

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—USES OF SCIENTIFIC STUDIES TO THE PREACHER.

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BEFORE materials are selected it is important to have a clear idea of what is to be built. Before discussing the value to the preacher of any particular kind of study it seems proper to make for ourselves a clear idea of what the real functions of a Christian preacher are.

Perhaps we shall agree upon this: The office of a preacher of the Gospel is to set before his hearers, in such ways as shall be persuasive of their authoritative truth, the doctrines of the Holy Scriptures, so that those doctrines shall become to his hearers a sure basis of spiritual experience and moral living. In order to do this in a truly manly and efficient way, the preacher must have for himself a profound conviction of the truth and value of these doctrines. That presupposes a knowledge of those doctrines. But knowledge is the persuasion of the truth of any proposition upon proper evidence. The ordinary Christian may be happy and useful in the belief of many a truth which he cannot teach. He may be a blessed disciple without being a useful apostle. But the preacher is sent forth to "disciple all nations." It is not sufficient that he has the conscious experience of being able to see the glory of God shining in the face of Jesus; but he must be able to turn the eyes of his fellow-men toward that glory, so that they may partake of the splendid vision.

Science is knowledge systematized. Nothing can be claimed as science which is not *known*. Belief is one thing; knowledge is another. Any one smallest fact in the universe can be as well known as any number of the most important truths. But science has no field until there exists an amount of knowledge sufficient to be made into a system. The apostles knew the fact of the crucifixion of their

Lord, but that most important fact could not make a Christian theology. The earliest man acquired in the first week of his existence the knowledge of several of the most important facts in the stellar universe; but it was centuries before the world had anything that could be called astronomy. The doctrines of the Christian system are imbedded in the New Testament as the doctrines of Geology are imbedded in the rocks.

Men may till the land and sail the waters sufficiently for the ordinary purposes of life without geological or astronomical knowledge in themselves personally; but no man can teach geology or astronomy without scientific knowledge. The preacher-teacher must have such knowledge of what is actually taught in the gospel as will enable him to set forth the grounds of his persuasion of the truth to his fellow-men. It is sufficient that they be religious, but he must be both religious and theological; and theology is a science.

Moreover, in order to be efficient and largely useful to his people, the preacher must have a conviction that the doctrines of the gospel which he has learned are superior to all other doctrines as a basis for religious experience and ethical conduct. To secure that, he must make some comparison of those doctrines with the doctrines set forth in other systems. That involves a study of comparative theology. Just in the measure in which a preacher has suspicion that the truth which he preaches is not the paramount and indispensable truth, in that proportion is his earnestness cooled and his power diminished. His influence over his fellow-men shrinks as his earnestness abates, because the most illiterate can appreciate earnestness where they cannot comprehend knowledge. They take it for granted that when a man undertakes to teach what is necessary for eternal salvation, he has himself examined the grounds and felt the power of the doctrines he teaches. But if earnestness be lacking, they jump to the conclusion that they were mistaken; that the man has not any profound conviction of the paramount value of what he teaches, and that the teaching, which is merely perfunctory and professional, cannot be of infinite importance.

Now, in an age in which every class of society—men, women and children—are infected with a desire to know more or less of science; at a time when even workmen actually know more of the science which has a real basis in knowledge, and also of the science which is falsely so called, than was known by professional men a hundred years ago—there will creep up into the study and into the heart of the preacher, who knows no science but theology, the suspicion that there may be in the attainments of other men some knowledge which militates against the doctrines he has been preaching. Such a suspicion will produce a weakness, and may make a blight. To prevent this, to keep his mind in the robust healthfulness of an unbroken con-

viction, the preacher must make excursions in the fields of science which lie outside theology.

This is mentioned first as being first in importance, as being much more important than all knowledge. The integrity of the preacher's own innermost, profoundest conviction, that what he preaches is unquestionably true, is indispensable. He may, with this, be useful in turning many to righteousness; without this, all learning, wit and eloquence tell for nothing. They may make the body of preaching, but conviction of truth supplies the soul of preaching.

There may be a vitality which is very feeble. That the preaching may flame with life, the preacher must not only be convinced that there are no truths in any department of knowledge comparable with the truths of the Gospel, but also that no other truths are of any avail for the salvation of men. He cannot remain in perfect security that this is the fact if he make no acquisition of the knowledge which has been acquired by others in the several departments of science and philosophy. In this day it is impossible to escape intimations of intellectual activity, if the preacher read at all. These must cause him to feel as if he were continually walking amid ambushes, if he do not know that there are no truths so important as the truths taught in the Gospel; and if he be not prepared on suitable occasions, and in proper ways, of showing this to his people, into whose minds there will frequently be injected the suggestion that this is not the fact. If they discover that the pastor has gone over the ground and examined for himself, and still retains his conviction that there is nothing to shake faith in gospel doctrines, as a preacher he will be able to throw the whole weight of his personality on the right side; and that personality will be more weighty by reason of his larger knowledge.

Studies in what are called the natural sciences are also very useful to a preacher, in giving him some knowledge of the correlation of truths. He is liable to become lop-sided, irregular, and fanatical—all ballast and no sails, or all sails and no ballast. There is a power in the proportions of truth. There is much weight imparted to a man when his acquaintances believe that he has a well-balanced mind. Men of that character have done much more for mankind than all the brilliant geniuses who have surprised the world. But that balance of mind is attained by a bit of regarding the truths in the several departments of knowledge, not simply in themselves but in the relationship to one another. This cannot be gained by the preacher unless he make some space for some study in the various departments of science.

The preacher needs not only balance of mind, but also strength of intellect. His intellectual limbs, so to speak, must not only be proportionate, but also strong. He must engage, every day, not only in physical but also in intellectual gymnastics. He does well to have a

side-study, something that will develop his mind by a variety of exercises. He must go from the dumb-bells to the parallel bars. Supplemental to the studies necessary for the direct preparation of his sermons, he should have some study which, while not directly connected with the work of the pulpit, has some special training power, and which also gives results that can be worked into sermons. This last, however, is an after consideration. As he is not to be a specialist he should vary here. He has at command philology and archæology and chemistry and geology and astronomy and biology. Here are six departments of science, study in which develops perception, comparison, judgment, ratiocination. He may take a curriculum of six years and be gaining roundness and strength for his pulpit work. If he be a wise man and have intellectual self-control, his hearers will probably not discover which year is given to archæology and which to astronomy; but they *will* perceive that their pastor is growing in power. He will be manifestly gaining strength to grasp the word of God more firmly, and skill to apply it more effectually.

That the work of the preacher be effective, it is manifest that it must be timely. The preaching that "turned the world upside down" in the Roman Empire would have been utterly out of place and out of power in the Middle Ages. Nay, the preaching of the last century would not take hold of this generation. It would be a profitable and instructive study to examine the sermons that have survived, and note the characteristics of the preaching which was most efficacious in each age. "That same Jesus" and that same gospel have been preached with ever-varying manner. The substance is as changeless as the water, but the form as fluent as the wave. If then a parallel examination be made of the several conditions of society when these effective discourses were delivered, it seems to me that we shall feel that it would be impossible to transfer the style of one age to that of another. The preaching which is to-day removing the stone from the sepulchre of dead souls could not have been uttered in the days of the Reformation. It would have been as great an anachronism as the preaching of Tauler and Luther would be in this day, or would have been in the second century. Preachers are instructed by a study of the masterpieces of pulpit eloquence from the days of Chrysostom to those of Jonathan Edwards; but every man of sense among them would feel how absurd it would be to deliver the sermons of either of those great men from the pulpits of London or New York next Sunday. It is to be kept distinctly in mind, that the preacher who discharges his church duties properly can never become a specialist, and should not aim at being an authority in any department of natural science. Moreover, he is to be regarded as having lost sight of the proprieties if he delivers scientific and philosophical discourses. The preacher is to "preach the Word;" not philosophy, not science, not

poetry, not his own pet theories. He is to labor to make men understand the meaning of "the Word." He is to strive to bring home to the understandings and to the hearts of the very men whom he addresses—not of an imaginary audience. There is one gospel for king and peasant, for philosopher and school-boy—and but one; yet surely no one would endeavor to convert a company of cultivated men by the method he would employ to bring a congregation of semi-civilized persons to a knowledge of the truth as it is in Jesus. A preacher should strive to know the environment of his hearers: their mode of living, their employment, their pleasures, the extent of their knowledge, the character of thoughts which engage their minds, the reading which attracts their attention (if they read at all), and the character of the teaching which secures their attention when out of the church. In our age money-making and science, even more than politics, seem to interest the people. The wonderful practical applications of science to the production of material wealth have so arrested the attention of the people that they listen to all who profess to talk even *about* science. That is very natural. It is so in every department. It is the practical application of religion to the lives of men, as seen in daily life, which gives the pulpit of this age any hearers; and this it is which interests listeners, even in the boldest and stupidest and most erroneous talk about religion. If there were no converted people seen during the week there would be no hearers or worshipers in chapel or cathedral on Sunday. The preacher must know what *the world about him* is thinking of, in order to know how to bring the gospel down upon their consciences with convincing power.

The fascination of science for the popular mind is very manifest. The two books published within the memory of the present writer, in the department of religious literature, which have made the most sudden, profound and wide impression, have been Chalmers' "Astronomical Lectures" and Drummond's "Natural Law in the Spiritual World." The fact is stated. We need not stop to account for it in the face of the openness of the latter book to current criticism, and the disappearance of the former from current reading. It must remind us, however, how greatly men are interested in science as well as religion. He who in his teaching can make either minister to the other is the most impressive teacher. Devout teachers of science have been able to give their hearers great uplifting by a sudden flash of religious light on the researches in hand. When the late Prof. Agassiz opened the scientific course at Penakez Island, with the simple, but solemn statement, that before men entered upon any great undertaking they should seek the aid of Almighty God, and added, "Gentlemen, let us pray," and humbly invoked divine guidance, there fell a hush on the assembly such as probably no young man there had ever known in his church at home when the pastor made the usual invita-

tion to prayer. Once, in a large audience, I was listening to a lecture on the sun, by Prof. Charles A. Young, of Princeton. We were spell-bound as he pushed forward with the rapid but firm tread with which he is accustomed to march through a lecture. He was giving us facts and generalizations therefrom—phenomena and the probable causes of their production. In the preceding lectures he had made no "moral reflections," nor any allusion to the First Cause, so far as I now recollect. All at once a question arose as to the cause of the existence of a certain class of facts, when the professor dropped his eyes and voice and said simply, that he knew of no reasonable way to account for it, except to refer it to the will of the all-wise and all-good Creator. It was just for a moment, and then we were caught up and carried forward. But that moment was thrilling. It seemed to bow every soul before the throne. So, on the other side, when we are inculcating a great religious truth taught by revelation in the Bible, it stirs the souls of our hearers when we let suddenly upon that Bible truth the light of the torch by whose aid men have been accustomed to explore other labyrinths.

The preacher is bound to enrich his preaching by all he can bring from every department of knowledge. How can he keep a sound conscience and neglect all those treasures which modern science is heaping around him? How can he hope to be a good scribe, unless he bring out of the treasury the new things as well as the old, to the service of the truth? One of the greatest blessings conferred upon us by modern science is the abundance of most rich and satisfactory illustrations it is constantly affording of Bible truth, as well as the light it is shedding on the stability of the foundations of Bible evidences. Indeed, there are portions of the Bible which cannot now be effectively used in pulpit ministrations without some knowledge of modern science. The preacher, totally devoid of knowledge of scientific methods and results, would lose the respect of all his intelligent hearers by any effort he could make to preach on Genesis or Job, or John or Revelation.

Above all things, the work of the gospel preacher is to reconcile man to God. The aim of infidel teachers is to keep man unreconciled to God. These latter do their work by making the impression that the results of scientific studies antagonize the Christian faith. Just so long as that thought holds its power over the mind of the hearer, he is irreconcilable and cannot be otherwise. When the ancient call is rung in modern ears, "Hear, O Israel, the Lord thy God is one God," man must have the solemn and profound conviction of the truth that the God of Nature is the God of Grace, and the Creator of material systems of the universe is the Redeemer of mankind. He hath committed unto us "the ministry of reconciliation." We are to make men see that "God is in Christ" as personally as He is in the

physical universe pervasively, and that He is "in Christ reconciling the world unto Himself." Whatever will enable us to do this for any one soul will surpass all valuation. Gospel preachers will be recreant if they let the enemy steal the guns God has mounted in that nature which is the symbol of omnipotent wisdom, and turn them against that cross which is the symbol of atoning and transforming grace.

Then for many reasons, for his intellectual recreation, development and strengthening; for the general enrichment of the soil of his mind. for winning the respect and confidence of his hearers; for the keeping of his own conviction robust, and the attention of his congregation fixed; for knowing what his hearers know, and being able to teach them more; for his own preservation from flatness, staleness and unprofitableness; for the enrichment of his discourses, that his parishioners may have gain: for learning how to turn nineteenth century eyes up to "consider the heavens" as they may now be considered, and those same eyes down to consider such lilies as grow in the nineteenth century as they never could have grown beneath the eyes of the peasants and priests who attended the Master's ministry; above all, that he may march boldly up to rebels, in the name of the Divine Majesty, and authoritatively demand the grounding of the arms of all intellectual rebellion; that he may meet the responsibilities which the Lord in this age lays upon His ambassadors: responsibilities which were not imposed on Paul, or Chrysostom, or Augustine; that he may finish his course with joy, and his ministry, which he has received of the Lord Jesus, the gospel minister of this age is bound to seize and use all the instrumentalities which this age affords for setting forth the truth as it is in Nature, as the servant of the truth as it is in Jesus.

II.—THE POETICAL IMAGERY IN THE BOOK OF REVELATION.

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NO. III.

In previous articles we have compared the imagery of the Book of Revelation with that of the Old Testament and the writings of the Jewish Rabbis. We may also trace many figures of John's speech to

III.

CLASSIC EXPRESSIONS AND CUSTOMS OF THE HEATHEN WORLD.

We cannot agree with Dean Trench, that there "is no figure in this Book drawn from the range of heathen antiquity."

The *white stone* given to him that overcometh (Rev. ii: 17) could hardly have been mentioned without the suggestion of the white stone which the Greek judges gave as a sign of pardon, while a black stone signified condemnation. Ovid says:

"Mos erat antiquis, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa."

The expression also reminds one of the Roman Tessera, or Tally, which was presented to conquerors in the arena, and was marked with some bounty which the victor would receive on showing it at one of the imperial stores.

In Rev. iii: 12 we read, "Him that overcometh will I make a *pillar* in the temple of my God, . . . and I will *write upon him* the name of my God," etc. The reference seems to be to the obelisks and columns which were the chief ornaments of ancient cities, and upon which were inscribed the glories and conquests of Pharaohs, Cæsars and generals.

The *servants* of God were represented by John as "*sealed in their foreheads*." He had doubtless often seen the Roman servant with this frontal badge of his condition; the "*frontes literati*" of Apuleius, and the "*fronte notatus*" of Martial.

The "*many crowns*" on the head of the enthroned Christ (Rev. xix: 12) have the same meaning as the "double crown" of Ptolemy Philometer—*i. e.*, one for each of the great principalities he had joined under his conquering hand.

The word rendered "crowns" in this passage means literally, "*diadems*"—silken bands embroidered with pearls. No Roman emperor, until Diocletian, wore one: but they were the badge of Oriental sovereigns, and with them John, as a provincial, was familiar.

The "*white horse*" (Rev. xix: 11), upon which sat the Faithful and True Warrior, was a familiar figure of coming victory to all who had read Virgil (*Æn.* iii: 537):

"Quatuor hic, primum omen, equos in gramine vidi,
Tondentes campum lati, candore nivali."

When we read "He hath on his *vesture* and on his *thigh* a name written, King of kings and Lord of lords" (Rev. xix: 16), we cannot, without extreme prejudice to a theory, shut our eyes to the well-known custom of ancient artists to inscribe the name and exploits of a hero upon his statue; not on the pedestal alone, but across the breast, on the garments, and frequently on the inside of the thigh, where the size of the muscle would not allow the artistic effect of the work to be marred by the lettering. Many such statues have been exhumed and preserved.

The mongrel horses, upon which rode the two hundred thousand thousand warriors, had *heads on their tails*, "their power is in their mouth, and in their tails." (Rev. ix: 19). Lucan had already a similar conception:

"Et gravis in geminum surgens caput amphibœna." (Phars. ix: 719, quoted from Farrar).

Since Martial, Ovid, Horace, Cicero, Virgil and other Latin writers had called Rome "the seven-hilled city," it would seem injudicious to deny that John used the current figure of speech when he wrote of

the seven heads of the beast which destroyed, "They are seven mountains, on which the woman sitteth" (Rev. xvii: 9); by which he designated the mystical Babylon.

These citations will suffice to show that the culture of the writer of the Apocalypse, though chiefly Jewish, was not exclusively such, and that the Revelatory Spirit gave no monopoly to Jewish forms of thought as the earthly vehicles of heavenly wisdom.

IV.

Another fertile source of the Apocalyptic imagery was CONTEMPORANEOUS HISTORY.

Of this, however, we can say but little, for the reason that it is impossible for us to so accurately date the Book that we can reproduce the actual panorama of earthly events which passed at the time before the gaze of the seer. If we could be assured of the Preterist theory of interpretation—that John wrote only the recent or then current history of the Church in its relation to the world powers with which it came into conflict—we could find in those passing events scores of rhetorical germs which burst into flower under the tropical rays of his genius. Canon Farrar, having no doubt in his own mind that the "Wild Beast from the Sea is meant to be a symbol of the Emperor Nero," discovers "sixteen distinctive marks" of the Beast, which were very apt symbolical marks of that great enemy of the infant Church. Similarly, if we take the Dragon from the land to represent Vespasian, we will be able to detect almost as many things in his career which John *may have* metamorphosed into the creatures of his fancy. We confess that the abundance of such rhetorical analogies which the Preterist theory suggests, makes a strong argument in favor of that theory. But to enter that field would carry us beyond the original scope of our article. We must be content with noting the general coloring of the Apocalypse, which shows that the mind of the Jewish Christian was saturated with interest in those times of terror then rolling over his native land. The crash of kingdoms and cries of woe, battle dust and streams of blood, and, perhaps, actual scenes at the destruction of Jerusalem, tone the entire Book.

V.

A fertile source of suggestion to the poetic mind of John, was one which is generally overlooked, viz.: THE NATURAL SCENERY AND ASSOCIATIONS OF THE ÆGEAN.

Dean Stanley, in his "Sermons in the East," touched this subject, but only sufficiently to show that he was impressed with its fruitfulness; he garnered into his book but little of the rich harvest which his practical, yet poetic, eye saw about him.

The remainder of this article will be the record of impressions taken almost literally from the journal of a day spent in drifting among those historic islands, of which Patmos seems the sanctuary,

and gazing upon that rocky mass above which the heaven once opened to the central throne.

How apt the words of Tischendorf, when passing this spot: "The sea is as still as the grave; Patmos reposes in it like a dead saint." Pictures from the Apocalypse kept floating in upon the imagination, each suggested by something in sea or shore or sky, and the conviction was irresistible, that the seer used the outward scene to supply much of the crude pigments with which he painted his inner vision.

At Rhodes, almost in sight, once stood the famous Colossus. It was built—according to the best evidence—upon a mole at the water's edge. By some, it is supposed to have rested one foot upon the land and the other upon a pier built so far out in the water that the small trading vessels and the lighters from the larger ones could pass between its legs to the Custom House. It was a statue of the Sun-god, one hundred and five feet high, and one of the wonders of the world. It was built of bronze, to defy time, and placed so that it would symbolize the dominion of man over land and sea. But God, who smote Babel, threw down this emblem of human arrogance by an earthquake. In John's day it lay a heap of ruins, half on land and half in the sea, just where it had stood. He must often have seen the mighty heap, before one of his countrymen purchased the metal and carried it away, on nine hundred camels, to Edessa. That statue, and its ruin, were as familiar to John's readers as the Colossus of Liberty, on Bedloe's Island, will be to the dwellers along the Hudson. They were the world's satire on the vanity of man's assumed conquest of nature and time.

Now it would have been strange, indeed, if the Apostle did not think of this familiar scene, and its familiar lesson, when he wrote: "And I saw another mighty angel, . . . and he set his right foot upon the sea, and his left foot upon the earth, and . . . lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created the earth and the things that are therein, and the sea and the things that are therein, that time should be no longer." (Rev. x: 1-6.)

Again and again is the traveler's eye caught by the magnificence of the clouds, a common form of which is that of an immense iceberg floating in from the horizon. Frequently, only the captain's decision, or an appeal to the map, could determine whether what we saw was a cloud or some glorious snow-peak of the Taurus. Vast masses of dazzling white, sharp cut as a diamond, but fringed with the chromatic effect of light playing along its edges, would stand seemingly motionless for an hour in that still upper air. No one who had ever read this Book could help the thought, "And I saw a great white throne." (Rev. xx: 11.)

The deep azure of the sky over the Ægean seems at times like a

dome carved from a massive *lapis lazuli*; the deep blue of the sea beneath, with its myriad little waves, like a floor covered with the fragments of that upper glory. Then the sky will change to crystal, and the sea to emerald. Sometimes the heavens will glow like burnished gold; then the sea will seem like molten brass. Frequently the atmosphere is a prism, and the entire spectrum of colors appears against the sky, like a horizontal rainbow, or massive edifice whereof the layers are distinct quarryings of precious stones. One cannot gaze upon so gorgeous a scene without thinking of the "New Jerusalem, descending out of heaven from God; the wall of it was jasper, and the city was pure gold, like unto clear glass, and the foundations were garnished with all manner of precious stones, jasper, sapphire, emerald," etc. (Rev. xxi: 18.) The grandest cloud effects are when the sun itself is concealed behind the mass which it glorifies; just as "the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it." (Rev. xxi: 23.)

The rocky islands of the sporades (some of them monoliths), when seen from a distance, lose all color and stand like masses of petrified foam or opaque light; and one thinks of the twelve gates through the lower part of the wall of the New Jerusalem, whereof "every several gate was one pearl." (Rev. xxi: 21.)

How could one stand on Patmos and look over the unrippled sea at sunset, without thinking of "a sea of glass mingled with fire"? (Rev. xv: 2), or listen to the light murmur of the tiny breakers which in calmest weather encircle the island with a belt of foam; or, with the rising wind, hear the sea roll its deep, melodious sub-bass until it breaks into a choral roar under the baton of the storm, and not think of the words, "I heard a voice, as the voice of many waters, and as the voice of a great thunder"? (Rev. xiv: 2.)

May not John have seen the sun in eclipse, "as black as sackcloth of hair" (Rev. vi: 12); the deep red orb of the moon rising from the water when "it became as blood"; meteoric showers enlivening the solitude of the night—"the stars of heaven falling unto the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind" (Rev. vi: 13); the storm-clouds gather and break again into a thousand writhing convolutions, as if the "heaven departed as a scroll when it is rolled together" (Rev. vi: 14); the peaks on the distant shore of Asia Minor, and the craggy islands lost in thickening fogs, as if "every mountain and island were moved out of their place"? (Rev. vi: 14.)

When the sun went down that night we glided along by the ill-fated island of Chios. The beach was illumined with bonfires, about which gathered the terror-stricken inhabitants, who had fled from their tottering homes, for the earthquake had, the day before, slain hundreds of human beings, and the remnant were waiting at any moment

to be engulfed in the yawning earth, or overwhelmed by tidal wave. How vividly we realized that we were on the line of those earth-throes which have belted the world with ghastly wounds, or with the lava-scabs of extinct volcanoes! In John's day, as now, the marks of these terrible visitations of Deity were seen everywhere on island and shore. In sight from the cliffs of Patmos was the island of Thera, formed by a "burning mountain cast into the sea" (Rev. viii: 8); the harbor being but the crater extinguished by the waters. Eusebius mentions the earthquakes of the year 17 A.D., which shook Ephesus, Sardis, Philadelphia, and the whole region where the Seven Churches were afterward planted. In A.D. 46 the Islet of Therasia lighted up the Ægean with its volcanic glare. Seneca, writing nearer to the time of the Apocalypse, said, "The world itself is being shaken to pieces." John naturally wrought the impression of these scenes into his sublime metaphors of the convulsive throes of the moral world, when the earth should open, as by volcanic rift, even to the bottomless pit.

As we gaze upon Patmos, seventeen centuries roll away. With them the village and monastery yonder disappear. In the quarries are gangs of men, who for crimes against the State, have been sentenced to exile from communion with their fellow men. Among them at their toil, or allowed to roam at liberty over the lonely rocks, in the solitude of his thoughts, is an old man, bent with nearly a century's weight. His garb is mean, limited to the kilt about the loins, and the skull-cap or turban of wound cloths protecting his head from storm and sun—the only raiment of the quarry slave. But how radiant his face with the beauty of his pure and loving soul! and his eyes how bright with the lustre of deeper, wiser worlds than this! This man has seen, with the bodily eye, Jesus, the Cross, the Resurrection and the Ascension; and for perhaps seventy years his soul has stood almost within the portal of the spiritual glory of his Lord. And now the "door in heaven" is opened; his inspired thought is so great, the revelation so stupendous, that he sweeps sea and land and sky, the whole circuit of human history, custom and thought, and above all, those other worlds of past revelation, for figures vast enough to even shadow forth his own; and even then—such is the limitation of human language—he can reproduce only the shadow of his inward vision. Like Paul, he sees things which it is not lawful (possible) for him to utter.

III.—METHODIST PREACHING: "OLD AND NEW STYLE."

BY ABEL STEVENS, D.D., LL.D

THE phrase *Old and New Style*, as applicable to the Methodist Ministry, has been prescribed for me as the title of this paper. It would hardly be admitted by the denomination without considerable qualification. Doubtless there have been changes of the "old style" of its preaching—some salutary and adverse—but they have been fewer than is generally supposed.

It would be a detraction from the character of the Church had there been no modification of its pulpit by the advancing intelligence of the nation, and the remarkable educational provisions of the denomination; for, though the latter was a few years without successful schools, it has, through most of its history, been energetically devoted to education, and, as results, it now has 144 universities, colleges and "boarding academies" (including 9 theological schools), attended by more than 26,000 students, and 408,000 of its youth have been trained in them. The intellectual character of its ministry has therefore unquestionably advanced. But it may be questioned whether it ranks higher to-day, relatively to the average national intelligence, than it did at the organization of the Church in 1784, or through the first ensuing half century—the period to which may be attributed what is called its "old style." One thing at least may be affirmed, that it has not since had greater "talent" than it had during this period. It had then as large a proportion of men of conspicuous, of national, reputation as it has now, perhaps larger; for it must be borne in mind that many of its most noted men of our own early days began their ministry within that period—its Capers, Pierce (the elder), Bangs, Soule, Hedding, Dempster, Summerfield, Maffitt, Bascom, Durbin, Fisk, Olin, etc. And these men, national as well as denominational in their fame, were formed in the early school of Methodist preaching—they were exceptional only by their superior talents; but examples of rare talent, especially of natural talent, have always characterized the Methodist ministry in both England and America.

Though the early preachers had no special education, or rather pre-education, for their work, they had, at least, the average education of their fellow-countrymen, and they were required to pass through a "Course of Study"—a specified curriculum, with formal "Examinations"—during the first four years of their connection with the "Conference." Of the present 64,200 Methodist preachers of the New World (27,500 "Itinerant," and 36,700 "Local"), the number who have had a collegiate education is not comparatively large; and the number who have passed through a Theological School is also compara-

tively small. While, therefore, the ministry as a whole has intellectually advanced proportionately with the advancing intelligence of the country, its *professional* education can hardly be said to have essentially changed its "style" of preaching, except in two or three sections of its great field.

The early Methodist preaching was universally *extemporaneous*, and this fact had much to do with its style. It was an exceptional fact in the Protestant ministry of the times. Bishop Coke wrote out his sermon for the Episcopal Consecration of Asbury; Ezekiel Cooper wrote his on the death of Asbury, and both were immediately printed; but neither, I think, was read before the congregation. For nearly fifty years no sermon was read in an American Methodist pulpit, except one or two of Wesley's printed discourses, which the book of "Discipline" required to be read annually. Both the preachers and the people had conscientious scruples against manuscript preaching. Durbin was the first who placed a "sketch," or "skeleton," of his discourse on the open Bible; and I can remember how, in his occasional visits from the West to the East (visits which were a sort of ovation in the churches), devout Methodists of Baltimore, Philadelphia and New York, used to deprecate the influence of his example, though his manuscript was the barest outline of his subject, and though they often sobbed or "shouted" under the extemporaneous eloquence with which he used it. The first Episcopal reading of sermons in the denomination was by Bishop Baker, who was consecrated as late as 1852; he was a scholarly and very devoted man, but excessively diffident, and the people sympathized with his spirit and excused the innovation, especially as it had already been introduced somewhat extensively among the subordinate branches of the ministry in New England, where the Bishop began his career, and was a general usage there in other denominations.

The habit of extemporaneous preaching had an important moral effect on both the ministry and the people. It did not relieve the preacher from the task of study, though it relieved him from the drudgery of writing. Extemporaneous discourse requires, probably, more thorough preparatory meditation than the manuscript sermon. The early Methodist preachers were noted as "sermonizers," but they were still more noted as "exhorters;" for, having the outlines of their discourses well premeditated, and being, at the same time, untrammelled by the manuscript, their sensibilities had freer play in the pulpit, *impromptu* thoughts or illustrations and pointed applications were more readily available. They ascended the desk expecting these advantages, and praying that they might be inspired by the Divine Spirit. Their diction naturally became more that of the common people; their manner more colloquial; the sympathetic interest of the congregation was more readily awakened, and the interaction of both

heart and head between preacher and people was more vivid. There are special subjects, or special occasions, on which manuscript preaching is undeniably expedient; but, according to the early Methodist opinion, they are rare; native talent for eloquence can always have better play in extemporaneous than in written discourse, and most of the early Methodist itinerants were chosen for the ministry on account of natural rather than acquired talent. "R-e-a-d," said a veteran among them, "does not spell preach;" and the Church of their day would have considered the reading of sermons as great a disadvantage, as much a practical solecism, as would be the reading of his plea before a jury by a lawyer, or of a popular address by a politician, or a speech by a representative in Congress. The tendency of the modern Methodist ministry towards manuscript preaching is one of its most marked deviations from the "old style." This tendency is, however, yet too limited to affect generally the pulpit of the Denomination, or to render irrelevant the qualification I have given above to the phrase respecting its "Old and New Style."

