

# THE HOMILETIC REVIEW.

VOL. XIII.—JUNE, 1887.—No. 6.

## REVIEW SECTION.

### I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. IV.

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OF "sturdy doubts and boisterous objections," says Sir Thomas Brown in his *Religio Medici*, "more of these hath no man known than myself, which I confess I conquered *not in a martial vesture but on my knees.*"

Is this drill manual of kneeling studied and practiced as thoroughly as it was wont to be? Or is it so, as this quaint philosopher confesses, that while we are diligently strengthening the outposts of reason, Satan is often undermining the edifice of our faith, leading us to philosophize much, while we pray little? Certain it is that against much of the current unbelief, nothing is accomplished by the martial posture of argumentation and disputation. One can hardly be theologically dissuaded from that of which he has never been logically persuaded, or reasoned out of that which was never reasoned into him. And the fact which impresses us concerning most of the infidelity which we encounter, is just this; that it is thoroughly superficial—the result of intellectual ease and indolence, rather than of intellectual acumen. Of what use then is a syllogism against those who never syllogize? The unripe skepticism which denies before it has ever taken the trouble to doubt, cannot be shaken by argument. If such skepticism should come to maturity, developing into a strong disbelief, instead of resting in a weak and unfortified no-belief, then it will be time enough to bring up the heavy artillery of logic; but until then, we are persuaded of the thorough futility of reasoning in the case.

We remember the candid confession of a convert from infidelity, that his denial of God began with his wanton indulgence in sin; and that impurity of heart and atheism of the head progressed henceforth side by side with equal footstep in his life. It would be uncharitable

to say that this is the uniform or the common history of unbelief. Nevertheless, as one has written: "The world is full of fugitives from themselves." It is a bad and wretched self from which men fly, not a happy and approving self; and it is that evil self which must be touched and helped, in order that in their flight, these fugitives may run to God, instead of running from Him.

1. *The conversion of the skeptic* therefore, is the first remedy which we suggest against modern skepticism. Unbelievers, rather than unbelief, should be our objective point. And let it not be said that this is an inversion of the true order; for what we make the end of our endeavor, God often sets as the beginning. "Disinfect the intellectual atmosphere of the doubt and denial with which it is loaded," cries the anxious theologian. And he does his best, sometimes with the myrrh and frankincense of sweet persuasion, and sometimes with the bitter herbs of acrimonious controversy. But experience certainly proves that the best deodorizer of a skeptical atmosphere is the converted infidel telling from a fervent and glowing heart the story of his redemption. "If only such conversions were possible!" exclaims the objector. But they are. Robert Ingersoll has not been turned to Christ as yet; but his German coadjutor Herr Von Schleumbach has been; and no bound volume of "Cause and Cure of Infidelity" ever let in such a health-bearing breeze upon poisoned communities as has this stout Saxon confessor, with clear brain and fervent heart and eloquent tongue, carrying all before him for Christ, as he used to do for the Devil.

And his, by the way, is a typical case in the line which we are considering. The good Christian lady who was the means of his conversion, first chose the "martial posture," and brought the keenest theological gladiator she could find to meet him at her table and to slay his infidelity. He was delighted for the opportunity of such a duel, so he has often told us; for he believed himself a master of infidel fencing, and entered into the contest eagerly and rose up from it exultantly. But to please his hostess he consented later to attend a prayer-meeting, where among others, several children poured out their tender supplications to the Lord. Here the infidel was conquered, and here by "the irresistible might of weakness," he was brought to his knees in humble self-surrender to the Redeemer. A Christian is the most powerful evidence of Christianity, and an infidel is the most potent factor of infidelity; let the man of God do his utmost to conquer the man of no-God, and skepticism will go inevitably. We have not the impertinence to call a halt in the war upon abstractions—so many hundred embattled theologians discharging their logic guns at agnosticism, positivism, atheism and what not—but we may be pardoned for inviting a fresh assault upon agnostics and atheists, "not in any martial attitude but on our knees." If the thousand pulpits

