To the soldiers the angels appeared with lightening countenances and raiment like snowy Hermon's glistening armor, but to the women who came loving Christ and seeking to do Him service they were gentle messengers of joy. "Why seek ye the living among the dead? He is not here; He is risen as He said. Come, see the place where the Lord lay." But do not tarry; God would not have His children shed a needless tear. "Go quickly, and tell His disciples that He is risen from the dead." "And as they went, behold Jesus met them, saying, All hail! And they came and held Him by the feet and worshipped Him," afraid, perhaps, that those dear feet might leave them again and now forever; but He too remembers His weeping followers, and bids the women go and tell them He will meet them in Galilee; and so the Lord departs; the angels fly away to heaven, and the women run to bring the disciples word, while nothing is left but an empty tomb, an excited city, unbelieving still, and a band of bewildered men unwilling to receive the tidings which seemed too good to be true. Though the Scriptures do not tell it, we cannot doubt but that the heavenly ether trembled that day with grander anthems than even those that sounded over Bethlehem's plain the night the Lord was born.

The Closing Scene. We are not to

stand long gazing up into heaven after our ascended Lord, but as our eyes do almost weeping follow Him, two angels stand by us on Olivet and close the splendid epic of His life on earth by giving a promise, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go up into heaven." And as we walk down the mountain-side we remember that He said, "The Son of man shall come in the glory of His Father with His angels."

INTERRELATION OF BELIEF AND ACTION.

By REV. PROFESSOR WILLIAM NORTH RICE, LL.D. [METHODIST], WESLEYAN UNIVERSITY, MIDDLETOWN, CONN.

If ye continue in My words, ye shall know the truth.—John viii. 31.

WHILE never spoken in technical forms, the teaching of our Lord was profoundly philosophical. In this utterance and in that of the seventeenth chapter, "Sanctify them through Thy truth," are embodied two laws of the development of human character. Under the action of one, the intellect is in harmony with truth and receives all truth which brings the justifying power of evidence. One thus characterized is not omniscient or infallible, for lack of evidence mars one's conclusion; but though there is much to learn there is nothing to unlearn. The other principle of development is the harmony of feeling and action with truth. Good excites pleasure and evil aversion. Volitional activity is in the line of right doing. This is spontaneous and it is constant.

One Being, the Lord Jesus, has perfectly illustrated this ideal perfection. The verdict of nineteen centuries is an iteration of that uttered by admiring hearers of old, "Never man spake like

this man." Yet there are multitudes the tenor of whose life is an approximation to this character. Their thought may show the bias of inherited prejudice and their judgment be warped by their surroundings, yet they are struggling toward the perfect ideal; but there are still more who prefer self-indulgence and sin to the hardships of duty who do not hunger and thirst after righteousness; and so we see this twofold development of character among men.

1. Truth loved and obeyed clarifies the mind and heart and prepares the one for larger light and opportunity, for nobler growth and fruitage. Truth neglected or rejected darkens and debases the other, and with a blinding of the mental vision and a hardening of the heart, the individual grows less and less responsive to truth and wanders still farther from virtue. We admit that there are exceptions where the possession of truth, intellectually, does not bring forth a holy life, for the devils believe and tremble yet remain devils still. We admit that it is possible for one to be better than his belief. Still the axiomatic fact remains, and it needs no argument, that belief and character act and react. Their interrelation is universal and constant in human experience.

History is rich in illustrations. The way we look at duty shows our idea of truth. We believe woman to be the peer of man in her spiritual faculties, and therefore honor her. The Moslem, who looks on her as soulless, treats her as a toy or drudge. We look on suicide with horror, but one who ignores human responsibility as related to either man or God sees in it a convenient and honorable exit from unavoidable trouble. We condemn wars of conquest because we believe mankind to be of one blood, but not so do unchristianized races. The monotheism of the Jews and their moral teaching raised them above the grade of nations about them who had higher culture in the arts;

but there was a narrowness and bigotry about the Jews themselves, and they looked with disdain upon the Gentiles. The recognition of the Divine sovereignty elevated the character of the English and Puritan Reformers, and their profound reverence for the Divine glory levelled all earthly distinctions in their view; but their exaggeration of certain features of truth made them intolerant and persecuting. The growth of modern philanthropy, the overthrow of many social evils, and the amelioration of others, like war, not yet removed, show the growing power of the Gospel which teaches the fatherhood of God and the brotherhood of men.

But belief has quality as well as quantity. There is a vague, uninfluential reception of ideas, and there is, on the other hand, a red-hot earnestness. It is one thing to have an idea and another thing to have the idea possess us. A stupid peasant looks up from the Swiss valley and thinks of the Alps as simply high mountains, but knows nothing of the thrilling emotion felt by an educated traveller who has climbed their summits and feasted upon the bewildering glory of earth and sky. So one who has soared to the altitudes of truth and taken in the superb scenery there has a different quality of knowledge from him who is content with the dull level of mere rudiments.

2. The converse of the proposition already considered is true. Belief not only changes character, but character influences belief. We are influenced not merely by evidence, but by prepossessions of all sorts and motives of prudential policy. If punishment followed the adoption of a problem in Euclid, that fact might obscure our study of it. Conservatism and cowardice retard the progress of knowledge. There is jealousy among scientists and a backwardness to accept the views of another of a different school of thought. Still more is this true in religion, for this demands the denial and crucifixion of self, the abandonment of sin. Our selfishness

keeps us from adopting the truth which our judgment commends. When unwilling to live a moral life, one is apt to question ethical standards, or give but a casual, languid consent. The heart makes the theologian. With the heart man believes and disbelieves.

We infer from this subject the need of a catholic spirit in the search of truth. Be hospitable to new ideas, for the truth we seek may be in them. There is the blade, the ear, and the full corn in the ear. We have not reached the final stage. More truth is to break forth from God's Word; as John Robinson said, "Slowly the Bible of the race is writ, and not on leaves of paper or on stone." We may know all things. We may not all think alike. Paul and John differed in details, but were one in the grand essentials. By the truth we are sanctified. Continuance in the truth will illumine the path. Docility and obedience are indispensable. We are to avoid not only gross sins, but the subtle seductions of evil which come through a proud self-sufficiency, a disputatious or cynic spirit, self-righteousness and worldliness. We are to be responsive to the Holy Spirit. The meek will He guide in judgment. To Simeon He came, whose eyes had long been waiting for God's salvation; to Luther, struggling and praying, came the glorious conviction, "the just shall live by faith;" to Wesley, hungering for a realization of lofty conceptions, came the same endowment which fitted him to initiate the great Methodist revival. Obedient to the past, let us wait the revelations of the future. This is true consistency and not moral fossilization; it is a harmony of belief and life, a sweet accord of faith and duty here, which is grandly prophetic of that sublime perfection of thought and character which may be ours eternally in heaven. With Dean Alford, let Forward be our watchword, looking not behind.

"Forward, marching eastward,
Where the heaven is bright,
Till the veil be lifted,
Till our faith be light!"

THE UNABASHED APOSTLE.

By REV. PROFESSOR GEORGE F. WRIGHT, D.D. [CONGREGATIONALIST], OBERLIN, O.

I am not ashamed of the Gospel of Christ.
—Rom. i. 16.

It is well not to belittle the civilization in which Paul lived, while exalting our own. That was a higher grade of society, in some respects, than this with which Christianity at the outset had to compete. The text is not a random statement, but measured words. The apostle fully understood and appreciated the forces with which he had to contend. Let us look at the conditions under which he was to present the Gospel to Rome. Three things are to be considered by a man who brings forth to the world something new: First, the permanency of the market; next, the competition in his way, and then his supply as compared with that of others.

1. Man is a religious animal. His religious instincts are clearly marked. Religion is not a passing fashion, but a permanent feature of the race. It is as needful to him as the sea is for the fish or the air for the bird. It may be true or false, but of some sort he must have religion. So Paul was sure of a permanent market. Now, how about the field?

2. The Gospel of Christ is not imperilled by competitors. Paul was well aware of the futility of that system under which he, a Jew, had been trained. Though a Hebrew of the Hebrews, a Pharisee of the Pharisees, he had learned that the righteousness of the law alone was not sufficient. He saw the truth of Christ's symbol of "a whited sepulchre," as applied to the Jewish people. His wide observation and his own inward experience showed him that a new life in Christ Jesus, and that alone, would avail for the individual or nation. He saw the culture of Athens, beyond our own in linguistic and classic attainments, in art and beauty of creative skill. Should we study Greek all

our days, we might, said President Woolsey, get the acquaintance with Greek that an Athenian blacksmith had. So in architecture. We bow before a bit of frieze from the Parthenon and gather up fragments of their great originals as we would jewels. In poetry and the drama, in all branches of polite learning, the Greeks were superlatively gifted, but the deepest and most imperious demands of the soul they could not meet. Corinth was profligate. Unrest prevailed everywhere. It is well for the apostles of culture to-day to remember this. Culture cannot save a nation. Paul realized this and that he had something which was vitally important. He feared no competition. He was not ashamed of the Gospel. It was the power of God. He knew the power of Rome as a political existence, yet he, a backwoods pastor in Asia, as it were, a despised home missionary earning his bread making tents, did not hesitate to tell them of a greater King, even Jesus, and a broader realm than Rome, the kingdom of grace. Not the words of man's wisdom did he speak, not speculative philosophy. Paul would have been a madman on this errand had he not had an assured experience of the truth he spoke; but he had had wide observation and a profound self-knowledge of the power of the truth of God. He, a foe and persecutor, had been converted and knew the mighty power of those forces injected into the centre of a human soul.

Now let us notice his message. It is a supernatural one, "the power of God." The conceptions are broad and wholly unique, universal guilt and grace; the pervasive influence of the Holy Ghost in all true believers, a vicarious sacrifice the fruit of infinite love; the free proclamation of pardon to all, the poorest and weakest, for He came to call not the righteous, but sinners—these are some of the features and facts of Paul's message. From the application of the elemental forces of Christianity has come the world's true progress in knowledge, material and social ad-

vancement. The leaven of the Gospel changed the whole Roman Empire, and it is changing the race to-day. As we study the intricate, complex, and elaborate civilization of this century we are dazed. Compared with some of its splendid and audacious advances, preaching seems prosaic. Hence many who leave our academic halls go into other professions; but we still are sure that that ministry wields the mightiest of agencies, because spiritual and eternal. Material energies are indeed reduplicated and material wealth increased in amazing magnitudes, but evil lurks here. We have waked a Leviathan that is to be watched. Civic life takes on vast proportions and swallows up the rural, but the latter has some influence in shaping the spirit of the metropolis. The first ten years of my pastoral life were spent in Northern Vermont, a dozen miles away from a railway station, on a salary of four hundred dollars a year. Work in such retirement tells not only in the individual life of the faithful toiler, but in the communal life about him. Initial movements in men and measures begin back in obscure hamlets, good and evil. I have traced them. I well remember a great missionary conference in an eastern city which took up a certain portentous evil, which I could directly trace back to one village and to one man. He was cultured but wicked, and became the source of destructive influences that ripen hundreds of miles away. Moral forces are mightier than material.

It follows from this brief discussion that we should exalt the power of the Gospel, and not by word or act belittle the function of the ministry. It requires no small mental calibre, rather the finest talent, the loftiest genius, the most thorough consecration. It is of God's appointment. The true preacher has a place in an illustrious succession.

Finally, the power of Christianity is not waning. We need not be ashamed of the history it is making. The records of the missionary enterprise are full of exhilarating promise. Not of

the Gospel are we to be ashamed, but only of our low, limited, and meagre conceptions of it and of our feeble degree of zeal and devotion to its proclamation. Let us live more constantly under the august and solemn inspiration of its truths, and in continual anticipation of the hour when we shall join the great company of its loyal followers and heralds, who, like Paul, have kept faith with Christ and received His welcome. Let us so live, as well as speak this truth, that in that day we may not be ashamed at His coming.

CHRIST'S GREAT CLAIM.

By J. J. ROBINETTE, D.D. [METHODIST EPISCOPAL], KNOXVILLE, TENN.

I am the way, the truth, and the life.—
John xiv. 6.

ALL men are gone astray; all have sinned and come short of the glory of God. Man suffers from the most extreme destitution, having gone away from the only means by which he could maintain his acceptance with God, the only foundation upon which he could build with security, the only power that could impart beauty, and strength, and life. Consequently, he raises his feeble voice and cries for help: "Lord, save or I perish;" "Oh, that I knew where I might find Him!" "How can we know the way?" Or, as Montgomery expresses it:

"Oh, where shall rest be found,
Rest for the weary soul?"

In response to these bitter wails, the Lord Jesus Christ came into this world and lifted up His voice and said: "I am the way, the truth, and the life; no man cometh unto the Father but by Me."

Then, only in Jesus Christ can be found the means necessary to man's deliverance from sin, the foundation for his new structure (for he must rebuild), and the life and essence for his spiritual deadness.

I. Look, then, at this great claim which the Man of Nazareth makes for Himself. He declares that He is

1. THE WAY. If He would make an atonement for human sin and guilt, and thus show Himself to be the way, He must

(1) Not only offer Himself a sacrifice ("for without the shedding of blood there is no remission"), but possess superior dignity, and power, and glory, to those of the person atoned for. He was not wanting in this respect. He was infinitely higher than Adam before the fall. He had all power and glory with His Father before the world was.

(2) He must be of the same nature with the guilty party; hence, angels could not do this work; but Christ was made of a woman, was made under the law, that He might redeem man from the curse of the law.

(3) He must have the right to dispose of His own life and offer Himself freely to this end. No mere creature has such right. He possessed it, however, for He said, "No man taketh it (My life) from Me; but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

(4) He must be free from all charges of personal guilt. Otherwise He would require a sacrifice for Himself. To meet this requirement He was holy, undefiled, separate from sinners.

(5) He must approve of the law and suffer its penalty. Jesus explained, enlarged, spiritualized, and defended the law. On the cross He suffered its curse. All this He included in His claim to be THE WAY.

But He claimed to be

2. THE TRUTH. All truth has the Lord Jesus Christ for its centre. Everything that is *true* belongs to His kingdom.

In its various manifestations to man, truth has had a gradual development.

There were the revelations of truth

(1) To the patriarchs in their age;

(2) In the Mosaic economy;

(3) In the prophetic dispensation;

(4) In the manifestation and work of

Christ—all under the direct agency of the Divine Spirit.

He who accepts Christ as his way of escape from sin and death, and the truth, as it appears in Him, as the creed of his life, will also accept Him as

3. **THE LIFE.** "I am come that they might have life." "Because I live, ye shall live also." In Him we have

(1) Physical life; (2) spiritual life; (3) eternal life.

II. But how can this great claim be justified?

1. On the ground of His *personal character*. Two traits were clearly manifest in His life from the manger to the ascension—humanity and divinity. In Him human holiness has its consummate ideal. Yes, let him who loves morality and extols human virtue; let him who prates of human goodness and excellency of life go and study the humanity of Jesus Christ, and learn of Him in whom these qualities had absolute perfection! Let him who would learn how to endure the most trying temptation, suffer wrong for others, and exercise the spirit of patience and forbearance, go and study the character of the blessed Christ. If one would have for his model a pure character, a righteous character, a perfect character, let him take the human character of Jesus Christ, for in Him no fault could be found.

2. His mission was conducted in harmony with His twofold nature; for while He was in the form of a man, "He acted like a God." He exercised power in all realms. He controlled the inanimate; the animate was subject to His word; spirits, good and evil, were swift to obey His mandates.

3. The consummation of His work is a vindication of this claim.

The cross and its phenomena cannot be explained upon the basis of any theory except that of the TRUTH of this claim; but in the light of the fact that Jesus is the way, the truth, and the life, the mystery of Calvary is solved. The wail of human grief and anguish is turned into joy and gladness, for in Christ man has life.

THE DIVINITY OF CHRISTIANITY.

BY REV. JOHN P. STYLES, PH.D., D.D.
[BAPTIST], SHELBYVILLE, ILL.

The Gospel of God.—Rom. i. 1.