Again: the early preachers were "Itinerants"—genuine Itinerants—not merely nominal ones, as most Methodist pastors in the Atlantic States at least now are. Among the latter the term applies almost exclusively to the change of "appointments" made every two or three years; but in the early ministry it meant ministerial travel; even the city churches were connected in "Circuits," and for some time the preachers of Philadelphia, New York, etc., were transposed every three or six months; meanwhile the rest of the work throughout the continent was arranged in extensive Circuits, many of them 100 miles long, some of them 200 or more. Over these great districts the Itinerants went, on horseback, with saddle-bags, preaching day and night, averaging usually one sermon a day and two or three on Sunday. They thus met an urgent national want; for the religious needs of the westward moving population could never have been provided for by the customary stationary pastorate and pre-educated ministry. The latter could never have kept pace with the former. It has been justly said that the Methodist Itineracy thus laid the moral foundations of the republic throughout the valley of the Mississippi, and saved the great West from early moral barbarism. The Itinerants were conscious of their momentous mission in this respect and became heroic in it. They have been called the *legio tonans*—the "thundering legion" of the American ministry; they were at least an evangelical cavalry. They were indeed "heralds" of the Gospel; for years they were nearly all unmarried men; they had no homes, no abiding places, but were hospitably entertained in the log cabins of the people; they preached in private houses, in school-houses, in the open air. They were incessantly stimulated by the example of their great leader, Asbury, who usually rode from Savannah, Ga., to Portland,

Me., and back again, annually, often accompanied by a "led horse" to help his speed. He traveled at an average of 6,000 miles a year on horseback—about equivalent to the circuit of the globe every four years.

The Itinerants kept thus in the very van of westward emigration; they were habitually in familiar intercourse with the hardiest population of the country; they came in contact with all sorts of adventurous and eccentric characters; they learned thoroughly human nature, and knew well how to adapt themselves to it, in the pulpit as well as out of it. While heroic in their incessant travels and labors, they acquired a certain remarkable *bonhomie* by continual *rencontres* with such varied frontier characters; they became notable *raconteurs*, story-tellers of their itinerant adventures, at the log-cabin firesides of their people; they became not only familiar and colloquial, but largely anecdotal in their preaching.

But what have these facts to do with the "Old Style?" They have much to do with it; they are important data for the induction by which we can estimate it. "Style," said Buffon, "is the man." These facts largely contributed to make the early Itinerant the man that he was, and thereby to make his "style"—his style in the broad sense in which we are here using the term. They made him militant, heroic, often pathetic, oftener energetic, characterized by remarkable traits of popular adaptation. Herein, I think, was his chief advantage over his successor of our day. His was the heroic period, in a new and heroic cause and country; but the heroic period cannot last forever; and the "new" ministerial style of Methodism shows the passing away, to some extent, of its old heroic day. To some extent, I say; for it lingers still in large sections of the vast battle-fields of the Church, especially in its great western and frontier regions. Extemporaneous preaching still prevails there, and the old "Circuit system," and not a few of the personally militant characteristics of the Itinerants.

A mistake prevails, in popular opinion at least, respecting the hortative character of the "old style." It was, indeed, more hortative than the "new style"; the early preachers were not only noted as "sermonizers" with their "firstly, secondly, thirdly," etc., but they were also, as I have affirmed, still more notable as "exhorters." The peroration is now usually the "fag end" of the sermon, calmly summarizing or applying it. With the early Methodist ministry it was the culmination, the climax; it was never in *diminuendo*, but always in *crescendo*; the whole discourse was made to bear down upon it. The old preachers expected to do their chief execution in the final exhortation. It was more prolonged and energetic than it is now. But, though fervid in it, they were not, as is usually supposed, generally noisily declamatory. The common supposition that Methodist

preaching was excessively clamorous is largely an error. There were "sons of thunder" in those days, and there are such still; but the leading examples of the early style, while characterized by much unction and suaviseness, were not less characterized by dignified self-command and calm power. Asbury seldom rose into declamation; McKendry was powerful, without noise; Capers was gentle in speech; Soule was remarkable for the steady, tranquil dignity of his discourse; Hedding was simple as a child and wise and measured as a patriarch; Summerfield was serenely powerful; even Maffitt, with his Irish floridity, was never clamorous; Bascom was declamatory, but never noisy; Fisk, Bangs, Olin, were powerful, but never declamatory—never, at least, in the unfavorable sense of the word. And all these men were, as I have shown, formed in the early school of Methodist preaching, and were representatives of the ministry within the first half century after the organization of the Church—the period to which we attribute the "old style." The American ministry was, in fine, a reproduction of the English, or at least modelled after it; it was, in fact, at first considerably composed of men from the latter. The Wesleyan ministry, led by the Wesleys, Benson, Adam Clark, Nelson, Bunting, Newton, and similar characters, could not generally fall into excesses; nor did their brethren of America. Wesley denounced clamor in the pulpit, and one of his most notable letters is a rebuke of this kind addressed to an English Itinerant who had passed over to the American ministry.

While, then, there were exceptions, they were such as prove the rule. But if the ministry was not generally clamorous, the people, it must be acknowledged, were frequently so; and "Methodist meetings" had the reputation of being "noisy." The popular elements gathered in these meetings, and the lay activity which Methodism encouraged in them could hardly fail to produce some eccentricities; but if the Church, in the later period of its history, can boast of more decorum, it may also well acknowledge that it owes much of the freedom and fervor of its worship to what it considers the somewhat blamable ardor of its fathers. The liberal and consolatory character of their Arminian Theology touched the sensibilities of the people; their humble places of worship, and their colloquial and anecdotal way of preaching made the people feel "at home," and they spontaneously became responsive to the preacher, their ejaculations often rising into "shoutings," and the meetings often becoming "sensational." Extraordinary physical phenomena attended them. Sturdy men fell, as if shot down, under the word of the preacher, however calm, though pathetic, he might be. Especially was this the case at "camp meetings." The camp meeting was not of Methodist, but of Presbyterian origin. The Methodists quickly borrowed it as a convenience on their great frontier circuits, for their chapels were few, and the people

could be assembled, after the crops were gathered in, at woodland camps for a week of religious festival. What were called the "Jerks" began at the camp meetings, and became epidemic through much of the valley of the Mississippi. The heroic Peter Cartwright has told me marvelous facts about these phenomena, and the record of them in his *Memoirs* affords noteworthy data for the study of both physiologists and theologians. He knew of but one instance in which any physical injury attended them—the case of a drunken opposer who, with expressions of defiance upon his lips, was seized by the strange spasms, and, attempting to repress them by his bottle, could not bring it to his mouth, and fell dead, his neck broken by his violent and involuntary "jerks." Bishop Hedding stood once, as he informed me, on the outskirts of a camp meeting with a sober-minded lay friend (Abel Bliss, of Wilbraham, Mass.) by his side, while a humble Itinerant of no remarkable eloquence was preaching with such effect that about 500 of his hearers fell to the ground like men shot in battle. His friend began to remonstrate against the disorderly scene, but, before he could finish his objection, he also fell at the Bishop's feet. These phenomena, I repeat, were not effects of the alleged clamor of the "old style"; they were a nervous epidemic of the times, analogous to similar epidemics in the Rhenish Catholic convents of the Middle Ages. They seldom affected the preachers, though so prevalent among their hearers. A remarkable exception was that of President Fisk, who, while praying at a camp-meeting for "sanctification," sunk prostrate to the earth and remained for some time unconscious. Similar effects attended the comparatively calm preaching of Wesley, but not the powerful eloquence of Whitfield. Wesley could not explain them at first, but later reproved and checked them. An American Methodist preacher (Rev. Dr. Comfort) was the first writer who gave them their true explanation and name as cataleptic affections, and recognized books of the Denomination endorse his view of them.

The early preachers, with exceptions like those I have above named, were comparatively limited in the range of their pulpit topics. The later ministry has, in this respect, a characteristic superiority, for the actual "liberty of speech" in the Methodist pulpit may be said to characterize, if not indeed to distinguish it, among the American pulpits of our day. In none other is there such full discussion of public questions, except perhaps in that of the New England Congregationalists. It no longer confines itself, as did its early preachers, to purely theological subjects, but assumes an almost unrestricted range of ethical discussion, including social and political, as well as strict Christian ethics. It owes much of this commendable freedom to its zealous interest in the Temperance, the Anti-Slavery, and other public movements; in the Civil War, during which it was notably outspoken, and in almost every new social question.

But, though the topics of the early ministry were comparatively few, they were the most important within the legitimate range of the pulpit. It was little addicted to polemics, except against Calvinism. This (whether for good or ill I need not here pause to say) it belabored with its might, especially in New England; and the popular theological revolution which has taken place there is, I think, largely attributable to its Arminian teachings. But its most usual themes were such as exclusively concerned the inner Christian life—"Conversion," the "Witness of the Spirit," and "Sanctification." These the Itinerants incessantly reiterated; and the numerous "Appointments" of their long circuits enabled them to do so without apparent, or at least without wearisome, monotony. The circuit system was thus admirably adapted to their limited education; for the limitation of their topics arose mostly from their limited culture, and "circuit" preaching afforded a large range for their few themes. Many of them who were once famous, but who survived to a later date, when the Church was more consolidated and the circuits reduced to "stations," were found to be quite inadequate to the new conditions of the pastorate.

Finally, it is a frequent question in the Denomination, whether its ministry has not declined in piety, and consequently in the moral power of its "old style?" This is a delicate, not to say an invidious question; for the manifestation of piety, whether personal or denominational, depends so much upon personal idiosyncrasies or denominational training, that a charitable judgment on the subject is always perhaps the truest. The quiet didactic Friend (or Quaker), the mystic Moravian, the demonstrative Methodist, may be equally devout, however unequally expressive. Unquestionably early Methodism was more emphatically expressive of religious emotion at least than the Methodism of our day, and the "old style" was strongly characterized by this fact. The specially spiritual character of the limited topics of the early ministry gave a specially spiritual tone to their ministerial habits. They tested themselves by their habitual subjects. Their doctrine of the Witness of the Spirit was the habitual criterion of their own spiritual life. Hedding once remarked to me that for fifty years he had not closed his eyes in sleep without the Witness of the Spirit. On a single night in that long period did his usual self-examination render him doubtful of it; he had given way in a conference anti-slavery debate of the forenoon to rash words against an opponent, and had to rise from his bed and seek on his knees the restoration of the inward "Witness." "Sanctification" was also a familiar theme with the men of the "old style," and had great power in their ministration. The Book of Discipline required them to attain it, or to be constantly seeking, "groaning" after it. The Discipline still makes the same requisition; and the Doctrine is yet familiar in

the Church, but with the significant fact that its most earnest advocates have become something like an esoteric party, with a distinct fraternization, if not organization, special organs, etc. But notwithstanding some such changes—changes which can hardly fail to affect the “new style” of the pulpit—the latter ranks, I think, in both hemispheres as high as any ministry in Christendom in spiritual character and spiritual power. It has gained much by new adaptations to the new times; and it has lost, or at least partially lost, some of its earlier characteristics. Its “heroic” period, like that of the nation, has been modified by the change of the national conditions which produced it; and seems passing away, though it lingers yet on the frontiers of the country. Let us hope it will not utterly pass away amidst the expedient, the inevitable, innovations of modern times. Methodism would have failed of its momentous American mission had it declined to admit such innovations; its great aim, for the future, should be to advance, as time may demand, but to bear with it whatever was heroic and is still practicable in its onward march.

IV.—JOHN KNOX AS A PREACHER.

NO. II.

BY WM. M. TAYLOR, D.D., LL.D., NEW YORK.

THE form of his discourses was expository. This is evident, not only from that one which he printed in self-vindication, but also from others which he has referred to and described in portions of his writings. He set himself at first calmly, clearly and fully to explain the meaning of the passage on which he was engaged. He was particular to bring out its application to the occasion in reference to which it was employed by the sacred writer. In this portion of the discourse there was evidence of considerable scholarship, immense familiarity with Scripture, good acquaintance with ancient history, and great fervor of spirit. Having thus established the meaning of the passage, he then set himself to enforce its practical bearing on the circumstances of his hearers and his times, taking care first to establish the parallelism between the original case referred to by the sacred writer and that to which he applied it. This was the point of the arrow to which all else was but its feather; and in the shooting of that arrow he spared neither age nor sex, neither rank nor class. Wherever he saw an evil which the principle in his text condemned, he brought it to bear with all his might thereon. He saw the explanation of the present in the old inspired record of the past; and, reading Scottish history in the light of that of the Israelites, he found constant opportunity for this kind of practical application.

His expositions were frequently consecutive and carried on through a whole book of Scripture. When the famous Parliament of 1560

was in session he was "lecturing" through the prophecies of Haggai and had suggested thereby many powerful and pungent things bearing on the reorganization of the Scottish Church, on which the States of the Realm were then engaged. There is evidence also that he favored, as a general thing, the practice of continuous exposition, as being fraught with profit both to preacher and hearer; for in his Book of Discipline we have the following direction regarding the public reading of the Scriptures: "We think it most expedient that the Scriptures be read in order—that is, that some one book of the Old and the New Testament be begun and orderly read to the end. *And the same we judge of preaching, where the minister for the most part remaineth in one place;* for this skipping and divagation from place to place, be it in reading, be it in preaching, we judge not so profitable to edify the church as the continual following of one text."

In his style he was plain, direct, homely, sometimes humorous, and always courageous. At a time when anonymous writings were freely circulated against him, he did not flinch, but averred that from Isaiah, Jeremiah and other inspired writers he "had learned, plainly and boldly, to call wickedness by its own terms; a fig a fig, and a spade a spade"—thus using for the first time words which have become proverbial in the language. Occasionally, too, he brought in withering irony to bear on that to which he was opposed. His prologue to the report of his disputation with the abbot of Crossraguel reads like a bit of a sermon on the idolatry of the Mass, and is an excellent illustration of his most trenchant manner. Here is a specimen: He has been comparing the making of what he calls the "wafer-god" to that of the idols so sarcastically described by Isaiah in the 40th and 41st chapters of his prophecies; and after speaking of the workmen engaged in both, he proceeds as follows: "These are the artificers and workmen that travail in the making of this god. I think as many as the prophet reciteth to have travailed in making of the idols; and if the power of both shall be compared, I think they shall be found in all things equal, except that the god of bread is subject unto more dangers than were the idols of the Gentiles. Men made them; men make it: they were deaf and dumb; it cannot speak, hear, or see. Briefly, in infirmity they wholly agree, except that, as I have said, the poor god of bread is most miserable of all other idols; for, according to their matter whereof they are made they will remain without corruption for many years; but within one year that god will putrefy, and then he must be burned. They can abide the vehemency of the wind, frost, rain, or snow; but the wind will blow that god to sea, the rain or the snow will make it dough again; yea (which is most of all to be feared) that god is a prey, if he be not well kept, to rats and mice, for they will desire no better dinner than white round gods enow. But oh! then, what becometh of Christ's natural body? By

miracle it flies to heaven again, if the Papists teach truly, for how soon soever the mouse takes hold, so soon flieth Christ away and letteth her gnaw the bread. A bold and puissant mouse, but a feeble and miserable god! Yet would I ask a question: 'Whether hath the priest or the mouse greater power?' By his words it is made a god; by her teeth it ceaseth to be a god. Let them advise and answer!" These sentences remind us of Latimer; and there are many passages in his History of the Reformation which bubble over with humor of a similar kind; so that we may be sure that it found a way also even into his sermons, and if it did, it is not difficult to explain how "the common people heard him gladly."

The doctrinal substance of his discourses was that which we now generally associate with the name of Calvin, though he had attained to the perception and acceptance of it long before he came into personal contact with the Genevese divine. He held fast by the Deity, atonement and mediation of the Lord Jesus Christ. Luther did not proclaim the doctrine of justification by faith more energetically than he; and in every appeal he made to his fellow-men they were sure to see that "Jesus" was "in the midst." He never put himself before his Master, or sent his hearers away thinking more of him than of his message. He seemed always to be absorbed in or carried away by his subject; and that is the explanation of the fervor of manner which characterized his delivery. Who has not read that graphic description of him in his last days, by James Melville? He had been constrained to leave Edinburgh for a season, and was living, in broken health, in St. Andrews, where Melville was at the time a student. Thus he writes: "I heard him (Knox) teach there the prophecies of Daniel that summer and the winter following. I had my pen and my little book, and took away such things as I could comprehend. In the opening up of his text he was moderate for the space of half an hour; but when he entered on application he made me so to shiver (*scottice* 'grue') and tremble that I could not hold my pen to write. He was very weak. I saw him every day of his teaching go slowly and warily, with a fur of martens about his neck, a staff in the one hand and good godly Richard Ballantyne, his servant, holding up the other armpit (*scottice* 'oxter'), from the abbey to the parish kirk, and by the said Robert and another servant lifted up to the pulpit, where he behoved to lean at his first entrance, but before he had done with his sermon he was so active and vigorous that it seemed as if he would beat the pulpit in pieces (*scottice* 'ding the pulpit in blads') and flie out of it."

Here then were all the elements of pulpit power, so far as they are human, namely, careful preparation, scriptural exposition, evangelical doctrine, plain speech, bold utterance, and impassioned fervor. And the effects produced attest the reality of the power. At Berwick a

great transformation came over the place as the result of his two years' ministry, and his effectiveness as a preacher, both there and in Newcastle, raised him to the position of a royal chaplain. Wherever he labored indeed, his word was with power, and the English ambassador at the Court of Scotland was speaking of what he had himself seen when he wrote to Cecil: "I assure you the voice of one man is able in an hour to put more life in us than six hundred trumpets continually blustering in our ears." But indeed, the Reformation in Scotland was itself very largely the result of his preaching. No doubt it was begun before he entered on the work, and there were others laboring as well as he. But to him most of all are due the organization and conservation of the work in the formation of a national church. By his ministry the entire face and future of Scotland were changed. She has made great progress in many directions since his day, and outgrown many of the limitations within which, perhaps, he would have restricted her, but the success of his work made it possible for her to become what she is to-day. And it was as a preacher mainly that he did his work. He was a statesman indeed as his great scheme of education clearly proves; and the fact that his advice was sought by multitudes in difficulties is an evidence that he was a man of wisdom. But though different excellencies might come out in him on different occasions, they were all in exercise, and always at their best in the pulpit. It was the glass which focussed all his powers into a point and quickened them into an intensity that kindled everything it touched. It brightened his intellect, enlivened his imagination, clarified his judgment, inflamed his courage, and gave fiery energy to his utterance. He was never elsewhere so great in any one of these particulars as he was when in the pulpit, in them all; for there, over and above the "*præferendum ingenium Scotorum*" which he had in such large measure, and the glow of animation which fills the soul of the orator as he addresses an audience, he had the feeling that he was called of God to be faithful, and that lifted him entirely out of himself. He spoke because he could not but speak; and his words went *in* to men. Like those modern missiles which burst within the wounds which they have made, so his words *exploded within the hearts* of those who received them, and set them on fire with convictions that flamed forth in conduct. It was apparently impossible for any one to listen to him without being moved either to antagonism or to agreement, or—for he could be tender also—to tears.

It may be said, indeed, that he allowed himself too great liberty in commenting, in the pulpit, on public men and national affairs; and we may readily admit that in ordinary times and under altered circumstances it would be unwise in most preachers to do precisely as he did; but we have to bear in mind that the crisis through which his country was passing at that time was as much religious as political, and that

the pulpit was the only organ at his command. To his credit be it recorded, that he was, if not the first, at least among the very first to perceive the importance of making and guiding public opinion aright. He saw that the people were to be the ultimate arbiters of the great matters that were then in debate, and he was determined to reach them. But the daily press was not then born; few, comparatively speaking, could even read, so that pamphlets were of little use and the public meeting had not yet come into existence. Only the pulpit was his, and so, by his five sermons a week in Edinburgh, and his frequent itinerancies through different parts of the country, he did what is now done by editors in their columns and by statesmen in their campaigns and the like. He was not always wise, neither was he always discriminating in his utterances; but he was always transparently honest, unflinchingly bold, and unselfishly patriotic; and when we add that all these qualities in him were raised to the white heat of enthusiasm and fused into the unity of holiness by his devotion to the God and Father of our Lord Jesus Christ, we are at no loss to account for the magnitude of the work he did. He spoke and wrote and acted as ever in His sight, and more, perhaps, than any other man in modern history, he might have taken for the motto of his life the oft-repeated asseveration of Elijah, "As the Lord God of Israel liveth, before whom I stand." This was the secret of his courage, the root of his inflexibility, and the source of his power.

V.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. V.

BY HENRY A. BUTTZ, D.D., PRES. DREW THEOLOGICAL SEMINARY.

THE present methods of instruction in our Theological Seminaries and the curriculum of study are the result of so much forethought and anxious care on the part of the Church, that the natural assumption would be, that no modifications are demanded at this time. The courses of study in the institutions of the various denominations, save on peculiarities of doctrine and of polity, are so nearly identical, that we may safely regard them as having the unanimous approval of the whole Church. No serious question as to the method of Ministerial Education has been raised in the schools themselves, nor is there any general dissatisfaction expressed in the periodical literature of the various branches of the Church of Christ. The consensus of the ministry and laity on this subject, thus implied, affords a strong presumption that, at least, no radical changes are regarded as essential.

This agreement and apparent satisfaction with the present order of things affords, however, no reason why the matter should not be

carefully considered. Contentment with the present is not always healthful, and any improvement, however slight, in so grand a work as this is of priceless value.

The question whether Theological Seminaries have produced the best results has been raised, and this, of course, involves the subject now under discussion in *THE HOMILETIC REVIEW*.

There are some characteristics which must be regarded as essential to all Theological Seminaries. These characteristics called them into being, and to surrender them would involve the destruction of these schools.

Theological Seminaries must represent and maintain the highest possible standards of Biblical and Theological Scholarship. This is essential to the prosperity of the Church, whose teachings they are to expound. They are not the fountains of truth, but its expounders and defenders. Here, if anywhere, it is to be expected that all critical questions that arise will be considered and discussed, and errors and falsehoods will be refuted. Theological schools are emphatically set for the defence of the truth, and if no other end were secured by their existence, this alone would justify the means expended in their equipment and support. The attacks that are constantly made upon the fundamentals of Christian truth demand that there shall be somewhere a body of men who, with every advantage of training and with every facility afforded by libraries and special opportunities, shall maintain "the faith once delivered to the saints." The service thus rendered to the Church by these institutions is a matter of history, and needs only to be stated, not proved.

They must also be centres of vital piety. This is as fundamental as the former, and closely allied to it. The harmony of high scholarship and deep piety is an axiomatic truth. The firmest faith is closely identified with the profoundest study, and hence the demand for the maintenance of thorough scholarship in the seminaries is in strict consistency with the growth of piety. They should be places of deep devotion, of heartfelt consecration. The aroma of faith and hope and love must fill all the halls, and sweeten every lecture, and every service. These schools should not only represent formal truth, but "the life of God in the soul of man." The spirit of prayer and praise should be prevalent, both among the Faculty and the students.

Another essential characteristic of a theological seminary is a broad and deep comprehension of the needs of the world and of the kind of men and of preparation most likely by God's grace to secure its salvation. This is necessary to give direction to the agencies which they should employ and the modes of training they should adopt.

Assuming these elements as essential, we can the more readily point out the directions in which reforms may be necessary.

It is believed by many that the regular course for graduation should be lengthened so as to occupy four years. The impossibility of com-

passing within the three years now occupied by this course the whole round of theological studies is apparent to all who have given serious attention to the subject. The same widening and deepening of thought has taken place in theological science which has long been manifest in other sciences. Where one professor, half a century ago, filled the chair of natural science in our colleges, several professors are now required. Where one professor taught both Latin and Greek, now each of these languages has its separate professor, with adjunct professors or tutors to aid in the work. The same tendency is seen in our theological schools growing out of the necessities of the times. The range of inquiry is here so broad, that the student is compelled merely to touch the several departments, he cannot hope in any high sense to compass them. This tendency has been remedied in colleges by raising the standard of admission, so that in our best institutions the requirements are greatly in advance of what they were a few years ago.

This necessity is now met in part in theological schools by a post-graduate course, which is optional with the student. A glance at the catalogues of our theological seminaries shows that the number of young men pursuing post graduate courses in this country and abroad is quite large, and is constantly increasing. This desire of scholarly young men is an indication of their consciousness of their own needs. There is a growing sentiment in the Church that a three-years' course does not afford time enough to compass the whole field of preparation now demanded. The theological course is much fuller than it was a quarter of a century ago. The rapid development in the science of Comparative Religion and of the Philosophy of Religion, the great advances in Biblical Philology, the relations of Science and Religion, open departments of work which can only be compassed by years of careful study. It may be suggested that the remedy might be found in raising the standard of admission. The ordinary requirement for admission—viz., a graduation at college—cannot well be changed, for that is the natural period of entrance upon professional studies. The suggestion made by some, that each student should have a preparatory drill of one year in Hebrew, would afford partial relief, if it were practicable; but this cannot be done except at the expense of the classical course. The substitution of Hebrew or any other professional study for a regular college study is of questionable wisdom. The four years of college life are far too short for the classical, scientific, mathematical and literary work, now overcrowded, and to abridge it would be disastrous in the extreme. It is better that the college course should be carried on as preliminary to professional studies and entirely distinct from them. It remains, then, to retain the present requirement for admission, a college training or its equivalent, and to increase the length of the theological course. This seems

to be the most feasible way to meet the difficulty which now confronts ministerial scholarship.

Another method of meeting the difficulty we are considering would be to narrow the range of the regular course by making it more specific and thorough, and by increasing the post-graduate work, and also the collateral studies. Nothing is more damaging to scholarship than the hasty methods with which important subjects are considered. A thorough grasp of a few great subjects is more serviceable to the scholar than a cursory review of many. At this point is one of our greatest dangers. Learning is substituted for education, reading takes the place of drill, and breadth of information is more highly prized than the texture of the scholarship. It is an old adage, "beware of the man of one book." It was this thorough mastery of a few subjects that made our fathers in the ministry so effective. The mastery of a great subject, or a great book, is more effective in securing power for the individual than any amount of miscellaneous study without thorough comprehension. The student who shall spend months in the study of the doctrines of sin and the atonement will thus lay foundations upon which he can build at his leisure a noble theological edifice. It is almost impossible for a student to complete with thoroughness the present curriculum of our schools within the time allotted to them; and yet it is difficult to find a point at which to stop. The limitation of the course to the great subjects, with added courses for those qualified to pursue them, would combine at once thoroughness and breadth with special opportunities for those qualified for special departments of theological service. This is partially carried out in some schools by allowing those who choose to do so to pursue extra studies with the several members of the faculty.

This view of placing the standard of theological education very high, and making the practice conform as far as possible to the ideal, is in no way antagonistic to the shorter courses and more practical methods, to which attention has been called in the previous papers on the subject in this Symposium. The efforts now making in evangelical work has led to the establishment of special institutions for training Christian workers. Dr. Duryea* has well shown that there is no real necessity for separate institutions, and that the professors of the Seminaries now established may meet the wants of all students for the ministry.

This leads us to consider whether the elective system, now so extensively adopted in our colleges and universities, may not also be wisely applied to theological seminaries. There are two objects to be secured in the training of a minister; first the mastery of Biblical and theological science; and, second, to enable him to impress those great truths on the attention of the people to whom he

* *HOMILETIC REVIEW* (April), pp. 298-303.

is to minister. There is danger lest devotion to the science may interfere with the study of the art of preaching. The method of communication of truth is for him scarcely less important than the knowledge of the truth itself. If the science of theology be fundamental, the art of delivery is scarcely less important. While the substance of truth is essential to the preacher, the form must not be overlooked. It is not uncommon for men of profound scholarship and of deep thought to disparage the graces of oratory. Apollos was an "eloquent man and mighty in the Scriptures," and the former was no small element in gathering the people around him as a leader. The time spent in studying the best forms of expression and in the preparation for delivering the truth is not wasted. It is a question how both of these objects can be secured. Not in every case, for this will be impossible, but how can the young men be educated to the highest usefulness? It has occurred to the writer that the most effective results in the training of individuals, will be secured by not requiring the same course for every student, but adapting the studies so as to bring forth the best possibilities of each individual. There is no place where individuality should be more carefully preserved than in the ministry. There is a complaint that the students of each seminary can be recognised by certain mannerisms or modes of thought. It is not desirable that all men who are preparing for the same profession should have precisely the same training. It is this individuality which explains the success of many persons deficient in scholastic advantages. The manhood, the character, the selfhood of the individual, so long as it is not abnormal, should not be seriously modified in the student life. He should remain what he is, only developed, improved, cultured, energized. Would not an elective system help greatly in securing the development of each in the best manner. The preparatory period of study has passed. Let one year be devoted by all the students to the critical study of the Hebrew and Greek Scriptures, and the cognate fundamental studies in systematic, historical and practical theology. Let the foundations be broad and deep. The first year will thus be given to the studies which underlie all high advancement in theological science. After that let the individual student, with the advice and consent of the Faculty, select a course, which shall be fully equivalent in the work required to every other course. All students will not become profound scholars in every department, nor is it absolutely essential that they should; but there are departments where many would do far better work than they now do if sufficient time were given to awaken their interest and develop their capacities. The abhorrence of Lord Macaulay for mathematics did not prevent him from becoming the great master of English style; nor does the inability of some students for one department argue his incapacity to master another. We thus find time for profound sci-

entific study by those best suited to it, and also for that training in the delivery of sermons, so important to him who would reach the highest success. The science may be prosecuted more closely by one, and the art by another; but neither should be pursued to the exclusion of the other.