and churches in our land would concentrate their prayers, their faith and their tender persuasions upon such skeptics as come within their range, what inroads would be made upon unbelief within a few years! "Brethren," writes St. James, "If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." And shall we reverse the method, and first aim at the multitude of sins, battling the whole brood of doubts and denials and liberalities and speculations, in hope that having slain these, we may arrive at last at the sinner who harbors them, to turn him from the error of his way and save his soul from death? No; the sinner converted, the multitude of sins will be swept away; the doubter won, his doubts will vanish into air. God's warfare does not set us first to reduce the circumvallation of doubt and unbelief, but to capture at once and completely the citadel of the heart. Is it not true that the larger proportion of the attacks on skepticism are made from a fondness for intellectual tournaments, or at least for the *gaudium spoli*, the joy of victory, which the contests may afford? Were the real purpose to win over the unbeliever, there would often be more of self-denial than of self-gratification in the undertaking. Let us lay down the cudgel and take up the cross. "The beginning of strife is as when one letteth out water, therefore leave off contention" and take up prayer and pleading, that it may be as when one letteth out tears. If in our universities, where there is supposed to be not a little incipient skepticism, there were more teachers like President Wayland who, in addition to his strong intellectual dealing in the class-room, had constant spiritual travail for and with his students on his knees, it would be a mighty bulwark against this rising unbelief. The infection of infidelity prevailing at the close of the last century in Yale College, was dissipated by President Dwight, as everybody knows, in precisely the same way and spirit. Great is intellectual acumen—the Damascus blade of reason, whetted to the keenest edge by the culture of the schools—but the "sword of the Spirit" is greater. "Faith has its reasons which reason cannot comprehend," says Pascal; and let us see to it that these are not sent to the rear when we advance upon unbelief.

2. *Spiritual and supernatural weapons* we urge therefore in our resistance of skepticism. It is an unfortunate thing that reason is so often ashamed of his humbler brother faith, treating him as a poor relation who must not be introduced into cultured circles. We say this in view of the fact that the strongest opposition to the supernatural, in our time, has frequently come from Christian philosophers and theologians. Not that they do not believe in the supernatural, but that they do not like the company in which it is often found, and hence refuse to recognize it. Miraculous works, if there are any in the world

to-day, like their miracle working Lord, do not move in what is called the best society; Christian philosophers do; and hence the two are not likely to meet and become acquainted.

Now the evidences of Christianity are the same as in the beginning; and while these evidences are of different grades, the strongest of them is the supernatural. When the apostles desired a vindication in the face of the enemies of the faith, they prayed: "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus." "No objection to the Lord stretching forth his hand in signs and wonders," replies the theologian of to-day, "if only that hand be covered with the decent habiliments of cause and effect so that the proprieties of reason and logical order be not shocked!" But here is just the difficulty, that the wonders of the Lord will never draw in any philosophical harness, and they rarely break out in drawing-rooms or scientific institutes. If, therefore, we find them and enlist their help against unbelief, we may have to go into very lowly circles to make their acquaintance. Now, as a matter of practical experience, here is the means by which we have seen the most effective work wrought against skepticism. Abandoned drunkards instantly saved and delivered from their appetite by prayer and faith in Jesus Christ; opium eaters of the most desperate type emancipated in a moment by the believing intercessions of the Church, coupled with their own faith; the sick raised up in answer to earnest prayer—we have no more doubt as to having seen these things than we have of our own existence. Several who have experienced such wonder workings of the Lord are living under our eye, and the reality of their change is attested by ten years and upwards of witnessing example and life. And we have introduced these instances in order to say that the most striking conversions from skepticism which we have known under our ministry, have been effected by the testimony of these emancipated slaves of sin and disease. A thoughtful and highly cultivated agnostic, confessing his faith in Christ Jesus, declared in our hearing that nothing which he had ever heard or read in the way of arguments for the truth of Christianity had made any serious impression upon him, till by chance he listened to the plain, straightforward story of divine deliverance from sin and misery, as detailed by the lips of these fervent but illiterate men. By their testimony he was radically and savingly convinced.

Here is an argument. The church and the school, the pulpit and the professor's chair, have come to rely too exclusively upon natural means and logical methods for establishing Christianity in men's hearts. There needs to be a retreat from advanced thinking upon our true base—divine communion and unquestioning faith, and upon

the simple evidences which these afford. A concrete supernatural fact is worth more than the most elaborate argument which the human mind can forge.