PAUL'S idea of Christianity, "the Gospel of God." A Divine Gospel; not a human philosophy. The Divinity of Christianity is seen in:

I. The Mental, Moral, and Spiritual Magnificence of its Founder, Jesus Christ (Luke xxiii. 4, 14).

Socrates, Plato, Aristotle as teachers compared with Christ. W. C. Bryant and W. H. Lecky on the character of Christ.

II. The Excellence of the Doctrine (John vii. 46).

Thomas Carlyle and Newman Smyth on the teachings of Christianity.

III. The Impotence of the Apostles (Acts ii. 7, 12).

Huxley on the character of the Apostles. Characters of Buddha and Mohammed as teachers.

IV. The Supernatural Methods of Christianity (Matt. ix. 33).

Church and State. Politics and Religion. Ram Chandra Bose on methods of Christianity contrasted with Hinduism.

V. The Marvellous Conquests of Christianity (Luke v. 26).

Canon Bernard in Bampton Lectures. Gibbon's fifteenth chapter. Whittier's Christ in the Storm.

VI. The Glory of its Inherent Vitality (Mark xiii. 31).

Beecher on the vitality of Christianity. Last stanza of "The Old Ways and the New," by Yates.

VII. Its adaptation to the desires and needs of every man (Rom. i. 16).

Bacon on the adaptability of Christianity. The Hoosac Tunnel calculations. Mediæval monastery gates.

VIII. Its power over the world to-day (2 Cor. v. 14).

De Liefde on influence of Christianity in "European Charities." Odors of cut flowers.

A Divine Gospel the great need of

every man. Christianity the only permanent potent power.

STRIKING THOUGHTS FROM RECENT SERMONS.

The work and glory of religion to life, that is my subject—the "beauty of holiness." As to this special word, I once heard, among our Yorkshire hills, an anecdote of John Wesley which has always helped me to feel the fuller meaning of it. Two rough village lads filled their pockets with stones, and crept up into the room where Wesley was to preach. They intended to help in breaking up the meeting. But when they looked on the old man's face as he stood preaching, that face lighted up with such a glow of goodness, and piety, and strong desire to win the souls of those before him, it seemed to those rough lads as if they had never seen any face like it. Probably they never had. And, as he spoke, the awe kept growing upon them until at last one of them whispered to the other: "He's not a man; he's not a man!" When the service was over they crowded down to where Wesley would pass out, and, as he went by, the same lad just felt at the sleeve of his gown, felt the arm there, and, said he, "He is a man!" and John Wesley felt the touch, and turned, and saw the boy's awed and wondering face, and just put his hand upon his head, and said, "The Lord bless thee, my lad." I did not wonder to hear that that lad in after years became one of Wesley's band of preachers.—*Brook Harford.* (Ps. xvi. 9.)

It is impossible to put into words how small are the differences which divide us from the great bodies of the Orthodox Nonconforming Christians of England, compared with our bonds of union in one faith, one Lord, one baptism; in the face of the gathering clouds of infidelity, secularism, atheism, ignorance, sin, and vice. What are questions of Church Government, however important in themselves, at their own place, at their own time, compared to the evidences of a holy life, and the indwelling of the Spirit of God? Shall we not follow great examples, and each endeavor to see what we can do to conciliate our Christian fellow-subjects, and prove to them that we gladly recognize them as followers of the same Saviour, called by the same name? The best possible defense that we as Christians can offer for those venerable and priceless institutions—which we value not for their privileges, but for their opportunities of work for the Lord—is to follow the wise and Christian precept, "In honor preferring one another." Far from uselessly trying to keep our Nonconforming brethren in the background, it should be our delight to take every opportunity of sharing our work with them.—*Archdeacon of London.* (1 Pet. iii. 8, 9.)

To the man who looks upon man without reverence, and hope, and large belief, there will always appear less and less of the Divine in the human. Suspect human nature, and you will be sure to have your suspicions confirmed. Expect to find little good in men, and you will always find less. Take a base estimate of human motives, and you will always find them baser than you thought. We find in this world that which we bring with us the power to see. It is only the pure in heart who see good. What is called worldly wisdom and shrewdness is too often the mere symptom and consequence of spiritual blindness. To believe in God and to have the true vision for Divine things is to believe in man even after you have been a thousand times deceived, and to see good in the very heart and centre of evil itself.—*Laing.* (Ps. xiv. 5.)

CLIMB the hill of duty, and oftentimes you will thus escape the fog of scepticism. When Dr. Marshman was young and at home he was now and then assailed by unbelief. But Carey, the grand "consecrated cobbler," inaugurated missions. Under his influence Marshman went to India to seek the salvation of the heathen. Thirty years after he returned. "By the by," asked a friend, "how about those doubts which you used to talk about, Marshman?" "Oh," was the answer, "I've no time to think of them now."—*Stevenson.* (Matt. xi. 28.)

MAN cannot love God, his Father, unless he loves man, his brother; and he cannot love man the brother aright or at all unless he love his Father God. Religion is dead if it is severed from morality; morality perishes if it be divorced from religion. Righteousness without God-fearing is a rootless flower stuck in the garden of a child. The mighty rivers which fertilize the plains of India with all their countless affluents have their force far up in the aerial ocean among the lofty Himalayas. Cut them off from this source in the high mountains and they will vanish utterly. Even so it is with the moral law, which alone gives fruitfulness to any human life: sever it from its fountain in the Divine sanctions, and it evaporates in the scorching fury of evil passions.—*Farrar.* (Deut. iv. 23.)

HAVE YOU ever thought of it all—the sunless, holidayless childhood of the little girl, half-starved when trouble is in the family; her only playground the gloomy streets, her only dancing-place the lane, her only bright place the school-room, where more is driven into her head than her fainting body can well bear; her only sleeping-place a room where four or five are often crowded into a single bed, where indeed she is well loved and cared for—for motherhood is as full and tender among the poor as among ourselves—but where circumstances are such that love cannot give what it would, where illness is frequent, and the battle of life is fierce and terrible—so that many a girl of ten has more experience of physical distress and mental worry than our women have at forty years of age? Have you thought of that for a girlhood—you who honor womanhood, and would guard it from the storm?—*Brooke.* (Rom. xv. 1.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Inspired Ignorance. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."—Acts iv. 13. R. G. McNiece, D.D., Salt Lake City, Utah.
2. What the Religion of Christ has done for the World. "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we."—Num. xiii. 30, 31. Prof. S. F. Upham, D.D., Springfield, Mass.
3. The Hidden Treasure; or, Business Sagacity. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44. Rev. Frank W. Foster, Omaha, Neb.
4. The Triumphal Entry: A Palm Sunday

ou will
n Dr.
is now
y, the
d mis-
ent to
athen.
e by,"
which
" was
them

ess he
e man
ve his
evered
it be
ithout
in the
which
count-
adrial
am off
i they
moral
y hu-
n the
corth-
ut. iv.

ness,
half-
r only
acing-
chool-
l than
sleep-
often
she is
is as
our-
l that
lness
e and
more
wor-
age?
—you
from

ENT

r saw
l per-
igno-
took
with
iece,

e, for
peo-
o up
well
that
able
y are
l. 31.
field,

city.
unto
en a
joy
bath,
. 44.

nday

Sermon. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."—Zech. ix. 9. R. R. Meredith, D.D., Brooklyn, N. Y.

5. The Official Oath—A Covenant with Jehovah. "For men swear by the greater; and in every dispute of theirs the oath is final for confirmation."—Heb. vi. 16 (Rev. Ver.). George B. Spalding, D.D., Syracuse, N. Y.
6. Shall the Columbian Exposition be Opened on the Lord's Day? "Six days shalt thou do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine handmaid; and that the stranger may be refreshed."—Ex. xxiii. 12. David Gregg, D.D., Brooklyn, N. Y.
7. The Joy of the Resurrection. "Then were the disciples glad when they saw the Lord."—John xx. 20. Rev. E. S. Tipple, Ph.D., New York City.
8. Self-Discipline. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is."—1 John iii. 2. Rev. Canon Scott Holland, London, Eng.
9. Chains Worth Wearing. "The Lord have mercy on the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain."—2 Tim. i. 16. Rev. F. W. Gunsaulus, D.D., Chicago, Ill.
10. Hearsay and Conviction. "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."—Job xlii. 5, 6. Rev. P. M'Adam Muir, Edinburgh, Scot.
11. Our Duty to Working Women. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. xv. 1. Rev. Stopford A. Brooke, LL.D., London, Eng.
12. Evils of the Sweating System. "The laborer is worthy of his hire."—Luke x. 7. Rt. Rev. Samuel Fallows, D.D., Chicago, Ill.
13. Christ's Ambassadors. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Cor. v. 20. Rev. J. Wesley Sullivan, Philadelphia, Pa.
14. The Basis of Character. "Watch ye; stand fast in the faith; quit you like men; be strong. Let all your things be done with charity."—1 Cor. xvi. 13, 14. Rev. D. R. Lucas, Indianapolis, Ind.
15. The Mind of Christ. "Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5. Rev. S. S. Waltz, Louisville, Ky.

Suggestive Themes for Pulpit Treatment.

1. Humility the Precursor of Exaltation. ("Humble yourselves under the mighty hand of God, that He may exalt you in due time."—1 Pet. v. 6.)
2. A Successful Quest for a Divine Person,

Divine Power and Divine Peace. ("Seek the Lord and His strength, seek His face continually."—2 Chron. xvi. 11.)

3. Mental Perturbation the Result of High-strung Expectation. ("Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him; that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand."—2 Thes. ii. 1, 2.)
4. The Prevention of Difficulties. ("And Esau took his wives and his sons, and his daughters, and all the persons of his house, and his cattle and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob; for their riches were more than that they might dwell together."—Gen. xxxvi. 6, 7.)
5. The Province of Sin in the Execution of God's Purposes. ("But Pharaoh shall not hearken unto you, that I may lay my hand on Egypt, and bring forth my armies, and my people the children of Israel, out of the land of Egypt by great judgments."—Ex. vii. 4.)
6. The Apology of Providences. ("Now, therefore, O Lord our God, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only."—2 Kings xix. 19.)
7. An Old Testament Foreign Missionary. ("Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land; therefore He hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord."—2 Kings xvii. 26-28.)
8. A Traditional Bible and the Responsibility of the Heathen. ("Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when he had wrought wonderfully among them, and they let not the people go, and they departed?"—1 Sam. vi. 6.)
9. Prayer for Mercy in the Day of Judgment. ("The Lord grant unto him that he may find mercy in that day."—2 Tim. i. 18.)
10. The True Pattern of Marital Love. "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it."—Eph. v. 25.)
11. The Self-Publication of a Fool. ("Yea also, when he that is a fool walketh by the way, his wisdom falleth him, and he saith to every one that he is a fool."—Eccl. x. 3.)
12. The Declination of Public Office. ("In that day shall he swear, saying . . . Make me not a ruler of the people."—Isa. iii. 7.)
13. The True Source of Official Integrity. ("I will make thy officers peace and thine exactors righteousness."—Isa. lx. 17.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Word of God Received.

1 Thess. ii. 13.

THIS is a peculiarly valuable text as affirming the plenary inspiration of the New Testament Gospel. Compare 2 Peter i. 19-21, as to the *Old Testament*, and especially the *prophetic element*. They "spake, moved by the Spirit."

So Paul's words are not words of *man*, but of *God*. Ancient prophecy proved itself to be such by

1. Correspondence with general teaching of God :
2. Correspondence with subsequent events.

Prophecy is a science having laws and canons.

(1) No man can tell what he does not know.

(2) Nor know what the past does not enable him to forecast.

(3) A conjecture is not a prediction, though it *may* come true.

Compare an accidental shot. One may hit the mark without aiming at it.

(4) Every detail added to a prediction increases by geometric ratio the impossibility of chance fulfilment.

Review the argument from *prophecy*, and especially the prophecies about our Lord.

In this text Paul is referring to the Gospel as *preached by him*.

Here the main element is not *predictive*, but *instructive*.

Its test is not fulfilment of *prophecy*, therefore, but fulfilment of *promise*, effectually working in the believer.

Promise is prophecy confined to the *individual*, therefore essentially *predictive*, only with this difference ; all other prophecy is *independent of man's attitude*, and will be fulfilled in spite of man's opposition ; but all *promise* depends on our attitude in receiving and believing.

It cannot be fulfilled except to those

who believe and so receive (compare 2 Cor. i. 20).

We have, then, the Old Testament mainly *predictive*, secondarily *instructive*. The New Testament mainly *instructive*, secondarily *predictive*. In both "holy men of God spake, moved by the Holy Ghost."

The prophets uttered predictions, and upon their predictions' fulfilment depended their instructions' power.

The apostles gave instructions, and upon their instructions being received by believing depended the fulfilment of their predictive promises.

So as to the miraculous elements. The prophets of old wrought special miracles in attestation.

The apostles' miracles were mainly those of *new life* in believers, for every believer is a "*miracle*," as we sing : "I'm a *miracle of grace*."

As to the *reception*.

It is represented as depending on *believing* (compare John i. 13).

1. It does *not* depend on *reason*.

Reason is given us to weigh *proofs*, not to explore and *find out* God.

To expect to understand perfectly is presumptuous and unreasoning. The presence of mystery is a proof of *God's mind* in the *Word*.

"What man knoweth the things of a man," etc. (1 Cor. ii. 11).

To understand perfectly implies an equality with the Divine Author. God's *Word* is not more mysterious than are His *works*. There are apparent contradictions, but there is real harmony.

We are compelled to accept much we cannot understand, as we are to believe much we cannot *see*.

2. Nor does it depend on *conscience*.

Conscience is usually correct, but sometimes is warped and biassed.

Paul at Athens did appeal to seven instincts in men ; but the judgment is sometimes incorrect even in the best of

men, and conscience follows the judgment.

The reception of the Word by *faith* then is, first obtaining reasonable assurance of its being the *Word of God*; and then accepting it with all its mystery and verifying it by our own experiment.

Hearing the Spirit's Message.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. iii. 22.

THIS often-repeated text suggests:

1. *Capacity*—hath an ear.
2. *Opportunity*—let him hear.
3. *Authority*—what the Spirit saith.
4. *Pertinency*—unto the churches.

These four unite to determine *responsibility*.

Salvation in Christ Alone.

Neither is there salvation in any other.—Acts iv. 12.

THE Revised Version improves the order and impressiveness of the words: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Here salvation is limited to Christ only by denying to any other saving power. Christ Himself says, "No man cometh unto the Father, but by Me" (John xiv. 6).

This text is curiously both explained and illustrated by the preceding narrative (chap. iii. 1: iv. 12). Peter and John had found a lifelong cripple at the temple gate, and in the name of Jesus had bidden him rise up and walk. This incident had awakened great curiosity and made impossible a denial of the miraculous power exerted. Peter had declared (iii. 16), "And His name, through faith in His name, hath made this man strong, . . . hath given him this perfect soundness." Again (verse 26), "Unto you first, God . . . sent Him to bless you, in turning away every one of you from his iniquities." Again (iv. 10), "By the name of Jesus, . . .

even by Him, doth this man stand here before you whole. Neither is there salvation in any other," etc.

Plainly Peter uses the miracle of physical healing in Jesus' name as the type and illustration of salvation.

Here, then, is the *one saving name* to be found under the whole heaven.

It is *given among men*, "God sent Him to bless you," etc.

By Him *it is necessary* to be saved. There is one source of salvation—God-given—one only.

1. There is spiritual wholeness or holiness for impotent souls.
2. It is God's *gift*, without price.
3. It is found only in one saving name.

When Sir Joshua Reynolds closed his art lectures in London, having given a whole course to four statues of Michael Angelo, he said: "And now I have but one name to present to your attention, it is the name of Michael Angelo." So the minister of Christ may say at the end of a long course of preaching; he may sum up in *one name* all his message—Jesus only, the Stone at the base on which all rests; the Stone at the apex in which all ends.

The Christian religion presents four "onlys":

The Word of God, the only complete rule of faith;

The grace of God, the only hope of salvation;

The work of the Spirit, the only source of the new birth;

The faith in Christ, the only condition of salvation.