This recommendation is not intended to exclude the important work of training for the ministry those who have not previously enjoyed extensive scholastic advantages. This feature has been fully treated in previous papers. Many young men find it impossible, from age or other causes, to prepare fully for theological studies, and they regard it as their duty to preach the gospel. They have a good training in English. They have read English authors, and often have a facility and accuracy of expression not always found among those who have a classical training. It is to be regretted that such men have not time and opportunity for a complete course of study. There is no reason why they should not have a thorough training for their work; and if they have the natural capacity and the proper spirit, with a good English training, they can work side by side with others with manifest advantage to both. The course should not be too brief, nor should it be conducted in any desultory way. They should study the Scriptures as well as theology. In our care for the study of the original Scriptures, the study of the English Bible should not be neglected. It is the English Bible from which the preacher is to preach, and he should learn to handle the "sword of the Spirit." He who would do the effective work in the ministry must know the Bible, and its text must be familiar in the vernacular. The study of the English Bible by the most advanced students would not be an unwise employment of time side by side with the study of the original Scriptures. This duty was strongly emphasized by Dr. Curry,* and needs no enforcement here.

In conclusion, we may merely enforce the suggestion as to method indicated in the paper of Dr. Duryea. He suggests that the student should be taught "the doctrine of method in each department." The student should learn to do the work, as well as gain information. He suggests that this should be the exclusive method in the post-graduate course. This method should begin as early as possible in the course. Self-work, self-investigation, should be encouraged. By following this plan early in the course, the habits of the student will conform more closely to them in his future life. He will learn to make use of the great libraries which are within his reach. A library properly employed is itself a great educator. It would bear a two-fold result: it would secure accurate knowledge on subjects and at the same time develop the power of clearly communicating truth.

But after all the man is more important than his training. Train-

* *HOMILETIC REVIEW* (January), pp 19-23.

ing can do a great deal. It can strengthen the faculties; it can promote high scholarship; it leads to habits of industry and self-sacrifice, and it is essential to the highest usefulness; but it cannot make the minister. Back of the school must be the man, and in the man must be the Holy Spirit and the heavenly vocation. The character and spirit of the ministry will have much to do with moulding the character and spirit of the people. Theological seminaries will fail in their high calling if they do not send forth into the work of the ministry, men full of faith and of the Holy Ghost.

VI.—SYMPOSIUM ON PROHIBITION.

OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. II.

BY I. K. FUNK, D.D.

THE REV. DR. SPEAR, in the able paper with which he opened this Symposium, justly observes that there is room in the country for but two great parties. The advocates of the National Prohibition party fully recognize this truth, and fully expect that their party will be one of the two. They believe it essential and wholly practicable to so push prohibition into politics as to make it the dominating political issue, until the liquor traffic is brought under control. Those who think this policy a wise one rest their belief chiefly on the following propositions:

1. The liquor traffic is a stupendous injury to society and to our Government, and is a portentous and continuous menace to both; responsible, according to Chief Justice Noah Davis,* for eighty per cent. of all crime; according to Premier Gladstone, for the infliction of more harm on man "than the three great historic scourges, war, famine and pestilence, combined;" according to the late eminent physician, Dr. Willard Parker,† for 35 per cent. of lunacy, 45 per cent. of idioey, 75 to 90 per cent. of pauperism, and 10 per cent. of deaths; according to the *New York Tribune*, "this traffic lies at the centre of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it silences the voice of religion, it baffles penal reform, it obstructs political reform;" according to Lord Chief Justice Coleridge, so intimately connected is the traffic with crime in England—and the same is certainly true in almost equal degree in America—"If we could make England sober we would shut up nine-tenths of her prisons;" and according to the *London Times*, it is an evil of such vast and growing magnitude that "it may crush and ruin us all." Hence it is a question of importance sufficient to be the dom-

* *HOMILETIC REVIEW*, Jan. 1885, p. 25.

† Preface to Richardson's "Ten Lectures on Alcohol," p. 10.

inating and dividing issue in politics—other questions, however important, to take, for the time being, subordinate places; for the country settles only one great question at a time; and it is the dominating issue, not the subordinate ones, which, in a breaking-up of parties, exerts the determining influence in the recrystallization of voters. Other questions which have divided parties, as that of the National Bank and that of tariff, are, in comparison with the liquor question, of little moment; even the question of slavery, which crystallized the voters into two great opposing parties in 1856 and 1860, is dwarfed by this question. Drink is now reducing millions of negroes and whites to a far worse slavery than that which Lincoln's proclamation ended. Says Canon Farrar: "Important as great questions in English politics may be, such as the franchise and the land laws, they are matters absolutely infinitesimal compared with the urgency of the necessity of controlling and limiting with a strong hand this drink question."

2. The methods employed to stay this evil have proved insufficient. These methods have failed not only to bring this *monstrum horrendum* under control, but have proven wholly inadequate during these past thirty years, to prevent its constant and rapid increase, until now it has attained most alarming proportions, often defeating and electing candidates in municipal, state and national elections, and dictating political policies to both parties. Effort to turn back or even check the incoming tide of public opinion in favor of a National Prohibition party is labor lost, unless he who undertakes it clearly sets forth a remedy which will be manifestly adequate to meet the portentous and imminent danger against which this party is organized. It is to be regretted that the Rev. Dr. Spear, in his paper, did not think it worth while to suggest an adequate substitute for the one proposed by political prohibitionists.

3. License, low or high, is not an adequate substitute. License is greatly responsible for the present immense proportions of this evil. With the masses the knowledge that an evil is under the ban of the law is restraining and educative in a very high degree. Whatever may be the subtleties of our theories touching license, and the explanations which justify it with metaphysicians and philosophic statesmen, with the masses it comes within the scope of this logic: *that which the law permits is right, that which the law forbids is wrong.* Rev. Dr. Curry says license is "partial prohibition;" with the masses it is *partial permission*. As indulgences in the middle ages, license has debauched the public conscience. Houses of ill-fame are licensed in Paris, and bastards are nearly as numerous as children born in wedlock, nearly fifty per cent. of all births being bastards.* Dr. Herriek Johnson, after witnessing the effects of the high license law in Chicago, denounces the law as "a sham and a delusion," and Hon. John

* Von Oettingen's "Moral Statistik," 3rd ed., 1882. Bibliotheca Sacra for Jan. 1885.

B. Finch, to whom is attributed the suggestion for the high license law of Nebraska, the first in this country, regretfully says, "It was the greatest mistake of my life." The resolution of the Nevada Liquor-Dealers' Association voices a sentiment which licenses everlastingly tend to create. They say :

"Resolved, That so long as our business is licensed by the United States, State and County, we consider it perfectly legitimate and honorable, and do not think we deserve the censure which is constantly being heaped upon us."

This logic is irresistible with the people. It is largely responsible for that undertow which for these many years, in spite of all our efforts, has been sweeping us farther and farther to sea. The editors of *The Voice* sent to all the mayors of Illinois questions regarding the effect of the high license law in that State. They have received 79 answers; 47 of these declare that the effect has been to decrease prohibition sentiment, 14 notice no change, and only 18 think that the law has tended to increase prohibition sentiment. So it appears that high license is actually a step from, instead of toward, prohibition. In a letter just to hand Dr. Herrick Johnson confirms this conclusion.

4. Local prohibition, whether by town, county or State, is necessarily defective, inasmuch as it cannot prevent the introduction of liquor from adjoining counties or states; it can prevent the manufacture, but cannot protect itself against inter-state commerce, nor is it practicable for it to do so. This defect can be remedied only by National prohibition, and this can be secured only through an amendment to the Federal Constitution. And this would greatly simplify the work necessary to suppress the liquor traffic. The government has already at hand the machinery which could, if proper authority is given, accomplish the work. The Internal Revenue system, which now places an officer in every brewery and distillery in the land to prevent the manufacture of "crooked" whiskey, could close, if so ordered, all breweries and distilleries; and the present Custom House machinery could take care of all importations from abroad. The government, with machinery similar to that with which it prevents the manufacture of "crooked" whiskey and the importation of smuggled goods, could prevent the manufacture and importation of liquor. This method of procedure would give prohibition a tremendous advantage in many ways.

5. So strong has the liquor power become with its enormous capital and its ramifications, and so thoroughly organized is it as a political power, that it is impossible to secure the rigid enforcement of prohibitory law by the dominant party, as parties are now constituted, even though the law is passed by a majority vote of the people (in Maine the vote was, last September, three to one in its favor, and yet, on the testimony of General Neal Dow, the dominant party most reluctantly enforces the law, because of threats of the

National Liquor Association against the party in doubtful States); the liquor power is able to defeat either party almost at its will, although it is greatly in the minority. That the minority can rule, Dr. Spear easily demonstrates (?) impossible; but an ounce of fact is worth a ton of logic. The liquor power has great advantages in other elements of strength, and these compensate for lack of votes; it has an unlimited supply of money, and this counts for very much; it is not troubled with conscientious scruples in the using of money to corrupt executive officers and legislators, and in this way often thwarts the will of the people. Then it is the *business* interest of liquor men to defeat the law, and hence they can be counted on to be *all* at it and *always* at it, and having the *negative* result to secure, the non-enforcement of the law, it is not strange, as the parties are now organized, that these men should come off victors almost every time, and this notwithstanding keen logical demonstrations that minorities cannot rule in this country.

6. By forcing the liquor question to the front as the dominating and dividing issue, and compelling a reorganization of the political parties at this dividing line, the whiskey men will be driven into one party. Their corrupting influence must then exhaust itself on that party. Hundreds of thousands of men who do not believe the drinking of liquor wrong, *per se*, and who now drink in moderation, will vote, when such a division of parties takes place, against a party dominated by the rum power. The majority of the people can be counted on to vote on the right side when that conflict comes, for it is comparatively seldom that prohibition is defeated when submitted to a popular vote, North or South. Here is the great advantage: when such an anti-whiskey party gains control, every politician in it will understand that he has nothing to fear or expect from the saloon; that his party is so organized that it will go down or up as the saloon goes up or down; and those mightiest of political forces, party spirit, party prejudice, party machinery, and what I may call party *inertia* (the inclination of one to stay in a party because he is in it, because it requires an effort and thought to make a change), will then be on the side of prohibitory law, and not against it, as now.

To these six considerations mainly is due the tremendous energy which is forcing the liquor question to the front as a party question.

The Rev. Dr. Curry, in the March number of the *Methodist Review*, says:

"This incoming flood is not the result of some temporary local storm, but of the rising tide of convictions that have come to possess the public mind. * * It is plain, too, that the force of these convictions has as yet only very partially expressed itself; and it is safe to anticipate that, instead of the present ripples of the waves, a mighty ground swell of awakened purposes will sweep over the land. The presence of this movement was manifested in the late general election chiefly

as a disturbing force, but quite sufficiently so, not only to indicate its existence, but also to suggest that it was backed by an unmeasured reserve of power. The votes cast for what was called the "Prohibition ticket" can, in no just sense, be taken as a measure of its extent and influence. The interests of the people were drawn away, with almost unprecedented intensity, to other issues, and uncounted thousands of the most determined Prohibitionists were saying, 'Not now; the contest for the presidency is now the great issue, and for the time being the paramount one.'"

Never before in the last thirty years has there been as much liquor consumed in this country as to-day, and never before has the increase been so rapid as during the last five years. These two facts are indisputable. The past methods employed against this gigantic evil are not sufficient to cope successfully with it. Have we not a right to say this after thirty years of trial (the Republican party, which in the North is the more disposed toward temperance, being in power nearly all this time)? Who has the courage to assume the tremendous responsibility of continuing the trial another thirty years? During these years of experiment the liquor traffic has wasted a wealth which, with its ordinary increase, would equal the present total valuation of property of all kinds in America, so that had the traffic been ended thirty years ago, the time the Republican party was coming to the front, the nation's wealth to-day would be double what it now is; and who will estimate the wrecked lives, the ruined homes, the wretchedness here and hereafter, which have been wrought during these years by this deplorable traffic!

It is not a sufficient answer to say that the increase in the traffic would have been greater had not these methods been employed. That claim we readily admit. But if a deadly disease is eating toward the vitals it is not enough that the remedy employed *retards* the progress of the disease. No remedy that does not wholly check the onward march of the disease is sufficient.

It must not be thought that the advocates of the political method would substitute their method for those already employed, as the pledge, moral suasion, gospel temperance, education, county and state prohibitory laws, etc. They wish to *supplement* these methods, not to set them aside. They would have those methods worked, if possible, a hundred-fold more enthusiastically and efficiently than ever, nor do they forget their indebtedness to these methods. Had they not prepared the way the political methods would not now be possible.

The series of tables published in *The Voice* during the last few months leave no room for reasonable doubt that the consumption of liquor has greatly increased during the last thirty years, and, more startling still, that the rate of this increase is being accelerated year by year. Dr. Dorchester, in his late book,* says that since 1850 there has been a great increase—much greater than appears in the official

* "The Liquor Problem in all Ages," pp. 613-15.

government figures; for the government makes no note of the vast expansion of distilled liquors by adulteration since the imposition of a heavy tax in 1863, this tax having made the art of adulteration most profitable. Thirty years ago the consumption of beer was about two gallons per inhabitant; last year it was over *ten* gallons for every man, woman and child in the land; and at the same time there has been an increase *per capita* in the consumption, as a beverage, of distilled liquors (whisky, brandy, gin, etc.).

The increase of foreigners and the drinking habits of the negroes are elements which help to swell this increase; but that which remains to be accounted for is exceedingly large, as is easily demonstrated.

A notable fact is that this stupendous increase in the consumption of liquor is not confined to America. It seems to mark this era of our civilization. In Berlin the *whiskey* saloons are increasing threefold more rapidly than the population; the beer saloons are also increasing, but less rapidly. So is it in Switzerland, in France, and throughout Europe. Beer and wine are but developing the appetite for whiskey and brandy. Crime of every kind is increasing with startling rapidity, and this is attributed to the great increase in the consumption of liquors. European statesmen are becoming profoundly alarmed.

Every civilization has had its great mastering evil, growing upon it as a parasite, and in the entire past history of the world this nourished evil has destroyed the civilization that fed it, and has thrown the world back toward barbarism. Alcoholic mastery is the evil our present European and American civilization is developing with an ever-increasing rapidity; we must find the way to end it, or it will end us.

The conservative London *Times* is constrained to cry out:

"Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot and the legislator. . . . Let us do something towards staying the huge mischief which, one way or another, confounds us all and may—for we cannot be sure—crush and ruin us all."

And says Carron Farrar, who certainly is no fanatic:

"It has come to this, England must in this matter mend her ways; she must get rid of this curse and crime, or she must ultimately perish."

These solemn words are as true of America as they are of England.

The remedy with which the advocates of party prohibition propose to supplement past methods is: *National Prohibition through an amendment to the Federal Constitution, backed by a successful National Prohibition Party.*

Against this policy many objections are presented with consummate skill by the Rev. Dr. Spear in his opening paper. Let us carefully examine these objections:

"Whether intoxicating liquors shall be manufactured and sold in a given State is a question for that State to determine; it cannot be determined by Congress without a fundamental change in our system of government."

No amendment to the Federal Constitution can be secured except by the consent of three-fourths of the States. Surely, if the States discover that the National Government can accomplish a work vitally important to the welfare of the *whole* people, and also discover that the States cannot accomplish this work in their individual capacity, the wise thing for the States to do is to have the central government do this work. That is what the central government is for—to do that which the States cannot do independently. If the good of the people requires it, and the people say Yes, how is it going to change fundamentally a government that is *by* the people and *for* the people? The “fundamental” idea of the American government is that the government is made for the people, and not the people for it. This objection is not a new one. Dr. Spear will remember the yeoman service it did thirty, forty years ago. We were told (the Doctor will remember how it was dinned into our ears) that whether there shall be slaves or no slaves in a given State was a question for the State to determine; for the central government to determine it would be to change fundamentally our system of government. But slavery *was* abolished by the central government, and slavery *is* made impossible to-day in every State, by Federal instead of by State law, and yet our system of government survives. Even an amendment to the Federal constitution has been adopted which compels Broadway stages, San Francisco hotels, Philadelphia theatres, and so on all through the land, to admit negroes! Our system of government also stood that shock. It cannot be that it will now be wrenched from its foundations, if, at the command of three-fourths of the States, the National government brings the manufacture and importation of liquor under its control.

This national policy, we are told, is *impracticable*, because it cannot secure the needed majority in its favor. To amend the Federal Constitution will take a two-thirds vote of Congress and the subsequent majority consent of the legislatures of three-fourths of the States. Dr. Spear dismisses this point with considerable emphasis:

“He who thinks that the requisite majority can ever be persuaded to sanction such a change in the supreme law of the land has passed beyond the reach of reason, and the attempt to reason with him would be labor lost.”

That ought to settle the question. The learned writer enters the temple of all truth and slams the door with such a vim as to take all heart out of one who thought the truth lay in quite the other direction. But may not such an one venture to intimate what he would have said had not this *ipse dixit* put him out of court? If there is anything in the objection, beyond what we have already answered, it means that it is impossible to get a majority of the people in three-fourths of the States to favor prohibition. The majority in three-fourths of the States will give us a majority of three-fourths of the legislatures, and with such a majority in the States, of course

the requisite two-thirds in Congress would be secured. Surely our learned opponent will admit that much. So the problem resolves itself to this: Is it madness to suppose that a majority of the voters in three-fourths of the States can be secured to the side of prohibition? Let us see if this expectation is without reason. In one way or another, and at one time or another, the people, either by direct vote or by a majority vote of their State legislators (who are never apt on questions of this kind to go ahead of the people), have voted in favor of prohibition: Maine, New Hampshire, Vermont, New York, Connecticut, Rhode Island, Massachusetts, Indiana, Nebraska, Nevada, Ohio, Michigan, Iowa, Minnesota,* Kansas, Delaware, Texas and South Carolina, three-fourths of Georgia, nearly all of Mississippi, a large proportion of Florida, North Carolina, Kentucky, Maryland, Missouri, West Virginia, Tennessee, Arkansas, New Jersey, Alabama, Illinois and Wisconsin. In all, nearly, if not quite, three-fourths of the people of the United States have already voted, at one time or another, for prohibition. To secure an amendment to the Federal Constitution we will need a majority vote in twenty-eight States. With a clear policy, and a union of the friends of temperance on this line, and the agitation which the cause is worthy of, surely it is not so absurd a thing as the Doctor would lead us to believe, to think that an enthusiasm can be awakened which will sweep the country from Maine to California. Look at Canada. The General Government has taken the question of prohibition in hand and submitted it to the vote of the people by districts. Great majorities are rolling up almost everywhere. So far in but four counties has prohibition been defeated; and there is every reason to believe that at no distant date the liquor traffic in Canada will be destroyed wholly by the action of the General Government. The question of prohibition possesses all of the elements essential to kindle an irresistible moral and religious enthusiasm. Unless the signs are very misleading, never before were all things so favorable for a great temperance awakening. And here it is well to bear in mind that an aroused public sentiment which will place prohibition in the Federal Constitution, will have accomplished a work that cannot be undone when the tide of enthusiasm is at its ebb. That wheel has a ratchet that the liquor power will never be able to break or lift.

A third objection is that the national movement is impracticable because this question cannot be pushed to the front so as to compel a division of parties at the whiskey line. Dr. Spear in presenting this objection thinks it necessary to remind party prohibitionists that a new party cannot succeed as a *minority* party; that it must get a majority of votes before it can carry an election. Artemus Ward used to tell in a most amusing way, how, when he was young, a man of learn-

*Prohibition of Spiritous Liquors but not of Malt.

ing and dignity once said to him: "Young man, you have your future all before you." "Until then," the witty Artemus would remark in droll way that never failed to bring down the house, "I thought my future was *behind* me." If it were not so amusing it would be humiliating to prohibitionists to discover that so able a thinker and close observer as the Rev. Dr. Spear deems it necessary to solemnly warn them that they must be able to carry an election before they can elect. The following extracts present the Doctor's main point:

"The majority of the people can always get all they want, through one or the other of the existing parties, by simply voting it into power. These parties are constantly watching public sentiment, and, from time to time, adopting new principles, or measures in accordance with its supposed demands. Their plan is not to lag behind this sentiment or go contrary to it; and neither proposes to disband or commit suicide, in order to make room for a third party."

"Such a party can give no legal expression to its views until it gets itself into power, and this it cannot do until the majority of the voters shall adopt its views; and when, if ever, this becomes a fact, the party will be wholly unnecessary to attain the result. Let public sentiment move up to the mark of Prohibition and there will be no difficulty in obtaining it through the existing parties."

"They [Prohibitionists] cannot vote themselves into power until they get the necessary popular opinion on their side. . . . The opinion being given such a party is not needed."

"If they are successful in leading the people generally to adopt their views, the end they desire will be gained without organizing a third party for that purpose. The existing political parties, assumed to be opposed to Prohibition, will, upon this supposition, change their attitude; and either, if placed in power, will give to the principle the sanction and force of law. No new party is needed when public sentiment demands a prohibitory law, and, in the absence of such a sentiment, no new party can secure the result."

"The conditions upon which it can succeed entirely dispense with its necessity as the means of that success. These conditions being given, the movement is not needed; and if not given it is a failure."

Over and over again with wonderful tact this argument is brought to view: a new party cannot come to the front until it secures a controlling public sentiment on its side; but the very existence of this sentiment will render the party unnecessary, for one of the existing parties will be quick to adopt as its own the principle demanded. Never did a juggler handle his balls with more consummate skill than does this accomplished dialectician this argument all through his paper. The advocate of political prohibition is tossed from one horn of the dilemma to the other with a bewildering rapidity.

The argument is plausible, but not sound:

1. It is true only in a degree, that: "The way a people vote tells the story as to what they think." It tells the story rather of what the party manipulators wish. In the argument no account is made of those tremendous elements of the strength of a party: party machinery, party spirit, party prejudice and party *inertia*. Nine in ten of Democrats would vote for the Democratic party if its principles were reversed; and the same is true, in a less degree, of Republicans. After a

party has been in existence for some years the attachment of its adherents, could this attachment be resolved into its component parts, would be expressed by something like the following formula:

Party machinery and "spoils" 3 parts; party spirit and prejudice 2 parts; party inertia 4 parts; principle 1 part.

To pit a principle against parties and leave the party organizations untouched, as Dr. Spear would have us do, would be to give the opposing principle the tremendous advantages of party machinery, and of the spirit, prejudice and the *inertia* of party. This is precisely what the friends of Prohibition have been doing for these many years, and the result is what we have seen.

This was the difficulty which the anti-slavery men encountered in the 'fifties.

Horace Greeley* in 1854 wrote:

"It has long been our belief that a thorough dispersion of parties, with an obliteration and disuse of all their machinery, watchwords and discipline, as often as once in twelve years, if not at the close of each Presidential contest, would be a public blessing. We have witnessed such baleful results of blind partisan bigotry—of unreasoning devotion to this or that party standard because of the name thereon inscribed—of dishonest practising on this fanaticism, in the confident belief that the great body of the party will swallow anything that bears the approved label—that we should be perplexed, if required to say whether party spirit has done more good or evil."

It is exceedingly instructive to remember that although public sentiment was becoming in the North overwhelmingly anti-slavery, yet up to the very breaking of the old parties in the 'fifties these parties became more and more pro-slavery. They did not reflect at all the growing sentiment. On the contrary, with their expiring energy, they enacted the most obnoxious of all pro-slavery measures, as the Fugitive Slave Law, the Repeal of the Missouri Compromise, and made possible the Dred Scott Decision. Again an ounce of fact is worth a ton of logic. The anti-slavery principle had no chance to be heard until the Whig party (the party "more likely to sympathize with" abolition) was smashed, and party spirit and machinery got out of the way.

But we are told by Dr. Spear:

"The creating of a new political party has never succeeded, even once, in the whole history of this government. The Republican party of to-day is not an example of such creation. This party, formally organized in 1856, was not a new party contending for the mastery against two other parties in the field, and finally conquering both, but was simply the old Whig party under a new name, with elements of strength derived from the Liberty party and also the Democratic party, while some of the Whig elements, especially in the Southern States, went into the latter party. The Whig party gave place to the Republican party and was merged into it, and, with added elements, took a new name. Such are the facts in the case."

What besides these four elements constitutes a party—(1) name, (2) party machinery, (3) dominating principle, (4) membership? The

* N. Y. Tribune, July 18, 1854.

Republican party had a new name, brand new party machinery, and, for its dominating principle, hostility to slavery, denouncing it as a "relic of barbarism," while the Whig party was pro-slavery. As to membership, in 1840 the Whig party polled a majority of all votes cast in the Southern States. There was its great strength, under the leadership of Henry Clay. In 1860 the Republican party had practically no vote in the South. The Doctor must admit the "some" to whom he refers was quite large in the South. In 1852, in the North, the Whig party polled 1,012,864 votes; the Republican party in 1860 polled, in the North, 1,866,452. Where did this vast increase come from? Multitudes of Whigs in the North went into the Democratic party, and multitudes of Democrats, following the lead of such men as Salmon P. Chase, went into the Republican party. With name, party machinery, dominating principle and membership changed, surely the Republican party was a new party. If it was the old Whig party, it must have been after the manner the revolutionary gun of the old hero was the same old gun, although it had a new barrel, new breech, new stock, ramrod and hammer. "Well," persisted the old hero, "the touch-hole is the same."

Let the National Prohibition party be as much of a new party as was the Republican, and its advocates need ask for no more. Let it have a name different from either of the old parties; for its dominating principle, hostility to the liquor traffic; new party machinery; and then give it as large a proportion of the intelligent voters of the South as left the Whig party and went into the Democratic party—that is, a majority of the whole Southern vote—and let there be an abandonment of the old parties for the new in the North equal to what there was of the Whig and Democratic parties for the new Republican party, and then give it, to make the parallel complete, victory in 1888, as had the Republican party in 1860—give it all this, and then Prohibitionists will not be very apt to care if some learned successor to the Rev. Dr. Spear in 1915 writes, in a Symposium to THE HOMILETIC REVIEW of that date, to prove that *the National Prohibition party*, which, then, for a quarter of a century had been in control of the Government, was *not* a new party; that a new party "has never succeeded even once," and from the very nature of the case *cannot* succeed. Horace Greeley declared that the "Whig party was not only defeated, but overwhelmed;" and Smalley, in his history of the Republican party, speaking of the defeat in 1852, says "the disaster to the Whigs was so overwhelming that it *killed* their party." Dr. Spear says the Whig party simply "took a new name." The facts are with Greeley and Smalley.

Again:

"Prohibition, as a third party movement, should not, at the very utmost, pass beyond the sphere of State politics."

The aim is to make prohibition a *first* party movement. A political party which "should not, at the very utmost, pass beyond the sphere of State politics" is an absurdity. The creating of such a party "has never succeeded even once in the whole history of the government"—and for obvious reasons.

It is asked, why not adopt "the strategy of what is called the rum power"—the Prohibitionists, instead of forming an independent party, to ally themselves with the party (in the North the Republican) "that is most likely to sympathize with their views?" Much of what I have said already will apply in answer to this question. This has been the policy of Prohibitionists for thirty years, and it has signally failed, and must continually fail. There is to-day less territory in the North under prohibition than when the Republican party came into power. In 1863, the first year of the Internal Revenue tax, 62,000,000 of gallons of beer were consumed; in '84 this amount had increased to the enormous quantity of 588,000,000; during the same time the use of whiskey as a beverage greatly increased *per capita*. True the Republican party submitted Prohibition to a popular vote in Iowa and Kansas; it is also true that the same party repealed prohibition in Massachusetts, Rhode Island, Connecticut and Michigan. Gen. Neal Dow reveals the reason for this in his recent letter, in which he announced his intention of hereafter identifying himself with the Prohibition party. He says that, although the people in Maine last fall voted three to one in favor of prohibition, the Republican party fears to enforce the law because of the effect this enforcement will have on the whiskey vote in doubtful Republican States. History repeats itself. Salmon P. Chase, in a speech in Oberlin, in 1850, said:

"You askme why we need an Abolition party; is not the Whig party sufficiently abolition? The Whig party can't oppose slavery, because that party needs the votes of the border States in order to carry elections."

Besides, it is impossible to rally Prohibitionists, North and South, under either the Republican or Democratic banner.

A movement of this kind, we are reminded, is likely to help the party least favorable to the temperance cause; that it so resulted last fall. This evil is temporary, and is unavoidable in any movement to bring to the front a new party. Dr. Spear will call to mind that this result followed the Liberty party and probably defeated Clay in '44. And yet, if there had been no Liberty party there would be to-day no Republican party. Can the Doctor suggest to Prohibitionists a solution of this problem: How may a man work into a new building the materials of his old building, and occupy the old one until the new one is complete? *The N. Y. Independent*, a paper with which Dr. Spear is connected, contained, last fall, in defence of the attitude of Prohibitionists, the following, which seems to be a very pat answer to the Doctor's objection: "You cannot make an omelet without break-

ing some eggs." The whole question is, is the omelet worth the egg breaking?

The Doctor further urges :

"A condition of public sentiment, in the several States, rendering the amendment of the Federal Constitution possible, would entirely supercede the necessity for the party, so far as these States are concerned, since the end could and would be gained by State action."