If pastors have not such facts in their experience, let them borrow them from their neighbors; let them find them in the history of the Church, past and present, and let them set them forth strongly and confidently as the unanswerable arguments for the divinity of our religion.

We remember that in the great and successful meetings for the salvation of the intemperate which Mr. Moody held in our city, the first thing which the evangelist did was to search out converted inebriates and put them on the stand to tell their story. Many of his hearers did not know till they heard their testimony that the drunkard could be saved, and the witness which these men gave, inspired hope and wrought belief where they had never before existed.

The whole campaign was conducted on this plan—the pulpit being turned into a witness-stand, to which from week to week the men who had experience of healing and redemption were summoned. And the influence of these testimonies went far beyond the matter in question.

Oh, if the church had more of the wonderful works of the Lord to show how mightily would the Word of the Lord grow and multiply!

If some cannot follow us thus far, let them go as far as their own confessed convictions will carry them. The reality of the new birth, all evangelical Christians admit. This, then, which Neander calls “the standing miracle of the ages,” let us press with all vigor as the great credential of the gospel. And let us do this, not so much by talking about it as by exhibiting specimens of it, and allowing its subjects to speak for themselves. “Experimental religion,” as it used to be called, has an immense advantage over philosophical and sacramental religion at this point. One can go into court on an experience; but who cares to hear one swear on a syllogism, or a tradition? To have come into direct personal contact with Christ in regeneration, enables believers to say with John, “that which we have looked upon and our hands have handled of the Word of life.” Unanswerable confession! That which we have handled with our hands is very warm and vital; that which has been handed to us by priestly hands, gets strangely cooled and devitalized in coming through the long reaches of tactual succession. We have a living Christ made ever present to us through the Holy Spirit; and we cannot afford to receive our grace through lengthened and circuitous channels when such provision has been made for our obtaining it immediately by the touch of a personal and appropriating faith. The Chinese worshipper in praying to his ancestors, believes, so one of them well schooled in that religion tells us, that if he makes known his petition to his dead father, and he in turn to his father, till the remotest ancestor is reached, he will hand

it over to God. This, it will be perceived, is sacerdotalism with the current reversed. Poor Chinaman! Poor Sacramentarian! we exclaim. How faint the echo of those intercessions, how feeble the impact of that grace which has come through such interminable routes.

But this is a divergence. It only concerns us to say that the evidential value of such attenuated grace, is too slight to be appreciable. But clearly defined out-and-out conversions are the most convincing proofs of the truth of Christianity which can be presented. Richard Weaver, the converted profligate; Monsieur Revillaud, the converted atheist—their story of “grace abounding” told to hundreds and thousands, and confirmed by the examples of changed lives which they carry with them—these are the arguments which tell most powerfully against popular infidelity. We do not undervalue the works of great and devout thinkers, nor question the influence of their arguments for Christianity with those skeptics who think and will take the trouble to weigh the proofs and evidences adduced. But the trouble is that so few men do this. The unbelief of our time is careless and flippant, for the most part, rather than serious and thoughtful. It must be met by concise arguments, and confronted by very palpable evidences. Above all, as we have intimated, the heart, as the centre and core of the man, must be aimed at. And this can only be grasped by the tender hand of a brother, not by the steel fingers of logic, or the official fingers of sacerdotalism. “When God would save men, he did it by the way of a man,” says Jeremy Taylor. And the principle runs through every variation. The battle is not of belief with unbelief, but of the believer with the unbeliever, of the man of God with the man of no-God, of Christ with the sinner whom he has loved with an everlasting love. More and more shall we be convinced that arguments for Christianity are of little avail unless enshrined in that great argument for Christianity, the living, genuine and consecrated Christian.

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## II.—THE CHARACTER OF SAMSON.

BY WM. ORMISTON, D.D., LL.D., NEW YORK.