Loyola and Luther were both convicted; one sought favor through purity, the other purity through favor. "Christ," said Whitefield, "will receive even the devil's castaways if they come to Him."

Walking with God.

Enoch walked with God.—Gen. v. 23.

THIS is one of the earliest and briefest of all descriptions of a holy life—a life complete. Enoch lived three hun-

dred and sixty-five years—a *cycle* of year-days—like a complete revolution of earth in its orbit.

What is it to *walk* not merely in the presence of God, but *with* Him?

1. He who walks with God *goes the way He goes* (Amos ii. 3). There must be agreement as to *starting-point*, and likewise as to *course and goal*. "*Terminus a quo*" and "*ad quem*." The Way of Holiness is obedience to God.

2. He *touches God at times*. Contact there must be, more or less frequent, between fellow-travellers.

How do I touch God?

(1) Through His Word, a "*living*" Word, for God's Spirit breathes in it, and God's heart throbs in it. To search it prayerfully reveals God to us.

(2) Through prayer. "Handle Me and see." The touch of God in the closet is the main thing, not asking only, but receiving impressions, like the fleece drinking the heavenly dew.

3. He *speaks to God, and hears God speak*.

(1) Prayer is *communion*—*i.e.*, there is communication on both sides.

(2) Voice of *conscience*, which the Latins called "*Index, Judex, Vindex*," the vicegerent of God in the soul.

(3) Voice of Providence.

How interpreted? Only by a habit of watching and comparing, so as to see converging lines of evidence.

(4) Voice of *Spirit*, the "still small voice."

4. He *keeps step with God*, not going before as if to lead, not lagging behind as if unwilling to follow; but watching Divine leading, and putting the foot in the footsteps of God.

We need patience, the *plans of God* do not always appear at once.

5. He *leaves the world behind Him*, etc. There is constant progress away from all evil, and so toward all good.

(1) *Sin* will be abandoned and hated, and even worldliness lose its power.

(2) Duty will cease to be dominant, for

(3) Privilege (Psalm li. "*free spirit*") will take its place,

6. He *rests with God at the end*. Enoch "was not." As a little girl said: "One day they walked farther than usual, and God said, 'Enoch, you are a long way from home; you may come in and stop with Me.'" —

The One Approach.

No man cometh unto the Father, but by Me.—John xiv. 6.

At the entrance to Port Jackson, in New South Wales, is the only opening from the sea. Captain Cook missed it when he circumnavigated the world. There is no other. Some years since the clipper ship, the *Duncan Dunbar*, from England, had arrived with her valuable cargo and precious freight of about six hundred souls. It is said that the commander had speculated a heavy sum as a wager: he would put his ship inside "The Heads" in so many days. The last day had come; he must take her inside the harbor that very night or the wager would be lost. The temptation was great. Peering through the mist, by the aid of his glass, the captain discovered what appeared to be the deep, safe, though somewhat narrow entrance to the finest harbor in the world. He made for what he thought was the opening. There was, however, no such passage there. He was about two miles south of the real entrance, at a point on the coast where the high cliffs decline almost to the sea level, and where the depression of the cliffs has been appropriately named "The Dip." This the captain had mistaken for "The Heads." On came the gallant ship with her sails spread. The man on the outlook suddenly cried out: "Breakers ahead! Breakers ahead!" but, terrible to relate, the warning cry was too late. In one brief hour the noble vessel had struck on the rocks and was being dashed in pieces by the heavy waves that were breaking in mad violence upon the reef.

Up the rough, unhewn, rocky way, now known as "Jacob's Ladder," one solitary sailor climbed, the sole survi-

vor, to look down upon that scene of awful wreck. He told the story as the morning dawn flashed the dread news to Sydney. Do not try conclusions with the rocks! If fifty vessels tracked the same course, destruction would be inevitable. There is no passage that way.

HENRY VARLEY.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 1-4.—GOD'S HELP.—2 Kings vi. 16.

Elisha is just now the prophet standing for God in Israel. It was a sad and broken time; and amid the tendencies to idolatry in the court, and the general want of loyalty to God amid the people, there was need enough of a prophet who should strongly say forth the truth of God, and who could buttress what he said by mighty deeds.

It was a time of raiding, back and forth, among the contiguous nations—of guerilla warfare.

Such raids the King of Syria was just now leading against Israel. He was depending, not so much upon great forces, as upon the seizure of strategic positions. He would hold councils of war, lay out his plans, say, "By this mountain pass to hold it, by this stream or fountain to prevent its waters from the Israelites, we will pitch our camp."

But the Syriac king found himself strangely thwarted. His traps, so secretly and safely set, could not catch the prey. Not once nor twice, but many times, when he had everything arranged, the King of Israel had escaped.

The Syriac king suspects and declares that there is treason against himself; but one of his officers puts his finger on the difficulty: "None of us, my lord, O king, is for the King of Israel; but Elisha, the prophet, that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber."

Nothing could go well then, the King of Syria naturally thought, until he had laid grip upon Elisha. Up toward the north, on the edge of the plain of Es-

draelon, there was a hill crowned by a town called Dothan. Just now Elisha is in that town. Very skilfully the King of Syria forms and carries out his plan. It is all so well done and secretly, that on some dark night the town of Dothan is entirely surrounded by the Syrian forces, and no sentinel even knows anything about it.

Gehazi had been dismissed because of his treachery. Elisha now has another young man for attendant. Probably to go to the well—which was almost always outside the towns—to get the water for the daily use, the young man goes forth; but he comes back quickly and with blanched cheeks. This is the startling intelligence the young man brings Elisha, "Behold, an host encompasses the city, both with horses and chariots." And then he breaks out in despairing exclamation, "Alas, my master! how shall we do?"

This is the prophet's serene answer: "Fear not; for they that be with us are more than they that be against us."

Now that was altogether a *spiritual* reply. It took into the account facts and forces of which the young man had then no cognition. Beleguered, defenceless town; crowding hosts and chariots—these were all he knew about. It is quite possible that, though the young man had doubtless great respect for Elisha's wisdom, he was quite sure he had never heard him make a speech so foolish. That was just the trouble, that, as far as the young man could see, nobody was with him and with Elisha; all the apparent forces were with the crowding Syrians.

It is quite likely, indeed it must be,

that the speech of spiritual men should sound both foolhardy and foolish to men unspiritual; for the spiritual man sees into and dwells in a realm altogether shut off from the unspiritual.

"But Elisha prayed and said: Lord, I pray Thee, *open his eyes* that he may see." And the Lord opened the eyes of the young man—gave him spiritual vision—and behold, the mountain was full of horses and chariots of fire round about Elisha!

Our narrative plainly teaches that, *there is such a thing as Divine help for men.*

Fire is the steady Old Testament symbol of the Divine presence; and the chariots of fire meant God's near presence and direct help, though rank on rank of beleaguering Syrians might be crowding round.

It is not to be denied that it is sometimes hard to see these horses and chariots of fire in all the mountain round about. On the battle-field of Shiloh four thousand wounded and dying men lay in their blood all night. One of them looked up reproachfully at the cold and shining stars. "Why," thought he, "do they not veil their faces? They seem to wink to each other at this scene of agony, as though it were the *dénouement* of a comedy." Amid the thirst and the weakness and the pain and the gathering death it was very hard to see and to be certain of the help of God; but this poor fellow began to see the horses and chariots of fire in a little time. Tender memories of a hymn he had been taught in youth began to come to him; visions of a Saviour hanging in *His* blood upon the cross for his redemption began to pass before him; the poor fellow began to look from the material into the spiritual; from the blinking stars to the sacrificial cross; and then the sweet song of the certainty of God's help began to break from his parched lips,

"Now I can read my title clear
To mansions in the skies," etc.

And as he saw and sung, lo, others began to sing and see as well. One

wounded man took up the song, and then another and then another still, the blue and the gray together; and as the sweet notes floated over the gory battle-field, the certainty of God's help began to comfort their poor hearts.

And here is the certainty of it; *here it may be seen*; in the life and death and resurrection of Jesus Christ, Emmanuel, God with us.

Think now of the application of our truth of God's help. Therefore, fear not.

(a) Fear not to undertake the Christian life.

(b) Amid despondencies do not fear.

(c) Fear not to undertake Christian duty.

(d) Fear not about death.

JUNE 5-11.—THE VALLEY OF DECISION AND THE DANGER OF STAYING IN IT.—Mark vi. 20.

Multitudes, multitudes in the Valley of Decision, exclaims the prophet Joel—that is, multitudes in the mood of debate as to whether they will distinctly choose and serve the Lord or no.

Our Scripture lifts into view a soul in the Valley of Decision, and also discloses the danger of remaining in this merely self-debateful state.

When Bunyan's pilgrim had really made up his mind to enter the Christian way; had pressed on up to the wicket-gate of an unalterable determination, which neither Mr. Legality nor Mr. Worldly-Wiseman could possibly change, then, when he knocked at the wicket-gate of that distinct decision, Mr. Goodwill, who opened the gate for him, as Bunyan's pilgrim was stepping in "gave him a pull." Then said Christian, the pilgrim, "What means that?" And Mr. Goodwill told him: "A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain; from thence both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they enter in."

That is a touch to the life. No man

ever passes out of the *Valley of Decision* into distinct volition for the Lord, and does not meet many opposing influences and obstacles which he must press through quickly at all hazards. There is tremendous menace for him if he tarry. Beelzebub shoots his sharpest arrows and marshals his strongest forces at that soul passing out of the Valley of Decision into grand and irrevocable choice of God.

First, consider who this one in the Valley of Decision was, Herod Antipas also known as Herod the Tetrarch. He had divorced his own wife, the daughter of King Aretas, and was living incestuously with Herodias, the wife of his brother Herod Philip.

John the Baptist had never taken any lessons in that school where it is taught that it is wrong for a preacher to preach politics; and so into Herod's ear went crashing the condemnation of the utterly fearless preacher, "It is not lawful for thee to have thy brother Philip's wife."

But, though public sentiment is such that the preacher may not just then be slain, it is possible for Herod to arrest the preacher. He is accordingly seized and confined in the great and gloomy castle of Machærus.

Second, consider how this Herod the Tetrarch got into the Valley of Decision.

Bad as this man was there was yet some good in him. He was not yet an entirely hardened man. He was a Jew, and the thought of God was still a real thought to him. Conscience had not yet lost its power. The spiritual nature in him had not yet lost susceptibility. We are sure of this because of the fact our Scripture states.

Some time or other, how soon after John's imprisonment there we cannot precisely tell, Herod and Herodias made a visit to this castle of Machærus in which John the Baptist was confined. Being there Herod came into closer contact with John the Baptist. In a sense the Baptist becomes for a little time court preacher; and very evidently the preacher begins to wield influence over the king.

There is no power in the world so forceful as that of a determined and questionless goodness. This mighty power now began to do its work on Herod.

"Herod feared John." He began to be inspired with a holy awe of the brave preacher; knew that John was a "just man and holy;" and this goodness in John began to stir into new life the latent better and nobler nature even of the bad Herod. "Herod did many things;" according to the new version "was much perplexed;" "heard John gladly," etc. John's words Herod knows are true; conscience urges; Herod is plainly debating whether he shall not repent of sin, put Herodias away, become God's, and rule for Him. It is thus Herod entered into the Valley of Decision. John the Baptist led him there.

And now the mighty question is whether Herod will go through that valley on and out into distinct choice of God. Ah, how many multitudes there are with Herod in this Valley of Decision; how many there are in this place of sore debate with themselves between the wrong and the right! They "hear the Word gladly;" "do many things;" "are much perplexed."

Third, behold the danger of remaining in this Valley of Decision.

It is plain enough what Herod *ought* to do; but instead of doing it he waits before it, still debateful.

Notice these dangers to one remaining in this Valley of Decision:

(a) Opposing *persons*—*e.g.*, Herodias;

(b) Opposing *circumstances*—*e.g.*, Herod's birthday, feast, the dancing, his promise, oath, etc.;

(c) Opposing *influences*. How much more dallying Herod has now to choose against after his foolish feast, than he would have had, had he nobly chosen right in the first instance; and dallying thus one is so certain to withdraw from the valley, as Herod did, *on the wrong side of it*.

Fourth, behold the issue of it all:

(a) Terror (Mark vi. 16);

(b) Utter loss of spiritual susceptibility (Luke xxiii. [iii. 11]) ;

(c) Frequently worldly ruin.

Not long thereafter Herod lost his kingdom.

JUNE 12-18. — ENABLING. — Rom. i. 16.

There is no such instance of calm, sublime audacity. Consider the condition of that ancient Rome. Of its inhabitants fully one half were slaves. There was a proposition to uniform them and so designate them, but this plan was refused, because of the fear lest the slaves, thus recognizing their own number, should come to the consciousness of the power residing in their numbers and revolt ; and these slaves were not the members of an alien race, bearing the badge of a separating color, but were members frequently of the loftiest and proudest races. They did lofty work as well as lowly. They were often teachers, artists, physicians ; and they were under the absolute heels of masters irresponsible. A cough, a sneeze, a slip upon the polished pavement, as a slave passed to give his master a cup of wine, might condemn to the galleys, might hang in crucifixion ; and there was neither law nor public sentiment to punish or stigmatize the heartlessness.

Also all the old Roman heroism had died. The beastliest luxury was the main object of devotion. From \$250,000 to \$400,000 were expended by emperors like Nero and Heliogabalus for a single banquet. Self-denial was folly. Lust indescribable ruined and ravaged. Chastity was unknown. The purity of the family was scorned. The few rich ground the multitudinous poor to dust. There was more brotherhood in a drove of tigers than in those men who sat beneath the brilliant sun of that ancient civilization.

Also cruelty was crowned. Ten thousand men fought to the death as gladiators in the games of Trajan. Nero made torches for his gardens by wrap-

ping Christians in shirts of pitch and setting them on fire.

And religion was a byword and a hissing. Faith in the gods had gone out of fashion, and faith in the foolishlest superstitions, auguries, postures, dreams, soothsayings, lying wonders of mediumistic necromancers had taken its place.

And life was one vast wretchedness. But one day there comes trudging along the Appian Way a small-statured, sore-eyed, emaciated, bruised, and battered prisoner. He is about to enter this renowned Rome, the metropolis of the world. He is about to announce within that sinful city a Gospel which shall break the shackles from the slave and kill that riotous self-indulgence, and change that crowned cruelty to brotherhood, and, delivering both from the guilt and from the love of sin, put in the place of that weltering wretchedness the comfort and the peace of God.

And he does not blanch or quail as he undertakes the immense experiment. There never was an audacity at once so star-touching and so calm and reasonable as his. This is what the despised prisoner says, as the gates of the proud and great and guilty city open for him : " For I am ready to preach the Gospel to them that are at Rome also ; for I am not ashamed, etc. ; for it is the power of God," etc.

And the calm courage of the great apostle was not misplaced. His Gospel was power. To-day the nations which closest accept his teachings are the foremost nations of the world ; and in that Rome Nero is the shadowy memory, the despised apostle is the dominating presence.

And the need for power is of all human needs the hungriest. What man or woman of us is not conscious of an awful inability toward the best he knows, toward what, in his better moments, he unutterably desires. What each of us needs is this which Paul taught, the *power of God* unto salvation to every one that believeth.

Consider, this is the power of a *Di-*

vine brotherhood. Said the Superintendent of the Inebriate Asylum at Binghamton, N. Y.: "Some men are sent here under compulsion, almost driven by their friends; and no such man is ever cured. No man ever has gone from this asylum cured of his inebriety, unless there was some one—a sister, a mother, a wife, a maiden, who prayed for him, hoped for him, and wept for him at home." The poor weakened will could not gird itself for the deadly struggle with the awful appetite, except as it could rest itself and gird itself in the thought of a sympathizing love; but the prayer and pleading of mother or maiden are but as the winter moonbeam to the June sun, compared with the brotherly sympathy of God in Jesus Christ:

"The very God, think Abib, dost thou think?
So the All-great were the All-loving too;
So through its thunder comes a human voice,
Saying, "Oh heart I made, a heart beats here,
Face My hands fashioned, see it in Myself;
Thou hast no strength, nor mayest conceive of
Mine;
But love I gave thee, with Myself to love,
And thou must love Me who have died for
thee."