The need of a Prohibition party is not so much to secure the enactment of prohibitory laws (a comparatively easy task), but to secure their enforcement. Besides, "these States" would not be protected against importation from a non-prohibition State. If all the States in the Union save one were to adopt State prohibitory laws, in that one State sufficient liquor could be manufactured to supply all of the States, and no State could prevent its shipment across its borders. If prohibition could be secured in *all* the States by separate State action (certainly a much more difficult task than amending the Federal Constitution), the liquor men by concentrating their power on a single small State would be able easily to compromise Prohibition in all the States. This defect can be met only by Federal action.

Finally, it is objected that the Prohibition party has but a single principle. The answer is, this country settles but one great question at a time. This question becomes for the time being the controlling one, other questions taking subordinate places in the platform of the opposing parties, and having little to do with the determination of voters. It is somewhat surprising that this should occur as an objection to so staunch a Republican as the Rev. Dr. Spear, for, over and over again, his own party, in its early history, had to meet it. He will permit me to quote in answer from the celebrated Rochester speech of William H. Seward in 1858:

"The secret of the Republican party's assured success lies in the very characteristic which, in the mouth of scoffers, constitutes its great and lasting imbecility and reproach. It lies in the fact that it is a party of one idea; but that idea is a noble one, an idea that fills and expands all generous souls."

To push to the front a national party which has prohibition as its dominating issue, and to secure a prohibitory amendment to the Federal constitution, we are reminded, will prove a herculean task. We believe the task a wholly practicable one. But what though it proves herculean? The good results of the combined labors of Hercules were as a drop to the ocean compared with what would follow the suppression of the liquor traffic. The Christian heroism of this age and nation is capable of more than a herculean effort.

SERMONIC SECTION.

THE VALUE OF LIFE.

BY THEODORE L. CUYLER, D.D., IN
LAFAYETTE AVENUE PRESBYTERIAN
CHURCH, BROOKLYN.

*The Spirit of God hath made me, and the
breath of the Almighty hath given me life.*

—Job. xxxiii: 4.

THERE are two conflicting theories, now-a-days, as to the origin of man. One theory brings him upward from the brute, the other, downward from God; one gives him an ascent from the ape, the other a descent from the Almighty. I shall waste no time in refuting the first theory. The most profound living physicist of Europe, Prof. Virchow, of Berlin, has lately asserted that this theory of man's evolution from the brute has no solid scientific foundation. Why need you and I seek to disprove what no man has ever yet proved or will prove? The other theory of man's origin comes down to us in the oldest book in existence, the Book of Job, and tallies exactly with the narrative in the next oldest books, those compiled by Moses: "The spirit of God hath made me, and the breath of the Almighty hath given me life." That is the Bible account of your and my ancestry.

We make a great deal of ancestry. The son of a duke may become a duke; the child of a king has royal blood in his veins; and a vast deal of honor is supposed to descend with an honorable descent. Grant this true; it proves a great deal; it proves more than some of us imagine. It proves that there is something grander than for a man to have for his sire a king or an emperor, a statesman or a conqueror, a poet or a philosopher. It looks to the grandest genealogy in the universe, the ancestry of a whole race; not a few favored individuals, but all humanity. My breth-

ren, fellow sharers of immortality, open this family record. Trace your ancestry back to the most august parentage in the universe: One is our Father, God; One our elder brother, Jesus. We all draw lineage from the King of kings and the Lord of lords. Herein consists the value and the dignity of human life. I go back to the origin of the globe. I find that for five days the creative hand of the Almighty is busy in fitting up an abode of palatial splendor. He adorns it; He hollows the seas for man's highway, rears the mountains for his observatories, stores the mines for his magazines, pours the streams to give him drink, and fertilizes the fields to give him daily bread. The mansion is carpeted with verdure, illuminated with the greater light by day, lesser lights by night. Then God comes up to the grandest work of all. When the earth is to be fashioned and the ocean to be poured into its bed, God simply says, "Let them be," and they are. When man is to be created, the Godhead seems to make a solemn pause, retires into the recesses of His own tranquility, looks for a model, and finds it in *Himself*. "And God said, let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them. . . . So God breathed into man's nostrils the breath of life, and he became a living soul." No longer a beautiful model, no longer a speechless statue, but vivified. Life, that subtle, mysterious thing, that no physicist can define, whose lurking place in the body no medical eye hath yet found out—life came into the clay structure. He began to breathe, to walk, to think, to feel in the body the "nepsh": the word in the Hebrew, means, in the first

[Many of the full sermons and condensations published in this Review are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—Ed.]

place, *breath, the breath of life, the vital spirit*, then, finally, what we understand by that immortal essence called the soul.

Now, it is not my intention to enter into any analysis of this expression, "the spirit," but talk to you, my dear people, on life, its reach and its revenue, its preciousness and its power, its rewards and its retributions, life for this world and the far reaching world beyond. Life is God's gift; your and my trust. We are the trustees of the Giver, unto whom at last we shall render account for every thought, word and deed in the body.

I. In the first place, life, in its origin, is infinitely important. The birth of a babe is a mighty event. From the frequency of births, as well as the frequency of deaths, we are prone to set a very low estimate on the ushering into existence of an animate child, unless the child be born in a palace or a presidential mansion, or some other lofty station. Unless there be something extraordinary in the circumstances, we do not attach the importance we ought to the event itself. It is only noble birth, distinguished birth, that is chronicled in the journals or announced with salvos of artillery. I admit that the relations of a prince, of a president and statesman, are more important to their fellow men and touch them at more points than those of an obscure pauper; but when the events are weighed in the scales of eternity, the difference is scarcely perceptible. In the darkest hovel in Brooklyn, in the dingiest attic or cellar, or in any place in which a human being sees the first glimpse of light, the eye of the Omniscient beholds an occurrence of prodigious moment. A life is begun, a life that shall never end. A heart begins to throb that shall beat to the keenest delight or the acutest anguish. More than this—a soul commences a career that shall outlast the earth on which it lives and the stars beneath which it moves. The soul enters upon an existence that shall be untouched by time, when the sun is extinguished like a taper in the

sky, the moon blotted out, and the heavens have been rolled together as a vesture and changed forever.

The Scandinavians have a very impressive allegory of human life. They represent it as a tree, the "Igrasil;" or, the tree of existence, whose roots grow deep down in the soil of mystery; the trunk reaches above the clouds; its branches spread out over the globe. At the foot of it sit the Past, the Present, and the Future, watering the roots. Its boughs, with their unleafing, spread out through all lands and all time; every leaf of the tree is a biography, every fibre a word, a thought or a deed; its boughs are the histories of nations; the rustle of it is the noise of human existence onwards from of old; it grows amid the howling of the hurricane, it is the great tree of humanity. Now in that conception of the half savage Norsemen, we learn how they estimated the grandeur of human life. It is a transcendent, momentous thing, this living, bare living, thinking, feeling, deciding. It comes from God; He is its author; it should rise towards God, its giver, who is alone worthy of being served; that with God it may live forever.

II. In the next place, human life is transcendently precious from the services it may render to God in the advancement of His glory. Man was not created as a piece of guess-work, flung into existence as a waif. There is a purpose in the creation of every human being. God did not breath the breath of life into you, my friend, that you might be a sensuous or a splendid animal. That soul was given you for a purpose worthy of yourself, still more of the Creator.

What is the purpose of life? Is it advancement? Is it promotion? Is it merely the pursuit of happiness? Man was created to be happy, but to be more—to be holy. The wisdom of those Westminster fathers that gathered in the Jerusalem chamber, wrought it into the well-known phrase, "Man's chief end is to glorify God and enjoy him forever." That is the double aim

of life: duty first, then happiness as the consequence; to bring in revenues of honor to God, to build up His kingdom, spread His truth; to bring this whole world of His and lay it subject at the feet of the Son of God. That is the highest end and aim of existence, and every one here that has risen up to that purpose of life *lives*. He does not merely vegetate, he does not exist as a higher type of animal: he lives a *man's* life on earth, and when he dies he takes a man's life up to mingle with the loftier life of Paradise. The highest style of manhood and womanhood is to be attained by consecration to the Son of God. That is the only right way, my friends, to employ these powers which you have brought back to your homes from your sanctuary. That is the only idea of life which you are to take tomorrow into the toils and temptations of the week. That is the only idea of life that you are to carry unto God in your confessions and thanksgivings in the closet. That is the only idea of life on which you are to let the transcendent light of eternity fall. The powers, these gifts, the wealth earned, the influence imparted, all are to be laid at the feet of Him who gave His life for you. Life is real, momentous, clothed with an awful and an overwhelming responsibility to its possessor. Nay, I believe that life is the richest of boons, or the most intolerable of curses.

Setting before you the power of a well-spent life, I might of course point first to the radiant pathway that extended from Bethlehem's manger to the cross of Calvary. All along that path I read the single purpose of love, all embracing and undying: "My meat is to do the will of him that sent me. . . I have glorified thee on earth, I have finished the work thou gavest me to do." Next to that life we place the life begun on the road to Damascus. In him Christ lived again, with wondrous power, present in the utterances and footsteps of the servant. "For me to live is Christ:" that is the master passion of Paul. Whether he ate or drank, gained or lost, wrought or suffered,

Christ filled the eye and animated every step. The chief end of Paul was to glorify his Saviour; and of the winding up of that many-sided term of existence he could exclaim, not boastfully, but gladly: "I have fought the good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

I found myself lately studying with intense interest, the biography of BAXTER. For half a century that man gave himself to the service of Jesus with a perseverance and industry that shames such loiterers as you and I. Just think of a man that twice on every Lord's day proclaimed the Gospel of his Master with most elaborate care and unflinching diligence; on the first two days of the week spent seven hours each day in instructing the children of the parish, not omitting a single one on account of poverty or obscurity; think of him as devoting one whole day of each week to caring for their bodily welfare, devoting three days to study, during which he prepared one hundred and sixty instructive volumes saturated with the spirit of the word, among them that immortal "Saints' Everlasting Rest," that has guided so many a believer up to glory. The influence of one such life as that changed the whole aspect of the town of Kidderminster. When he came to it, it swarmed with ignorance, profligacy, Sabbath-breaking, vice; when he left it, the whole community had become sober and industrious, and a large portion converted and godly. He says: "On the Lord's Day evening you may hear hundreds of families in their doors singing psalms or reading the Bible as you pass along the streets." Sixteen hundred sat down at one time to his communion table. Nearly every house became a house of prayer. Such was one life, the life of a man much of the time an invalid, crying out often unto God for deliverance from the most excruciating bodily pains. Such was one life on which was a stamped "Holiness to Jesus," and out of which flowed the continual efflux of Christian power and beneficence. Such

a man never dies. Good men live forever. Old Augustine lives to-day in the rich discourses inspired by his teachings. Lord Bacon lives in the ever-widening circles of engines, telegraph and telephones which he taught men how to invent. Elizabeth Fry lives in the prison reformers following her radiant and beneficial footsteps. Bunyan lies in Bunhill Fields, but his bright spirit walks the earth in the Pilgrim's Progress. Calvin sleeps at Geneva, and no man knoweth his sepulcher to this day, but his magnificent Vindication of God's Sovereignty will live forever. We hail him as in one sense an ancestor of our republic. Wesley slumbers beside the City Road Chapel; his dead hand rings ten thousand Methodist church bells round the globe. Isaac Watts is dead, but in the chariot of his hymns tens of thousands of spirits ascend to-day in majestic devotion. Howard still keeps prisons clean. Franklin protects our dwellings from lightnings. Dr. Duncan guards the earnings of the poor in the savings bank. For a hundred years Robert Raikes has gathered his Sunday-schools all over Christendom; and Abraham Lincoln's breath still breathes through the life of the nation to which, under God, he gave a new birth of freedom. The heart of a good man or a good woman never dies. Why, it is infamy to die and not be missed. Live, immortal friend, live as the brother of Jesus, live as a fellow workman with Christ in God's work. Rev. Phillips Brooks once said to his people: "I exhort you to pray for fullness of life—full red blood in the body, full and honest truth in the mind, fullness of consecrated love to the dying Saviour in the heart."

III. In the next place, life is infinitely valuable, not only from the dignity of its origin and the results and revenues it may reach, but from the eternal consequences flowing from it. Ah, this world, with its curtaining of light, its embroideries of the heavens, and its carpeting of verdure, is a solemn vestibule to eternity. My

hearer, this world on which you exhibit your nature this morning is the porch of heaven or the gateway of hell. Here you may be laying up treasures through Christ and for Christ, to make you a millionaire to all eternity. Here, by simply refusing to hearken, by rejecting the cross, by grieving the Spirit, you may kindle a flame that shall consume and give birth to a worm of remorse that shall prey on your soul forever and ever. In this brief twenty years, thirty, or forty, you must, without mistake, settle a question, the decision of which shall lift you to the indescribable heights of rapture, or plunge you to the depths of darkness and despair. I am a baby at the thought of the word *eternity*; I have racked this brain of mine, in its poverty and its weakness, and have not the faintest conception of it, any more than I have of the omnipresence of Jehovah; yet one is as real as the other, and you and I will go on in the continuation of an existence that outnumber the years as the Atlantic drops outnumber the drops of a brook; an existence whose ages are more than the stars that twinkled last night in the firmament—an existence interminable, yet all swinging on the pivot of that life in that pew. It is overpowering.

How momentous, then, is life! How grand its possession! what responsibility, in its very breath! what a crime to waste it! what a glory to consecrate it! what a magnificent outcome when it shall shuffle off the coil, and break itself free from its entanglements, and burst into the presence of its Giver, and rise into all the transcendent glories of its life everlasting!

In view of that, what a solemn thing it is to preach God's Word, and to stand between the living and the dead! And in view of life, its preciousness and power, its far-reaching rewards and punishments, let me say here, in closing, that there are three or four practical considerations that should be pressed home upon us and carried out by us.

1. The first practical thought is, how careful you and I ought to be to hus-

band it. The neglect of life is a sin; it is an insult to God; it is tampering with the most precious trust He bestows. The care of life is a religious duty. A great deal of your happiness depends on it, and I can tell you, my Christian brother, a great deal of your spiritual growth and capacity for usefulness depends on the manner in which you treat this marvelous mechanism of the body. Your *religious life* is affected by the condition of the body in which the spirit tabernacles. It is not only lying lips, it is "the wilful dyspeptic, that is an abomination to the Lord." Any one that recklessly impairs, imperils and weakens bodily powers by bad hours, unwholesome diet, poisonous stimulants or sensualities, is a suicide; and there are some men, I am afraid, in this congregation that yield themselves such unpitied bond-slaves to the claims of business, that they are shortening life by years and impairing its powers every day. Thousands of suicides are committed every year in Brooklyn by a defiance of the simplest laws of self-preservation and health. What shall we say of him who opens a haunt of temptation, sets out his snares and deliberately deals out death by the dram? So many pieces of silver for so many ounces of blood, and an immortal soul tossed into the balance! If I could let one ray of eternity shine into every dram-shop, methinks I could frighten the poison seller back from making his living at the mouth of the pit.

2. Again, in this view of the value of life, what a stupendous crime wanton war becomes—offensive war, such war as multitudes have dashed into from the lust of conquest, or the greed of gold. When war is to be welcomed, rather than a nation should commit suicide and the hopes of men perish, then with prayers and self-consecration may the patriot go out to the battle and the sacrifice; but *offensive* war is a monster of hell. With all our admiration for Napoleon's brilliant and unsurpassed genius, there are passages in his life that makes my blood sometimes tingle to the finger ends, and start the

involuntary hiss at the very thought of such a gigantic butcher of his fellow creatures. If that man knew that a battery could be carried only at the cost of a legion of men, he never hesitated to order their sacrifice as lightly as he would the life of a gnat. I read that, after what is called his splendid victory of Austerlitz was over and the triumph was won and the iron crown of empire was fixed on his brow, as he stood on the high ground he saw a portion of the defeated Russians making a slow, painful retreat over a frozen lake. They were in his power; he rode up to a battery, and said, "Men, you are losing time! fire on those masses; they must be swallowed up! fire on that ice!" The order was executed. Shells were thrown, and went crashing through the brittle bridge of ice, and amid awful shrieks hundreds upon hundreds of poor wretches were buried in the frozen waters of that lake. I believe the dying shrieks of his fellow creatures will haunt the eternity of a man who prostituted the most magnificent powers the Creator fashioned in this our century of time to the awful work of shortening life, tormenting his fellow creatures and sending a million unbidden before God.

3. Once more I emphasize upon you, my beloved people, life, its preciousness and power, its rewards and its retributions. And yet, what a vapor, what a flight of an arrow, what a tale that is told! Short, yet infinite in its reach and its retribution! When life is represented as an arrow flight and a vapor, it is not that it may be underrated in its infinite importance, but only that we may be pushed up to the right sense of its brevity. Everything in God's word ennobles humanity, and exhibits life as earnest, solemn, decisive, momentous. The highest ends are proposed to it while it exists, the most magnificent rewards are held out at the termination of its consecrated vitalities. At the end of it is the great white throne, and the decisions of the judgment. Some of you, turning from this discourse this morning, may say it was nothing but sacred poetry, because your

life is only the steady, monotonous round of a mill-horse—to-morrow across the ferry, home at night—through its routine in the shop, in the counting room, in the family, on the Sabbath in church—and say, "I see nothing in my life that thus sparkles or shines or has this sublime characteristic!" Ah, my friend! grant that your life may be the mill-round of the mill-horse; you turn a shaft that reaches through the wall into eternity, and the humblest life in this house sets in motion revolving wheels that shall at last grind out for God's garner the precious grain, or else the worthless chaff of a wasted existence. So again I say, life is the porch of eternity, the only one we shall ever have; and you are to decide now whether it shall be the uplift from strength to strength, from glory to glory, or the plunge downward and still downward and deeper downward to darkness and eternal death.

My friend, what sort of a life are you living? A really earnest, humble consecration to God? Go on. Live, as I mean to do, as long as God shall spare power and intellectual faculty to serve Him. Live as long as you can, as fully as you can, as largely as you can; and then carry all life's accumulation and lay it down at the feet of Him whose heart broke for you and me on the cross of Calvary, and say: "Master, here I am, and the life Thou hast given me." Oh, let us as we depart this morning devoutly exclaim:—

Days of my life, ye will shortly be past,
Nights of my life, but a while can ye last;
Joys of my life, in true wisdom delight,
Nights of my life, be religion your light,
Thoughts of my life, dread not the cold sod;
Hopes of my life, be ye fixed on our God.

JUSTIFICATION BY FAITH.

BY WILLIAM A. SNIVELY, S. T. D., IN
GRACE [EPISCOPAL] CHURCH, BROOK-
LYN, N. Y.

*Therefore being justified by faith, we have
peace with God, through our Lord Jesus
Christ.—ROM. V: 1.*

THIS epistle of St. Paul to the Romans is the profoundest theological argument in human language. It discusses the

deep mystery of the relation of the human soul to the moral government of God—a question in which every moral agent is interested; a question which every man must, some time or other, settle for himself. In the course of the argument St. Paul defines that relation—that is to say, the relation of the human soul, or of man as a moral agent, to the government of God—as twofold: First, the relation that we sustain to the law which God has given us to obey; and, second, the restoration of our nature to His love and favor in the removal of the tyranny and power of sin within us. The first of these is an external work, and refers to conduct, and the Scriptural phrase which the Apostle uses to express it is the phrase *justification*. The interior work is the growth of character, the process of sanctification that goes on by the greater and greater power of the Holy Spirit within the human heart. That is the process of sanctification.

In the first of these I ask your attention this morning, and I shall take an early occasion to look at the second, in these Lenten days when the question of a personal religious life is naturally pressed home more closely and more earnestly upon us all. This word justification, or the familiar phrase "justification by faith," is used to express the great act of redemption, which was wrought for all humanity, and whose blessings we unconsciously and involuntarily enjoy upon the broad principle that the results of Christ's redeeming work are as wide as the results of Adam's fall. Practically, this is the gift of the Holy Ghost to every man, influencing him to seek God, to accept the salvation which is offered in Christ, and creating within him a capacity by which man may, if he will, prefer the good to the evil. You and I have both felt such influences at work in our hearts. We have felt condemned when we preferred the evil to the good; we have felt thankful, and possibly triumphant, when we were able by God's grace to prefer the good to the evil. And the fact that underlies this is that, in his native

strength, man has no power to do this; without the preventing grace of God he has no capacity by which to exercise faith or to call upon God. But this lost and hopeless condition is the involuntary result of our inherited woe, and it is the primary result of the redeeming work of Christ that without any volition on the part of the sinner these results should be complemented by the saving results of the work of the Gospel, thus putting man on his trial again. And this free grace of God comes to every man without his seeking it. "When we were yet without strength, Christ died for the ungodly"; and it is thus that God commendeth His love toward us, "in that while we were yet sinners, Christ died for us." And in the second Epistle to the Corinthians (v: 19), it is written that God was in Christ reconciling the world to himself, not imputing their trespasses; and it is upon the broad basis of this principle that St. Paul so earnestly beseeches the Corinthians not to receive the grace of God in vain.

Now, this first effect of God's grace is expressed by the word *justification*, and other kindred forms of speech. It is called sometimes our "first justification," and also our "initial justification" — the starting point of a religious life. It is the justification by which children dying in infancy are saved, because, while thus redeemed by the blood of Christ, they have never forfeited that initial justification by any voluntary act of sin. It is the justification which authorizes these unconscious lambs of Christ's fold to be brought to the font of holy baptism, and then to be recognized thereby as being regenerate and born again of water and of the Holy Ghost. The seeds of sin are there by nature, but there is no human heart in which the seeds of sin are found where there is not found also the seed of grace by the presence of God's Spirit; and the outward sacrament but recognizes the inward fact, and thus fulfills the requisition of Christ.

If it be objected to this estimate of the abundance of God's grace (and there are popular theologies which do object

to it) that no one can be born again until he becomes a conscious and voluntary recipient of that grace, it is a sufficient reply to say that such an objection confounds two entirely different things, and inexplicably confuses two entirely different classes of persons. An adult, who has sinned and needs repentance, must become a voluntary agent in his repentance and faith; but in the case of an unconscious babe, who wakes to being under the shadow of the cross, the case is quite different. This analogy of being born again contains its own argument. There is no act of our life with which we have so little to do and in which we are so supremely involuntary, as the act of our own birth; and if this be so emphatically true of our natural birth, how does it become impossible when we are born again of water and of the Spirit?

There is much confusion in the popular mind on this subject. Men speak of the second birth as if it implied a sudden and complete maturity of Christian life. They seem to think that if this second birth mean anything it means that the individual rises from the waters of baptism a complete and holy Christian, full-fledged and full-grown, as Minerva sprang from the brain of Jove. And yet is there anything in the analogy which would justify such a thought as this? Is not the hour of the natural birth the most immature and incomplete form of life possible? And shall we therefore take this word of Christ which He put into His conversation with Nicodemus as His own divine and prophetic teaching for the Church of all ages; shall we take this word, familiar everywhere, and put a new and false meaning upon it, and then deny the possibility of what Christ has required?

It is sometimes objected to this great doctrine of the new birth of water and of the Spirit, that no such new birth could have taken place, because the subsequent life is ungodly, and it is asserted therefore that there could have been no such change. But if this objection proves anything, it proves too much. We turn to the analogy again,

and find that, if the failure to become in subsequent life a mature Christian proves that the individual never was born again, then also, by the same reasoning, in the natural life the individual who fails to reach the mature age of manhood never was born at all. The argument is just as good in the one case as in the other, and no man has ever yet had the hardihood to assert that because a child dies in infancy it therefore was not really born; though hundreds of earnest Christians assert the same absurdity in regard to the spiritual life, and certain theologies seem to feel that the truth of God requires its defence.

And so, returning to the line of the subject again, it is this initial justification of which baptism is the perpetual testimonial. This is the universal salvation of the Gospel; strictly speaking, the universal redemption. The truth which underlies the error of Universalism is the fact that Jesus Christ by the grace of God tasted death for every man, and that the offer of salvation is as universal as the race of man. But it is only *Christ's work* that is universal—the redemption. The *salvation* is limited by the operation of the human will, and salvation is only universal so far as men accept the offer of the Gospel. Now it is the underlying truth of which our Savior said, in regard to the unconscious babes of His family, "Of such is the kingdom of heaven," and it is the formal and authoritative recognition of the wide embrace of God's mercy that is stated in the fact that Jesus Christ by the grace of God tasted death for every man.

But when we come to the second definition of this word justification, as St. Paul uses it here, and the more limited one, we find that, just as the first justification, which is the free gift of God to every man, and which is his divine birth-right until he forfeits it by actual sin, gives to man the full covenant of God's mercy and the power of co-operating with God for his salvation, so the very first exercise of this bestowed power must be faith in the reality and sufficiency of the provisions of salvation as offered in the Gospel. This sec-

ond justification, which is possibly only to voluntary and intelligent moral agents, which is not possible to unconscious infants, is offered to men upon the condition of their accepting it and thus becoming voluntary parties to the covenant of God's mercy—and in this respect faith becomes not an arbitrary requirement, but an actual necessity. In the very nature of things there can be no salvation without it. When the terms of the Gospel are fully proposed to men, when we hear the glorious Gospel of the Son of God and with conscious minds believe and trust in the way of life it reveals, expressing our faith in the instituted sacrament appointed for that purpose, our formal adoption into the family of God, the remission of our sins, and our being accounted righteous for the merits of Jesus Christ our Savior, are all accomplished; and this is called justification, and this is the justification by faith only which St. Paul so emphasizes here, though not in any part of his argument does he omit the importance of the outward expression of that faith, either in obedience to positive commands or in obedience to positive ordinances. But the one essential thing here is faith, and in one sense it is the only thing that is essential. It is the only grace that is here required, or that can be exercised in appropriating the merits of Christ to ourselves, as our personal Savior. Faith is the hand we put forth to take the mercy of God which is offered to us. All personal merit is disowned and worthless. The tender of any righteousness of our own would be presumptuous and vain. One of the greatest difficulties that men have in settling this question with themselves, is the difficulty that we all have—the disposition to remember how good we have tried to be—honest in our business, upright in our conduct, observing the Lord's day and public worship. All these go for nothing in the settlement of this question, which first accepts the salvation that is offered in Jesus Christ.

And this justification by faith only stands opposed alike to the heathen

and the Romish error that presumed to bring human merits and human satisfaction into the relations between a merciful God and a pardoned sinner. There is one illustration of this subject to which I must refer for a moment: It is that excessive spirituality which seeks to create an opposition between faith and its external expression in the sacrament of baptism. The baptism of an adult is but the consummation of his faith, and it is doubtless so appointed because man is composed of a body as well as of a soul; and further, because the whole settlement of the question of a religious life is not merely a personal thing between the individual soul and God. It is that, but just as soon as the question is settled in that shape, then by Christ's appointment, and by the expression of God's will throughout all the dispensation of His mercy, that individual must be incorporated into the material body of believers. This justification by faith only is the subject of a solemn covenant of grace. But how are men to become parties to that covenant? The answer is plain, that the method must correspond with the necessities of our nature. Now it is true that in every covenant (and I love to emphasize that word covenant, because the word covenant applies to the Old Testament, just as it does to the New Testament dispensation, as the principal symbol of a grand and elaborate whole) the interior consent of the minds of the parties is the principal and the essential thing. If this inward agreement does not exist, the outward form of the covenant can only be an unreality; but at the same time a covenant becomes complete only when this interior consent finds its external and tangible expression. So we determine in the other affairs of life, so God determines for us in the most important affair of all. Two men, for example, may enter into a covenant or contract for the purchase and sale of a house, but their mutual consent does not complete the transfer of that property. The covenant itself is not complete until it is expressed in legal form by the trans-

fer of a document which at once records and attests the transaction. And just so our heavenly Father requires the outward expression of the inward thought of our hearts, and to that outward expression He sets, by the act of His appointed minister, His own appointed seal. Of course I need scarcely say that where that outward expression cannot be made, or where its necessity has never been made known to men, a just and holy God will not require it; but these exceptions do not cover the case of any who hear me to-day. Where the opportunity for such expression is afforded God does require it, and it is for our benefit that He should do so. God has not deemed it sufficient to make a general proclamation, once for all, of His mind and will in relation to the human race, though it is already written on the sacred page; the Gospel is there, the great commission is there, the terms and conditions upon which men are to be saved are all there; but in addition to that, He has also chosen and ordained His ministry in the Church to stand forth as His representatives to a lost and fallen world, and in His name and by His authority and upon His part to seal, ratify and confirm, with every man who will assent thereto, the precious covenant of grace in Jesus Christ our Lord. And shall a man be too proud to meet his Maker in the form of a covenant? Shall he require the condescension of God by throwing himself upon his dignity and affirming that the interior consent of his mind is sufficient and should be satisfactory to God. This is the strange practice, and the still stranger reasoning, of some men. But what God has joined together let no man put asunder. That secret purpose of your heart to be a Christian man must have its outward and public expression in the way that God has appointed. Baptism cannot be opposed to faith. It is the instituted expression at once of God's pardoning mercy and of a sinner's faith humbly receiving that mercy. So it is everywhere treated in the Bible. St. Paul could not separate them, even though he could thank God

that he was not sent to baptize, but to preach the Gospel. Yet no one ever insisted more strongly upon the necessity of obedience to Christ's positive commands: "Ye are all the children of God by faith in Jesus Christ," he says; but in the very next verse he adds: "For as many of you as have been baptized into Christ have put on Christ."