THE children of Israel from the time of their emancipation in Egypt were under a theocratic form of government, and, from time to time, men were raised up to govern, defend and deliver them. For nearly four centuries they were under the leadership of such men, who were called judges. This period is the heroic age of Hebrew history. Personal prowess, dauntless daring, adventurous exploits, were the qualifications which conferred upon most of these men the title and eminence of Judge. In one instance the honor was conferred upon a woman—a mother in Israel, a patriot, a prophet and a poet—who, by the aid of

Barak, her commander-in-chief, discomfited the vast army of Jabin, under the command of Sisera, one of the greatest generals of his age, and ruled over Israel for forty years. The Judges appear in history as gallant insurgents, border warriors or guerilla leaders, rather than as grave administrators of justice, or dignified rulers of a great kingdom. Usually their authority and achievements were local, rather than national, and confined mainly to the boundaries of their own tribe. Any general gathering of the people partook more of the character of a warlike confederacy than of a judicial or deliberative assembly.

The Judges arose out of different tribes, and were summoned to power by the exigencies of the time, as in the case of Jephthah, or directly called by a message from God, as was Gideon. The Hebrew people, soon after the death of Joshua, with whom their career of conquest ceased, instead of forming a strong, united, federal government, unhappily insisted on separate Tribal rights, and oft became mutually jealous, if not enviously hostile to each other. This want of union among the Tribes arose out of their disobedience and apostasy from God, on account of which they were frequently subjected to foreign invasion and oppression.

From the death of Joshua to the time of Deborah, a period of one hundred and fifty years, Othniel, Ehud and Shagar successively governed the people. The last mentioned, probably a farmer, interrupted in his rural labor, while ploughing in the field, by an inroad of the Philistines, indignantly arose in his might and slew six hundred of the foe with his oxgoad, and by such a valiant exploit delivered Israel for the time. After the glorious victories and wise rule of Deborah, a season of peace and prosperity was enjoyed. Then a wild horde of Midianites and other nomadic freebooters overran the land, and occupied it in vast numbers, so that the oppressed and impoverished people were driven to take refuge in the fastnesses of the mountains. Gideon, a scion of a noble race, and in person "as the son of a King," received a divine commission, and by divine aid expelled the invaders, and slew their kings and one hundred and twenty thousand of their army. Half a century later a fresh apostasy led to another invasion by the Ammonites on the east, who overcame the united forces of several tribes and imperilled the peace of the entire people.

Jephthah, who had been unjustly exiled by his brethren on account of his illegitimacy, had become a noted chieftain and captain of a band of lawless freebooters east of the Jordan. To him, as a mighty man of valor, the tribes now turned for aid, and he assumed the command of the forces and drove the enemy out of the country with great slaughter and the destruction of many cities, and ruled over Israel six years. Another half century passes, and again Israel is under the heel of the oppressor. For forty years the Philistines had harassed and oppressed the southern tribes, especially Simeon and Dan. The oppression and tyranny

of other foreign powers had been severe and debasing, but when expelled, they retired to their own countries. The Philistines were the most dangerous, persistent and implacable foes to the people of Israel. They, at this time, occupied the frontier towns, and dictated terms to the subjugated tribes. There was no united action among the people, and it would have been difficult, if not impracticable, to raise an army of sufficient force and valor to resist the insolent and encroaching foe. So that if deliverance were to be granted them, it would seem to be attainable only by some valorous, stalwart, self-sacrificing hero; and such a man was raised up by God in the quiet, godly home of Manoah and his pious, spiritually-minded wife. He was their only son, a child of great promise and grand endowments. Owing probably to the obvious vigor of his bodily powers, even in infancy, his parents named him Samson, which signifies strength, and the issue proved the name to have been remarkably appropriate.

Samson is, in many respects, the most wonderful hero of history, sacred or profane. His life began in the supernatural and marvellous, was filled with incidents of the wildest and most thrilling romance, and ended in a most fearful and appalling tragedy. In his private life, in his public services, and in his strange, prodigious achievements, he is without a parallel. His exploits exceed even the mythic labors of the legendary Hercules, of whom he is supposed by many to have been the original type. "Every ancient nation which had writers who left monuments of their country's glory had a Hercules of its own, forged on the same plan. Varro reckons more than forty, and Cicero reckons six." "In fact, it appears that Samson, Judge of the Israelites, particularly mentioned in the Book of Judges, and by Josephus, is the original and essential Hercules of fable; and although the poets have united some particulars drawn from Moses and Joshua and have added their own inventions, yet the most capital and considerable belong to Samson; and are distinguished by characteristics so peculiar to him as render him easily discernible throughout the whole."