Consider, this power is the power of a *releasing*. "When you have done a mean, cruel, lustful deed you cannot say good-by to it." Years may have folded themselves between you and the deed, but still the evil deed is somehow yours and is with you. By remorse, by the penalty belonging to it, by the fear it necessarily breeds as I think of meeting the holy and the judging God, and by many other results and ties, still the evil deed, though long since past, fastens itself to me; but the Gospel is the power of God to *release* from sin. The forgiveness of the Gospel means precisely this, a putting away, a sending away of sin.

Consider, this power is the power of an *empowering*. By regeneration the nature is changed. By the indwelling spirit the better nature is steadily helped.

Consider, this power is the power of

a new *destiny*. Heaven is the destiny of the soul.

And for whom is this power? For every one that *believeth*.

JUNE 19-25.—THE LORD'S LOVE.—Mark xvi. 7.

Confine attention to just these words in our Scripture, "And Peter."

Study the story of Peter's denial. Ah, yes, we stagger as Peter did! Our lives are broken, not strong, straight, sustained. The measure of our fall may never have been so great or black as Peter's; but that, like Peter, we have all very sadly and needlessly stumbled, we must all confess.

Now here is a practical and intense question. Being such Christians as are the most of us, how does our Lord regard and treat us? In the light of our Lord's treatment of the fallen Peter, let us, as we may, get answer to this question.

First, even though we are such stumbling Christians we are each one of us held by our Lord in *specific memory*. "And Peter"—mark how individualizing! Our Lord thinks about us one by one; knows us one by one. Though Christ had been crucified, buried, and had risen from the dead, though He had passed through such immense experiences, yet He has a special message for the special Peter. Peter had not dropped from his Lord's memory. Peter stood to Christ still in personal and particular relation. This individualizing method of the Divine knowledge is both an *inspiration* and a *safeguard*. Inspiration, because how comforting that God specifically knows each one of us; safeguard, since we cannot escape this specific knowing of us.

Second, though we be such stumbling Christians, our Lord holds us in a *changeless love*. Nothing can occur to Christ—not death, burial, resurrection to make Him change in love. Nor can Peter himself change Christ's love for him. The love of Christ for Peter, for you, for me, is not variable; is not now

hot now cold ; is not dependent on the constancy or inconstancy of Peter, of you, of me. The love of our Lord for us is changeless *notwithstanding* our sinful changes.

Third, though we be such stumbling Christians, Christ loves us with an *exquisitely sympathetic and delicate love*. He appoints for the fallen Peter a *special* interview.

Fourth, though we be such stumbling Christians, our Lord regards us with a *restoring* love. He reinstates Peter in his apostleship (see John xxi.).

Christ loved Judas, but Judas would not love back, and so he went to his own place ; but amid his stumbling Peter loved back. May Christ's love for us stir us into loving back. So His love can conquer in us and for us.

EXEGETICAL AND EXPOSITORY SECTION.

THE HIGH PRIEST OF THE GREATER TABERNACLE.

BY PROFESSOR WILLIAM MILLIGAN,
D.D., THE UNIVERSITY, ABERDEEN,
SCOT.

But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.—Heb. ix. 11, 12.

IN asking the attention of the readers of THE HOMILETIC REVIEW to one or two of the more difficult texts of the New Testament, the writer of the present short series of papers may be permitted to say that the principle of selection upon which he desires to proceed is that of choosing texts which have a dogmatic as well as an exegetical interest. Many texts belonging mainly, if not only, to the last mentioned of these two classes might easily be found. But what the Church is at this moment earnestly engaged in seeking for is clearer light upon some, at least, of the great doctrines of her faith. The chief thing longed for by multitudes, both in America and Europe, who are either beyond her pale or but feebly attached to her, is a restatement, if it can be given, of what these great doctrines really are. The indifference to, even the outcry against dogmatic theology, which everywhere marks the

existing condition of theological thought in all the countries of the Reformation, does not, we are persuaded, spring from aversion to dogma considered in itself. Few of those who look into questions of this kind are either so ignorant or so prejudiced as to persuade themselves that the Church of Christ can live and work without a distinct dogmatic theology. Most of them will probably agree with the following words of Canon Holland, in the preface to his remarkable volume of sermons on "Creed and Character." "We are accustomed," says the Canon, "to abstract these two from each other for logical and temporary purposes ; and this abstraction has had disastrous results. We all know them. They make the sickness of the hour ; for men are sick, and miserable, and weak as soon as their thought has no definite relation to their moral qualities ; and yet the absurd and ignorant commonplace that Christianity is a separate matter from its dogmatic belief persuades men to accept a false division, which attempts to break up the undivided unity of the man, to sever the inseparable. No wonder they find themselves enfeebled and disturbed by such an impossible divorce." With these words few reflecting men will refuse to agree ; and hence our belief that the present wandering of the heart from dogma is less a wandering from the idea of dogma in any form than from certain particular forms in which it is placed before the world. Nothing, therefore, can be more worthy of the

Church's most anxious thought than to ask herself whether any of her dogmas are stated in a one-sided, partial, or imperfect way; or whether fresh investigation into the teaching of our Lord and His apostles may not suggest other points likely to meet the wants of those, the secret leaning of whose hearts is not against the truth, but for the truth, and whose cry is, even when they are not always fully aware of it themselves, "Lord, I believe; help Thou mine unbelief." With this aim always, though not always expressed, in view, we proceed to the task before us.

The first text which we select is that contained in Heb. ix. 11, 12, and the translation of the Revisers is as follows: "But Christ having come a high-priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having obtained eternal redemption." Upon this translation it is only necessary to remark at present that, in its description of Christ as "a high-priest of the good things to come," it adopts the reading of the T. R. τῶν μελλόντων ἀγαθῶν, instead of τῶν γενομένων ἀγαθῶν. Yet the latter reading is to be preferred. It not only possesses at least equal ms. authority, but it was far less likely to have been substituted for the first than the first for it; while at the same time it corresponds to that idea of Christ and the accomplishment of His work upon which the argument of the chapter rests. Render, therefore, "of the good things that are come," instead of "the good things to come." In now turning to the meaning of our text, it is of essential importance to mark:

1. Its connection with the previous verses of the chapter. Upon this point there can be little difference of opinion. The δὲ following χριστός has obvious relation to the μὲν of verse 1, yet to that word as introducing the whole statement contained in verses 1-10, and not

in verse 1 alone. A comparison is drawn between the carnal, worldly, and imperfect service and ordinances of the Old Testament dispensation, as specially represented and carried through by the Levitical high-priest, and the spiritual, heavenly, and perfect services of the New Testament, as represented and carried through by the High-Priest of the Christian faith. In verses 1-10 two points engage the attention of the sacred writer: first, the *sphere* of the highpriestly functions in Israel (verses 1-5); secondly, these *functions* themselves (verses 6-10). He points out, as to the first, that the Jewish high-priest ministered in a sanctuary which, however in its own day worthy of reverence, was still a sanctuary "of this world," its furniture being indeed well ordered, beautiful, and glorious, but consisting of material things fashioned by the hand of man. As to the second, he shows that into this sanctuary the high-priest was permitted to enter only "once a year, not without blood," of course implying that he had to retire from it whenever his service was accomplished. The result of all this was that the true way into the most holy place was not yet "made manifest," that the troubled conscience was not yet "perfected," and that the worshipper was still involved in carnal ordinances doomed to pass away. What, therefore, we expect, when we come to the second member of the general contrast at verse 11, is that we shall be shown that our High-Priest is in one way or another associated with a higher tabernacle and a higher sacrifice of blood (for the words "not without blood," instead of simply "with blood," prove that the *necessity* for blood is a latent part of the thought—compare verse 22), and that He is thus able so to enter into the presence of God as to dwell there, with His people or those whom He represents in Him. It is particularly to be observed that no proof is to be offered that the anti-typical High-Priest is greater than His type. He *is* greater. The fact that He is the High-Priest not of a preparatory dis-

pensation only, but of "the good things that are come," sufficiently establishes this. The writer is rather to set before us the conditions in virtue of which, being what He is, He is able to fulfil a much more glorious function than the high-priest of Israel could discharge.

2. These considerations alone go far to determine a second question in regard to which great difference of opinion has prevailed. With what are we to connect the two clauses beginning with *διὰ*, the one in verse 11, the other in verse 12? They have been connected by some commentators with *παραγενόμενος*, by others with *ἀρχιερεύς*, by others with *εἰσῆλθεν*. It has been also proposed to connect the second with *παραγενόμενος*, understood of an appearing before God, and the first as closely as possible with *γενομένων*, the later reading, thus yielding the translation, "But Christ appearing as the High-Priest of the good things that came through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through blood of goats and calves, but through His own blood, entered in," etc. (Rendall, *in loc.*). This last proposal it seems hardly necessary to discuss. The position of *οὐδὲ* at the beginning of verse 12 is thus rendered exceedingly awkward, and the assertion that the "good things" enjoyed by the New Testament Church "came through the greater and more perfect tabernacle," without including in the same statement the efficacy of the blood of Christ, "His own blood," in which alone we are complete, can hardly be entertained. As to the other connections mentioned, it seems enough to say that it is less necessary to come to a definite conclusion regarding them than is often thought. The two prepositional clauses may be connected either with what precedes or what follows without producing any real difference in the sense. Yet when we remember that in the first paragraph of the chapter to which the present verses are a contrast, the point of especial prominence is the imperfect

entering of the Jewish high-priest into the presence of God, we shall probably think it desirable to keep the words of verse 12, *εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια*, in as independent a position, and to lend them as independent a force, as possible. This is best done if the two *διὰ* clauses are associated with what precedes rather than with what follows them.

3. Turning now to these two clauses themselves, it may be well to consider the second first, "nor yet through the blood of goats and calves, but through His own blood." Whether we understand this clause to be in connection with *παραγενόμενος* or *ἀρχιερεύς* or *εἰσῆλθεν*, it is obviously impossible to take the preposition in the local sense of *through*. Even Delitzsch, who adopts this sense in the first clause, is compelled to give it up in the second and to render "through—that is, by means of." The same remark may be made of Kurz and Keil, who in the first clause translate *διὰ* by *durch*, in the second by *mittelst*; while Bleek, employing in both cases the same preposition, *durch*, is constrained to say of it in the second, "The preposition *διὰ* may here be understood in the sense of *vermittlung*." It cannot, indeed, be otherwise. To give it a local meaning would suggest thoughts alike inappropriate and unscriptural. When our Lord entered into the presence of His Father He certainly did not enter "through" His own blood. Let the meaning of "blood" be what it may, our Lord did not pass *through* it. He entered *with* it or rather *in* it (compare verse 25). He did not leave it behind Him. Had He done so He could no more have appeared before God so as to procure "an eternal salvation" for us than the Jewish high-priest could on the Day of Atonement have entered within the veil, leaving behind him the blood of the offering just made by him in the court. The *διὰ* of the second clause, therefore, must without the slightest hesitation be understood in the sense of *by means of* or *in virtue of*; and the clause beginning with it describes one of the conditions

fulfilled, one of the things done by our Lord by means of which He showed Himself to be the great High-Priest He was. He went in before God as one who, in part at least, by virtue of His own blood, was enabled to dwell always in the Divine presence and to convey the same privilege to His people.

Such, then, being the unquestionable meaning of *διὰ* in the second clause, the question arises, Are we to interpret it in the same or a different manner in the first? It cannot be denied that in the latter case the local sense of the preposition seems at first sight the easiest and most natural, more especially if we connect both clauses with *εἰσῆλθεν*. Whatever the tabernacle was, it was a structure that one could pass through. Are we, then, now to adopt a local sense for the preposition and to give it a rendering different from that borne by it in the clause immediately following? The reader will see by and by how closely the answer to this question bears upon the view to be taken of the passage as a whole; but before reaching that point, the words with which the preposition in the first clause is connected—"the greater and more perfect tabernacle"—must be examined.

To these words very various meanings have been assigned. Bleek regards the "tabernacle" spoken of as the archetype of the *outer* apartment of the tabernacle in the wilderness, through which the high-priest of Israel passed into the inner sanctuary, and as thus equivalent to the *τοὺς οὐρανοὺς* of chapter iv. 14. With this Riehm (*Lehrbegriff d. H. B.*, p. 522) Kurz (*in loc.*), and Delitzsch (*in loc.*) substantially agree, only finding the antitype which is here in view not in the starry heavens, but, to use the words of Delitzsch, in the supra-local place of Divine manifestations to the angels and the blessed, the heaven of love in which God manifestly dwells, while the *τὰ ἄγια* afterwards spoken of is "the eternal heaven of God Himself, which is His own self-manifested eternal glory." Keil (*in loc.*) rejects this interpretation in both

its forms, and understands the *σκηνή* of our passage to be that symbolized not by the outer but by the *inner* apartment of the tabernacle, the heavenly dwelling-place and throne-room of the heavenly High-Priest. Professor Davidson (*in loc.*) considers it more natural to think of the sanctuary as a whole, as in chapter viii. 2. Dr. Moulton, following the steps of the early Greek Fathers, is of opinion that "the greater and more perfect tabernacle" is "in all probability the human nature of our Lord," an idea confirmed to him by a number of passages presenting the same idea—"The Word was made flesh, and made His tabernacle among us;" "He spoke of the temple of His body;" "The Father that dwelleth in Me;" "In Him dwelleth all the fulness of the Godhead bodily" (John i. 14, ii. 19, xiv. 10; Col. ii. 9), after quoting which he adds, "As in Him God gave to the world the first true revelation of Himself (i. 2), God's dwelling-place among His people was a type of the Incarnate Word" (*in loc.*). Hofmann, alike in his *Schriftbeweis* (ii. 1, p. 409, etc.) and in his commentary (*in loc.*), has contended for the thought of the glorified humanity of our Lord, and Dr. Westcott (*in loc.*) follows, acknowledging that "we must take account of the Lord's ministry in the heavens," but suggesting at the same time the thought of "the union of the redeemed and perfected hosts made one in Christ as His body"—*i. e.*, of the glorified Church. It is unnecessary to refer to other commentators, but a few remarks upon those now spoken of, and upon the meaning to be attached to the words "greater and more perfect tabernacle," must be made.

(1) The idea of the *σκηνή* here cannot rest upon the thought of the *outer* of the two apartments of the tabernacle. When the writer of the Epistle used the epithets "greater" and "more perfect," he was evidently thinking how much the "tabernacle" of which he spoke surpassed the ancient tabernacle at its best, and that best was in its inner, not

its outer room. Further, it is the ministry of the High-Priest of the Christian faith that is contrasted with that of the high-priest of Aaron's line; and as this latter ministry was associated both in the law and in the thoughts of every Jew with the innermost and most holy place, it is impossible to think of anything falling short of that as the "tabernacle" here referred to. Nor is it possible to adduce the *τοὺς οὐρανοὺς* of chapter iv. 14 as a proper parallel, for in no sense can it be said of these heavens that they are "not made with hands, that is to say, not of this creation." Our Lord might "pass through" them as He ascended to the spiritual and eternal home of God; but at whatever point in His ascent we pause, they are still material, changeable, and temporary. They have not and cannot have the characteristics of this "tabernacle." On the other hand, the thought of a middle heaven of angels and saints, where God manifests His presence, though it cannot be spoken of as His throne, affords no help, for the conception of such a place is not simply strange to the Epistle, but is entirely at variance with one of the lines of thought by which it is most deeply penetrated, that we have to do with one great contrast and one only, that between the worldly and the superworldly, the carnal and the spiritual, the temporary and the everlasting. *Σκηνή* in verse 11 cannot rest upon the remembrance of the *outer* part of the tabernacle. On the other hand, it is equally impossible that it should rest upon the remembrance of the *inner* apartment alone. That inner

apartment is the symbol of the scene of God's immediate presence, of that abode than which there is no higher, of that place, since we must use the language of men, which is most of all lightened with His glory. Our Lord never passes *through* that scene, or abode, or place. He passes *into* it, and the loftiest thing that can be said of Him is, that He is entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us" (ix. 24). To be in this inner apartment is to be "before the face of God," and through that there is no entrance into anything more glorious.