What, then, is the practical result, and what is the practical lesson, that we are to draw from these principles?—principles which can have, I confess, a certain theological aspect, and yet principles, I venture to say, which you have found at work in your own hearts. The practical lesson is simply this: that we are by a personal act of faith to accept Jesus Christ as our personal Savior. And I bring this lesson particularly to-day to those who have not yet attended to that important and pressing duty. I know that the large portion of this congregation have already entered into the solemn covenant with Almighty God, and that that covenant has been sealed by the water of His baptism and the blood of Jesus Christ; but I see before me in these pews also, Sunday after Sunday, others who are making the great mistake of seeking to carry out a religious life, not in the way which God has appointed, but in a private, reserved, peculiar manner which they have invented for themselves. I recognize the value of personal resolution and personal faith, but I would be false to the great commission which authorizes me to stand here as your teacher in sacred things, if I did not remind you that the terms of that commission are these: "He that believeth and is baptized shall be saved." This is the outward expression of the relation of a man to the moral government of God. The other sacrament of the Church refers to the nourishment of the soul and the onward progress of its growth in purity and holiness, which is the great work of the sanctification of our lives. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

OBEDIENT UNTO DEATH.

By REUBEN JEFFEREY, D.D., IN FIRST BAPTIST CHURCH, INDIANAPOLIS, IND.

And became obedient unto death.—

Phil. ii: 8.

This phrase sets forth a step in the descent of Christ from the glory of His original condition. Rather, it states the landing-place in His career of humiliation—the antipodes of the contrast, the nadir below which it was impossible for Him to go.

In His primeval estate He was co-equal with God the Father. He was identified, in a sense that must ever be beyond the power of language to express, and beyond the possibility of thought to comprehend, with that uncreated essence which we call God. He was the equal partaker in all the properties of the divine perfection; entitled to an equal share in the creation and administration of all things; and the worthy object of that homage which the adoring intelligences of heaven ever more delight to render to the majesty of Him that sitteth upon the throne of the universe.

The story of human redemption begins far back, when immensity was an unbroken solitude and eternity an undisturbed silence. Jesus Christ was "as a lamb slain, as it were, from the foundation of the world." The sacrifice of Jesus was made, essentially, before the worlds were. It consisted in His predetermination to surrender the glory which He had with the Father. He chose to give up His equality with God as a prize not to be contended for, and henceforth to assume a condition of subordination which involved the outworking of a career of condescension that required His assumption of the form of a servant, His incarnation in the likeness of men, and His identification with the fortunes of our sinful race—even His submission to the awful and mysterious article of death.

"AND BECAME OBEDIENT UNTO DEATH."

I. And what is death? Especially, what is death as expressive of the condition to which Jesus humbled himself in submitting to it? Our modern con-

ception of death has become so tinged—rather, so illumined—by the doctrine of Christian immortality, that we are constantly inclined to conceive of the death of Christ simply as an analogue and type of that event which all now designate by this name. We have come to think of death as merely the dissolution of our corporeal organization and the consequent release of our spiritual organism from its bodily enthrallment and its introduction into a glorious environment of immortal blessedness. To us it seems to be an exodus from the seen to the unseen; a transition from the corruptible to the incorruptible; an exchange from weakness to power, from shame to glory; a being unclothed of the garb of mortality to be clothed upon with immortality and eternal life: for we read that “to be absent from the body is to be present with the Lord.” This is a Christian conception of death: but was this the meaning of the death of Christ? Nay, verily.

Confessedly, death, in the person of Jesus, was the culminating catastrophe in the history of the “Man of sorrows.” To us, death is a chalice whose poison has been changed by the chemistry of redeeming love into nectar: to Jesus it was a cup full of the concentrated dregs of woe. To us it is a shaft whose sting has been removed: to Him it was an arrow envenomed by the wrath of God against sin. To us it is a victory over the last and mightiest form of evil; to Him it was a surrender to the masterful forces of disorganization and ruin. To us it is an introduction into the presence and companionship of God; to Him it was an abandonment into a darkness whose gloom was not penetrated by a single ray of divine light, and whose solitude was not relieved by a single whisper of divine love.

Surely there was an awful mystery of meaning in the sorrowful wail that burst from the broken heart of the expiring Christ. Oh! what was the significance of that event which we call the death of Jesus? We ask the question, but shrink from giving an answer. I can only say, that death is the an-

tithesis of life, and in dying, Jesus gave up His life. In the incarnation His divine nature became mysteriously blended with His human in the one personality, and in that personality He submitted to the unmitigated force of the sentence of death as originally pronounced against our race. Death, to Jesus, was all that death would have been to Adam had not mercy tripped the heel of the curse. He became a curse for us, and in giving Jesus to be our substitute, “God spared not his own son.” The atonement was in no sense a compromise between the demands of justice and the pleadings of mercy. Justice was exacted of Jesus, and mercy was proffered to man. The Deity of Christ gave inconceivable sensitiveness to the agonized consciousness of Jesus; and who shall say that, in that brief hour, Jesus did not experience a sense of the awful demerit of sin, of the fierceness of the wrath of God against sin that would transcend the anguish which a lost soul could have known only after it had traversed immensity and lived through the ages of eternity; or who shall say that the Son of God, in giving up the ghost, went down into the abyss of non-existence, looking not for resuscitation from the operation of a law of natural immortality, but resting solely upon the promise of the Father, that He would raise Him from the dead? We only know that in the prospect and ordeal, Jesus endured an agony that started the sweat-drops of blood from His pores, that extorted from Him bitter cries and struggling prayers that drew toward Him the ministering sympathy of the angels, and that disturbed the harmonies of Nature to the rending of the rocks and the darkening of the sun. What meant these attestations, were it not that the affrighted universe gave signs of woe when “God, the mighty maker, died?”

II: The text tells us that Jesus *became obedient* unto death: that is to say, Death was the objective end of His mission to this world. He came into this world in order to die. It is possible to con-

ceive that Jesus might have assumed our nature without submitting to the law of death. It was a humiliation to take upon Himself the form of servant, even though it had been that of highest archangel. It was a still greater humiliation to be "made in the likeness of men;" and yet, in becoming a man He did not necessarily become mortal, for mortality is not an essential condition of humanity. Adam was human, but he was not created mortal. Mortality, with him, was a consequence of disobedience: and so Jesus, in becoming human, had He seen fit, might have lived on, exempt from the law of death. He might have lived on through the successive generations of mankind, stalwart in the vigor of an undecaying manhood, and radiant with the bloom of perpetual youth—"the child of centuries past and the heir of centuries to come." Or, had He seen fit to leave this terrestrial abode, He might have passed away by a translation, such as is recorded of Enoch and Elijah, and such as did transpire in His own history after He had risen, to die no more. But neither of these possibilities were consistent with the mission of Jesus. Without dying, His object in coming into the world would have failed of being accomplished. He came in order to effect a work which could only be made actual by His obedience unto death. In this respect His death differed from ours; we are not brought into this world simply for the purpose of dying; with us death is an inevitable necessity; we die because we cannot help dying. But it behoved Jesus to die. This truth is the burden of the teaching of the New Testament concerning the death of Jesus. He came into the world in order to die, and when the appointed hour drew near, He set His face toward Jerusalem, knowing full well that death awaited Him there. He brought, in anticipation, the entire forces of His moral nature to consent to this finality. He became obedient unto death. This was His mission. Think of this and tell what it means, ye that talk about the teachings and example of

Christ as the making up the meaning of His ministry on earth. If His object in coming into the world was to save men by the lustre of His living and by the splendor of His philosophy, why need He to have died, and why, especially, need He always have insisted upon the necessity of His death, in order that by dying He might accomplish the object which He had undertaken? If ye believe other of His teachings, why reject His own explicit declarations as to the necessity of His death?

2. Nevertheless, Jesus became obedient to death by the voluntary surrender of His life. It was optional with Him whether to die or not; and his consent to die was not the expression of a yielding to an undesirable alternative, not a reluctant acquiescence, but a voluntary and cheerful choice of the pathway of death. He preferred to die. True, in the closing moments of the awful crisis His human sensibilities quiveringly shrank from the ordeal, but in the most terrible moment of the trial, when the anguish of His soul was at its height, when the consciousness of His being realized the intensity of the gloomy abyss, when He knew that He was passing through the clouds of the wrath of God, and that He was there and then being abandoned of His Father, and was alone; yet never for a moment did He regret the choice that He had made, never for an instant was His soul disturbed by the shadow of a sorrow that He had undertaken the sacrifice; not only did He prefer to die, but He rejoiced to die. It was to Him a delight to undertake to do His Father's will. His holy soul was sustained by the passion of His love for us. In the memorial of His death He took the cup and gave thanks; yes, He gave thanks, that it was His privilege to die for His people; He gave thanks, that in laying down His life He was saving us from death, and that in dying himself, He was becoming the author of life to us.

Death, to us, is a surrender to an inevitable, from which we would prefer to be exempt, and at the best in most cases, it is a passive submission to a

necessity; but the death of Jesus was Jesus in action. It was Jesus bringing all the loving force of His nature into active co-operation with the prospect; and the supreme moment of His ecstasy of joy was that in which He hung on the cross in all the infirmity of human feebleness, His Godhead in eclipse, His Deity in negation, unresistingly waiting till the last arrow should be shot from the quiver of hell, and the last bolt be hurled from the vault of heaven, sustained by the supreme consolation that the redemption of man was an assured result and an ample compensation.

3. Jesus became obedient unto death in that His dying was the supreme expression of His submission to the will of His Father. In some theories of the atonement Jesus is represented as entering upon a twofold work of obedience—the one active, the other passive. We are told that by His active obedience He fulfilled the positive requirements of the law in our behalf, and so secured our right to the reward of righteousness, even eternal life: and that by His passive obedience He suffered an equivalent of the penalty due our transgressions. Without pausing to expose the philosophical difficulties such a theory suggests, let it suffice us to say that it has no warrant in the Word of God. That Book always represents the atonement of Christ as a unique transaction; as consisting in His suffering and death. Moreover it teaches that the efficacy of the death of Christ consisted supremely, and in its ultimate analysis, in the fact that His death was the culminating act of subordination to the will of His Father.

It is true the apostle tells us, that by the obedience of one many were made righteous; but he also tells us that he came obedient to death, and that "he learned obedience by the things *which* he suffered." "I am come down from heaven, not to do my own will but the will of him that sent me." "Therefore doth my Father love me, because I lay down my life. . . . This commandment received I from my

Father." "My meat is to do the will of him that sent me, and to accomplish his work." "Sacrifice and offering thou wouldst not. But a body didst thou prepare for me: then said I, Lo, I come to do thy will, O God."

And you will note that the contrast the apostle makes between the condition of our Lord's humiliation and that of His exaltation seems to derive its significance from the aspect of His personal submission to the will of His Father. "Wherefore also"—because He was obedient unto death—"God highly exalted him, and gave him the name which is above every name." His exaltation to pre-eminence, His enthronement with universal sovereignty, His investiture in mediatorial glory, are the personal rewards of His personal submission to the will of God that He should die. The recognition of His redeeming work by the hosts of the saved is the celebration of salvation through the blood of the Lamb. The redeemed are a blood-washed throng; and the burden of their ceaseless anthem is ascriptions of glory and honor to the Lamb that was slain and hath redeemed us by His blood. The unfallen angels count it their highest privilege to join in the chorus with "ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."—Rev. v: 11-13.

III. And now the question arises: Why, in the economy of God, was it needful that Jesus should submit to death?

1. Because his subjection to the law of death was the highest and an exhaustive test of the absolute subordination of His will to the will of His Father.

The honor of God, and the interests of His moral government, required that the redemption of fallen man must be secured in perfect harmony with the high behests of the supreme authority of the personal will of God. His law was necessarily holy, because it could be nothing less than the transcript of His own essential holiness. Obedience by the creature must therefore be in absolute conformity with and in submission to its demands; and so, since Jesus was our substitute, the law could accept nothing less of Him than a subordination, perfect and exhaustive.

Adam was tested by a specific requirement, and one, too, than which none could be more simple: in fact, it was the minimum of an exaction; and yet, under this test the integrity of our first parents succumbed. Job was tested, but with a restriction that spared his life. The question yet remained unanswered: Could a being under human conditions maintain the integrity of an absolute and unmodified submission to the Divine will? Jesus accepted the issue, and God spared not His own Son. Jesus consented to prove the perfection of His subordination by undertaking to die, by proposing to effect the sacrifice of His life without sin, and by exposing Himself to temptation and trial greater than any which the justice of God could impose, or the malignity of Satan could inflict. Jesus passed through the ordeal unscathed, and came forth masterful and victorious. He brought in an everlasting righteousness; He vindicated the authority of God; He gave perfect obedience to the severest demands of the will of His Father. The authority of God was enthroned in the history of one who, under the infirmities of sinful nature, had proved His sinlessness by rendering spotless obedience to the will of God, despite the assaults of the severest forms of trial and of test.

Failing in this, sin had triumphed over holiness, anarchy had become the order of the universe, Satan had become the conqueror of Jesus, and Jesus himself a sinner. Sin had risen up and

submerged the altitudes of the eternal throne, and death, riding on the topmost wave, had swept in triumph over the desolated universe of God.

2. The obedience of Jesus unto death became the ground on which God could justly remit the penalty pronounced against the sinner. Christ assumed the conditions and liabilities of our humanity for the purpose of becoming our representative and substitute. "He bare our sins, and by his stripes we are healed." He who "knew no sin was made sin for us, that we might be made the righteousness of God in him;" "for we then judge, that if one died for all, then all died." Jesus was the second Adam. The first Adam committed the offence; the second Adam suffered the penalty. The first Adam involved the entire race in condemnation; the second Adam delivered the race from under its curse and placed it in that new relation to the government of God whereby the original sin was cancelled, and to every man was offered the individual privilege and responsibility of exercising a faith that should identify him with Christ and open up to him the opportunity of a personal deliverance from the consequences of personal transgression. "That God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses;" and the burden of our ministry to men henceforth is not, make a compensation for your sins, but, accept the compensation made by Christ in your behalf, and "beye reconciled to God."

3. As the reward of His obedience unto death, Jesus was empowered with the prerogative of bestowing the gift of eternal life on all that believe on His name. "This is the record, eternal life, and this life is in his Son." "The gift of God is eternal life." "I give unto them eternal life, and they shall never perish." From the throne of His exaltation He proclaimed His sovereignty over the empires of the invisible world. "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and

Hades." "Because I live, ye shall live also." "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."—Col. iii : 3, 4.

LESSONS: 1. The glory and blessedness of the law of self-sacrifice. 2. Beloved, let the same mind be in you, which was also in Christ Jesus; who, "being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."—Phil. ii:6-8.

THE CHARACTER OF CHRIST.

BY PRINCIPAL EDWARDS,* OF ABERYSTWITHTH, SOUTH WALES, G. B. (Welsh Calvinistic Methodist.)

For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps.—1 Peter ii: 21.

THE Apostle in this verse gives advice to men who, although nominally in service, were actually slaves. Masters had arbitrary authority over them, and could, even without being answerable to Caesar, put them to death in their own houses; and many of them suffered great injustice at the hands of their masters. There is a strong reason to believe that a great number of the members of the early Christian churches were among the persons thus tyrannized over. These men had been reduced to so low a condition that they had actually lost hope—the greatest loss which any one could ever have; but Christianity revived hope in the breasts of those men, and not merely hope—it brought them to the possession of liberty—that was the root of all other freedom. Spiritual liberty is the basis of all liberty, social and political;

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it embodies all other forms. Those Christians to whom the Apostle wrote felt the quickening influence of this feeling of liberty, and at last became so exultant that there appeared to be danger of their getting into conflict with their masters, and the apostles Paul and Peter found it necessary to write to them to exhort them to suffer, even although that suffering be wrongful suffering; and then in the text the apostle added that it was to this that they, the followers of Christ, were called. The apostle further emphasized this point by explaining that the great Founder of Christianity Himself had been a sufferer in this way. And His name is the greatest of all names; that life is the truest of all lives; no other name can be put in the same category. The best men who ever lived in the world are not great enough to be classified with Him. The best and noblest life was so narrow that when carefully regarded it appears only half a life—a one-sided life. But there is One Man who has lived in this world who was so perfect, so infinitely perfect in purity and fullness of goodness, that if men find that He had done any one thing they could be satisfied that they would be within the compass of duty in following Him. His great life contained all our little lives in His life. The true life of every man is a reflection of the life of the Lord Jesus Christ. There has been no original life since Christ. And yet Christ has suffered. Suffering entered even into the perfect life of the God-Man; and that was one great feature in the character of Christ, that He has suffered. He is therefore able to sympathize with the poorest of His creatures; the very lowest has a sympathizer in Jesus. Men should be thankful for their poverty, for has not Christ suffered under the same circumstances? I sometimes pity the great ones of the earth, who are rich, who have all the luxuries and refinements. I can never truly envy them. The poorer classes are, by the very fact of their poverty, brought into closer contact with Christ.

But there is another special element in this matter: Christ suffered for us. There is an atoning element in the suffering of Christ which can never be in the suffering of any one else, and that was the reason why the apostle here brought in the words of the text in the way He did. Christ was so great that His suffering can be accepted as a sin-atonement; so great that He can be put forth before the human race as an example. A perfect example must, to the person copying it, be the same, and yet different. If people were so small as to be like us in everything, then they are not sufficiently great to be regarded as an example for us. He belonged to the lower orders of society; yet He was sufficiently great to be the means of human redemption. There was such greatness in His life—in that aspect of it in which we all should be like Him—that He was in that very thing itself unlike everyone else.

Christ suffered for us, and left us an example. There must be no division of the two. You must not regard the suffering on one hand, and the example on the other. You must not divide Christ. The apostle asked the same question—could Christ be divided? It could not be done, I love to contemplate the life of Christ as an example, and the death of Christ as an atonement for sin. If He were an atonement without being an example, He would have been no atonement. If He were an example and yet not an atonement, He would be no example. If I preach to you Christ as an atonement, but not an example, my doctrine would be immoral; and if I preach to you the example of Christ, leaving aside the atonement of Christ, my preaching would be worthless. If man preached an atonement without an example, they would incite men to bravado; if they preached the example without the atonement, they would merely leave men hopeless. The New Testament always couples the two elements in the life of Christ. There is not one passage where the atonement is spoken of without some connecting clause mak-

ing it a stimulus to example. There is not one passage speaking of the example of Christ where that example is not made to rest on the fundamental doctrine of the atonement.

The word "example" in the text, is synonymous with the word *model*, or the idea of design. I do not know of any system, or of any religion, which can place before men a life fit to copy, except that of Jesus Christ. In Him we have the model of a perfect character. In the next verse the apostle changes the figure. Indeed I do not know that the apostle did not confuse the figures. Small authors are painfully attentive to details of that kind—they never will confuse figures. But the master minds—men like Williams, of Pantycelyn, and Simon Peter—they sometimes get confused about their figures. Their ideas were so vast; they heaped figure upon figure, and so at times there was a little confusion. Here the apostle, after describing Christ as an example, proceeded to refer to Him as a shepherd leading His sheep to the green pastures. The sheep followed the shepherd. They had implicit reliance on him. And Christ has left us an example which we may with equal certainty follow. The idea is that the example of Christ was complete—was perfect in its well-known outline and unity. There was nothing in it which ought not to be in; there was everything in it which ought to be there. Looked at from whatever point you choose, there was nothing to alter, there was nothing which could be altered. Stand back a little—further back still, and yet further back—far enough to enable you to see Him all in all—and still there is no defect, there is no lack of finish. People who lived near Him when He was on earth failed to see Him altogether, in all the fullness of His character. But He has gone from them; eighteen hundred years have elapsed since the time He lived a man among men, and between Him and them there is now the distance which separates earth from heaven, from the throne of God itself. There is ample opportu-

nity for careful inspection of this life now, and yet there is no flaw, no stain: the harmony of His life is not in any sense marred; He is still the perfect model of the perfect human life. Not a mere object of admiration—you do not merely admire Christ. That is not your standpoint. That word "admire" is not a word that occurs in your Bible. We do not recognize it in our sermons. It is devotion; it is worship; that is the sentiment which we cherish towards the Lord Jesus. It is not mere sentiment. Christ is not simply a hero—some one to wonder at, and strike men with astonishment. His life is something different, and something greater. His life is an example—an example which all men might follow. No one in his senses would dream of living a life like Christ, so obscure and so self-sacrificing—no one would care to tread in His footsteps and stoop so low unless they looked at the whole plan, as a complete example, at the unity of aim, at the supreme objects to the attainment, by His life and death, of those distinguishing features which made the Lord Jesus Christ what He was. Men like Him and they, great and small, high and low, cultured and uncultured, in every age of the world, in the poorest and most flourishing circumstances, had seen such beauty, such Divine-human beauty, in the outline of this great example of Christ that in a spirit of humility and intense devotion they had resolved to try to live like Him, to copy with as much fidelity as they could in their life the Pattern life. You will now see what the subject of the present discourse is—*The Lord Jesus Christ as an example.*

What is a perfect example? How would you define the perfect man? There are four principal features in such a character. In the first place, a perfect example must be sinless, and we claim this for Christ; He knew no sin; in His mouth was no guile. In the second place, a perfect example must have overcome difficulties and risen superior to the conditions by which He might be hemmed socially. We claim

that for Christ; He was reviled, but He did not turn reviler. There was no deflection from the uniform consistency of His life. In the third place, a perfect example must be more than an example—he must hold out forgiveness of old sins, complete pardon for the past; and in Christ we have one who has borne in His body on the cross the sin of humanity: His death was an atonement for sin. And lastly, a perfect example to be effectual in its action upon life must be no mere tradition, not a mere record of history, not a simple idea, not a theory, not an opinion of the head, not a mere epic—an example after all must be a living man to whom we can turn in all the changeful circumstances of life, certain that he will hear us, and sympathize with us.

1. A perfect example must be sinless. Christ is not a mere fragment of a man: He is absolutely and essentially sinless. He did many things during His sojourn upon earth which no one else could do—did not do one thing which every one else could do. He knew no sin. He could not sin because He would not; He would not sin because He could not. That is not logical, but I cannot help that. He was tempted, but He repulsed temptation. He felt the bitterness of temptation, but He went through it without stain. This is a point which has exercised the minds of many of those who were not followers of Christ. Men have peered into the life of Christ, bringing microscopic criticism to bear upon its minutest details, but have failed to discover a single fault. Voltaire tried, and failed; Strauss has tried, and Renan. They have all failed, and many of them were men whose genius was sufficiently creative in its character to discover faults where there were no faults; but in the case of Christ they found no sin. And yet Christ was no recluse; He was one of the most genial of companions, one of the most social of men: He liked to talk. I know of no one who was more inclined to the pleasant conversations of society than Christ. Who wore his heart upon his sleeve more often than Jesus? Indeed,

before He left home and came to this earth what was His name? "The Word." That was the very name He had in Heaven—"in the beginning was the Word." And yet what was His character? Glancing at His career from beginning to end, what was the verdict which could be pronounced upon it? Guilelessness. There was no deceit in His lips. This character is so sublime that I am almost sorry as I look at the assembly before me, that half of you are not infidels, so that I might challenge them to find a single fault in the life of the Savior.

2. It was not sufficient that the life be a sinless one—difficulties must be overcome; that must be a characteristic of the perfect man, the great Example of humanity. Now, there are the angels. An angel is perfect, but has not overcome difficulties. I could not compose a sermon on an angel. I have never heard of an angel great enough to be a text for me. I never have preached on one. I cannot for the life of me get a sermon from the angelic host. But this one—*this one*—THIS ONE MAN—He was reviled, but reviled not again. He had vast, most stupendous, difficulties to overcome, but did not succumb under them. He was sinless at the end. In most men there are weak points, even the best of men. All men have their traits of character. There are those who wish to make out that the life of Christ was so symmetrical as to be colorless—that there were no strong human features in his life. I differ from those who hold that view. I am inclined to think that there was one special and supreme element in the life of Christ. Would you wish me to define it in one word? I do not know as I could, but I can in two words. How will I describe Christ in two words? "Infinite Heart." The heart of Christ was the largest heart which has ever throbbed in the world. There was intellect there as well, of course—human intellect. Christ's intellect was greater, unquestionably, than the intellects of the profoundest men that ever lived. There are words in the Gospel which sound

deeper depths than the human mind has yet been able to fathom. But, after all, the greatness of Christ was his heart, it was exhaustless, without limit. Christ loved, and yearned for love. He could not do without love. The angels loved him, but that was not enough. There were two conditions of the angelic existence which made it impossible for the angels to satisfy the love of Christ. They were not sufficiently great; they were not sufficiently bad. The faculty of love was to secure the attachment of that which was great and also evil. Christ came to this earth to take within His grasp the greatest and yet the worst of creatures. He came leaping over the mountains and skipping over the hilltops to this fallen world of ours, and took the form of man, and from the beginning of His life to its close, the question which was incessantly upon His lips was, "Will you love me?" He stretched forth His hands to the sinning mass around Him, and told them to pardon Him for being so long on the journey; but then the journey was so far; it had taken Him eternity to come, but now, "Will you love me?" He appealed to them for love; He was hooted, He was scoffed, He was crucified. He asked for their love they gave Him their hatred; and that was the secret of His death. This return shot through His heart, cut it like a knife. Men turned from Him. He had nothing to do but what every creature would have done when the agony was at its deepest—He prayed; He turned from earth to heaven, and God hid His face from Him. That was the crucial element in the great suffering of Christ. Bearing in mind these facts, could any one conceive of any combination of circumstances in which the anguish could be so keen, in which the suffering could be so intense, difficulties so insuperable as those which Christ experienced and overcame?

3. A perfect example must be more than an example: it must hold out pardon for the past. Yes, but some of you say, that can scarcely be taken as an illustration of our lives—Christ after

all was perfect in his nature; but as for us, we cannot forgive ourselves. Our past is so sinful that we falter before it. Man feels his guilt so vividly and so deeply that he seems to think that the only place fit for him henceforth is the darkness of hell. That is true. You all feel sometimes when you are confronted with your sins as though you would wish to be in the very bottomless pit rather than go into the light of the Heaven of God. You are afraid; and you are told that hell is darkness. Is forgiveness possible? Is peace of conscience a thing which can be attained? Can you re-commence life and look forward with hope? Dr. Newman said that a good man can never forgive himself. Robertson, of Brighton—and when I have named these two men I have named the two greatest preachers of the century, although they were men of a very different stamp, and I personally prefer Robertson, and I will tell you why—because that man has drawn his theology from his own experience. Well, Robertson has said, that man can afford to forgive himself if Jesus Christ can afford to forgive him! That is right; that is true. It is possible to break the links connecting the man with the old life and to restart in a heavenly and spiritual direction by the aid of the Holy Spirit of God.

4. The Christ of the gospel is a living Christ. That is the foundation of the gospel. It would not be worth while for me to come here to address you this morning but for this. It would not pay me to preach philosophy to you, if I could do so. I would not preach poetry without a living Christ; I would not preach doctrine to you without a living Christ; I would not preach theology to you without a living Christ. The Bible would not be worth anything for the purpose of preaching but that it contains a living Christ. The atonement would be valueless except for a living Christ. Christ Himself would be worth nothing as a text for sermons but that that Christ is a living Christ.

RISEN WITH CHRIST.

By RT. REV. DEAN VAUGHAN, D. D.,
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If ye then be risen with Christ, seek those things which are above, etc.—Col. iii:1-3.

ST. PAUL'S words bring out his characteristic doctrine. The Christian is a man *in* Christ, *inside* Christ, for all things. The text expresses this union in a retrospective way. Paul bids the man say: "If I am in Christ I am in Him as that which He is *now*; it is not as a man living upon earth—a man encased in a mortal body, subject to all its wants and pains, liable to assault from the world, the flesh and the devil, having death before him with all its terrors and all its agonies. It is as One who has died, and risen, and ascended; it is as One present in the presence of God; it is as One having all power in heaven and in earth; it is as One hereafter to be seen as He is, manifested in glory. It is thus that Christ has me in Him, and if I am to realize my inclusion in Him, it must be by living his present life, which is a life after death, a life entered upon by a resurrection. I must say to myself this: When Christ died I died, and when Christ rose from the dead, I, too, rose, when God exalted Christ to His own right hand in heaven He set me there in Him; henceforth I must live the risen life—I must live above the world as one who has done with its cares, and its toils, and its lying vanities; I must live above sense and time as one who already inhabits eternity; I must live as much above sin as the dead man in his grave, who is physically incapable of it, even as Paul says in another place, 'He that is dead,' the man in his grave, 'is free from sin'; and St. Peter, 'He that hath suffered in flesh,' he that has once died, 'hath ceased,' has been effectually made to cease, 'from sin.'" If once ye were raised with Christ, seek the things above; if ye died with Christ, mind the things above, have them for your interest, have them for your employment, have them for your study, and have them for your affection; so when at last Christ is manifested, when the veil is taken away,

which at present hides Him from the sight of the living, and He is seen as He is in His beauty and in His glory, then shall ye also be manifested with Him. The day of His advent and of His epiphany shall be also the day of what Paul elsewhere calls the "revelation," that is, the "unveiling" of the sons of God.