Endowed with superhuman strength, guided and sustained by the Spirit of God, under a divine commission, he performed great feats, accomplished the most astounding achievements, and obtained the most notable victories. Single-handed, and without any resources, he again and again discomfited the enemies of his nation, and brought deliverance to his people. Many of his startling and celebrated deeds of heroic valor are so connected with his personal passions and quarrels—are so marked by rollicking adventure, arrant foolhardiness and wanton wilfulness, as seriously to detract from the dignity and sacredness of his character as a man and a ruler. A sort of comic vein, indeed, runs through all the earlier adventures of this valiant, doughty, stout-hearted warrior, which suggests the idea of a sportive, puissant giant amusing himself with huge practical jokes. The fierce and fiery ebullitions of

his great heart, like the eruptions of some dreadful volcano, terrible and illuminating, scattered light and terror over all the land.

His birth, like that of Isaac, and of Samuel, who was born about the same time, if not in the same year, was the subject of angelic or prophetic annunciation. The manner of his nurture and the mode of his life were divinely prescribed—a Nazarite from his birth, consecrated by special vow and peculiar observance to the service of God, trained in a pious home, in the nurture of faith and in the fear of the Lord, he grew up, as a child of many prayers and much parental love, in the exercise of filial reverence, and, so far as can be learned, of early devotion; as he advanced “the Lord blessed him.” And when the time drew near for the deliverance of his people, probably about his eighteenth year, “the Spirit of the Lord began to move him,” as He did frequently in his subsequent history. The headlong passions and egregious errors of his impulsive and impetuous life were overruled for the accomplishment of the divine purposes in reference to Israel and her enemies, by bringing him into personal conflict with the oppressors of his country, whom he humbled and subdued.

He became to the Philistines an object of terror, and, once and again, when he seemed to be in their power he made his escape by feats of strength, or deeds of valor, which left on his enemies the impression that he was invincible and invulnerable. When the men of Judah, with craven cowardice, succumbed to the threats of the Philistines, and meanly asked him to surrender himself, he consented on condition that they would not fall upon him themselves. What a scene of pitiful poltroonery and national dishonor, on the one hand, and majestic magnanimity and dauntless heroism on the other! Three thousand men meanly and dastardly give up their mighty champion, and hitherto successful deliverer, for a temporary immunity and prolonged serfdom. One man, alone and friendless, and bound with cords, but divinely moved, calmly, confidently, bravely, goes forth to his apparent doom. But at the premature shout of petty triumph by the foe, stung by the insult, the matchless warrior rose in his might, burst his bonds, and with a most ignoble weapon, slew a thousand of his taunting and cowardly assailants. Overwhelmed with dismay and a strange dread of such a singular antagonist, the Philistinian host were routed and scattered in dire confusion. Now, for a time, peace and order were restored, and the worship of God was revived under the guidance of the good and venerable Eli. But though rarely endowed, signally blessed and honored of God, and employed by Him in vindicating the rights of his people and in punishing their enemies, he frequently yielded to his imperious passions and involved himself in divine displeasure and personal danger and difficulty. In the pursuit of his self-will and wanton pleasures, he visits Gaza, putting himself into the very hands of his foes, who seek to entrap him and take him. In the night he makes his

escape by carrying away, on his shoulders, the massive gates and bars of the city, which he leaves on a neighboring hill. By this extraordinary feat the Philistines understood that there must be a great secret in his life, by means of which he obtained aid from his God; and this secret they determined by some means to ascertain. So, when subsequently yielding again to the prompting of his passionate nature, he fell into the toils of the crafty Siren of Sorek, fitly named Delilah, the traitress, instigated by envy, hatred and revenge, they offered her a large bribe to induce her to obtain from the infatuated hero the secret of his strength. This she faithlessly agreed to do, and by various wiles and appeals ultimately succeeded in betraying him to his bitter and relentless enemies, who wreaked their pent-up, long-cherished wrath upon the now weak and defenceless, because God forsaken, hero.