Thus resting upon the thought of neither the *outer* nor the *inner* apartment, *σκηνή* in the words under consideration can refer to nothing else than the tabernacle *as a whole*. This is, indeed, its ordinary signification in the Epistle. It meets us there no fewer than ten times as applied to that structure. In four of these it is certainly the whole (viii. 2, 5, ix. 21, xiii. 10); and on all other occasions, when the writer would proceed upon the fact that it consisted of two apartments to one of which he desires specially to advert, he uses such words as *πρώτη, δευτέρα, ἡ λεγομένη ἅγια ἄγιον* to bring out his meaning (ix. 1, 2, 3, 6, 8). Nothing of that kind meets us in the present passage, and it is a legitimate inference that the word is employed in its ordinary acceptance. (Compare also for the same sense Rev. xiii. 6, xv. 5, xxi. 23.)

(To be Continued.)

SOCIOLOGICAL SECTION.

Vindication of Reform.

BY EX-PRESIDENT JOHN BASCOM,
D.D., LL.D., WILLIAMSTOWN, MASS.

THERE is a certain percentage in modern society entirely indifferent to progress. They seek their own wherever they can find it, with very little

consideration of the bearing of their actions on the well-being of the community. These men will shelter themselves behind radicals or conservatives, as their immediate interests may determine. They more frequently follow in the rear of the prudent and the cautious as the best shelter for existing pur-

suits. Those who desire, with different degrees of depth and sincerity, the prosperity of society, may be divided into two or into three classes. If we prefer the latter division, we shall have conservatives, moderates, and radicals. The first class is more impressed with the necessity of holding the gains already secured than of making new ones. The third class is looking more intently at the things that remain to be done than at those already accomplished. The second class blend these opposed characteristics into something less positive than either, and make up the mass of good men on whom the more strenuous temperaments operate. They constitute the social momentum or the social inertia which is to be guided, or which is to be overcome.

To which class any one man shall belong is a question largely of intellectual and moral constitution. Each class subserves a valuable, though not an equally valuable, purpose in reform, and each is exposed to especial danger. The thoughtful observer will give each class credit according to the degree in which it has escaped its own peculiar liability of failure, and fulfilled its own function.

The conservative is apt to be the well-to-do man, who has struck hands with the present—a thing quite right—and is, therefore—a thing not so right—reluctant to entertain new ideas. The radical is in sympathy with the restless, disturbed, dissatisfied element in society—men and women who have much to win, and ought to win it speedily, if possible—and because of this sympathy he is liable to share their impatience, their sense of wrong, and to underestimate the obstacles, interior and exterior, which lie in the path of progress. The moderate man, whose function it is to keep the ranks solid, is liable to give more heed to the loiterers than to the advanced guard, and to make the march an unnecessarily concessive, slow, and wearisome one. The radical brings forward the new ideas, takes the initiative in progress; the conservative applies to

these ideas all needed tests, and the midway man gives them slow diffusion.

If this be at all a correct analysis, the radical is, with all his possibility of haste and rashness, an absolute essential to progress. Neither of the other two classes can fulfil their function without him. Thus wisdom lies in accepting the energy he imparts, and building by the force which he supplies.

The moderate, as a moderate merely, does not possess the true philosophy of progress. His theory is contradicted by the entire history of reform. Movement cannot be secured without the violent separation of elements. A quiet and continuous unfolding of society is a dream of the idealist. I have given the subject much thought, and I have never been able to get beyond the philosophy of Beecher: "It matters not how gently a cannon is touched off, the explosion and racket are sure to follow." The history of the world seems to show most conclusively that a moral or spiritual motive strong enough to secure immediate motion calls out resistance and strife. Indeed, the subject in hand is a striking illustration of this. The creed of the Prohibitionist and the creed of many of those who find so much offence in him are not very different. It is the last moral increment of immediate and decisive effort that creates the irritation. It is a universal characteristic of men that they are most annoyed by an appeal which is instant and urgent in its nature. Bitter contentions, as in faith, are over slight or invisible lines, not across great gulfs.

Though one's method and spirit may easily be at fault, the anger and irritation of reforms are not primarily due to this defect. No man ever preached truth with more patience, persuasion, and love than our Lord, yet His words of insight and wisdom brought Him speedily to the cross. He says, expressly, in view of this inevitable conflict, that He came not to bring peace, but a sword. He found occasion for the most unqualified and severe rebuke of the

moderate men of his day. Reform has ever involved this deep and wide division. It has not progressed by slow and unoffending methods. All the older churches, in which this continuous movement should have shown itself, are the more corrupt and inert churches. There is not a band of Christians of more than one or two hundred years' duration that does not disclose something of this tendency toward decay. The kingdom of heaven progresses by efforts made in departure from the line pursued by the great mass of relatively moderate and good men. An inner indolence and inertia remain to be overcome by zeal.

It happens, therefore, that there is no sin which the historic muse is more willing to forgive than an excess of zeal in a good cause. The warm words of an advocate of human rights are readily discounted, though they lay open somewhat unjustly the weaknesses of these moderate men who are bearing with patience and equanimity the sufferings of a forgotten or an oppressed class. Even a John Brown, with his vigorous fanaticism, takes on gigantic dimensions in the drama of history by virtue simply of his devotion. It is devotion that men worship in the long run as something truly Divine.

One might take up the historic rendering of our critic of abolition and prohibition, bit by bit, and yet it would be an effort to very little purpose as far as those are concerned who do not clearly see that the errors of these early advocates of human rights are fading away, and the eternal truth of their words shining out ever more clearly, that a Lovejoy won a crown of martyrdom as truly as any man who ever laid down his life for liberty. The most powerful moral treatise of our time, "Compromise," by John Morley, gives itself to an unqualified enforcement of this very principle of immediate faithfulness to the light, less or more, that is in us.

Let us turn for a moment to the creed of prohibition, and see what there is in it to call out those unqualified censures.

One can speak with more certainty of his own belief than of that of another, and as there is no honor to be won in the presentation, there is no want of modesty in the reference. I have acted, West and East, with the Prohibitionists for a considerable period; have given and received the most cordial support, and have been in no way open to suspicion or criticism. My creed, therefore, is all that is requisite to make me a firm and consistent advocate of direct political action in behalf of permanent prohibition. I do not believe that it is proved that intoxicating drinks are injurious in all quantities. The discussion about the wine at the marriage feast in Cana of Galilee has seemed to me wearisome and unprofitable. I have not the slightest reluctance to admit that the wine provided by our Lord was intoxicating. In a community in which temperance has not been raised as a moral issue, a moderate use of wine may well pass without censure, with this one qualification, that the point at which injury commences or personal danger arises is much nearer than habitual users of wine are likely to think or admit.

On the other hand, when clear light begins to fall on this social habit, and the immense evils to be seen which are associated with it, it becomes, it seems to me, one of the clearest possible duties imposed by charity, by love, to lay aside a custom which brings such very slight gains to one's self, and such widespread, immeasurable and inescapable evils to others. It is not meat, in this instance, that we are called on to dispense with in behalf of our brother, but an indulgence which, if kept within limits safe for ourselves, is very trifling, and, if allowed to pass these limits very dangerous. As total abstinence is the only perfectly safe law for a large percentage of mankind, burdened with a vicious inheritance, it becomes my law with all the glad concessions of love in it.

I have no desire to interfere; nay, I regret the need of interfering, by civil law with the ordinary, even if not the

strictly temperate, use of intoxicants, but when I remember how this vice stands connected in a way beyond all power of divorce with the drunkenness, poverty, and crime of the world; how we are all compelled, willingly or unwillingly, to bear our part of this cruel and loathsome burden; how men, women, and children, with or without fault of their own, are trampled under foot and utterly ruined, I have no hesitation in saying that it is the duty of society to step in and protect those, otherwise so utterly without protection, so utterly unable to protect themselves; to protect them even though the effort to perform this duty puts restraint on what would otherwise be the secondary liberties of men. This is a principle fundamental in society and of constant recognition. Search the world over, and law could in no way cover as many rights with its protecting shield, with as little real injury of any sort as by effective prohibition.

One item more remains in the necessary creed of a third party Prohibitionist. He believes that the partial failures, greater or less, of prohibition are not due to the weakness of the doctrine itself, but to the limited areas to which it has been applied, and to the dishonest, tricky fashion in which it has been employed by those into whose hands it has been committed. The failure is in the method and not in the principle. A thorough and honest method will justify our confidence in the principle of prohibition, and is worthy of an immediate and united effort for its attainment. The interests, measured in social well-being, involved in it, surpass in magnitude all other civic and social interests which offer themselves for immediate consideration.

This creed may be controverted at every point; but what is there in it that renders it in any way unworthy of candid discussion; that exposes it in the outset to the stigma of being cranky, or gives justification to bitter condemnation? To my mind no more sober and wide-reaching truth has been offered to

a free community for its intelligent consideration than that contained in this creed. It is not the inapplicability of the creed to our social conditions that is the occasion of the present attitude of good men toward it, but its applicability. If it were inapplicable they would laugh at it and pass it lightly by. It is its tremendous applicability that angers them.

I wish in conclusion to indicate a few points of weakness in the criticism to which Prohibitionists are subjected. Prohibitionists are as thoroughly within their own rights as citizens as men well can be. Whatever may be the prescriptive right of political parties, there is hardly another direction in which the public, civic welfare is better subserved just now than by an effort to put a limit on their authority and break their absolute control. If the efforts of the third party were far less wise and germane than they now are, a thoughtful citizen must see this much good in them, that they tend to weaken that irksome and mischievous political bondage to which our present political methods are subjecting us. Many of us, if we were not Prohibitionists would be Mugwumps, browsing on the thistle here and the thorn there, and finding in them both but a lean diet.

Why should any candid man ascribe unworthy motives to Prohibitionists? Such an ascription is not a fair, facial interpretation of things. We are waging war at our own cost, with no probable personal gains, either near or remote, for very much the larger share of us. So obvious is the costliness to ourselves of our efforts, the discomforts and self-denials that attend on them, that they ought to shield, and would with perfectly fair men shield us from any imputation of other and meaner purposes than those which we offer to the public. We must needs be fools—and feebleness should appeal to sympathy—as well as fanatics, to be in any considerable degree subject to the influences to which our efforts are so readily ascribed.

But if our motives are what they purport to be, individual well-being and social renovation, and if our methods lie wholly within the civic rights of a good citizen, there ought to be, with moderate men, a feeling of forbearance toward us, so goaded on by a hard task, so harassed by the opposition of good and bad men alike in our disinterested pursuit of the common social welfare. If there is any one to whose sharpness of speech we should extend some allowance, it is to that man who is encountering unexpected opposition from quarters whence he had a right to anticipate aid. If the kindly interpretations of charity are ever in order, they are so when a man is baffled and bewildered and perplexed by the inertia of a Christian community and its opposition to intrinsic righteousness. If an onlooker has no forbearance under such circumstances the fact tells heavily against himself. If any set of men ever make an earnest appeal for fair dealing, it is those who enter on the labor of social improvement.

It also strikes me strangely that the moderate men are so unwilling to stand staunchly by their own position. They wish to license the liquor traffic and not to license it; to condemn it and to give it qualified acceptance in the same breath. The case is not other, as regards this traffic, than the one which has arisen in Louisiana in connection with the lottery. One must know where he stands and accept to the full his responsibilities. There is no reason why I should vote to grant license unless I approve license. I may submit quietly to the license which my neighbors force upon me, but as a policy I must myself either adopt it or reject it. Why should a man allow himself to be drawn into a policy which he is reluctant to avow and defend? If I voted for license I should look around for some good reason for license as a public policy, and take no offence when held accountable for what I had sanctioned.

It is also strange that moderate men ascribe at once so much and so little

influence to Prohibitionists. We count for nothing when the good is summed up; we count for everything when the evil is under consideration.

Is it not surprising, if our critic is correct, that the great mass of moderate men opposed to slavery did not go quietly forward in their own way, and not suffer the Abolitionists—a mere fraction—to so tangle, precipitate, and ultimately ruin events? If Temperance Republicans and Temperance Democrats have the game in their hand, how happens it that for the past fifteen years there has been a steady retreat in distinctively temperance measures and in distinctively temperance action. It is astonishing that such impotency as that ascribed to Prohibitionists should be so troublesome, and that such potency as that referred to moderate men should yet be so inefficacious. We may make suppositions till doomsday of what might happen if things and persons were different from what they are; but what does happen is that the fanatic, so called, precipitates the issue and brings in the final result. He is in at the death.

Or, again, why, above all men, should Prohibitionists be stigmatized as partisans? It is not to be a partisan to belong to a party, or to be an earnest advocate of a party, but to adhere to a party for narrow and personal ends rather than from broad and public ones. It is very difficult to be a partisan during the early history of a party. Principle is then almost of necessity uppermost and self-denial the order of the day. It is very difficult not to be somewhat of a partisan in the later history of a party, when it has won social prestige and political power. If we contrast the Republican Party with the Prohibition Party, all influences make for partisanship in the former case and against it in the latter case. It behooves a Republican to look closely to himself lest he should be unduly influenced by the personal advantages his party offers. The Prohibitionist need hardly take into consideration the drift of his own inter-

ests, for he is manifestly rowing hard up the stream.

An equally strange impression is that the Prohibitionist, in carrying this civic question into politics, is turning aside from moral influences. Righteous law is in the very forefront of moral influences, and is supported both in winning and maintaining it by the entire cohort of moral persuasives. On the other hand, if a man refuses to advance his moral argument to its legitimate civic conclusion, his words lose force over the minds of men. They grow weary of familiar and accepted truths which lead to no results. Every moral consideration that makes for temperance can be handled, and often is handled, in connection with the key-stone of the whole structure—prohibition.

Our critic speaks as if the Prohibitionists proposed to enforce temperance simply by law. The proposed law is a levee against this flood, but a barrier that cannot be built till at least a majority of the community are its firm friends on sufficient grounds. It would certainly be better that this majority which enacts prohibition should be a strong and permanent one, but how can that strength and permanence be better secured or otherwise secured than by aiming at an organized majority of persons who are willing to make this a primary issue. It is one or the other of the old parties that is liable to pass a prohibitory law with no sufficient moral backing, not the Prohibitory Party.

We are laboring hard to secure that very majority, resting on solid, well-argued sentiment, which shall make prohibition an invincible moral force. Certainly this method is more sure than uniting this issue with other issues in a way in which no man knows what interests are represented in the struggle.

Is it not also unkind and unfair to say, because we propose and urge what we regard as a better method, that our attitude is, Am I not more righteous than thou? A criticism of this order must preclude all discussion and all progress. It is a universal postulate to which we are all entitled, that we are at liberty to think our scheme better than another's. To object to this tacit and universal assumption is to refuse all terms of fair argument.

In the moral as in the physical world a great deal of mist and obscurity disappears with more warmth. Moral warmth is the true and the only remedy for the divided sentiments of temperance men. I would reverently pray that no unkindly criticism on my part should embarrass any man dealing with the difficult and perplexed personal and social problems of our time. I would pray, with equal fervor, that no unkind criticism of others should for a moment turn me from my own clear and cautious convictions. I should be glad to believe that what has now been urged would be weighed with even more candor than it is offered.

MISCELLANEOUS SECTION.

Effective Preaching.

BY ROBERT F. SAMPLE, D.D., NEW YORK CITY.

WHEN the Word of God is faithfully preached in the power of the Holy Ghost, it awakens a desire for Christ and leads to Him. The great fact that the Holy Spirit is the efficient agency in conversion and in all the steps leading to it, must have an abiding and a

controlling influence on the preacher. The result to be attained is Divine and can only be wrought by supernatural power. Paul may plant and Apollos may water, but only God can give the increase. If the preacher relies on his own intelligence, logical acumen, and persuasive power, failure will rebuke his self-sufficiency. God uses those who, reaching up out of their conscious weakness, take hold on His strength.