The resurrection of Christ is a fact in history, and Paul here puts another fact beside it. "Ye," he says to the Colossians, "were raised with Christ." The resurrection of Christ had a resurrection within it. "Ye were raised with Christ." Now, what is that fact of which Paul speaks so confidently, making it the motive of his appeal for newness of life? "Ye were raised with Christ," although when Christ rose you were not yet born, you were among those things which are not, as St. Paul speaks to the Romans—those things which are not, which only the omniscience of God can speak of as though they were. "Ye were raised with Christ," he says still to us, though eighteen centuries separate us from the original Easter, and from the sight, with our eyes, of the person of the Risen One. Are these things words, are they the babblings or the ravings of a vain talker, the dreams of one who follows his own spirit and has seen nothing? Not so, my brethren. Rather believe that we may not yet have the grasp of the thing spoken. Be sure it was truth—truth and soberness, too, on the lips of the inspired man and in the mind of the inspiring Spirit. The thing spoken of, being closely looked into, is *the vital union of the Christian man with Christ.*

Is there such a union? The resurrection of Christ is a fact, and he says, "Ye were raised with Him," in virtue of a union with Him, which must have been very real and very substantial. The union which man cannot have with man, but which the Christian can have with Christ, is a union of spirit, and is such that the Spirit of the Savior not only persuades and influences the spirit of the man as it were from the outside, as one mind is constantly wrought upon and persuaded this way or that

by another mind through writing or speech, but also comes *into* him, and dwells *in* the man's spirit, with a companionship, and a sympathy, and a gentle compulsion of willing and acting, quite distinct and different from that human influence of which we have spoken. The distinction is briefly but strongly expressed in that saying at the Last Supper concerning the Holy Spirit, as He was to the disciples then, and as He should be after the day of Pentecost, "He dwelleth with you and shall be in you." "*He dwelleth with you*" in the person of Christ, in the influence of "My teaching and of My example," powerful each of them, but still external to yourselves. "He shall be in you," and then the influence will be direct and immediate. You will no longer know Him as a companion, you shall know Him as an *inmate*, and then shall the discipleship pass into union and converse, as of a man with his friend; shall be exchanged for that which requires for its realization that the spirit of the man himself that is in him should be indwelt and inhabited by the spirit of the other, even by that divine Spirit of whose coming it is written, "And my Father will love him, and we will come unto him, and make our abode with him."

It is a question of intense interest—how and when is this union realized? All Christians rose when Christ rose. This is the idea. But what gives the individual the spiritual incorporation? St. Paul says all we who were baptized into Christ, and there and then *put on* Christ, *clothe* ourselves with Him. "If ye were raised with Christ" is, in other words, "So surely as ye are one in soul with the crucified and risen Lord, so surely as you are not in name but in deed one with Him in His death and in His resurrection, seek the things above, think the things above, where He is veiled from the world, but visible to His people."

Brethren, if this realization of the Savior has not yet been given to us, let us seek it, let us live it from to-day. Let us not take refuge in names and

forms, saying, "I have it as a thing of course, for am not I a Christian, was I not baptized?" If you have it, you will know it. It comes not unto any man by taking it for granted. If you have it not, yet learn from this text how near it is to you. You have but to stir up the gift. It is yours by right and title, by the great world-wide redemption on this day accomplished.

Finally, "seek those things above." What are they? St. Paul sets them over against "the things on the earth." What those are we know but too well. Very real to us is that harassing anxiety, that importunate vanity, that consuming ambition, that exciting pleasure, that shameful self-indulgence, that bosom lust which for the moment is the life, alternating one with another, in the very possession and domination of our being. In contrast with all these, St. Paul sets before us "the things above," and by the contrast he interprets the realities of which all these are counterfeits, the grand and satisfying pursuits of which all these are shadows and forms—things which bring comfort and peace and rest to the soul; a comfort from which there is no remorseful waking; a peace which passes understanding, because it lies in a realm of intellect; a rest which is no indolence, but the blissful repose of every faculty and every affection in its natural, its divinely natural, object. These are "the things above," so called, not because they are far away from us, but because they are so great and so glorious, because they are unaffected by chance or change; their home the bosom of God; their voice the harmony of the universe.

"Hid with Christ in God," where is the home of the immortal part of us, whither so many of our best beloved are already gone before? Every honest searching of the heart to root out of it what God hates; every earnest effort to lay hold upon the forgiveness which is Christ's Gospel; every sorrowful, tearful prayer for the help and grace and love of God; every intense aspiration after a diviner life than yet has been

realized, and a more Christlike spirit than has yet been manifested, is a seeking after "the things above." Every soul's hunger and thirst after God's kingdom and righteousness; every brave blow struck at a sin; every sincere endeavor to make an ignorant, an unhappy life brighter and better, is a seeking of "the things above." By degrees there shall be in every such seeker a change of places between earth and heaven. Earth shall take a new position in that man, and heaven a new position in his heart and in his affections. From *seeking* he shall rise into *thinking* "the things above"; and when at last the door opens and he is called in to see "the King in his beauty," he shall find himself in no strange scene, in no unfamiliar company. *Seeking* has become *seeing*; prayer has become converse, warfare has become victory; he has "come to the spirits of just men made perfect, and to Jesus Christ, Lord both of the dead and the living."

THE EXPECTANT SERVANT.

BY H. G. WESTON, D.D. [BAPTIST], OF
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Blessed are those servants whom the Lord when he cometh shall find watching.—

Luke xii: 37.

THE ordinance of the Lord's Supper, which we are about to celebrate, is the highest symbol of our Christian faith. Christ teaches us to observe it "till he comes." The attitude of the New Testament Church was that of earnest expectancy. It is said by some who have studied the Epistles with this fact in mind, that one verse in five embodies this aspiration. The volume closes with an urgent cry, "Even so, Lord Jesus, come quickly!" There are notions of the Second Advent abroad in the Church which are not welcome; and on the other hand there is a strange indifference to the matter. Why is there such a contrast in the present state of the Church as compared with the Church in Apostolic times? Notice:

1. Christ predicted this apathy. The Church would seem to forget her absent Lord and say, "I am a queen; I have

my patrimony." Some, indeed, believe that we are now in the millennium. "When the Son of Man shall come will He find the faith on the earth?" i. e., faith in this His promised return? In this chapter we find repeated warnings with reference to this lack of vigilance on the part of believers. "Let your loins be girded about, and your lamps burning." "The servant who knew his Lord's will, and made not ready, shall be beaten with many stripes."

2. The narrow views prevalent as to the idea of "judgment" have much to do with this indifference. Christ is to establish a rule of equity, to establish righteousness in the earth, and to this, rather than to the day of woe—"the judgment day," as we call it—reference is continually made. I saw the bloody draft riots in New York raging unchecked, and remember with what relief at length law was established by the United States troops. It became "Solemn as Sunday," said a policeman, in my hearing. So the servant in sympathy with his Lord, cries out to Him to vindicate the truth, saying, "How long, O Lord?"

3. In saying "it is expedient for me that I go away," the Lord did not say that it was expedient to stay away. We seem to act as if He said so. But He said, "I will come again."

Now look at the blessedness of waiting for Christ.

This, by the way, is not an expectation of seeing him this hour or this day. We are not to put on ascension robes and act as some deluded creatures have in days gone by, but attend to our daily work with all fidelity, keeping our heart and love and hope on Christ. Supposing your elder brother, on leaving for Europe, had furnished you with means to pursue your education, to adorn your home, and enrich your daily life. You would see his name stamped on every treasure, on book, picture, flower. You would say, "Some day He will see all these." You would carry him in your thought. He may have started, but you expect a telegram from Sandy Hook

before his arrival, and you keep about your daily duties. Your love and interest are not the less, therefore, and so we have not less attachment to Christ, while we sedulously attend to the work in the world which is appointed us to do. Now the blessedness of thus waiting for our Lord.

1. It shows our real affection for Him. Some lives are not affected by the fact of Christ's life or expressed wishes. He is utterly ignored, but the genuine believer evinces his loyalty by looking for the coming of Christ. 2. It shows that we entertain right views of the work of Christ, and are in sympathy with that work. We are not living as did the rich fool, but waiting for God's Son from heaven, who is to deliver us from this present evil world. 3. This expectant attitude testifies to our supreme desire for spiritual blessings; those gifts of His grace which prepare us for His work here, and for the glorious vision of His face at the Marriage Supper of the Lamb.

THE FATAL CHOICE.

BY A RETIRED PASTOR.

Gen. iii: 4-6.

THUS Adam and Eve in Eden, under the pressure of temptation, yielded to the adversary and made deliberate choice of evil, involving themselves and all their posterity in moral and spiritual ruin. It was a choice; they were free in their volitions, were under no constraint, and assumed, therefore, the tremendous responsibility of their voluntary act. It was a fatal choice; life or death, blessing or cursing, hung in the scale. In plucking and eating the forbidden fruit they forfeited life, and all that is involved in it, and entered upon an eternal inheritance of sin, shame and misery.

So every act of sin is a choice, and a fatal choice. No matter what the form or strength of the temptation which leads to it, it is a free act. The sinner cannot plead compulsion; he acts from preference, and hence must and will be held responsible.

1. This matter of CHOICE—of free and

responsible agency in every act of life—is a subject for serious and profound consideration. The decree of God will send no man to perdition—only his own individual choice, repeated and confirmed every day of his life, in the face of motive, appeal and remonstrance. The sinner is *his own destroyer!* God would have him live; and He proffers mercy and grace in every possible form, and with divine urgency. But, hardening his heart, searing his conscience, and refusing to repent and obey the Gospel, he persists in his evil ways with “madness in his heart.”

2. And this will be the bitterest ingredient in the cup of final woe: It *might have been otherwise!* No fate, no necessity, no misfortune, brought him there; nothing, absolutely nothing, but the deliberate and repeated *choice* of the wretched guilty man himself. Seen in the clear light of eternity, and brought home to him with overwhelming evidence, it will cover him with shame and confusion, and pierce his soul through with many sorrows.

THE INFINITE PURCHASE.

By HENRY J. VAN DYKE, D.D., BROOKLYN.

The Church of God which he hath purchased with his own blood.—Acts xx:28.

I. THE CHURCH OF GOD.

1. The body of His people in all ages, whom He has called out and separated from the world.

2. Always has been, and always will be, represented by a visible organization in the world.

3. In God's apprehension not bounded by, nor identified with, the visible organization by which it is represented.

II. THE RELATION OF THE CHURCH TO GOD.

1. Belongs to Him as His purchased possession. His *peculiar*, not His odd or eccentric people, but the people who *belong to Him*.

2. Under His government and instruction through officers divinely appointed. “Over which THE HOLY GHOST has made you overseers.”

3. To the Church God has committed

the truth and treasure of the Gospel, together with the sacraments, and all the means of grace, as instruments for the conquest of the world.

III. THE PRICE GOD PAID FOR THE CHURCH: even HIS OWN BLOOD.

1. The blood of Christ is the blood of God.

2. In the person of Christ the divine and human natures, though distinct, are so united, that His one Person may be designated and described by the attributes of either nature.

3. The sacrifice of Christ derives an infinite value from His divine nature. It was “the Lord of glory” who was crucified.—1 Cor. ii: 8.

APPLICATION: We are bound to belong to the visible Church as the representative of the invisible; to love it, and to labor for its advancement. It is not the Gospel, but the Church, by means of the Gospel, which is to conquer and reform the world.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Hindrances at Communion. “And when the fowls came down upon the carcasses, Abraham drove them away.”—Gen. xv: 11. C. S. Robinson, D.D., New York.
2. Discouragements in Religion. “And the soul of the people was much discouraged because of the way.”—Num. xxi: 4. Joseph Parker, D.D., London.
3. Balaam's Manœuvres.—Num. xxii-xxiv. Joseph Parker, D.D., London.
4. Caleb, the Man of Religion and Principle. “Hebron therefore became the inheritance of Caleb . . . because that he wholly followed the Lord God of Israel.”—Jos. xiv: 14. T. D. Witherspoon, D.D., Louisville, Ky.
5. Strength the Product of Character. “For as the man is, so is his strength.”—Judges viii: 21. Rev. W. C. Bitting, New York.
6. Elijah's Plea. “Let it be known . . . that I have done all these things at thy word.”—1 Kings xviii: 36. Rev. C. H. Spurgeon, London.
7. God's Tender Mercy to the Penitent. “Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still . . . I will surely have mercy upon him, saith the Lord.”—Jer. xxxi: 20. Dean Vaughan, D.D., London.
8. Comeliness turned into Corruption. “And there remained no strength in me: for my comeliness was turned in me into corruption.”—Dan. x: 8. A. T. Pierson, D.D., Philadelphia.
9. Adapted Instruction. “The kingdom of heaven is like unto,” etc.—Matt. xiii: 33, etc. [The description varies according to the needs of each inquirer.] John R. Paxton, D.D., New York.

10. A Rich Man's Bad Advice to Himself. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."—Luke xiii: 13. Rev. Alexander Blackburn, Lafayette, Ind.
11. The Law of Gravity and Affinity. "That he may take part of this ministry . . . from which Judas by transgression fell, that he might go to his own place."—Acts i: 25. A. T. Pierson, D.D., Philadelphia.
12. The Christian Motive. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. iv: 5. J. B. Thomas, D.D., Brooklyn, N. Y.
13. The Biblical Idea of Women. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. iii: 28. J. H. Barrows, D. D., Chicago.
14. A Definite Purpose. "And, having done all, to stand."—Eph. vi: 13. Rev. David Swing, Chicago.
15. The Power of Christ's Resurrection. "That I may know him, and the power of his resurrection."—Phil. iii: 10. Canon Liddon, London.

SUGGESTIVE THEMES.

1. Neutrality is Treason Against God. ("Curse ye Meroz, said the angel of the Lord . . . because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges v: 23.)
2. "Conscience doth Make Cowards of us all." ("And Ahab said to Elijah, Hast thou found me, O mine enemy? . . . I have . . . because thou hast sold thyself to work evil in the sight of the Lord."—1 Kings xxi: 20.)
3. "To the Victors Belong the Spoils." ("And when Jehosaphat and his people came to take away the spoil . . . they were three days in gathering of the spoil, it was so much."—2 Chron. xx: 25.)
4. One Class of Church-goers. ("And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."—Ezek. xxxiii: 32.)
5. Sin its Own Punishment. ("Evil shall slay the wicked."—Ps. xxxiv: 21.)
6. Judicious Charity. ("Blessed is he that considereth" [deals wisely with] "the poor."—Ps. xli: 1.)
7. An Instructive Contrast. ("Our lips are our own: who is lord over us?"—Ps. xli: 4. "Set a watch, O Lord, before my mouth; keep the door of my lips."—Ps. cxli: 3.)
8. Phariseism a Lip and Life Inconsistency. ("Whatever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."—Matt. xxiii: 3.)
9. The Devils no Agnostics. ("Let us alone: what have we" [devils] "to do with thee, thou Jesus of Nazareth? . . . I know thee who thou art, the Holy One of God."—Mark i: 24.)
10. How to Walk, and what Raiment to put on. ("Let us walk honestly, as in the day . . . Put ye on the Lord Jesus Christ," etc.—Rom. xiii: 13, 14.)
11. Now and Then. ("Now we see through a glass, darkly; but then face to face."—1 Cor. xiii: 12.)
12. The Methods of the Adversary. ("In whom the god of this world hath blinded the minds of them that believe not, lest the light," etc.—2 Cor. iv: 4.)
13. A Perfect Vision and a Perfect Likeness. ("We know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii: 2.)
14. The Ever-Open Gates. ("And the gates of it shall not be shut at all by day; for there shall be no night there."—Rev. xxi: 25.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD.

June 3. — INDIFFERENCE TO HUMAN SUFFERING. Matt. xxv: 42, 43.

The world is full of suffering in every form and degree, and no man is at liberty to be indifferent to the suffering of his fellow-men, or to withhold sympathy and needed ministries to the full extent of his opportunities. These words of the Savior place this subject before us in a very strong and affecting light. The ground on which, as final Judge, He condemns and banishes the wicked in the day of judgment, is their disregard of the law of social duty in this particular. "For I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. . . . Inasmuch as ye

did it not to one of the least of these, ye did it not to me."

1. Christ himself set us the example in the days of His flesh. His mission was a mission to relieve human suffering, physical and mental. He had an eye for human *misery* as well as *guilt*, whosoever He recognized it; a heart quick to feel for others' woe. "He went about doing good," to the bodies as well as the souls of men: healing the sick, feeding the multitude, comforting the sorrowing, weeping with them that wept.

2. He suffered death on the cross in His own person, that He might save us from the sufferings of the second death: and by so doing He has consecrated all tears, all prayers, all sacrifices, all gifts, all efforts in behalf of the poor and needy, the suffering and friendless. We

are not His disciples; we do not imitate Him, if we go through life with a pitiless heart, an empty hand, with no words of cheer for the unfortunate, no gentle ministries and pleadings in behalf of God's suffering ones.

3. Christianity is pre-eminently a religion for the suffering. It is the very incarnation of divine mercy, tenderness, sympathy, in all its principles, teachings and provisions. By precept and by example it urges upon all to act the part of the good Samaritan; to be ready to relieve want and suffering whenever kindness, attention, friendly succor can interpose. Do we keep in mind and carry out the spirit of that Scripture definition: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"?

4. The religion of the cross would exert a tenfold greater power in the world than it ever has done, if the spirit and implied teachings of these words of the Lord Jesus Christ, the Savior of sinners and the final Judge of men and angels, were acted out by the body of believers. Feed the hungry, clothe the naked, visit the sick, care for the friendless, and even criminals in their cells, and compassionate all the children of suffering and sorrow—and do it all from love to the Master—and as sure as mercy and love reign in heaven, you will have power to prevail over human wickedness, and will receive mercy and a great reward in the day of judgment.

June 10.—THE GREAT CHANGE. 2 Cor. v: 17.

"If any man be in Christ." To "be in Christ" is to be united to Him by faith, to have fellowship with Him, to dwell in Him and He in us, to be crucified with Him to sin and the world, and made alive by the power of His resurrection.

"He is a new creature:" so great is the transformation that the Scriptures designate it as being "born again." (a) He has a new heart; (b) a new life; (c) a new hope; (d) he is brought into new relations; (e) he aims at new and nobler

ends. Henceforth his life is hid with Christ in God.

"Old things are passed away; behold, all things are become new." The old nature, the old habits of sin, the old conformity to the world, the old low ambitions, the old dominant principle of selfishness. And, instead, behold a renewed, transformed, sanctified nature, in all its parts and functions; a new world of joys, hopes, aspirations, activities, spiritualities; a new order of experiences and fruit-bearing, even the fruits of the Spirit, in the soul and in the life. So entire and radical is this spiritual change, that it is in fact, "passing from death unto life;" a crucifixion and a resurrection; a conversion leading up into glory and life everlasting.

APPLICATION.—1. So wonderful a change cannot, in the nature of the case, pass unchallenged. "We know that we have passed from death unto life." "We know whom we have believed." The world cannot fail to take knowledge of such an one, that he has been with Christ. The light of the cross will shine in the life that God's grace has radically changed.

2. They that preach culture, self-reformation, a social and outward virtue, as the end and essence of the Gospel, totally misrepresent it. Such a gospel never did and never can lead to such results as Paul here describes; work out so radical and glorious a moral and spiritual transformation. The axe must be laid to the root of the tree. "Ye must be born again," or ye cannot see God, must be thundered from the pulpit. "A new heart and a right spirit"—dead to sin and alive to God; all things made new in Christ Jesus, must be persistently urged upon all who would be saved. There is no other way.

3. We have here a searching test of discipleship. Let each apply it to himself: Am I a new creature? Have old things passed away with me? Are all things become new, beyond a peradventure? What is the testimony of my heart, the testimony of my life, the testimony of the world, on this vital question? Let me be honest with myself.

I cannot deceive my Master and Judge; why should I deceive my own soul to its eternal undoing?

JUNE 17.—THE WONDER OF THE ANGELS.—1 Peter i: 12.

The apostle instances the sovereignty of divine grace, the inquiries of ancient prophets, the sufferings and glory of Christ as Mediator, the preaching of the gospel and the conversion of sinners by means of it, and the work of the Holy Spirit in the salvation of men, as among the things of angelic interest and study. The verb rendered "look into" is more expressive in the original than in the translation. It denotes the *intensest gaze*, the most *fixed and eager desire*. And this attitude of the angelic mind toward the gospel was symbolized in the Jewish temple by the two cherubims placed in the inner tabernacle, with their faces turned down toward the mercy-seat, as if they would comprehend its significance.

1. *God manifest in the flesh and dwelling among men*, is the first in the series of those amazing things into which angels are so anxious to look. The divine Son of God incarnated in human flesh is, beyond question, the most wonderful fact that challenges the attention of God's creatures. It is as great a wonder and mystery to angels as to us. They were not ignorant of the prophecies concerning Him, and they watched their fulfillment with intensest interest. It was a new and significant revelation of God to the universe.

2. *The Life of Christ* is another subject of angelic study. Such a character never before appeared in history. The simple Jesus of Nazareth surpasses, in every quality and aspect of His character and teaching, the highest ideals ever conceived by man in any age of the world. Angels are familiar with that life, and study that sublime character with awe and gratitude and adoring wonder.

3. So with the *doctrines* of Christianity. Angels are interested in them, as well as we. We cannot doubt that they understand the Scriptures, and get light from them, and new views of God's per-

fection and purposes, and come under the inspiration of the cross. The *promises* of the Gospel, especially, are a source of intense and never-failing interest to angels. Many of these promises were made known to mankind through their agency, and they watch their unfolding and fulfilment with the liveliest joy and sympathy.

So the scene of the *crucifixion* is a perpetual study and wonder to angels. They can never tire of the theme, and they see a deeper significance and a diviner glory in it the longer they view it. Not only are they deeply interested in all these things, but also instructed by means of them. It is a great training and discipline to fit them for the work assigned them in the economy of redemption, as "ministering spirits" to the heirs of salvation.

APPLICATION.—1. We have a deeper and grander interest in these things than have the angels, for we are more directly and profoundly affected by them than any other race of beings can possibly be.

2. The angels of God will witness against us in the judgment day, if we turn away from these things, or fail in our appreciation of them, when they made them the delighted study of thousands of years, and found in them reasons for perpetual rejoicing and thanksgiving.

JUNE 24.—HOW TO HEAR THE WORD.—Heb. iv: 2.

As the *effect* of the preaching of God's Word is dependent mainly on the *manner* in which we hear it, this topic is one of the utmost importance. How oft, too, did the Great Teacher admonish His hearers to "take heed" how they hear! To hear the Word with profit, we must hear it,

1. *Reverently*. It is not man, but God, who speaks to us in every Gospel message. This thought should banish the spirit of levity and worldliness from our minds, and inspire us with awe and the utmost reverence.

2. *Attentively*. The message is of infinite moment, in which every hearer has the utmost interest. *Not* to give

the strictest and most earnest attention to it, is a direct insult to God, and a wanton trifling with our own highest welfare. It is amazing with what little attention sinners hear the "glorious gospel of the blessed God!"

3. *Thoughtfully.* Redemption, is a grand, broad, transcendent theme. We must hear it not only with the *ear*, but with the *mind*, with acute and quickened faculties, with due elevation of soul and preparation, if we would be profited.

4. *Honestly.* Not with prejudice or fear, lest it convict us; willing, nay anxious, to know the truth, to search us and try us, and see if there be any evil way in us, and lead us in the way everlasting.

5. *Prayerfully.* It is the Spirit that quickeneth. The Gospel is preached with power only when blessed of God. How little prayer is there mixed with the hearing of God's Word! How many hearers are thinking of the preacher, his learning or eloquence or defects, or the dulness and uninteresting character of the service, instead of being mainly anxious for a "blessing from on high." O how little *prayer* attends and follows the hearing of the message of salvation!

6. *With a determination to put into practice the solemn lessons taught us out of God's Word.* Without such a determination hearing will avail but little. Of what use to be interested, convinced, "stirred up," if it leads to no practical end. It is not so much that the Gospel fails to impress, convict, quicken, but for the reason that the hearers listen with *no fixed resolution to profit by what they learn*, and go away and straightway forget it all, and lose the impressions of the sanctuary.

Finally, with *Faith*. "The word preached did not profit them, not being mixed with faith in them that heard it." There must be absolute faith in the Scriptures as the revealed mind and will of God to man; and faith in the divine and saving efficacy of His Word, when preached in demonstration of the Spirit and of power."

All these things enter into the right hearing of the Word. Where they are wanting, the preaching and the hearing of it are productive, comparatively, of but little good. When we know how the Gospel is heard in all our sanctuaries, is it any wonder that it profits so few, while it proves a savor of death unto death to so many?

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The Modern Pentecost.

ABOUT seven years ago, there was, in India, a display of divine grace without a parallel in the history of modern missions. It may be doubted whether even Pentecost was not exceeded in the rapidity and extent of the results, which also are in themselves a sufficient answer to all cavils directed against the missionary work. Seed, long lying dormant, and apparently wasted, at last yielded harvest so abundant as to compensate an hundred-fold for all labor and patience and discouragement. Twenty-five years before, at the anniversary meetings in Albany,

N. Y., it was proposed to abandon, as fruitless and hopeless, the "Lone-Star" Mission among the Telooogs. Dr. S. F. Smith on that occasion wrote these inspiring lines, which proved prophetic:

"Shine on, 'Lone Star!' thy radiance bright
Shall spread o'er all the eastern sky;

Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

* * * * *

"Shine on, 'Lone Star!' the day draws near
When none shall shine more fair than thou:
Thou born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow."

In that same year—1853—Mr. Jewett, with his wife and one native Christian,

visited Ongole, and there, reviled and stoned, preached the Gospel, and prayed God to send a missionary to Ongole. After twelve years Mr. Clough reached Nellore with Dr. Jewett, and the following year first visited Ongole.

On the first of January, 1867, a church was organized in Ongole with only eight souls, but in 1877 reported a membership of 3,269, with twenty-two native helpers, six of whom were ordained ministers. Behold the change in *ten years!* A famine spread death and desolation throughout the Madras Presidency at the opening of the year 1877, and all strictly missionary work was suspended. Mr. Clough, with a large amount of famine funds, was employed, feeding and caring for the suffering thousands. In his report for 1877, he writes: "During the year, although continually amid horrible, sickening scenes, we feel that as missionaries, and as a mission, we have enjoyed the special smile of Heaven upon us continually. The spiritual condition of the Ongole mission was perhaps never better than to-day. The members of the Church, though hungry and starving, and many of the aged and little children of their households sickening and dying *inch by inch*, yet I have not heard of a *single instance of real apostasy*. Since about the 15th of March we *have not baptized any*, though *hundreds, yes, thousands*, have clamored for the ordinance; but we have not had the time or strength, *even if it had been desirable*, to conduct the necessary examination of the candidates."

Mr. Williams, at Ramapatam, another central mission station among the Teloo-gos, wrote: "We look for great ingatherings soon, such as *have not been known in the history of modern missions*. If I am not utterly mistaken, God, by His Spirit, is moving on the hearts of thousands and thousands of these Teloo-goo people. He has shown them by this fearful famine that vain is the help of idols."

On the 16th of June, 1878, Mr. Clough opened for the admission of members those doors which had been closed for over fifteen months, lest some might

apply for baptism from a selfish motive, as he had at disposal famine funds. On the 24th of June he wrote: "Before this reaches you, there will be five hundred baptized Christians probably, within four miles of where I now write, residents of Ongole and suburbs. If rain comes soon, and a harvest is given, as we hope, there will be three thousand baptisms within the next six months. The converts are *now* waiting for the ordinance. This means an addition to our Teloo-goo mission of not *less than fifteen, perhaps twenty, thousand.*"

With the aid of native preachers, he baptized in twenty-one days 5,429 *converts*, making the membership of the Baptist Church in Ongole nearly 9,000 *souls*; still later, 3,262 additional baptisms made the whole number baptized, from June 16 to July 31, 8,691. Very few of these thousands *ever received any of the famine funds*—perhaps *not one hundred* of the whole number ever received a pice (quarter of a cent) directly or indirectly, and never expect to receive any money or financial aid in any way.

PART II.

MISSIONARY TEXTS, THEMES, ETC.

It is a Military Maxim to "strike at the centres"; and this is what we now need to do. Heathendom has three great empires: China, with 400,000,000; Hindoo Empire, with 175,000,000, and the Empire of Turkey with perhaps 50,000,000. These are the strategic centres: to possess them is to possess the world.

Dr. William Adams once remarked at a meeting of the American Board, that there was a remarkable uniformity in legacies to benevolent objects; and significantly added: "There are *some more estates upon which God will administer this year!*"

"**Heathen Christianity**" needs to be built solidly and strongly, like the Eddystone, over which waves of great violence are sure to dash.

The Mohammedan believes that if he does *five* things: keeps the fast of Ramadan, gives alms, prays five times daily, makes a pilgrimage to Mecca, and wars

against the infidels, he has right to paradise. His creed combines also five elements: Theism, Ritualism, Sensualism, Fatalism, and Iconoclasm.

A pig entered the mosque of Omar, and ran around and through it. Whereupon the wise men assembled to discuss as to how the defilement should be purged. The mosque was hopelessly desecrated. One wise man, however, ventured a solution: *While in the sanctified place the pig was changed to a lamb, though entering and emerging a pig.*

There is a Moslem University at Cairo with 10,000 students.

A Dispensation of the Gospel, etc.—1 Cor. ix: 17. Dr. W. M. Taylor, of New York, in a powerful speech before the American Board, pictured Paul the apostle crying, "I am a debtor both to the Greeks and to the barbarians," and feeling, whenever he looked into the face of a human being, "I owe that man the gospel." A quickening thought for all ministers of Christ.

When application was made to the Legislature to charter the American Board, it was objected on the floor of the Senate of Massachusetts (probably by Benj. W. Crowninshield, who led the opposition), that to incorporate the Board was to afford the means of *exporting religion, whereas there was none to spare from among ourselves*; to which Mr. White truly and pleasantly rejoined, that religion is a commodity of which the *more we export, the more we have remaining.*

Phillips Brooks, in one of his missionary discourses, forcibly remarks: "Some of you are saying in your hearts, 'There are heathen enough at home: let us convert them before we go to China.' That plea we all know, and I think it sounds more cheap and shameful every year to make the imperfection of our Christianity at home an excuse for not doing our work abroad! It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such

a plea feel, I think, how unheroic it is."

People see what they want to see. A lady spent 18 months in Kobe and opposite a chapel where there was preaching every Sunday. She reported that she had never seen *one native* enter that chapel, and that missions were accomplishing nothing for the evangelization of Japan. It was a chapel *expressly for foreign residents*, and had nothing to do with the missions, whose premises were in another part of the city. (Compare "Ely Volume," Introduction, page vii., for a similar instance in Syria).