They bind him in fetters, put out his eyes, and place him in prison, among slaves, at menial service. The mighty chieftain, whose terrible prowess had hitherto filled them with dread and dismay, was now an object of scorn, derision and contempt. The puissant champion of Israel, the past favorite of Heaven, was now deserted and desolate and derided. His name, so lately a terror to his foes and a tower to his friends, was now a byword and a jest. The mighty arm which hurled slaughter among his foes was now constrained to grind at the mill for the service of his captors, and, in his blindness, he was compelled to make sport for his tormentors.

In confinement, darkness, and humiliation, he came to himself, and, filled with remorse for his past folly, he repented and turned again to the Lord, and with earnest longings called upon Him. And as formerly in the cleft of Etam, and in the valley of Lehi, so now, in the prison-house, the Spirit of the Lord came upon him—a spirit of quickening and reviving grace, a fresh influx of strength and reawakened hope, and like another blind prisoner long afterward at Damascus, he prayed. How long he was in recovering his faith we can only conjecture, at least a length of time sufficient for his hair to grow—the restored sign of his personal covenant with the Lord. It would be some time before he obtained a clear and comprehensive view of that covenant which he seems so long to have misconceived or forgotten. But at last, the guilty, unhappy and almost despairing backslider realized his condition and relation to God, and with reviving hope his courage and strength began to return. His gifts and graces, too, were restored. A grand religious festival was appointed by the princes of Philistia, to be held in honor of Dagon, their idol god, who, as they superstitiously imagined, had delivered Samson into their hands. The princes, captains and chief men, with a vast multitude, thronged the place. The mighty captive is led forth for their amusement, and is made the butt of derisive jest, bitter taunt, and witty sneer. Wearied in body and troubled in spirit, he leans for rest against the pillars which support the edifice. The past rushes over

his memory—the story of his birth—his happy, peaceful childhood—his early consecration—the purpose of his life—his great privileges—his consummate folly, and his aggravated guilt. He leans in lowly penitence and pleads in simple faith. The spectators look and listen. The deep tones of his voice roll through the temple, “O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once.” He is heard. He bends himself with all his newly imparted might. A moment’s hush, and then an awful, tremendous crash—a wild, appalling shriek of agony and fear, and amid the mangled and the ruins lies the lifeless body of the matchless warrior, the potent chieftain, the acknowledged deliverer of his people, the erring but penitent and humble believer, the wayward, misguided, disobedient, but contrite, humble, accepted servant of God. Sampson is sacrificed, God is vindicated, the Philistines are destroyed, and Israel is free.

“Then his brethren, and all the house of his father, came down and took him and brought him up and buried him between Zorah and Esh-taol, in the burying-place of Manoah his father.” Thus was he laid in the sepulchre of his fathers, as a prince and a great man, who had fought and fallen gloriously that day for the liberties of Israel and the honor of Israel’s God.

The character of Sampson is variously and very differently estimated, even by those who regard his story as authentic. His life is full of contradictions—a social and moral paradox. Moved by the Spirit of God, yet carried away by the violence and turbulence of his passions. By deeds of valor and feats of prodigious strength scattering numerous hosts, yet led captive by the wiles of a treacherous wanton. A true patriot, earnestly desiring the freedom of his country, yet squandering much valuable time and wasting his great energies in the prosecution of selfish and sensual delights.

Some see in him nothing more than a mighty giant, full of grim and dangerous frolic, or a sort of malignant savage, reckless and rash, rushing into dangerous and daring exploits; or, at best, an intrepid mountaineer, with all the vices and virtues of a brigand or a freebooter, the record of whose deeds is greatly exaggerated, if not altogether mythical.