Yet even then the measure of efficiency is not determined by a uniform law. In conversion God's sovereignty is exercised in respect to the subjects of it, and also as to the time and the means by which it is accomplished. Christ recognized this principle in the Divine economy when He said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight."

At the same time we recognize the relation of appropriate means to the end in view. Conversions result from the preaching that God appoints. They will not attend another Gospel. Then, if we would kindle desires after Christ and lead souls to Him, we must diligently and prayerfully employ the instrumentality God has designated.

1. We must preach the Word. The Apostle Peter says that we are "born again by the Word of God, which liveth and abideth forever, and this is the Word which by the Gospel is preached unto you." The soul was made for the truth, and it can be savingly attracted to the Christ of revelation only by the truth. The most successful preachers have saturated their sermons with the Word of God. They compared Scripture with Scripture. They drew their illustrations from the Bible. They preferred the poetry God inspired to that which was the product of human genius. The early Welsh ministry excelled in pulpit power. They were men of one book. They had no access to the libraries of Oxford and Cambridge. They drew intellectual stimulus from the Bible, formed their style after the Divine model, discovered rich veins of truth in God's unfathomable thoughts, and, burning with a holy zeal begotten in communion with Him who spake as never man spake, set their little principality on fire.

The preaching which most exalts the Scriptures will be most effective in drawing souls to Christ. It is ordinarily some passage of the Word of

God, reverently quoted, supporting the preacher's utterance, that leads the soul to Christ. Sermons should be fragrant with the Scriptures. If in our preaching we use a detached text, then the sermon should not simply be scriptural, but it should also be the unfolding of the particular truth therein contained since the latter course confers higher honor on the Spirit speaking through the Word. For the same reason textual preaching is ordinarily more useful than the topical, and the expository than either. Man is hidden that God may be seen and His power felt.

But especially does it behoove those who would attract souls to Christ, to avoid the preaching which selects a text as a caption for the discourse that is to follow, and then, parting company with it, draws its material from Emerson, Shakespeare, or any purely human source; the preaching that excels in everything except in magnifying God's revelation to us sinners; that glides into brilliant essays on philosophical theories, on systems of ethics, on popular literature, or is not occasionally but habitually occupied with the signs of the times, the social problems of the age, or the horoscope of the future, failing to exalt in human esteem the Word of God, the Christ of revelation, and the godliness of the Gospel—which is profitable for this world and that which is to come—and never awakens the inquiry, "What must I do to be saved?" or the request of certain Greeks, "Sir, we would see Jesus."

The preaching which results in conversion is much occupied with Christ: the glory of His person, the fulness of His offices, and the sufficiency of His grace. He is the incarnate Word. He vocalizes the Divine thought and interprets the Divine will. In Him the abstract becomes concrete and the absolute becomes personal. He is the centre of all prophecy, the sum of all excellence, the source of all blessing, the light of this world and the everlasting glory of the next. On the day of Pentecost Peter preached "Jesus and

the resurrection." When Paul went to Corinth he knew nothing among the people "save Jesus Christ and Him crucified." In order to awaken desires for Christ it is necessary to set forth the blessedness of a Christian experience. In the habitual unrest of worldly attachments the voices of the soul are continually calling for real good, a higher object of affection, and a destiny in harmony with the reminiscences of a lost manhood. This demand is met by the Gospel only, and by this fact we are encouraged to preach a personal Christ, fairer than the children of men, who, in His sympathy with the lost, crosses all the space which separates them from satisfying good, and by His sacrifice lifts them up to God. The prophet asks the question, "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good and let your soul delight itself in fatness." Jesus said in one of the sweetest and most attractive utterances that ever fell from His lips: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Only a new affection can displace the old. The Esquimaux refused to desert their snow huts in the frigid Arctic, until they were persuaded that there was a summer-land lying away toward the South. Dannaker, a German sculptor, made a face of Christ so beautiful and tender in its expression, that strong men wept as they looked upon it. He was afterward solicited to make a similar statue of Venus, but he replied: "After gazing so long at the face of Jesus Christ, I cannot now turn my attention to a heathen goddess." So a sight of Christ both wins and holds the soul.

But an evangelical preacher cannot exalt a scriptural Christ without preaching the great and fundamental fact of sin. Christ's proper name, which is Jesus, finds its only interpretation in the fall of man and recovery from it. A desire for Christ is begotten of a sense of need.

It was well said by James Alexander:

"None will thirst for and flee to the Saviour till they see their case to be hopeless without Him." This is in harmony with the saying of Christ: "They that are whole need not a physician, but they that are sick." Hence, the Holy Spirit convinces men, first of all, of sin. He teaches them that they are already condemned and in themselves forever lost.

The unconverted rely on themselves. They trust in their native ability. They magnify their natural goodness. They set a high estimate on their own works, and feel no need of Christ. The last thing they will do, without which there is no salvation, is to renounce their self-righteousness. Hence the law, faithfully and affectionately preached, serves an important purpose. It awakens the conscience to consciousness, destroys self-sufficiency, and shuts man up to Christ. Such preaching would soon leave but a remnant in a church which had ministered to natural pride, and magnified natural virtues, and opened a road to heaven which reveals no prints of the pierced feet; but a multitude is no criterion of success. It were better to preach the truth to an audience such as Christ had at Jacob's well and attain like results.

It is said of Nettleton that he had no confidence in that ministry which dispensed with the "law work." He did not suppose the work of conviction need be of long continuance, but under His preaching sinners were awakened out of their carnal sleep. They were not merely alarmed by some vague sense of danger, but were convinced of sin. They saw their hearts were enmity against God, that they had never, in a single instance, obeyed Him, and were entirely dependent for salvation on His sovereign grace. Then looking away from themselves they beheld "The Lamb of God that taketh away the sin of the world." ("Taylor's Life of Nettleton," pp. 227, 228.)

We promptly admit that the love of God in Christ is the magnet which attracts lost souls to Him. Love will

draw whom bayonets cannot drive. It will turn a heart of stone to flesh. It will win from self to Christ, from sin to holiness, and from earth to heaven; but what needs to be emphasized is, that a sense of sin precedes a desire for the Saviour, and as a preparation for it is an absolute necessity.

Maclaren, of Manchester, has truthfully said: "The secret of most of the mistakes and partial views of Christian truth lies here, that people have not got into their hearts and consciences a sense of their own sinfulness, and so you get a tepid, self-sufficient, and superficial Christianity; and you get ceremonials, and high and dry morality masquerading under the guise of religion; and you get Unitarian and semi-Unitarian tendencies in churches and preachers and thinkers. But if there have come a wholesome, living consciousness of what is meant when men say, 'We are sinners,' all such mutilated Christianity would crumble, because it would be felt to be all inadequate to the needs of the conscience."

There is an unscriptural preaching of the love of God which awakens self-love, and self-reliance, and begets false hopes. It may lengthen church rolls, but does not result in conversion. Men may think they love God when they simply believe that He is infinitely good and indulgent; too merciful to punish, and by His Fatherhood bound to save them. There is no Christ in such an experience and therefore no salvation. Brainerd besought deceived sinners whose religious exercises had been born of such a belief to abandon their hopes without a moment's delay.

Further, if we would be successful in saving souls we must declare the truth concerning all who remain in impenitency, though they are speculative believers, that their need of Christ is immediate and urgent; that salvation can be secured in this life only, and that to go out of this world with the blood of a rejected Christ on their feet is to perish. "It is appointed unto men once to die, and after that the judgment." From the decision of the last day no appeal can be taken. If we ourselves disbelieve this we shall lose our power to awaken and rescue the lost, and if we intimate the possibility of a second probation we may destroy souls for whom Christ died.

With due regard to the proportions of truth we must link God's justice with His love, human impotence with God's sufficiency, man's guilt with the cross. John the Baptist must prepare the way for the conquering Christ. The ministers of the ages who, in the saving influence and fruitage of their lives, survive the ages, are men who honestly, affectionately, and in constant dependence on the Holy Spirit, preach man's apostasy from God, and salvation only through the sacrifice made by His Son. They live when such men as Mariano, Sterne, and Swift are forgotten, or are remembered only to be condemned. If we would commend ourselves to the consciences of men, and being dead continue to speak, we must be true to our commission. There is a world of suggestion in what Lorenzo de Medici said when dying: "Send for Fra Girolamo, he is the only honest monk I know."

PREACHERS EXCHANGING VIEWS.

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

Another Note Concerning "The Hebrews."

In my article on the Hebrews in the May HOMILETIC REVIEW, I made the statement that they (the *Aperi-u*) are

never mentioned in the Egyptian texts earlier than the time of Thothmes III. (eighteenth dynasty). I wish to add that if it should be found true that this name occurs in the texts as early as the

thirteenth dynasty, as is sometimes claimed, this would not at all affect the value of the argument offered. It would only indicate that Abraham was not the only "Hebrew" who entered Egypt in the twelfth dynasty.

Let me once more repeat that the Bible does not give attention to the *sojourn* of the Israelites in Egypt. All the centuries between Joseph's death and the preparations for departure under the "king that knew not Joseph" are wrapped up in one verse (Ex. i. 7).

CAMDEN M. COBERN.

ANN ARBOR, MICH.

"Does It Pay?"

(IN answer to S. W. L. in the March number of THE HOMILETIC REVIEW.) Does it pay to keep up our acquaintance with the original languages of Scripture? As to Greek, yes, by all means. It is a most profitable investment. Only do not suffer it to remain "imperfect." It is not that we desire or need a critical knowledge of it—leave that to the doctors; but it makes the New Testament *vivid* to us. It breaks up the familiar English idiom, and startles us with new significance. It fertilizes the mind. It is the best of commentaries. I would not exchange it for the rest of my library; and the acquisition is not such a serious thing. Beginning with February 10th, 1891, and ending with February 9th, 1892, I memorized the whole vocabulary of the Greek New Testament, and so read it now at sight. Three months were omitted, being given to revival meetings and vacation, and the remainder of the year was well occupied with pulpit and parochial duties of a large parish. Previous acquisitions in the language were very slender beyond a good knowledge of the grammar. The Greek Testament contains nearly one hundred and fifty thousand words, which by a very close condensation of compounds, etc., may be read with a vocabulary of eleven hundred. If there is any demand for

it, I will print the results in a little hand book that will go in the pocket, under the title, "Words that Must be Known to Read the Greek Testament at Sight."

WILLIAM J. FRAZER.

PARIS, ILL., March 17, 1892.

"The Little Bif."

IN THE HOMILETIC REVIEW (March, p. 286) a communication by S. Y. E. rightly calls attention to the little flaws that often mar the beauty and effectiveness of a sermon. It is a matter of surprise, however, to find this item: "Want of care as to grammatical expression, as by *making a plural of the singular 'none.'*" Even a hasty reference to such authorities as Webster, Worcester, etc., would show that no hearer, however acute his literary sensibility may be, has any right or occasion to take offence at this particular "flaw." Smart observes concerning "none": "It is used as a plural quite as frequently as a singular." Accordingly Blair does not scruple to write: "None of their productions *are* extant." Milton says: "In at this gate *none pass.*" And Byron: "None *are* so desolate, but something dear," etc. And Young: "None *think* the great unhappy but the great."

One cannot but regret the publication of the article, "Does It Pay?" The air, alas! is full of the spirit which said article breathes; but how nobly it is rebuked by the statement in Dr. Pierson's helpful article (THE HOMILETIC REVIEW, March, p. 211): "For ourselves, we feel constrained to bear our witness that no amount of study of commentaries or of any other form of human product has been of such help as the spiritual, devotional study of the Scriptures in the original tongues, carefully noting every word and phrase, case of noun, mood and tense, number and person of a verb, and the relations of clauses and phrases and words to each other."

J. A. DE SPELDER.

ORANGE CITY, IA.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Preacher and Public Evils.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.—1 Kings xviii. 17, 18.

IN the Sermonic Section of the May number of the HOMILETIC we published a sermon preached by the Rev. Dr. Parkhurst in the pulpit of the Madison Square Presbyterian Church, New York City. It was a direct arraignment of the public officials of that city for neglect of sworn duty. On the one side it called forth the deepest indignation, on the other it aroused the greatest enthusiasm. Never in the history of the metropolis had there been such an unveiling of the iniquities that had come to make their abode therein and to flourish there, not only without the interference, but with the consent and even connivance of the police authorities to whom was entrusted the protection of the law-abiding and the detection and punishment of the law-breaking element there resident. That the arraignment was based on the best of grounds was evidenced by the presentment made immediately thereafter by the grand jury, whose findings were in every respect in accordance with the testimony submitted by the well-known and honored preacher and pastor, and also by the fact that since that time the police forces of New York have manifested an unwonted activity, with the result that law-breakers have felt the necessity of showing a little respect, at least, for the demands of the law. With striking unanimity the religious press upholds the action of Dr. Parkhurst, though the secular press is divided on the wisdom of his action, especially with reference to his manner of securing evidence, which, as is well known by our readers, involved a personal inspection of resorts that are not supposed to be within the province of pastoral visitation. The voices of two or three of the occupants of our city pulpits have been raised against the attempt to secure the enforcement of existing law by what appears to be a sacrifice of the dignity of the ministerial office. We desire to be known as not among the number of these critics. The time, we believe, has come when ministers of the Gospel of

Jesus Christ should consent to be made of no reputation, if that be necessary, to secure the purification of our political and social life. Too long has the reproach been cast against the Church of Christ that it is indifferent to the evils that infest the body politic—evils that will continue to hold sway so long as Christian men sit inactive or hold their peace. If the law of the land is allowed to be broken with impunity; if, while holding forth the Word of Life to sinful and dying men, preachers and hearers lift up neither voice nor hand to stay the progress of vice and crime that shelter themselves behind this indifference and batten on it, what wonder that, instead of having free course, the Divine Word has an impeded course, and accomplishes but a tithe of what it might accomplish? And who, if not Christian men, should see to it that the laws that deal with the great moral evils of our social life are enforced? Where, if not with them, does the responsibility lie? If we rightly apprehend the mission of the Christian religion, it is not simply to prepare men for a better world than this, but to make this world better also, and to make it better in all respects by all righteous means.

The law of the Christian citizen is everywhere one and the same: "Let every soul be subject unto the higher powers." Wherever the laws of the land are not in conflict with the law of God, there the Christian is under absolute obligation of obedience, for the reason that the will of those powers represents the will of God, since the powers that be are ordained of God. The State, in other words, is as truly a Divine institution as is the Church. It is a providential arrangement for the conservation of all the interests of men save those which may be termed distinctively spiritual. So that obedience to its statutes is as truly a moral obligation as is obedience to the laws that bear upon the development of personal character. But Christian obligation does not end with obedience merely. In as clear language as that which enjoins proper subjection to the representatives of law is the declaration made, that "they that resist shall receive to themselves condemnation." Those words are the expression of an injunction. The Christian citizen is to see to it that righteous laws are enforced against law-breakers. Indifference in this re-

gard is essentially sinful. It becomes the duty of every man who recognizes the authority of God in the State to have a care that, so far as he is concerned, the laws shall be properly enforced. To be conscious of the violation of law and to make no effort for the punishment of the evil-doer is to connive at such violation.

A call to the ministry does not lift a man out of the sphere of obligation as a citizen, whether it be the obligation of obedience or that of the execution of law, so far as that is in his power. Indeed, it seems to us that a call to the service of the ministry but intensifies his obligation. By his example in all the relations of life he should encourage others to the complete fulfilment of all their obligations. He should be pre-eminently a man of deeds as well as of faith. However he may shrink from encountering the opprobrium that is almost sure to result from his setting himself against evils that have entrenched themselves behind the almost universal indifference of his fellow-citizens, still he is under obligation to do his very utmost, by word and deed, to secure their extirpation. It is because Dr. Parkhurst has done this; because, seeing the universal apathy of those who should have saved him the neces-

sity of doing this, and the criminal connivance of the officers of the law with that which they are sworn to suppress, he has gone forward and secured the evidence that was necessary in order to accomplish the enforcement of existing law, we bid him Godspeed. If, for the protection of the purity and integrity of those who are entrusted to his pastoral care and for the honor of the municipality of which he is a member, he has sought evidence in the only way in which evidence could be secured, we believe him perfectly justified. If as one of the only sovereigns known in this land—the people—he has proved himself a terror to evil-doers he has done well. When Elijah sought for evidence against the priests of Baal, who were not only enemies of the religion but of the political interests of the Jewish nation, he saw nothing wrong in furnishing the instruments for their self-conviction and leading them on to their own destruction. Nor do we. The evidence was quickly forthcoming, and the doers of evil were routed. Most heartily do we trust that this will be the result of the work of this modern follower of the prophet of old, and that all the people who love that which is pure and honest and of good report will say to him, Well done!