In Egypt, Syria, and throughout the East, Christian missionaries direct their energies chiefly to the young. Experience shows very little progress in dealing with adults. Teaching has to a large extent taken the place of preaching, and the school, that of the church. These schools are well attended, and large numbers of Moslem youth indoctrinated with Christianity. The Mohammedan leaders, in order to prevent Moslem children from attending the mission schools, have decreed that no Moslem shall be considered his own master until he is twenty years of age.

Training for missions begins in the family. At the family altar Judge Jessup's sons first learned the principle and imbibed the spirit of missions. So Samuel J. Mills and a host of others. It is the old story, "Virtue is gone out of me;" personal contact with consecrated souls kindles similar devotion.

How grand the opportunity! A world now open to Christian effort. How awful the responsibility: unto whom much is given, of them much will be required. How great the danger of being neglectful and unfaithful.

"Never shows the choice momentous,
Till the Judgment hath passed by."

Every pastor must be a missionary. He must correct ignorance and misconception by the facts, organize mission bands, give heed to make the missionary concert interesting and inspiring, utilize the consecrated women, begin training the children, and every sermon

ought to breathe the spirit of missions. The Methodist conferences examine all their ministers as to fidelity in the matter of missions.

PART III.

MONTHLY BULLETIN.

THE JEWS.—The Rev. J. de la Roi, of Breslau, Germany, finds that the number of Jews annually brought to the Christian faith range from 1,000 to 1,500. Surely the friends of the cause of Christ among Israel have reason to be thankful. If, as it is estimated, there are not more than 5,000,000 Jews in Christendom, this is a very large proportion of the entire number. In Lemberg, the capital of Galicia, the N. E. province of Austria, the Jews, who are very numerous, without at all renouncing their nationality or their Old Testament faith, have accepted Christ as Messiah, and petitioned to be allowed to build a Jewish Christian church.

TERRA DEL FUEGO.—The Argentine Republic has extended its authority over these islands by establishing a sub-prefecture at Ooshooia. The government officers work in perfect harmony with the missionaries. The traffic in spirituous drinks is prohibited under the severest penalties. Christian villages and settlements have been reared, the Scriptures translated into the tongue of a people that at one time seemed to bark like dogs, and to have no articulate speech; and all the other signs of progress toward a Christian civilization abound.

AFRICA.—Professor Stewart, of Liberia, says, it is estimated that for every missionary that goes to Africa, 70,000 gallons of liquor are sent to that country.

The papers report the death of King Mtesa. His son and daughter will succeed him on the throne, both of whom are favorable to Christianity. The daughter professed to have become a Christian nearly a year since.

INDIA.—Of the 600,000 widows under 19 years of age, who are prohibited from marrying again, according to the laws of the country, 200,000 are less than 14 years old, and 78,000 less than 9!

The conversions among the Telugus since the great awakening in 1877-8 have averaged more than 2,000 a year, the number of church members now being near 25,000, gathered into thirty-four churches.

The total amount received by British Protestant societies for foreign missions last year was \$6,039,930, an increase of \$141,650 over the preceding year. The Roman Catholic societies, meantime, contributed \$42,720 for the same purpose.

THE PRAISE SERVICE.

No. III.

By CHARLES S. ROBINSON, D.D.

IN the notice of Rev. H. F. Lyte, given in the last article, my pen made a slip; I wrote *Brixton* instead of *Brixham* as the place of his settlement and labor; he was Perpetual Curate of Lower Brixham. I am sorry; I was bewildered with overwork. *Peccaveram*; as Dr. Howard Crosby said once, when some one talked to him about his duties—“*Peccaveram*; I had *Synod*!”

As before, let it be understood that I am trying to make some suggestions for possible comments to be made on hymns used in the services of song—mere suggestions of thought.

“Come, my soul, thy suit prepare.”—*Newton*.

This is another of Rev. John Newton's contributions to the “*Olney Hymns*.” It is No. 31 of Book I. There it has seven stanzas, and is founded upon 1 Kings iii: 5. It owes something of the modern revival of its popularity from the use Rev. C. H. Spurgeon has been making of it in divine service. It is said he was long accustomed to have one or more stanzas of it softly chanted just before the principal prayer. In this way many additional thousands of people became familiar with its words, and so learned to love it. It is peculiar in that it fastens a devout man's attention upon preparation for an approach to the mercy-seat, as well as upon the petitions he proposes to offer there. The exercises of one's soul preliminary to prayer are important, and in great

measure essential to the reverence of the devotion. One of the finest incidental revelations of character found in all the Bible history is that which is discovered in the narrative of Joseph while in Egypt. Pharaoh suddenly sent for him; and though this young man must have known now that his fortune was made, and though he longed inexpressibly to get out of the filthy dungeon, he was of too decent a turn of mind to rush into the king's presence without care. He made all the retinue wait for him outside, though they came "hastily"; he would not be hurried into indecorousness of behavior; he "shaved himself, and changed his raiment, and came in unto Pharaoh." We need to pray for better gift at prayer.

"It is harder," so remarked the pious Gurnall, "to get the great bell up than to ring it when raised." Ejaculatory prayer is useful; but there is need of set seasons likewise. "A large part of my time," wrote McCheyne, "is spent just in getting my heart in tune to pray." The stringing of the bow, and the notching of the arrow, have much to do with the success of the archer's shot; and it is not wise to be headlong.

"My gracious Lord, I own thy right."—*Doddridge*.

This is No. 294 of Dr. Philip Doddridge's hymns, and is entitled, "Christ's Service, the Fruit of our Labors on Earth."—Phil. i: 22. It was first published in 1755, and it has been much changed in form and purpose since then. It has fallen into most successful use as a communion hymn on introducing young people into membership. It suggests many profitable thoughts concerning the seriousness of such a step. A visitor at the Indian School in Carlisle asked a Cheyenne girl if she were a member of the Church. She replied: "Not much—just a little." In a sense in which, perhaps she did not mean it, her reply would apply to a good many who are yet, technically, "in good and regular standing," so far as the records of the books show.

"Blest are the sons of peace."—*Watts*.

This is Dr. Watts' version of Psalm 133, S. M. It consists of four stanzas, and is entitled, "Communion of Saints; or, Love and Worship in a Family." It finds a "parallel passage" in the quaint legend of a Persian sage: "Having once in my youth," he says, "notions of severe piety, I used to rise in the night to pray and read the Koran. And on one occasion, as I was engaged in these exercises, my father, a man of practical religion and of eminent virtue, awoke while I was studying aloud. I said to him, 'Behold, thy other children are lost in slumber, but I alone wake to praise God.' And he answered: 'Son of my soul, it is better to sleep than to wake to remark the faults of thy brethren.'"

"Safely through another week."—*Newton*.

This familiar and favorite hymn comes from Rev. John Newton's "Olney Hymns" also—Book II, No. 40. It consists there of five stanzas, and bears the title, "Saturday Evening." It was designed as a meditation and suggestion for the close of the week, rather than a lyric for public service on the Lord's day; and certain changes have been noticeably made in order to adapt it to its new use. It has always been welcome to Christian people because of its bright and brave putting aside of the weights and its putting on of the wings of true devotion, and so its coming up into God's presence with a joyous heart. Long ago it was said of Sir William Cecil, some time Lord Treasurer of England, that, when he went to bed, he would throw off his professional gown and say: "Lie there, Lord Treasurer"; as if bidding adieu to all state affairs in order that he might the more quietly repose himself. The quaint old Spencer quotes this exclamation, and then homilizes upon it concerning one's going to any religious duty, whether hearing or praying, coming to the Lord's table, entering the sanctuary, or even engaging in private devotions; he thinks one might say: "Lie by, world; lie by, all secular cares, all household affairs, all

pleasures, all traffic, all thoughts of gain; lie by, all! adieu, all!"

"Take my life and let it be."—*Havergal*.

It seems as if the whole American Church would bid a joyous welcome to this well-known and deeply-suggestive "Consecration Hymn" of Miss Frances Ridley Havergal. It is a wonder that it has not found its way earlier into the collections. The title given to it here in America calls to mind the fact that it was through the reading of a volume entitled "All for Jesus" that she came "to have the full realization of John xiv: 21." This hymn was written in an outburst of joy that she had been made instrumental in the conversion of certain dear friends. It appears in the volume of her "Poems," page 235. Her own account of the peculiar circumstances of its composition is given by her sister in an extract from one of her letters: "Perhaps you will be interested to know the origin of the consecration hymn, 'Take my Life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house.' And He just *did!* Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my consecration; and these little couplets formed themselves, and chimed in my heart one after another, till they finished with 'ever—only—ALL—for thee!'"

"Come, we who love the Lord."—*Watts*.

This is No. 30 of Dr. Watts' Book II. There it has ten stanzas, and is entitled, "Heavenly joy on Earth." In the second stanza the author wrote the line, "But favorites of the heavenly King." With a very finical taste for so-called restoration, some of the modern collections have expunged the excellent emendation, *children*, and replaced the awkward *favorites*.

There was once a difficulty in Rev.

Dr. Samuel West's congregation in the old New England times. The choir had declined to proceed with the music. So the shrewd clergyman introduced the services with this hymn. Having read it slowly through, he looked significantly up at the performers in the gallery, and said: "Please commence at the second verse." It is needless to mention that the choir went on as usual, and sang with the rest:

"Let those refuse to sing
Who never knew our God;
But children of the heavenly King
May speak their joys abroad."

DR. F. GODET AND HIS COMMENTARY ON JOHN.

By PROF. TIMOTHY DWIGHT D.D., YALE
COLLEGE.

IN one of the letters of the late Professor Henry Boynton Smith, published in his biography, and written at Berlin in August, 1839, the following words occur: "About a week ago I went with a very dear friend from Neufchâtel to make a visit to the tutor of the young prince [the present Crown Prince], who, if he lives, will one day be King of Prussia. Godet is the name of the tutor, a young man of twenty-eight, most lovely, most Christian; no prince could have a better tutor. He is from Neufchâtel. . . . M. Godet received me most kindly, and he is one of those men with whom I feel, after the first five minutes, that increased acquaintance will be only increased pleasure. Loveliness is the characteristic of the man. We were soon deep in exchanging, not discussing, views on Christian theology and the Christian life." Twenty-five years after these words were written of the young man of twenty-eight, a Commentary on the Gospel on John made the name of Godet widely known to biblical scholars, and bore witness of him that he was, in character and inner life, what he seemed to be to his newly-made acquaintance at the time of that first interview. In this interval of a quarter of a century, Godet had finished his education and service in Berlin, had returned to his early home at Neuf-

châtel, had labored there in the pastoral office for a long period, and had become a Professor of Theology in the Faculty of the Independent Church in that city. Twenty years more has now passed away, during which other commentaries and writings have been given by him to the world—particularly, a Commentary on Luke's Gospel, and also one on the Epistle to the Romans; and two enlarged editions of his work on the Gospel of John have been prepared, the second of which is now going through the press in Paris. This Commentary on John has been translated from the French into the German, Dutch, Swedish, Danish and English languages, and has taken its rank among the best works of recent times on the New Testament. Each of the new editions has been not only a revision of the one which preceded it, but to a very considerable extent, a new work—the plan of the first edition even having been somewhat changed in the second, and the second edition having apparently been, in great measure, rewritten in the preparation of the third.

The characteristics of Godet, as seen by Professor Smith in 1839, are manifest in his writings. They are such as render him, in some respects, peculiarly fitted to unfold and explain the thoughts of the author of the Fourth Gospel. And there can be little doubt that his Commentary on this Gospel is the ablest of his works. His mind and feeling are of the Johannean, rather than the Pauline order—such as make him sympathize more fully and perfectly with the thoughts of the former apostle than with those of the latter. The work on the Epistle to the Romans, however, is one of marked ability, worthy to take its place among the most valuable commentaries on that Epistle which have been published within the present century. The volumes on Luke are scholarly, but not of equal excellence with the others.

Germany is the land of scholarship as compared with all other lands. It is so in the sphere of biblical learning, as well as in other spheres. The German

mind, by its native characteristics, by the force of the national life and education, and by the peculiar freedom which is allowed in all lines of investigation, is especially qualified for the distinctive work of the biblical scholar. In the special departments of Commentaries on the New Testament, the German writers during the last fifty years have given the world—with a comparatively small number of exceptions—all the books of highest value in the scholarly line. The translation of many of these books, within the past few years, has very greatly enlarged the means of study for English and American students. To the scholar of English-speaking countries—at least to the American scholar—there is something peculiarly satisfactory, as we cannot doubt, in the thorough, calm, unemotional, clear-sighted character of the best German works. The tendency of our own national mind, as education develops and advances in the best way, is somewhat in the same direction. The student seeks light and truth; the preacher draws his own practical reflections and suggestions from the truth which he sees. The student-preacher studies that he may gain the former; he meditates and communes with God for the latter. But these peculiarities of German scholarship are not altogether free from defects which naturally accompany them. The French mind is characterized by some of these things which the German lacks. In the work of expounding a book like the Gospel of John, the German has perhaps too much of cold criticism, too much of mere linguistic minuteness and grammatical interpretation. The author of this Gospel had a deep soul-life, and the depths of his thought need for their sounding somewhat of the emotional element, somewhat of sympathy with the life of the soul. French scholars, in the Christian field, are apt to carry the emotional too far, and to yield themselves too much to its influence. But it is an essential element in the understanding of truth and thought as really as is the purely intellectual element.

Among recent French writers on the Bible, Godet presents perhaps the best example of the characteristics of his own nation. The student, who uses his commentaries and those of Meyer or de Wette on the Fourth Gospel, will be impressed by the national peculiarities of each; but he will find his appreciation of the apostle's thought richer and more complete as he gets the light that is thrown upon it by the two together.

Godet's unfolding of the thought of John's Gospel is designed to be from within outward. He evidently seeks, not for the meaning of words and sentences only, but for the underlying purpose of the writer, for the great ideas and truths which are presented in his account of the teaching of Jesus, for the development of the work of Jesus and of the new system, as it is traced by the apostle from the beginning to the end, for the workings of the power of the system in the hearts of the disciples. He tries to understand the real character of the writer and to comprehend, in something of its fullness, his representation of Jesus as the Word become flesh. From this starting-point, and with this endeavor, he not only interprets the book, but also defends it against its adversaries.

In his defence of the Gospel against modern skeptics, he shows himself to be thoroughly acquainted with all that they have urged, and to be a master of the subject. As a historical critic, no less than as an interpreter, he holds a prominent position. In the last two editions of his work on John, the first volume is entirely devoted to the dis-

cussion of the question of authenticity, the views of objectors, the difficulties in opposing theories and kindred subjects. Each revision of his volumes shows that he has kept himself informed as to all the new works and new theories or suggestions presented from any quarter.

The study of the many commentaries on the gospel of John impress the student with the thought that, able and valuable and helpful as some of them are, no one among them has exhausted the fullness of what this gospel contains. The mind and heart of the author of this wonderful book, as reflecting the mind and heart of the Great Teacher, have a richness of revelation for every age and every believer. In the perusal of what has been written respecting the book by any theologian or interpreter, we have as deep a sense that there is something beyond, which he has not given us, as we have of what we have gained from him. And so it must be always, for it is the story of Jesus' life and words which the apostle wrote. But the Church has reason to be grateful to many scholars who have devoted themselves to the study of this gospel for the results of their labors—results which give a clearer understanding of the truth, and, with it, an impulse to higher Christian living. Among those who have, in recent years, rendered a service that will be widely appreciated is the scholar of whom we have written these few words. The readers of his works have often felt, as Professor Henry B. Smith felt in 1839, that increased acquaintance with him would be only increased pleasure.

PREACHERS EXCHANGING VIEWS.

There is no interchange of values so beneficial to mankind as the interchange of ideas.

Types of Revival.

A CERTAIN church observed the Week of Prayer last year, in the usual way, with nightly prayer-meetings. A moderate degree of general interest in the week's exercises sufficed to carry them over Sunday and through another week. Fresh encouragement and momentum gained in the second week carried the

meetings through a third week, and so on through a fourth week, and, indeed, throughout the year. The nightly lay-conducted prayer-meetings, however small, were not once intermitted. Conversions and baptisms were of almost regular weekly occurrence, until the number reached a hundred; and still the quiet steady work is going on in

the same way, in its second year—all through the instrumentality of a handful of laymen, women and children, without a single extra sermon and without a day of greater labor for pastor or people than is perfectly practicable and reasonable for every day in the year, and for all time.

Let earnest Christians review once more the question, whether a month or two, or more, of excessive pastoral labor and popular excitement, followed necessarily by reaction and exhaustion, is the best type of revival to which they can direct their prayers and endeavors? Do we not "ask amiss" when we stipulate, as it were, for great things, or for a certain measure of general interest, at least, as the condition of our persistence in daily aggressive activity, and, failing this encouragement, resign ourselves passively to the common perfunctory routine of weekly services?

The truth seems to be, that the characteristics—evil as well as other—of past periods and stages of church development have given modifications of their own, for the time being, even to the method of supernatural operation by the Holy Spirit. The immature efforts of the divine life in individuals are usually spasmodic. Not otherwise, the early struggles of the revival period in the Church at large these hundred years past, have been brief spasms of piety and zeal, with long intermediate lapses of exhaustion and declension. Hence it has been inferred that ebb and flow is a law of spiritual progress.

But the observations on this point are as yet by no means complete enough to support a conclusive induction. Certainly it does not follow from the usual fitfulness of early individual piety, that a period of constancy may not be eventually attained. No more does it follow from a hundred years past of fitful revival, that the Church may not grow up to an unintermitted living and labor.

New York.

W. C. CONANT.

"How to Economize Time and Strength."

Rev. W. F. Crafts' views on Short-hand Writing, as given in *HOM. REVIEW*

(Jan., p. 80; April, p. 356), have called forth numerous responses. We have space for the substance of only a few of them:

"I am grateful that I was induced by a friend to learn Munson's System; and I concur with Mr. Crafts in thinking it the best. I learned it without formal practice, by using in regular work what I each day learned. In six months I was able to write from 60 to 70 words a minute; I now write 80 to 100 a minute. As to reading short-hand in the pulpit, I differ from Mr. Crafts. I can read phonography as readily as long-hand, but I use the corresponding style altogether, with few abbreviations, aiming at legibility as well as speed. For convenience, I use a page 4x8½ inches; 6 to 8 of which will contain a half-hour sermon. It fits into a Bagster Bible, and can be easily carried in the pocket. I use phonography in all my study—notes, abstracts, memoranda, everything. I can write (not compose) an ordinary sermon in half an hour, or jot the rough notes of a theme in 15 minutes, where it would otherwise take from one to three hours of precious time. I would not part with it for anything; and, so easily is it learned by one whose work necessarily gives him abundance of opportunity for practice, that I heartily commend it to all my overworked brethren.

Greeley, Col.

J. G. R."

Writes another.

"I advise my younger brethren to learn short-hand, by all means. To be able to write it with facility and use it in the pulpit is a great saving of time. I know this from personal experience. I learned without a teacher, using 'The American Manual of Phonography,' which gives Pitman's system in 13 lessons. Master these lessons, and only practice is needful in order to write with ease and speed. One system is about as good as another, as all employ the same characters. Pitman's answers every purpose, and for the sake of uniformity it is a pity that any other was published. His was the first generally used, and ought to have secured general adoption. Any one of ordinary intelligence can learn it without a teacher. To ministers who write and memorize their sermons, a knowledge of short-hand is invaluable. I would not part with my knowledge of it for any consideration. Thomas Benton once said, that if he had understood it he would have been saved 20 years hard labor. I would say to the younger brethren, you need not expect to write it with facility under several years' patient, faithful practice; but be assured, it will pay you to learn it.

Sardis, Mas.

R. H. CROZIER."

Still another has a word to say:

"Allow me to dissent from Mr. Crafts' assertion, that 'Munson's' is the best system of short-hand. In my judgment, the best for all purposes is Rev. D. P. Lindsley's Tachygraphy. I am an old phonographer, and admire Munson's

style in many things; but, having used Tachygraphy in law and newspaper reporting, sermon writing, etc., allow me to say: Tachygraphy is the system for ministers. It is purely phonetic, discards the 'position' of phonography, and is more easily acquired, written and read than phonography.

ARNEY S. BIDDLE.

Jersey City, N. J."

Another system commended:

"I agree with Mr. Crafts, that no amount of familiarity with Munson's system will enable one to preach with entire freedom from the MS. I consider Scovil's system far preferable; I have used it in the pulpit for years, and can read it more readily than long-hand, as the eye takes in two or three sentences at a glance. It has a character for each letter of the alphabet, thus avoiding so much shading. In my opinion it is the most legible system extant, and is easily learned.

S. C. DICKEY.

"Auburn, Neb."

The Secret of Mr. Moody's Power.

I went to hear Mr. Moody last Saturday night, and discover, if possible, wherein lies his remarkable power to move men to repentance. Possibly my discovery is not a new one to many, but it is new to me, and to several persons to whom I have spoken about it.

I do not ignore the concurrent facts that he is intensely earnest, simple, pure in purpose, unselfish, touches the chords of our better nature; has good music as an auxiliary; has good executive talents, and is in all ways a thoroughly good man. These may be sufficient reasons for his power, but there is one more which I believe is worthy of note, namely, the unusual way in which his voice vibrates the air. His sentences are very short, embracing not more than five or six words usually.

He divides each sentence, no matter how many words there be, into three inflexional divisions or time-beats, with the greatest amplitude of tone on the second. His voice does not fall or rise on the third abruptly, neither does it seemingly pause long, but waves into the succeeding one with a little inflection of eagerness. An amiable yet persistent crowding tone links his sentences together. He never lets the ear of his audience wander off from his voice to pick up fugitive trifles. He seems to have hired his audience to listen to him forty-five minutes, paid them their wages in advance, and expects of them good honest listening.

But it is the triple-time beat of his sentences that I particularly notice. Is that nature's favorite measure, and is there more power in such than in the quadruple or sextuple beats? I don't know how that is, but Mr. Moody certainly adopts it. I have read that Niagara Falls sounds triple vibrations; so too the ocean, at times. When the wind is still, the immense whistle at the Central Branch shops vibrates the air so. If you can get to some place where the near-by clatter does not absorb all distant sounds of our paved streets, observe if you hear a triple beat to its roaring.

If we find many coincidences in nature, we have to admit the operation of some uniform law at work therein. Perhaps Mr. Moody is unwittingly using our harp strings upon which to play his music.

D. E. MERWIN.

Atkinson, Kan.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Young man, if I were going out to preach as you are, I would not try to PROVE the Gospel; I would just try to PREACH it.—THADDEUS STEVENS.

A Bad Habit in the Pulpit.

We mean the habit of criticising and correcting the ordinary English version of the Scriptures. Occasionally it may be proper, and even necessary to do it, in order to bring out the true meaning of a text. But this *very rarely* occurs. And yet there are ministers, not a few,

who constantly do this; do it when there is no reason to justify it, do it when the only effect of their criticism is to muddle the subject and confuse the minds of their hearers.

Doubtless the motive for this *super-service* differs in different preachers. Sometimes, no doubt, it is honestly

done, with a view to a clearer understanding of the passage, or a more faithful rendering of the original. But even an honest motive does not always justify the act. There may more harm than benefit come of it, even when there is a slight infelicity in the translation, and the attempted criticism improves the rendering in the judgment of a critical and cultured hearer. But it must be borne in mind that the bulk of hearers in our congregations are not critics, nor capable of appreciating the nice points which an extreme critical spirit may raise, and are more or less disturbed in mind, or unfavorably impressed, every time the text of the received English version of their Bible, which is something sacred in their feelings, is discredited in the pulpit. But, unfortunately, this habit is often practiced when the conviction is unavoidable, that it is done to display scholarship, especially, familiarity with the Greek and Hebrew languages.

But, whatever the motive or the degree of skill evinced in the criticism and reconstruction of our authorized version, the habit is an evil and pernicious one, with very rare exceptions. As a matter of taste it is offensive. The assumption and presumption involved in such a course cannot fail to give pain. For the preacher to array his individual learning and judgment against the learning and judgment of the distinguished Conclave that gave us the present version and the historical testimony of the ages, is a most audacious position to assume and can be tolerated only when and where strong reasons exist and can be made palpable to an ordinary congregation of worshipers. The writer of these lines has often been shocked and disgusted by the glib words and confident tone in which the grand old version of God's word is assailed in the pulpit; not only by the ripe scholar and the profound critical student, but by the mere sciolist in philology, and the student fresh from the seminary, repeating by rote what he had heard in the class-room.

The tendency of this habit is to weak-

en, if not in time destroy, confidence in the Bible as we have always received it. It were easy to cite instances where preachers have assailed the common version so often that their habitual hearers have declared that their views were unsettled; they did not know what to receive as God's Word, for they could not tell whether any particular passage was correctly translated or not. It should be made a matter of conscience with every preacher of the Gospel not to trifle in this presumptuous way with the historical and venerable form of words so dear to the Christian heart, and so associated with our memories and sacred experiences.

The comparatively few changes and emendations which the combined Christian scholarship of the world, after twelve years of laborious study and comparison, have introduced into the Revised Version of the Old and New Testaments, may well administer a sound rebuke to the numerous critics of the pulpit, who scarcely let a Sabbath pass without a weak and pitiable display of their superior wisdom (rather folly) in the way of criticism or emendation in the Bible which they are set simply to expound and enforce. The *meaning* of Scripture may be explained to the fullest extent, but the *translation* should ever be touched, if touched at all, with a sound judgment and a very delicate hand.

A Preacher in the Pew

writes:

I am charmed with Dr. —, a finished pulpiteer. For beauty of thought and diction he is unrivaled; yet I observe that the common people do not follow him, and even the "cultivated" people fall asleep during the sermon. Indeed, I caught my own mind wandering at times, though I knew that it was to the discredit of my taste to have it do so. The trouble is with the preacher. He is *too sustained* in respect to both his thought and language. The mind wearies of sameness, however excellent the quality. The rarest eloquence is that which comes in outbursts from the com-

monplace. Musical composers understand this to be true of their art. The thrilling strain soon drops into the sweet; the classic harmony gives place to the simple rhythmic melody; and so we are content to listen by the hour. The painter also observes this principle. Bierstadt makes his Rocky Mountain peaks rise from a foreground of meadowland. Some great orators carry this rule of variety to such an extent as to approach almost the verge of mirth, when they intend to produce, a little later, the deepest feeling of solemnity.

In the ordinary sermon there should be about as many changes of sentiment as there are distinct headings of thought, if the purpose is to move the feelings. Of course, there are exceptions to this rule. Some subjects, in their very announcement, awaken a feeling which must not be interrupted. It were sacrilege to introduce any but solemn sentiments if preaching upon the Death of Christ, the Last Judgment, or delivering a funeral discourse. Yet even the most effective eulogies over the coffin need not be of the nature of a wail. The most impressive funeral address I ever heard was from Mr. Beecher. I knew that his heart was sad, for the deceased was an intimate friend of the preacher. He seemed to be talking for the sake of cheering his own grief. His thoughts were genial, reflecting sunny memories of the past, and catching bright hopes of the future. There was something very natural and healthful in the smile that rippled from the speaker's face round the room as we recalled the life of our neighbor, which had been so pleasant to us all.

We would not introduce anything like levity into pulpit discourse. Good judgment will guide any one who can appreciate the dignity of divine themes. But within the range of strictest decorum there is field for the play of greatest versatility of thought and rhetoric. Let the preacher remember that he is not only dealing with a *subject*, which has its rights and proprieties, but also with a *crowd of people* who have their weaknesses—one of which is a predis-

position to grow weary with almost anything that holds the mind too continuously intent.

The Old Sermon.

It is too good to throw away. You have put at least half a week of hard work into it. It is a great deal better than you could now write at the fag-end of a busy week, and with the fagged-out energies of your brain. Use it again. If it is well written, repeat it bodily. Your style has been changing during the three or four years since you wrote it; and the probability is that, while no one will recognize it as old, somebody will be impressed with its novelty. But if you are naturally studious and thoughtful, you will hardly be able to repeat it just as it is. New and better turns of expression will suggest themselves as you read it over. A new illustration will come in here and there. You will readily apply the principles you enunciate to recent events, or to the present experience of some of your parishioners.

The best way to use an old sermon is to re-master its contents; get a good grasp on its theme and outline; study its language just enough to feel yourself in present sympathy with it; then throw it away, and go to your pulpit with the single purpose of impressing its prominent thoughts upon the people. You will, probably, extemporize better with such a start than if you worried many hours over a new outline.

Genuine Politeness in the Minister.

We question whether this quality is properly appreciated and exemplified in those who exercise the Christian ministry. Politeness is a social virtue of no mean order. There is a charm, a fascination, a power in it that none can resist—the savage and the civilized, the rude and the cultured, instinctively respond to it. Young, in "Night Thoughts," does not exaggerate the point when he says:

"A Christian is the highest style of man."
No one can read the life of our Lord as

He mingled with all classes of society, in public and in private, and not be charmed with the gentleness, the high breeding, the perfect propriety of His demeanor. We challenge the reader to produce a single infraction of genuine social etiquette. No coarseness of speech, no rudeness of manner, no undue severity of censure, no neglect of the amenities of life. In this He is our example, as really as in the weightier matters of the law. Politeness costs a man little or nothing; but it will disarm prejudice, win friends, captivate hearts, and gain access to circles which no other influence will open to him. We have known more than one minister of whom their parishoners and friends delighted to say, "He is a perfect gentleman:" and we have known, alas, too many others, who were rude and boorish in manner and destitute of refined gentlemanly traits. We pity such. They do not resemble the Divine Man. They repulse, offend, when they should conciliate and attract. We are not pleading for the thin veneering of outside politeness; or for Chesterfieldian etiquette. *Genuine* politeness is inborn. It is in the heart. It is a heavenly spirit sent down to soften and sweeten and elevate the intercourse of life in this world of sin and misery.