But, as we read the record, which we regard as historically correct, he was a chosen warrior of the Lord—a divinely qualified and commissioned deliverer of Israel—a man consecrated to the service of God—a hero of faith. He believed in God, called upon his name, and was moved by his Spirit. His life was by no means a model one,—a beacon rather than a pattern. He was a man of strong passions, and his animal nature was often in the ascendant. He was tempted and he fell; but his frequent backslidings were followed by penitence and restoration. He was a child of many prayers, a youth of high promise, made great successes and marked failures in a life which he spent in sinning and repenting, and came to a dark and tragical end. After all his sins and

follies and backslidings, he repented and died in the faith, with the language of prayer on his lips, after an act of heroic and sublime self-sacrifice. And his name finds a place, along with Gideon and David, in the list of ancient heroes, "who through faith subdued kingdoms, wrought righteousness, obtained the promises, waxed valiant in fight, and turned to flight the armies of the aliens," "who loved not their lives unto the death."

"Come, come; no time for lamentations now,  
Nor much more cause. Samson hath quit himself  
Like Samson, and heroically has finished  
A life heroic. On his enemies  
Fully revenged, hath left them years of mourning,  
And lamentations to the sons of Caphtor  
Through all Philistia bounds; to Israel  
Honor hath left, and freedom, let but them  
Find courage to lay hold on this occasion;  
To himself and father's house eternal fame;  
And which is best and happiest yet, all this  
With God not parted from him, as was feared,  
But favoring and assisting to the end.  
Nothing is here for tears, nothing to wail  
Or knock the breast, no weakness, no contempt,  
Dispraise, or blame! nothing but well and fair,  
And what may quiet us in a death so noble."

MILTON, *Samson agonistes*.

### III.—HOW TO DEVELOP BENEVOLENCE IN A CONGREGATION.

BY ALBERT G. LAWSON, D.D., BOSTON, MASS.

THERE is no patent method, nor will any human device have equal success everywhere. The best of one latitude is often but the fairly good of another. Assuming that the congregation is, in the main, of such as have given themselves unto the Lord, and then unto one another in the will of God; that, through faith in Him and for His sake they give, because they belong to Christ, and that they are recipients of equal grace, yet their church polity, their local condition, their former training or the lack thereof, and their consciences, not to say their caprice also, will modify their methods. Moreover, a system worthy to be called the best, if found and patented, would not run itself. Hydraulic machines are trusted to grind out prayers, but not money, and the dream of perpetual motion, if it could be converted into fact, would become a matter of ancient history, and a lost art before being applied to benevolence.\* Eternal vigilance is the price of liberality, as well as of liberty. Every generation, every church, and every individual, must

\* Strictly speaking, benevolence is well-wishing, beneficence is well-doing. One is Peter looking with pity on the cripple at the beautiful gate of the temple and purposing good to him; the other is that same Peter taking him by the right hand to lift him up. Custom, however, uses them as practically synonymous, as in the topic assigned to the writer, and so they will be held in this article.

have line upon line, precept upon precept, and example upon example, unto the end of time. Let the young minister lay it to heart that there is no discharge in this war. In public teaching and in personal practice, benevolence, like a bicycle, must be kept going or it falls.

1. Clear views as to what is, and what is not benevolence, are indispensable in order that you should bring forth fruit, and that your fruit should abide. The pastor and teacher seeks not one harvest, but many harvests; not a successful year, but that the people may be so rooted and grounded in right principles and right practices, that, like the Macedonians, the abundance of their joy and their deep poverty will abound unto the riches of their liberality, even in a great trial of affliction. Separate, then, between debts and gifts. Some things are continually grouped together under the name of benevolence which, strictly speaking, have no place there, and between which the Scriptures erect a middle wall of partition. Salaries, whether to pastor, or sexton, or organist, bills payable, whether for coal or wood, for gas or oil, for ordinary repairs, or for betterments, none of these things are in the strictest sense benevolence. It is simply co-operative debt-paying. Sextons and organists, having agreed to work for a given sum, accept the money as their due, not as a gift. This sounds commercial, but is it other than sheer justice and common honesty? Hence, the double outrage, when people confessing Christ as Lord attempt to eke out the salaries of faithful laborers by donation visits, or oyster suppers, and then congratulate themselves upon what they have given. When "the cooking-stove apostasy" has wrought a present deliverance from fear, "Render unto Caesar the things that are Caesar's," but do not credit the Lord and His grace with what belongs to the law.