EDITORIAL NOTES.

A Correction.

THE writer of the article "Imago Dei," in the April number of the *HOMILETIC*, was stated to be the Right Rev. Robert Balgarnie, D.D. Dr. Balgarnie, while not a bishop of the Established Church of England, is a bishop of the Presbyterian Church of that land, and is therefore rightly reverend, if not a Right Reverend. Our chief error was in locating him at Auckland. His bishopric is at Bishop Auckland, England.

Bible Study for 1892-93.

It has been the custom of the American Institute of Sacred Literature, for the past two years, to offer a general examination upon a biblical subject of current interest. The examination, for which preparation will be made in 1892, will take place January 10th, 1893. This examination will be open to individuals or groups of persons in all parts of the world.

The subject of this examination will

be the "Founding of the Christian Church," as recorded in the Acts of the Apostles, the Epistles, and the Revelation. The examination of 1893 will cover but half this topic, closing with Acts xv. 35.

Address William R. Harper, Principal, 391 Fifty-fifth Street, Chicago, Ill.

The American Institute of Christian Philosophy.

THE sixteenth Summer School of this well-known Institute will hold its sessions this year at Prohibition Park, West New Brighton, S. I. A most interesting programme has been prepared, including among other things the discussion of problems in Applied Christianity. The sessions will begin on July 12th, at 11 A.M., and will last ten days. Those of our readers who can spare the time to attend will find it greatly to their advantage to do so. To members of the Institute the exercises are free. To others the price of admission is 50 cents to each lecture, except on Sunday.

INDEX TO VOL. XXIII.

January to June, 1892.

	PAGE.		PAGE.
General Index.....	572	Index of Subjects.....	573
Index of Sections.....	572	Textual Index.....	574
Index of Authors.....	572		

INDEX OF SECTIONS.

	PAGE.		PAGE.
Editorial Notes.....	95; 192; 288; 384; 479; 571	Review Section.....	3; 99; 195; 291; 387; 483
Exegetical and Expository Section.....	71; 172; 272; 360; 459; 556	Sermonic Section.....	30; 129; 227; 319; 416; 520
Helps and Hints, Textual and Topical.....	61; 162; 259; 362; 450; 548	Sociological Section.....	176; 275; 366; 462; 560
Living Issues for Pulpit Treatment.....	93; 190; 287; 381; 475; 570	Striking Thoughts from Recent Sermons.....	58; 159; 258; 349; 448; 546
Miscellaneous Section.....	84; 185; 282; 372; 468; 565	Suggestive Themes for Pulpit Treatment.....	59; 161; 259; 351; 449; 547
Prayer-Meeting Section.....	65; 166; 263; 355; 454; 551	Themes and Texts of Recent Sermons.....	59; 160; 258; 350; 449; 546

INDEX OF AUTHORS.

	PAGE.		PAGE.
Abbott, Lyman, D.D., The Divinity in Humanity.....	129	Doremus, Prof. R. Ogden, M.D., LL.D., The Microscope—Its Structure and its Teachings.....	107
Anthony, C. V., D.D., A Great Question Answered.....	58	Dykes, Principal Oswald, D.D., Not Unclothed, but Clothed Upon.....	427
Balgarnie, Rev. Robert, D.D., Imago Dei.....	296	Eaches, Rev. O. P., "Pauline Tact".....	187
Bascom, Ex-Pres. John, LL.D., Vindication of Reform.....	560	Edwards, Tryon, D.D., The Divine Rule of Enjoyment.....	275
Bonner, D. F., D.D., An Exegetical Study of I Peter iii. 18-22.....	74	Elder, J. T., D.D., Treasured Tears.....	49
Brown, Prof. Francis, D.D., Is the Higher Criticism Scientific?.....	291	Evans, Henry, D.D., Characteristics of Luke's Gospel.....	134
Bruce, Prof. Alexander B., D.D., Apologetics in the Pulpit.....	387	Falkner, Rev. T. Felton, Our Young People.....	87
Burr, E. F., D.D., Astronomy as a Religious Helper.....	202	Gloag, Paton J., D.D., Surrender of the Mediatorial Kingdom.....	71, 172
Burrell, D. J., D.D., "If" and "Why," Christ and the Bible: How They Stand or Fall Together.....	529	Gracey, J. T., D.D., What Ails Buddhism?.....	20
Campbell, Rev. James M., A Sure Cure for Pessimism.....	150	Hale, Edward E., D.D., The Colonization of the Desert.....	237
Cave, Alfred, D.D., The Inerrancy of Scripture.....	99	Hallock, Rev. Gerard B. F., "The Gospel in Miniature".....	446
Chambers, T. W., D.D., The Date of the Decalogue.....	363	Haskins, S. M., D.D., Benefits of Long Pastorates.....	185
Coats, Prof. A. S., How to Avoid the Ministerial Tone.....	94	Hegeman, Rev. J. Winthrop, Ph.D., Christian Socialism.....	176
Coburn, Rev. Camden M., Ph.D., Have the Monuments and Papyri Anything to Say of the Hebrews and the Exodus?.....	26, 411	Hite, George E., D.D., Doing Our Work in Remembrance of Christ.....	149
Cross, Rev. R. T., Elements of Effective Preaching.....	124	Holland, Rev. Canon Scott, The Victory of Truth.....	347
Coxe, The Rt. Rev. A. Cleveland, D.D., The Healing of Divisions.....	195	Hoyt, Wayland, D.D., The Prayer-Meeting Service.....	65; 166; 263; 355; 454; 551
Cridge, The Rt. Rev. E., D.D., Exercise unto Godliness.....	432	Hulbert, C. B., D.D., A Lesson from My Garden.....	342
Dawson, Principal J. William, LL.D., F.R.S., Present Aspects of Nature and Revelation as Related to Each Other.....	3	Hunt, Prof. Theodore W., Ph.D., Litt.D., Clerical Authors and Men of Letters.....	315
Deems, Charles F., D.D., LL.D., The Outlook of Theology.....	399	Hunter, R. V., D.D., Christian Warfare.....	237
		Hyde, Pres. W. DeWitt, Athletic Virtues.....	115
		Hyslop, Prof. J. H., Shop-Girls.....	279
		Jackson, Rev. Alexander, Ph.D., The Trifolium Gospel.....	439

	PAGE.		PAGE.
Judson, Edward, D.D., The Duty of Optimism.....	250	Rice, Prof. William North, D.D., LL.D., Interrelation of Belief and Action.....	540
Keagle, Rev. J. H., Dangerous Dallying with Destiny	339	Robinette, J. J., D.D., Christ's Great Claim	
Kelly, Thomas, D.D., The Gadara Demoniac, 247; The Demoniac Healed.....	442	Rogers, J. Guinness, M.A., The Foolishness of Preaching.....	344
Kelsey, R. B., D.D., The Curse of Cowardice.....	484	Sample, R. F., D.D., Effective Preaching... 565	
Kerr, Robert P., D.D., Angels of Jesus.....		Schodde, Prof. George H., Ph.D., Protestantism and Roman Catholicism as Factors in Civilization, 118; Easter Thoughts. 269	
Lanphear, O. T., D.D., Haman.....	46	Schuh, Rev. L. H., The New Commandment 245	
Maclaren, Alexander, D.D., The Tillage of the Poor, 30; Our Altar, 138; The Enthroned Servant, 233; The Race and the Goal, 324; The Blessed Hope, 423; Christ's Gift to Us and Ours to Him... 525		Scott-Holland, Rev. Canon H., The Victory of Truth.....	347
Macmillan, Hugh, D.D., The Mystery of Healing.....	483	Smith, W. Merle, D.D., Unconscious Influence.....	251
McArthur, R. S., D.D., Union Among Temperance Workers.....	366	Spalding, The Rt. Rev. J. F., D.D., Jesus Christ in His Methods of Teaching..... 319	
McCabe, C. C., D.D., The Mission of the Church.....	336	Stall, Rev. Sylvanus, To Medical Students. 152	
McLane, William W., D.D., An Historical Study of Hell.....	215	Stone, George M., D.D., The Theme, the Method, and the End of Preaching.... 146	
McNeill, Rev. John, The Incredulity of Thomas.....	50	Storrs, Richard S., D.D., The Secret of Success, 143; A Practical Test of the Gospel.....	436
McNiece, R. G., D.D., The Present Status of the Mormon Question.....	465	Stuckenberg, J. H. W., D.D., European Department.....	77
Meacham, G. M., D.D., Silence.....	44	Styles, John P., Ph.D., D.D., The Divinity of Christianity.....	545
Morris, Prof. E. D., D.D., Tyre: A Lesson in Prophecy.....	489	Sutherland, Rev. D., A Prophet of the Nineteenth Century.....	468
Morris, Rev. George W., Union with Christ.....	447	Talmage, T. DeWitt, D.D., My Creed..... 338	
Munger, T. T., D.D., Hints on Exegetical Preaching.....	498	Taylor, William M., D.D., The Praise of the Sanctuary.....	310
Murray, Prof. J. O., D.D., On the Study of Leighton.....	513	Thomas, Prof. Jesse B., D.D., The Temper of Abelard..... 302; 392	
O'Meara, Rev. Canon, M.A., The Knowledge of God.....	241	Thompson, Charles L., D.D., The Spirit and the Wheels.....	462
Orris, Prof. S. Stanhope, Ph.D., L.H.D., The Position of "also" in the Revised Version.....	272	Thompson, Prof. R. E., S.T.D., Ethics and Politics.....	275
Parkhurst, Charles H., D.D., Municipal Misrule.....	416	Tomlinson, Rev. E. T., Ph.D., Loving God with the Mind.....	444
Pattison, Prof. T. Harwood, D.D., Preacher and Painter.....	504	Twitchell, J. E., D.D., Easter Week.....	373
Pierson, Arthur T., D.D., The Secrets of the Effective Treatment of Themes, 210; Helps and Hints, Textual and Topical, 61; 162; 259; 332; 450;		Valentine, Prof. M., D.D., Which—Debts or Trespasses?.....	459
Poteat, Rev. Edwin M., The Responsibility of Knowledge.....	445	Vassar, T. E., D.D., How a Penitent Prays. 253	
Potter, The Rt. Rev. Henry C., D.D., LL.D., Circulation, the Law of Wealth as it is the Law of Commerce.....	184	Vincent, Bishop John H., D.D., The Out-of-School Theological Seminary.....	406
Pratt, Rev. Dwight M., The Capacities of the Soul.....	34	Watts, Prof. Robert, D.D., LL.D., The Methodology of the Higher Criticism Demonstrably Unscientific.....	12
Rankin, Pres. J. E., D.D., Plants and Corner-Stones.....	38	Wibur, Prof. C. E., B.D., Ph.D., "Preaching Out" and its Remedy.....	372
Remønsnyder, J. B., D.D., What Constitutes the Identity of the Resurrection Body? 222; The Vicarious Sacrifice.... 175		Wolf, Prof. E. J., D.D., Some Historic Facts on Liturgies, 90; The Sanctified Unbeliever and Children Born Holy.....	360
		Worcester, Prof. J. H., D.D., The Threefold Law.....	147
		Wylie, Rev. A. McElroy, The Kingdom of God, 154; A Prophylactic Benevolence. 282	
		Young, Rev. Watson J., Christ Crucified... 145	
		Zieth, Pastor W., Pentecost Gladness and Sadness.....	534

INDEX OF SUBJECTS.

[The abbreviations in parentheses indicate the section or department in which the articles named may be found. Rev., Review Section; Ser., Sermonic; H.H., Helps and Hints; P.M.S., Prayer-Meeting Service; Ex., Exegetical and Expository, etc.]

	PAGE.		PAGE.
Abelard, The Temper of, Prof. Jesse B. Thomas, D.D., (Rev.).....	302; 392	Altar, Our, Alexander Maclaren, D.D. (Ser.) 138	
Above All, The One from Above, (P.M.S.)..	264	Amos, The Gospel According to, E. T. Jeffers, D.D., (Ser.).....	520
Achor, The Valley of, "Hosea," (Ser.).....	57	Angels of Jesus, Robert P. Kerr, D.D., (Ser.).....	537
Adam, The Second—Who was He? (P.E.V.) 93		Apologetics in the Pulpit, Prof. Alexander B. Bruce, D.D., (Rev.).....	387
"Also," The Position of, in the Revised Version of the New Testament, Prof. S. Stanhope Orris, Ph.D., L.H.D., (Ex.) 272		Approach, The One, (H.H.).....	550