Brooklyn, N. Y. A CLERGYMAN.

What is the Secret of Pulpit Power?

The Rev. Dr. — is one of the most sincere pastors and accomplished preachers, ministering in a conspicuous sphere. His profound and fine analysis of spiritual truth and religious experience yields often, to the cultivated Christian mind, an extraordinary illumination. Some such sermons, indeed, should be extremely valuable in their way, and in their (occasional) place. The same pastor's appeals, in behalf of virtue, to the more generous motives and susceptibilities of human nature are eloquent, and—to persons who have such motives in some force—persuasive. Such appeals might well be made auxiliary to the tremendous facts of the Gospel. The select congrega-

tion that hangs devoutly on the ministry of this thoughtful teacher, thinks itself instructed, stimulated and edified in no usual degree. If knowledge edifieth, they surely ought to be edified. If love alone edifieth, they as surely need more of the living presence of the person to be loved, before they can assimilate as building material even a part of their much knowledge.

The world says that the pulpit is losing its power. Does the pulpit confess this, merely—or has it also brought this to pass—by the use of auxiliaries and stimulants to brace the supposed failing energy of the Gospel? Since when was the ambassage of Christ reduced to a system of apologetics and contention with scorners, or to a discourse of refined culture and sentiment, humanity and morals? Is the weak point of the modern pulpit to be found in "the faith once delivered to the saints?" Is it in the Gospel, or in the lack of the Gospel? Which is the more plentiful and characteristic in the languishing pulpit, the Gospel or the lack of it? Surely, if there be any justifiable faith in our Lord's commission we must look for the cause of decline to the internal changes in preaching, if such there be, and not to its changed environment. If the Gospel has been the power of God unto salvation, it is absurd to look in the Gospel for the any present want of that power, and not in the redundancies and discrepancies of our preaching, as compared with the Gospel.

Professor Wilkinson, with eloquent emphasis, has enforced in recent numbers of the *HOMILETIC REVIEW* the authority of Christ as the only source and criterion of truth and of duty. In like manner, we may add, it is the same personal All-in-all who is both the subject-matter and the power of preaching. Christ, and none else, is himself the Gospel substance, "the Way, and the Truth, and the Life." In Him are hid all the treasures of wisdom and knowledge: not, indeed, to be by *the* preacher

esoterically extracted from Him, and exoterically published at second hand; but to be communicated in Him to the

very soul, through a constant reflection and exhibition of the Living Christ.

LIVING ISSUES FOR PULPIT TREATMENT.

The Problem of Poverty and Pauperism.

Pauperism dishonors a free State.—ROBESPIERRE.

Whosoever stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard.—Prov. xxi: 13.

We consider these two topics together, because they are intimately related, if not essentially one. The method of dealing with the one is vital in its influence on the other. There is such a thing as nursing poverty into pauperism; and it has been practiced from time immemorial in London, New York, and other large cities, where the poor do congregate. To deal out charity in a public, general, indiscriminate way, as is usually done, is to make paupers on a grand scale.

PAUPERISM IN OUR CITIES.

Pauperism is everywhere connected with the growth of cities, and hence is on the increase. For the tendency of the times is to concentrate in cities. In 1800 only 4 per cent. of the population of the United States lived in cities; in 1880 twenty-two and one-half per cent. Fifty-three per cent. of the population of Massachusetts reside in her cities. Thirteen cities in the State show an aggregate growth of 72 per cent. in 10 years, while the population of the State has grown but 22 per cent. If in any of these cities the growth of population has not become the measure of the city's growth in pauperism, it is only because broader areas have for the time postponed the close packing of the population; but we are rapidly approaching the foreign standard. New York is reported as possessing the most thickly-settled district on the face of the globe. Massachusetts has, with the exception of Rhode Island, the densest population of the States; and more than one-third of its inhabitants are already packed into an area measured by a radius of twelve miles from the State House!

The growth of pauperism in recent years may be graphically seen in the following table, compiled from the annual returns of the Massachusetts State Board of Charities.*

Years.	Whole No. of Poor, including Vagrants, supported and relieved by Towns.	Population of the State.	Total Expense as reported.	No. of Persons relieved to every 1000 of Population.	Cost to each Man, Woman and Child in the State.
1855	18,227	1,132,369	\$437,661	16	39 cts.
1860	34,314	1,231,066	545,245	28	44 "
1865	45,000	1,267,030	610,729	36	48 "
1870	64,870	1,437,351	854,609	45	59 "
1875	200,545	1,631,912	1,172,416	121	79 "
1880		1,783,085	1,332,902	—	75 "

This table, inasmuch as it includes "vagrants," is of value only as indicating roughly a ratio of growth, not as giving the actual number of paupers, properly so called. It is sufficient, however, to reveal a steady increase of the pauper evil. The State Board of Charities estimates that there are about 25,000, permanent paupers in the State, or one to every 78 of the population.

The effect of out-door relief is a radical element in this problem. In 1821 Mr. Josiah Quincy, in a report to the Legislature of Massachusetts on pauperism, said, as the result of his investigations: "That of all the modes of providing for the poor, the most wasteful, the most expensive, and most injurious to their morals and destructive of their industrious habits, is that of supply in their own families." In 1871 the State Board of Charities addressed a series of questions on the subject to all the towns of the State, gathering in response the most complete exhibit as yet made. While recognizing out-door relief as seemingly necessary in the present state of public sentiment, the returns showed conclusively that "the tendency is to make those once receiving it apply

* We are indebted for these facts and tables to an admirable paper in the *Audover Review* (Feb.) by Rev. Henry A. Stimson.

again, when proper effort might have saved them from such a resort, and also to invite applications from others who can get along without it." "Even now, in some towns, a large proportion of the out-door relief—sometimes one-half—is distributed to those who stand in no need of it, and is, therefore, worse than wasted." "While nominally occasional and temporary, it becomes in a large proportion of cases continuous and permanent." One application is often followed by another as certainly as new moons are to come. To some, though not to an equal extent, it has the same demoralizing effect as life in an almshouse." The secretary estimates that at least three-fifths of the total sum paid in out-door relief goes to permanent paupers.

As to the public dole the testimony now is well-nigh unanimous. Six years ago Brooklyn, N. Y., was distributing \$100,000 yearly in this way. It was then cut off in the middle of winter, without warning and without any substitute being provided; "and the result was—nothing." Thereafter fewer people were found in the almshouse than at any time for ten years.

Previous to 1880 Philadelphia spent annually \$50,000 to \$80,000 on the dole. The dole was then abolished, and, although the population of the city has increased, the number of in-door poor, for whom provision is still made, has diminished.

The State Board of Charities of New York in its report of last winter, declares that "it has been proved that out-door relief is not only useless as a means of relieving actual suffering, but is an ac-

tive means of increasing present and future want and vice."

Mr. Seth Low, of Brooklyn, in a paper recently read before the Conference of Charities in Chicago, thus sums up the situation:

"1. Out-door relief by the authorities in a large city is certain to become a political thing. 2. Aid so given goes almost entirely to those who can get along without. 3. Private benevolence is equal to the demands of the really needy. 4. Value should never be given (except in great emergencies, and then only while the emergency lasts) without securing some labor or service in return. 5. The condition of the poor can be improved only by helping them to help themselves."

The Rev. Stopford A. Brooke, in an address lately delivered in Bedford Chapel, London, states the case strongly, and his remarks apply to this country as well as to Great Britain:

"There are but two remedies for poverty which are in actual working order. There are but two national movements against it which are active, eager, which know what they mean and do it, which attack directly the worst of all the causes of poverty. One is national education, and that goes on. Its work on the causes of poverty is indirect. It needs no sacrifice on your part, save that of your tendency to complain when the education rate is increased. The other is the total abstinence movement. Its attack on the worst cause of poverty is direct. It is national. When 4,000,000 have joined it, I may well call it national. It does demand sacrifice, and for that reason I recommend it to you. Among all our troubles, among all our coming woes and trials, beneath this sky-darkening down without and within—face to face as we shall soon be with all the elements of revolution—from whose outburst God protect us!—let us be one of those who have joined this one clear-headed national movement against the worst cause of poverty; who are doing what is absolutely right against the wrong, and in behalf of the misery of England."

EDITORIAL NOTES.

Which is Right?

"THE HOMILETIC REVIEW for 1884, page 841 says in Maine . . . the revenue return of sales is a blank. The *Tribune* (April 9, 1885), says, Internal Revenue licenses for retail dealing issued in Maine last year were 1,046. Can these statements both be true? If not, which is right?"

"*Beverly, Mass.*"

"S. W. EDDY.

The statement in the REVIEW, as will be seen by a closer reading, referred to the sales of malt liquors. It was based

on a table published by the *Brewers' Journal* of August, 1884, and refers to sales made by brewers, not of course to sales made by secret grog-shops, for which no official figures can be had. The revenue returns confirm the statement, and go still further, showing that not only the breweries, but the distilleries, have been entirely wiped out of Maine. The *Tribune's* assertion (made

by a Portland correspondent) is entirely misleading. The true nature of what the *Tribune* writer calls licenses is seen from the following explanation, taken from *The Voice* (March 12, 1885):

"When a man starts a secret grog-shop in Maine, he violates two laws: the State law, which forbids his selling at all, and the Government law, which forbids his selling without a license. Suppose his grog-shop, at the end of a week, is lighted upon by State officers, and he is tried, convicted, and the proper penalty placed upon him. Then the Federal official steps up to him and says, You have been violating another law—that of the U. S. Government, and thereby incurred another penalty in addition to the one already imposed. Pay me the license fee you owe me, or I too will prosecute. The man pays, of course, and receives his receipt, and that receipt is what has been so falsely called a permit. It permits nothing. He has no right to sell liquor if he has a dozen permits. The number of them issued indicates not only the number of the 'town agents' who sell for medicinal purposes, but also of saloon-keepers who have been routed out of their dens. In other words, the larger the number of permits issued, the more activity it shows among the officers of the law. A recent writer in *The Christian at Work* states that one man was known to start a saloon at three different times. Each time his saloon was closed after a short period. In each case the license fee was forced from him and the receipt given. So that here were three permits and no saloon."

Much Worse than we said.

Editor HOMILETIC REVIEW:

In the April number, page 263, you were in error as to the number of saloons in this place. We have twenty-three instead of three, all licensed at \$1,000 each. One is owned by a widow who has lost two husbands by the use of liquor. We have about 18,000 population, and more than half the school money is paid by saloons and bawdy-houses.

Lincoln, Neb., April 14

R. W. McKAIG,

Pastor St. Paul's M. E. Church.

Meaning of Symposium.

Editor HOM. REVIEW:

Please inform me, as well as many other readers of your Monthly, why you use the word "Symposium" in connection with numerous articles published in it? For the life of me I cannot see the point. Let there be light.

Hazleton, Pa.

H. E. S.

The word, as every body knows, is of Greek origin, the literal meaning of which is, to drink together, to have intimate association, as at a feast. This is its meaning in a social sense. Its literary significance, is a collection of

short essays by different authors on a common topic—from the appellation of the philosophical dialogues of the Greeks. It has of late come into quite extensive use in periodical literature, where a free and connected interchange of views on a subject of special interest by several writers is desired. The advantages of such a form of discussing a public question, where it can be looked at from various angles of vision, and discussed in the light of opposing views, briefly, and without any attempt to exhaust the theme, and with reference to what has been said by those who have gone before, are manifest over the common method of having each article independent, and from the nature of the case, one-sided and imperfect, even where it aims to be exhaustive.

Index to Vol. IX.

In consequence of the enlargement of THE HOMILETIC REVIEW we find it necessary to make two volumes instead of one, as heretofore, of each year's issue. A carefully-prepared and complete Index to the first half of the current year is given in the present number. In consequence of the space it occupies, and the unusual length of one of our Symposium articles, we are obliged to defer several brief papers in type, as well as our usual valuable articles on Current Religious Thought and Contemporary Literature, by Drs. Stuckenberg and Sherwood. Hence we have not quite our wonted variety.

The Revised Old Testament.

That the new revision much more correctly interprets the Hebrew text than does the authorized version, few scholars will deny; that it has added much to the perspicuity of the Scriptures, all will admit. Yet it is far from certain that it will ever take the place of the King James version. The old Bible phraseology is so dear to the people, and is so interwoven in all English literature, that it will not be given up, except for the most manifest and cogent reasons. The new version will ever prove an invaluable commentary on the old.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

THE CATHOLIC CHURCH.

At the close of the Vatican Council, the outlook for the Catholic Church in Germany was anything but promising. By many the decree of papal infallibility was regarded as impolitic, if not dogmatically false, and dissensions and defections seemed to be imminent. The various states also viewed the decrees of the Council as threatening their autonomy, and consequently assumed a hostile attitude toward Rome. The war between France and Germany, earnestly advocated by Eugénie in the interest of the Catholic Church, united Germany, and for the first time in history placed a Protestant Emperor on the throne, and made a nation essentially Protestant the most powerful in Europe, and the arbiter of peace and war, a distinction till then held by Catholic France. The history of the war, with its series of brilliant victories, and scarcely a reverse; the union of Germany into one empire, and the acquisition of Alsace-Lorraine, while France was weakened and humiliated, were all calculated to strengthen Protestantism, while the cause of Rome was regarded as having been virtually defeated in the contest. The German victories and consequent supremacy, were regarded as the best response both to Napoleon's effort to humiliate Germany and to the arrogant claims of the Vatican Council. As the Pope himself had lost his temporal power, it seemed as if now his influence must wane, and nowhere did the condition of the Catholic Church appear less hopeful than in Germany.

Fourteen years have passed, and it is hard to realize the great change which has taken place in so short a time. Scarcely had the German Empire been formed when the clerical party assumed a hostile attitude to it, because both the Emperor and the Parliament refused to comply with their request to use the influence of the nation to restore the temporal power of the Pope. From that time the Centre or Catholic party appeared in politics. As the State did not recognize the decrees of the Vatican Council, it refused to sanction the excommunication of those who rejected those decrees, and this led to new conflicts. The Bishop of Ermland declared, as early as 1871, that he would only obey the laws of the State if they were in harmony with the laws of the Church. The attitude of the ultra-montanes led the State to more decided measures. All the schools were placed under the direct supervision of the State. In 1874, after the Pope had declined to receive Cardinal Hohenlohe as German Ambassador, Bismarck declared in Parliament that he would not go to Canossa. In the same year the Jesuits and allied orders were expelled. A year later, the celebrated "May Laws" were passed by the Prussian Legislature, giving the State control over the training of the Catholic clergy, and

aiming to limit the power of the bishops over the clergy. Thus the "Culturkampf" began, which is still in progress. The Pope was highly offended, pronounced the May Laws null and void, forbade obedience to the same, and excommunicated all Catholics who rejected the dogma of papal infallibility. The Prussian laws are passed for execution, not to become a dead letter, and a strict supervision was kept over the heads of the Catholic Church. In 1877 there were only four bishops in the twelve episcopal sees of Prussia, the rest had been deposed for disobeying the laws of the State, or else had died, and no successors had been appointed.

The May Laws were intended to prevent a foreign power, the Pope, from meddling with the affairs of Prussia. The government was determined that in its theological, as well as other schools, the training should not be hostile to the national institutions. In this respect the Catholic Church is simply placed on a level with the Protestant; for in the latter all the theological teachers and all the religious instructors in the schools are appointed by the State. But the Catholics insist in having perfect freedom in their religious instruction, and their political leader recently declared that when the Culturkampf was decided in favor of the Catholic Church, a far more fierce one would begin for the possession of the schools.

While the conflict unmistakably reveals the evils of the union of Church and State, the Ultramontanes are themselves to blame for the rigorous measures adopted by the State to repel the efforts of Rome to interfere with its autonomy. But, however lenient the State may be in exercising its supervision and control over the Church in order to protect itself against the machinations of a priesthood obeying a foreign and hostile power, the Catholics have had the advantage of seeming to contend for their inherent rights, and they have done their utmost to make the impression that they fight for the freedom of religion in general, as well as for their own liberties. However much the assumptions of Rome needed a check and its arrogance a fall, the Catholic Church has established the conviction among its own members that it is a martyr for conscience sake. There are Protestants, too, who think the State has gone too far in its efforts to restrain the pretensions of Rome, and the feeling seems to be growing that religion in general should be more free from political dominion. However much Rome may have been made to feel the power of the State, the Catholic Church has undoubtedly gained strength in Germany by means of the conflict.

This retrospect is necessary to understand the present status of Catholics in the German empire. Probably nowhere, except in the Vatican itself, is the ultramontane party more powerful

than in the land of Luther. The plea of oppression and martyrdom has been successfully used to inflame the zeal of the priests and the laity; and instead of signs of disintegration, the Catholics are united, determined, and even arrogant and defiant. The Centre is to-day the strongest, the most compact, and the best-organized political party in the empire. "His little Excellence," as Windhorst, the leader is called, is, next to Bismarck, the most influential member of Parliament; and when he speaks on ecclesiastical questions it is in the name of the Catholic Church of the nation. Bismarck feels the power of this party, has made repeated efforts to secure their influence, though at times dealing them the severest blows, and has more than once been suspected of an inclination to make advances toward Canossa.

As in politics, so in literature, the German Catholics have manifested unusual zeal and power. The fourth centenary of Luther's birth was the occasion of thousands of books, pamphlets, articles, and sermons on the reformer and his work, and a general revival of Evangelical Christianity was hoped by Protestants and feared by Catholics. The latter made special efforts to counteract the flood of literature produced by that occasion. The weak points in Luther's life, and the vulnerable parts of the Reformation, were exposed and magnified by means of those arts which Rome understands so well. Janssen's "History of the German People," written from the ultramontane standpoint and villifying Luther and his work, aroused much bitter feeling among the Protestants, and called forth a number of replies. Other works followed in the same spirit, representing the Reformation as destructive and not reformatory, and viewing it as the source of modern evils in Church and State. If formerly there were irenic spirits in both Churches, who hoped that the differences would gradually disappear, while that which they have in common might serve as a basis of union and co-operation, now their voices are no longer heard. The antagonism has been intensified, and the two parties confront each other as mortal enemies in religion, if not in politics.

Not only in the production of books, but also in Catholic periodical literature, is there a marked revival. For polemic purposes the quality is in many respects admirable. Although the Scriptures are not the forte of Catholic polemics, biblical literature is by no means neglected. The main strength of Catholic theologians lies, however, in historical works, and the press teems with books of this character. The material furnished by the saints and the various orders is zealously used to glorify the traditions, the doctrines, the life and the works of the Church. In order to give the general spirit of Catholic literature, philosophical as well as theological, I quote from a work on philosophy by Dr. A. Stöckl, an esteemed Catholic professor in Eichstädt. He says: "Philosophy stands to theol-

ogy in a certain relation of *servitude*"—of course, meaning by theology the dogmas established by Rome, and thus making them the norm of all thinking. "In accepting such a position of servitude in its relation to theology, the dignity of philosophy is not lessened; for surely it is no degradation of philosophy if in the way indicated it can be and is used for the purposes of a *higher* science." Indeed, it is evident from the German Catholic literature of the day that its aim is to make all thought minister to the glory of the Catholic Church, its theology, and its Pope.

The position of servitude to which philosophic thought is reduced in that Church deprives its numerous apologetic works of much power. Just because they are not the product of free investigation, they can never become as important an intellectual factor in meeting the attacks of infidelity as apologetics based on an independent conscience and free reason. Whether in the department of historic criticism or philosophy or science, skeptics lay no stress on views made to order for their advocates, and based on an authority which the infidel does not recognize. Those who despair of settling their doubts by inquiry, may hush their reason by taking refuge in the infallibility of Rome; but there can be no question that the great battle of Christianity against infidelity must be fought by free Protestants rather than by Catholics.

The Dominican, F. A. M. Weiss, has written a book entitled, "Apologetics of Christianity from the Standpoint of Morality." It takes special account of attacks against Christianity made from an historical point of view, and seeks throughout to establish the dogmas of Rome. It reveals a familiarity with history, but lacks the dialectic acumen so essential in apologetic works. As is general in works of this character, Thomas Aquinas is the great philosophical authority and guide. The outcome of the whole is that we must submit to the authority of the Church; by doing this we prove our devotion to the service of God. In political and social questions, as well as religious, he sees no hope of reform except on the basis of Catholicism.

Catholic polemic, as well as the apologetic literature, loses in force by the evidence it furnishes of being inspired by external authority rather than free inquiry. History is too often written for a purpose, which determines the selection and interpretation of the facts in the interest of a particular theory, and thus the very authority of history is weakened. The Compend of Patrology and Patristics ("Lehrbuch der Patrologie und Patristik," by Dr. J. Nirschl, Professor of Theology in Würzburg, is in three volumes, 1881-1885, and contains some 1,600 pages. The first volume treats of the ante-Nicene Fathers; the second goes to Paulinus Nolanus; the third to John Damascenus. The work is intended chiefly for theological students, and is a com-

pilation rather than the product of original research. The fathers are used to favor the Catholic doctrines of Tradition, the Mass, Transubstantiation, Mariolatry, etc.; and the history is used as a polemic against Protestantism.

If the polemic waged in such works has not the harmlessness of the dove, it has at least the cunning of the serpent. Whatever can be utilized in Protestant literature is eagerly appropriated. Especially are the High Church tendencies in England used for this purpose, and recently an article appeared in a German Catholic journal giving testimony in favor of the confessional and other Roman Catholic practices from the Anglican Church.

In examining the Catholic literature, especially that in periodicals, one is struck with its boldness, and even arrogance, and with its apparent confidence of victory. Even in Protestant States a superior tone is assumed. Thus, a Catholic publication in Württemberg advocates the return of the Jesuits as a blessing and urgent need for that kingdom, and says: "Only the Protestant preachers are to blame that the Jesuits have no home in this land. For they know that they themselves, together with their followers, would be lost and that all who still have faith would soon become Catholic again, if the Jesuits were permitted to appear and preach openly." Janssen is lauded as the greatest Catholic historian, and the introduction of the Reformation into the country is denounced as an act of violence and treachery. This is done in a land, two-thirds of whose population are Protestants. The King of this country was recently reported to have embraced Catholicism—a report which he himself emphatically denied. A similar report was once circulated respecting his father, and also denied. Should, however, the heir-apparent die without an heir, then the Catholic branch of the family would come to the throne. In that case all the German kings, Prussia excepted, would be Catholic, and there would be two Catholic kings ruling over Evangelical countries—namely, Saxony and Württemberg. The royal house of Saxony became Catholic last century in order to secure the crown of Poland, and the statistics of converts during the present century show that many more princes and prominent members of the nobility have gone over to Rome than have come from Catholicism to Protestantism.

Amid the fierce attacks on the Evangelical Church, its foreign missions have not escaped. In his Encyclical of December 3, 1880, the Pope declared that Protestant missionaries are deceivers who promote the dominion of the Prince of Darkness. Catholic writers have not failed to improve the hint thus given. Janssen, whose attacks on Luther have given him notoriety, has made a special effort to confirm the Pope's view, quoting, among many others, the book of Marshall, an English convert to Rome—a volume written some twenty-five years ago. Marshall pronounces the Protestant missions in Africa a

history of avarice, immorality, worldliness, error, and failures, and holds that Paul's account of the works of the flesh (Gal. v: 19) is a correct description of all Protestant missions. These, he thinks, can serve only to turn the heathen into atheists. An evangelical authority on missions second to none, Dr. G. Warneck, has written a reply to this attack: *Protestantische Beleuchtung der römischen Angriffe auf die Evangelische Heidenmission*, in which he gives a vindication of Protestant missionary operations, and shows that Marshall's book is the product of ignorance, bigotry and fanaticism. By giving a history of missions in various heathen lands, he not only defends Evangelical missions, but also shows how prone Catholic writers are to overestimate the importance of their own. He thinks that what Dollinger said respecting the Jesuits applies, in a measure, to Catholic missions in general: "The experience of three centuries proves that the Jesuits are not fortunate. No blessing rests on their undertakings. They build zealously and unweariedly, but a storm comes and overthrows their building, or a flood sweeps it away, or the worm-eaten structure falls to pieces in their hands. In contemplating them, one is reminded of the Oriental proverb respecting the Turks: 'Where the Turk sets his foot no more grass grows.' Their missions in Japan, Paraguay, and among the savages of North America, have long ago perished. In distant Abyssinia they had at one time nearly gained the supremacy, but soon they lost all, and were not permitted to return again. Their toilsome missionary labors in the Levant, on the Grecian Islands; in Persia, Crimea, Egypt—what is left of them to-day? Scarcely a memento of their former existence is still found in these lands." By taking up the statistics of Catholic missions, Dr. Warneck shows what exaggerations occur for the sake of glorifying their labors. The account of the various missions during this century shows that the Protestant missionaries have been the means of converting nearly as many heathen as the Catholics. His own estimate of the converts is as follows:

	Catholic.	Evangelical.
Africa	268,700	577,600
Asia	2,000,000	700,000
Oceania	55,000	280,000
America	330,000	688,000
	2,653,700	2,245,600

According to the latest statistics, there are in the German empire, in round numbers, 28,000,000 Evangelical Christians, and 16,000,000 Catholics. From 1871-1880, the former increased 10.69 per cent.; the latter, 9.15.

As on missions, so on every other subject, Evangelical writers reply vigorously to the attacks of Romanism. The Luther literature, already so vast, is constantly increasing. That the numerous works continually announced still find a market, is an evidence of the attachment of the Germans to their great reformer. The Zwingli and Wicliff anniversaries have also been

the occasion of various works exposing the abuses of the papacy. Besides learned dogmatic and historical defences of Evangelical Christianity, efforts are also made to guard the Protestant laity against the poison of Romanism. Among the more popular polemic works I notice that of Paul Tschackert: *Evangelische Polemik gegen die Römische Kirche—Evangelical Polemics against the Romish Church*. He regards the decrees of the Vatican Council as the culmination of the efforts of the Jesuits after the labor of three centuries. The whole power of the papacy is thereby concentrated in the will of the Pope. The Jesuits, who controlled that Council and are the mortal enemies of Protestantism, are on the increase. The author discusses 1. The dogmatic differences between Rome and Evangelical Christianity, such as church and priesthood, the mass and the sacraments, giving both scriptural and historical proofs against the Catholic dogmas. 2. The Ethical differences, namely the fundamental notions of law, duty, virtue, and the highest

good, as well as the differences respecting the individual, friendship, marriage, civil society, the state, and morality in art, science and religion. 3. The Catholic Cultus—adoration of the host, the holy heart of Jesus, and saints; pilgrimages and various religious ceremonies. 4. The different conceptions of Ecclesiastical Law, especially the relation of Church and State. 5. Growth of the Churches in recent times, development of ultramontane views, but also of the conviction of Protestantism; difference between Catholic and Evangelical missions. 6. Burning questions, such as civil and mixed marriages; Romish politics, restoration of the temporal power of the Pope; the ultramontane press; the relation of the Church to the social problem; celibacy, and many other questions. This book shows that Romanism aims at nothing less than the extinction of the Evangelical Church, which, according to the papacy, is "ruled by the spirit of the devil."

[We regret the necessity of deferring the balance of this paper to our July number.]

PRACTICAL ASTRONOMY.

BY ROYAL HILL.*

The heavens declare the glory of God; and the firmament showeth his handiwork.—Ps. xix: 1.

The Location of the Stars for June.

Under this heading we intend each month to give an account of such of the most conspicuous of the stars and constellations as adorn the evening skies, so noting them that they may be readily recognized by even the most inexperienced observer.

JUNE 1st, 8:30 P.M. As we again take our stand facing the south point of the horizon we have before us the Zodiac constellation Vergo—The Virgin. Spica, its principal star, shining with a pure white light, is within six minutes of the meridian line, and therefore of the highest point of its course. The constellation of The Virgin is one of the largest in the heavens, and the sun, which enters it on the 14th of September, occupies forty-five days, to the 29th of October, in passing across it. Notice the sort of cup-shaped figure to the west of Spica, and somewhat higher up. To this the Arabs gave the singular name of The Retreat of the Howling Dog. The small, irregular square of four conspicuous stars, also to the west of Spica, but lower down, marks the constellation of The Crow. The two upper stars point directly towards Spica.

The brilliant orange-colored star, three-quarters of the way up the sky and about an hour east of the meridian, is Arcturus, the same we noticed in the east last month. It is in the constellation Bootes, The Herdsman, by some called

The Bear Driver, as he seems to drive the Great Bear continually round the Pole. It is the next highest star to Sirius of all those visible in northern latitudes.

Still higher up than Arcturus, and an hour and a quarter to the east of that star, is the pretty, though small, constellation of Corona Borealis, The Northern Crown. It is well marked by a beautiful half circle of seven stars, the brightest one of which is known by the Arabic name Alphecca. The brilliant star in the north-east is Vega in the constellation Lyra. It is one of the brightest of the stars, and having a decided tinge of blue, is thought by many to be the most beautiful of all.

High in the heavens, a little past the meridian, and just about as far west from Arcturus as The Northern Crown is east of that star, is a singular looking object, quite unlike anything else in the heavens that is visible to the naked eye. It seems to consist of very faint lines of small stars, altogether too small to be separately distinguished by the unassisted eye, but presenting a very beautiful appearance when viewed in a small telescope, or even an ordinary opera-glass. It is the constellation Coma Berenices—The Hair of Berenice.

In the south-west we see Regulus, the star of the Lion, still closely attended by the planet Jupiter. Low in the north-west are the Twins, Castor and Pollux.

* Prepared for this publication by easy applications of directions in "Stars and Constellations."

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