	PAGE.		PAGE.
Astronomy as a Religious Helper, E. F. Burr, D.D., LL.D., (Rev.)	202	European Department, (Ed.)	95
Authors and Men of Letters, Clerical, Prof. T. W. Hunt, Ph.D., Litt.D., (Rev.)	315	Exegetical Preaching, Hints on, T. T. Munger, D.D., (Rev.)	498
Belief and Action, Interrelation of, Prof. William N. Rice, LL.D., (Ser.)	540	Experiment, An Interesting, (Ed.)	384
Believing on the Son, Importance of, (Ser.)	254	Failure, One Cause of Ministerial, (Ed.)	385
Benevolence, A Prophylactic, Rev. A. McElroy Wylie, (Misc.)	282	Faith, The Comfort of, Rev. B. F. Whittemore, (Ser.)	155
Bersler Eugene, (Ed.)	192	Faith and Salvation, (E.H.)	259
Bible, The, the Word of God, (H.H.)	64	Gambling Evil, The, (L.I.)	381
Bible, the, Christ and : How They Stand or Fall Together, D. J. Burrell, D.D., (Ser.)	529	Garden, my, A Lesson from, C. B. Hulbert, D.D., (Ser.)	342
Buddhism, What Ails? J. T. Gracey, D.D., (Rev.)	20	Gift, Christ's, to Us, and Ours to Him, Alexander Maclaren, D.D., (Ser.)	525
Bulwarks, Divine, (P.M.S.)	206	Gift, The Unspeakable, (P.M.S.)	69
Candalabra, the, The Vision of, (H.H.)	451	God, The Knowledge of, Rev. Canon O'Meara, (Ser.)	241
Catholic Revival, the, What does Mean? J. H. W. Stuckenberg, D.D.	77	God, Loving, with the Mind, Rev. E. T. Tomlinson, Ph.D., (Ser.)	443
Charities and Correction, (Ed.)	480	God, Walking with, (H.H.)	549
Child-Murder, (L.I.)	287	Godliness, The Mystery of, (H.H.)	61
Child, a Right, The Story of, (P.M.S.)	169	Godliness, Exercise unto, Rt. Rev. E. Cridge, D.D., (Ser.)	432
Christ Crucified, Rev. Watson J. Young, (Ser.)	145	Gospel, the, A Practical Test of, R. S. Storrs, D.D., (Ser.)	436
Christ, Fulness in, (P.M.S.)	455	Gospel, The, in Miniature, Rev. G. B. F. Hallock, (Ser.)	446
Christ, Union with, Rev. George W. Morris, (Ser.)	447	Gospel, The Trifolium, Rev. Alexander Jackson, Ph.D., (Ser.)	439
Church, the, The Mission of, C. C. McCabe, D.D., (Ser.)	336	Habit Concerning, (P.M.S.)	168
Church, the, Down-Town, The Problem of, (L.I.)	475	Haman, O. T. Lamphear, D.D., (Ser.)	46
Circulation the Law of Wealth, Rt. Rev. H. C. Potter, D.D., (Soc.)	184	Healing, The Mystery of, Hugh Macmillan, D.D., (Rev.)	483
Claim, Christ's Great, J. J. Robinette, D.D., (Ser.)	544	Hearers of the Gospel, A Charge to, (H.H.)	452
Commandment, The New, Rev. L. H. Schuh, (Ser.)	245	Hel, An Historical Study of, William W. McLane, D.D., (Rev.)	215
Compensations, Divine, (P.M.S.)	263	Help, God's, (P.M.S.)	551
Concerts, Sunday Evening Sacred, (Ed.)	288	Help Wanted, (P. E. V.)	471
"Consistency, Thou art a Jewel," (L.I.)	383	Higher Criticism and its Allies, The Methodology of, the Demonstrably Unscientific, Prof. Robert Watts, D.D., LL.D., (Rev.)	12
Co-working—Co-suffering—Co-witnessing, (H.H.)	163	Higher Criticism, Is the, Scientific? Prof. Francis Brown, D.D., (Rev.)	291
Cowardice, The Curse of, R. B. Kelsey, D.D., (Ser.)	434	High Priest, The, of the Greater Tabernacle, Prof. William Milligan, D.D., (Ex.)	556
Creed, My, T. DeWitt Talmage, D.D., (Ser.)	328	Holy Ghost Power, Conditions of the Exercise of, (H.H.)	162
Curtains, the, The Parting of, (P.M.S.)	268	Hope, The Blessed, Alexander Maclaren, D.D., (Ser.)	423
Dead, the, The Blessedness of, Veritas, (Ser.)	256	Humanity, The Divinity in, Lyman Abbott, D.D., (Ser.)	129
Death, The Knowledge of, Gob., (Ser.)	159	"If" and "Why?" D. J. Burrell, D.D., (Ser.)	332
Death-Bed, the, Duty at, (P.E.V.)	377	Imago Dei, Rev. Robert Balgarnie, D.D., (Rev.)	296
Debt, a, Should a Church Ever Contract? (P.E.V.)	190	Inconsistent, (Ed.)	192
Debts or Trespasses, Which? Prof. M. Valentine, D.D., (Ex.)	459	Influence, Unconscious, W. Merie Smith, D.D., (Ser.)	251
Decalogue, the, The Date of, T. W. Chambers, D.D., (Ex.)	363	Jesus, The Naming of, (H.H.)	260
Decision, The Valley of, and the Danger of Staying in It, (P.M.S.)	552	Jesus Christ in His Methods of Teaching, Rt. Rev. J. F. Spalding, D.D., (Ser.)	319
Demoniac The Gadara, Thomas Kelly, D.D., (Ser.)	247	Joy, The Inner, (P.M.S.)	166
Demoniac Healed, The, Thomas Kelly, D.D., (Ser.)	442	Kingdom of God, The, Rev. A. McElroy Wylie, (Ser.)	154
Denominational Unity, (Ed.)	384	Kingdom, the Mediatorial, Surrender of, Paton J. Gloag D.D., (Ex.)	71
Desert, the, The Colonization of, E. E. Hale, D.D., (Ser.)	227	Knowledge, The Responsibility of, Rev. Edwin M. Poteat, (Ser.)	445
Destiny Dangerous Dallying with, Rev. J. H. Keagle, (Ser.)	339	Language, Pulpit, (Ed.)	385
Divisions, The Healing of, Rt. Rev. A. Cleveland Coxé, D.D., (Rev.)	195	Law, The Threefold, Prof. J. H. Worcester, D.D., (Ser.)	147
Doors, Large, for Small Buildings, (Ed.)	479	Leighton, On the Study of, Prof. J. O. Murray, D.D., (Rev.)	513
Drollery in the Pulpit, (Ed.)	481	Liturgies, Some Historic Facts on, Prof. E. J. Wolf, D.D., (Misc.)	90
Drunkenness, A Cure for, (P.E.V.)	380	Lottery, The Louisiana, (L.I.)	93
Drunkenness, A Simple Cure for, (Ed.)	96	Love, The Lord's, (P.M.S.)	555
Easter, Suggestions for, Prof. George H. Schodde, Ph.D.	269	Love's Highest Manifestation, Agape, (Ser.)	255
Easter Week, J. E. Twitchell, D.D., (Misc.)	373		
Enabling, (P.M.S.)	554		
Enjoyment, The Divine Rule of, Tryon Edwards, D.D., (Ex.)	275		
Ethics and Politics, Prof. R. E. Thompson, S.T.D., (Soc.)	275		

	PAGE.		PAGE.
Luke's Gospel, Characteristics of, Henry Adams, D.D., (Ser.).....	134	Reform, Vindication of, Ex-Pres. John Bascom, L.L.D.....	560
Manner or Matter—Which? (P.E.V.).....	472	Religions Merely Human, The Failure of, (P.M.S.).....	454
Masonic Funeral Services in Church, (P.E.V.).....	92	Remembrance of Christ, Doing Our Work in, G. E. Hite, D.D., (Ser.).....	149
Masonry and its Critics, (P.E.V.).....	380	Resurrection Body, the, What Constitutes the Identity of? J. B. Remensnyder, D.D., (Rev.).....	222
Medical Students, To, Rev. Sylvanus Stall, (Ser.).....	152	Resurrection, The, of the Body, (P.E.V.).....	473
Message, The Concealed, (P.E.V.).....	284	Rense, Dr. E. J. H. W. Stuckenberg, D.D. 81	81
Microscope, The—Its Structure and Teachings, Prof. R. O. Doremus, (Rev.).....	107	Rift, "The Little, (P.E.V.).....	286
Miarule, Municipal, Charles H. Parkhurst, D.D., (Ser.).....	416	Sacrifice, The Vicarious, J. B. Remensnyder, D.D., (Ex.).....	175
Moltke, J. H. W. Stuckenberg, D.D., (Ser.).....	82	Saloon, the, Water and, (Ed.).....	97
Monuments and Papyrus, Have the, Anything to Say of the Hebrews and the Exodus? Rev. Camden M. Cobern, Ph.D., (Re.).....	411	Salvation in Christ Alone, (H.H.).....	549
Mormon Question, the, Present Status of, R. G. McNiece, D.D., (Soc.).....	465	Sanctuary, the, The Praise of, W. M. Taylor, D.D., (Rev.).....	310
Moving-Point, The, (Ed.).....	192	Scripture, The Inerrancy of, Principal Alfred Cave, D.D., (Rev.).....	99
MS., With or Without? (Ed.).....	193	Self-Examination, Pastor, (Ser.).....	56
Neutrality Impossible, Telugu, (Ser.).....	156	Servant, The Enthroned, Alexander MacLaren, D.D., (Ser.).....	233
New Year, the, Veto-Power for, (P.M.S.).....	65	Shop-Girls, Prof. J. H. Hynlop, (Soc.).....	279
No, When to Say, the Story of, (P.M.S.).....	456	Silence, G. M. Meacham, D.D., (Ser.).....	44
Obedience, (H.H.).....	164	Sin and its Remedy, Teman, (Ser.).....	158
Optimism, The Duty of, Edward Judson, D.D., (Ser.).....	250	Socialism, Christian, Rev. J. W. Hegeman, Ph.D., (Soc.).....	176
Ox, the, Muzzling, (Ed.).....	481	Soul, the, The Capacities of, Rev. Dwight M. Pratt.....	34
Pastorates, Long, Benefits of, S. M. Haskins, D.D., (Misc.).....	185	Soul, the, The Loss of, Mec, (Ser.).....	257
Pastorates, Long, Benefits of, (P.E.V.).....	285	Souls, Seeking for, (H.H.).....	450
Pastorates, Over Long, (Ed.).....	289	Spirit's Message, Hearing the, (H.H.).....	549
Pay? Does it, (P.E.V.).....	285	Spurgeon, Charles H., (Ed.).....	289
Pay? Does it, Yes! (P.E.V.).....	473	Spurgeon's Sermons, (P.E.V.).....	472
Penitent, a, How Prays, T. E. Vassar, D.D., (Ser.).....	253	Stopping, a Bad, The Story of, (P.M.S.).....	67
Pentecost Gladness and Sadness, Pastor W. Ziethe, (Ser.).....	534	Struggle, the Inner, of Our Lord, Lessons from, (P.M.S.).....	170
"Perplexed," (P.E.V.).....	91	Success, The Secret of, R. S. Storrs, D.D., (Ser.).....	143
Pessimism, A Sure Cure for, James M. Campbell, D.D., (Ser.).....	150	Suggestion, Simply a, (P.E.V.).....	319
Plants and Corner-Stones, J. E. Rankin, D.D., L.L.D., (Ser.).....	38	Supersensitive People, (P.E.V.).....	474
Platform, With One Eye on the, (Ed.).....	384	Tact, Pauline, O. P. Eaches, D.D., (Misc.).....	187
Politics, The Pulpit and, (P.E.V.).....	378	Tears, Treasured, J. F. Elder, D.D., (Ser.).....	49
Poor, the, The Tillage of, Alexander MacLaren, D.D., (Ser.).....	30	Temperance Workers, Union among, R. S. McArthur, D.D., (Soc.).....	196
Pray without Ceasing, (P.M.S.).....	265	Tenement Population, New York's, (L.I.).....	390
Preacher and Painter, Prof. T. Harwood Pattison, D.D., (Rev.).....	504	Themes, The Effective Treatment of, A. T. Pierson, D.D., (Rev.).....	210
Preacher, The, and Public Evils, (L.I.).....	570	Theological Seminary, The Out-of-School, Bishop J. H. Vincent, D.D., (Rev.).....	406
Preaching, Effective, R. F. Sample, D.D., (Misc.).....	565	Theology, The Outlook of, Charles F. Deems, D.D., (Rev.).....	399
Preaching, Effective, Essentials of, Rev. R. T. Cross, (Rev.).....	124	Thomas, The Incredulity of, Rev. John McNeill, (Ser.).....	50
Preaching, The Theme, the Method, and the End of, G. M. Stone, D.D., (Misc.).....	146	Tone, the Ministerial, How to Avoid, Prof. A. S. Coats, (Misc.).....	84
Preaching, The Foolishness of, Rev. J. Guinness Rogers, (Ser.).....	344	Truth, Getting in, (Ed.).....	480
"Preaching Out" and its Remedy, Prof. C. E. Wilbur, Ph.D., (Misc.).....	372	Truth, The Victory of, Canon H. Scott-Holland, (Ser.).....	347
Presence, Edmund de, J. H. W. Stuckenberg, D.D., (Ser.).....	80	Tyre, a Lesson in Prophecy, Prof. E. D. Morris, D.D.....	489
Prizes, Award of, (Ed.).....	288	Unbeliever, The Sanctified, and Children Born Holy, Prof. E. J. Wolf, D.D., (Ex.).....	360
Prophet, A., of the Nineteenth Century, Rev. D. Sutherland, (Misc.).....	468	Unclothed, Not, but Clothed Upon, Principal Dykes, (Ser.).....	427
Protestantism and Roman Catholicism as Factors in Civilization, Prof. George H. Schodde, Ph.D., (Rev.).....	118	Unknown, Yet to Know, (P.M.S.).....	457
Pulpit, the, Wit in, (P.E.V.).....	91	View, Another, (P.E.V.).....	189
Put Asunder, (P.E.V.).....	92	Virtues, Athletic, Pres. W. DeWitt Hyde, (Rev.).....	115
Quality, not Quantity, (P.E.V.).....	285	Warfare, Christian, R. V. Hunter, D.D., (Ser.).....	237
Question, A., (P.E.V.).....	286	Well, Going, Natura, (Ser.).....	55
Question Answered, A Great, C. V. Anthony, D.D., (Ser.).....	53	Wheels, the, The Spirit and, Charles L. Thompson, D.D., (Soc.).....	462
Race, The, and the Goal, Alexander MacLaren, D.D., (Ser.).....	324	Word of God, The, Received, (H.H.).....	548
Redeemed, the, The Vision of, Lud, (Ser.).....	58	World's Fair Petitions Neglected, W. F. Crafts, D.D., (L.I.).....	383
Reed, The Bruised, Isaiah, (Ser.).....	157	Young People, Our, Rev. T. Felton Fiskner, (Misc.).....	87

TEXTUAL INDEX.

	PAGE.		PAGE.		PAGE.
Gen. i: 26, 27.....	34	Micah vi: 8.....	53; 147	Acts xxvi: 28.....	339
i: 31.....	227	Zech. iv: 6.....	451	Rom. i: 1.....	545
v: 36-38.....	258	Matt. i: 21.....	260	i: 16.....	542; 554
Ex. xx: 12.....	258	iv: 19.....	450	viii: 28.....	342
xx: 13.....	350	vii: 28, 29.....	319	xv: 7.....	546
xx: 16, 17.....	381	x: 26, 27.....	347	1 Cor. i: 21, 25.....	844
Deut. iv: 23.....	546	xi: 28.....	546	vii: 14.....	360
Judg. v: 23.....	494	xi: 29, 30.....	353	ix: 16, 17.....	159
1 Sam. iii: 20.....	258	xvii: 2.....	268	xv: 24-28.....	71; 172
1 Kings iii: 9.....	169	xxvi: 27.....	537	2 Cor. v: 1-9.....	427
xiv: 2.....	464	Mark v: 2-5.....	247	ix: 15.....	69
xviii: 20, 21.....	332	v: 6-13.....	442	xiii: 5.....	56
2 Kings ii: 5.....	354	vi: 20.....	552	Eph. v: 16.....	350
xiii: 18.....	67	viii: 36, 37.....	237	Phil. iii: 8, 9.....	447
2 Chron. ix: 27.....	359	xii: 30.....	444	iii: 13, 14.....	324
Neh. v: 15.....	65	xvi: 7.....	555	Col. i: 28.....	146
Esth. vii: 10.....	46	Luke i: 3.....	134	ii: 9.....	455
Job xxii: 23.....	158	vi: 17.....	328	iv: 14.....	152
Psalms xii: 8.....	416	xi: 23.....	156	1 Thess. i: 6.....	166
xiv: 5.....	546	xv.....	439	ii: 13.....	5-8
xxvii: 13.....	150	xix: 22.....	383	v: 17.....	565
xxxix: 4.....	158	xix: 41.....	258	ix: 10.....	70
xlvi: 10.....	241	xxii: 19.....	149	1 Tim. i: 12.....	160
xlviii: 13.....	266	xxiii: 33.....	145	ii: 3.....	237
li: 2.....	253	xxiv: 46, 47.....	336	iii: 16.....	61
lvi: 8.....	49	John i: 17.....	449	iv: 7, 8.....	432
xcvi: 9.....	546	iii: 16.....	357; 534	2 Tim. i: 10.....	358
xcvii: 11.....	354	iii: 36.....	254	iii: 13.....	350
cxxvii: 3.....	287	iii: 21.....	264	iv: 7, 8.....	160
cxliv: 12.....	38	v: 24.....	269	Tit. ii: 6.....	160
Prov. iii: 8-13.....	143	v: 46.....	529	ii: 18.....	423
xi: 30.....	253	vii: 17.....	435	ii: 14.....	525
xii: 23.....	30	viii: 17.....	540	v: 17.....	233
xxx: 29-31.....	55	viii: 35.....	350	Heb. viii: 1, 2.....	556
Eccl. iii: 7.....	44	x: 35, 36.....	129	ix: 11, 12.....	556
xi: 9.....	275	xii: 27, 28.....	170	x.....	333
Ia. xxvi: 9.....	352	xiii: 7.....	457	xii: 7.....	432
xlii: 3.....	157	xiii: 34.....	245	xiii: 10, 15.....	138
liv: 11, 12.....	263	xiv: 1.....	155	James iv: 17.....	445
lx: 17.....	154	xiv: 6.....	550	1 Peter ii: 24.....	175
Dan. i: 8.....	160	xx: 24-29.....	50	iii: 8, 9.....	546
iii: 16.....	456	xx: 27.....	250	iii: 18-25.....	74
vi: 10.....	168	Acts iv: 12.....	549	1 John iv: 9, 10.....	255
Hosea ii: 15.....	37	v: 15.....	251	Rev. iii: 22.....	549
Micah i: 5.....	449	x: 44.....	162	vii: 9-17.....	58
				xiv: 13.....	256