No one will question that Paul's ox\* squarely covers the ministry, but then the doctrine taught most certainly covers the sexton, the coal-bin, and the bills payable for running expenses. The tread of that ox ought to have buried out of sight long ago any idea Christian disciples ever had that their salary-paying was beneficence. As well credit the whole amount to the treasurer as his personal gift, because he happens to pay it out, as to credit the membership with benevolence in building for themselves an elegant church home, keeping it in repair, and making themselves comfortable in heat or cold. To build a great organ and to pay a fine choir to give you enjoyment for four hours in the week, while for six days they are silent, as if without a voice to cheer any one, is no less a narrow use of good money than it is something less than true benevolence. † That does not begin until debts are paid, and only when

\* 1 Cor. ix. :9; 1 Tim. v. :18. Paul is writing of the ministry in general, and not of pastors only; hence the stronger argument when applied to them.

† We would distinguish between a family church, so-called, with rented pews, or, as in some parts of the country, with pews bought and sold, held by deed and recorded, as any piece of real estate may be, and a church for the

substance is given for such things as do not return to us immediate gain and comfort, is it in the highest sense benevolence for a child of God.\*

It is too high, we cannot attain unto it, is the possible response to this view. Shall the pastor, then, refuse to say or to do anything because the people are not ripe for this advanced thought and action? By no means. As aforetime, so also to-day give a portion to each, milk for children, meat for men. Diligently sow the seed, patiently wait, and in due season the harvest will come. Let the saints persevere along these lines, and they must reap if they faint not. Clear views of liberality of its spirit and source, of its scope and power, as well as of the ways and means by which to convert this doctrine into life must be set forth. Reasons and encouragements for doing, measures, methods, and examples of doing are needed. It is a war against the carnal mind, the love of the world, the ease of the soul, the selfishness of human nature, and the ignorance of the many that it is more blessed to give than to receive.

The rankest infidelity is toward the minor not the major truths and facts of the Christian life. Many pray for salvation, or sanctification, who will not pray for bread or work; many believe in the Trinity, who do not yet believe it is a fixed law of God that it is more blessed to give than to receive; to multitudes, if this has any force, it is as a happening sometimes, and not as a necessity at all times, in all places, and unto all persons who, having freely received, have freely given. A host can recite the Commandments and the Apostle's Creed without halting, who cannot read through the fifteenth of 1st Corinthians without a shudder that Paul should have written that last verse. If they are carried over to the sixteenth chapter, they are chilled at the audacity of announcing a collection when writing of the resurrection glories. How few say "Thy kingdom come," who see that it is asking God to call upon them, as upon good stewards, for more money with which to send abroad His gospel. How few who utter this petition have in sight the contribution at the end thereof, and not only so, but who welcome it with joy, seeking to have the will of God done on earth as it is done in heaven.

2. The whole truth must be opened to the people, and at every step enforced by the highest authority; but here, as in respect to truth at large, other foundation can no man lay than that is laid. The one store-room of power, the chief treasury of incentives, is the Word of God. This holy book reveals a holy man going about doing good, the way, the truth and the life as concerns well-doing, and abounds with texts and themes, with facts and principles, with laws and illustrations upon this subject. To the law and to the testimony: It is written, the

people, where the sittings are really free, and a genuine mission work is being carried forward throughout the entire community.

\* Luke xiii. : 12-14.

earth is the Lord's, and the fulness thereof. Every beast of the forest is Mine, and the cattle upon a thousand hills. The silver is Mine, and the gold is Mine, saith the Lord of Hosts. All souls are Mine. Honor the Lord with thy substance, and with the first fruits of all thine increase. It is He that giveth thee power to get wealth. And they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he has given thee. Give, and it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again. It is more blessed to give than to receive. Give, not grudgingly, or of necessity, for God loveth a cheerful giver. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. With open face behold as in a glass how God looks upon beneficence, and as you trace its lineage, or note its inner worth, its elements of power in the giver and in the receiver, its vital relation to the well-being of the individual soul no less than to the welfare of the world, seek to have the mind of Christ, and to be transformed by the renewing of your mind into the same image, that with holy zeal you may lead your people in this grace also to be living letters of Christ.

3. Emphasize without ceasing certain facts, and begin with the prime factors of every true gift. Its intrinsic worth is the first and the least element involved. The recognition of obligation to God—right to property holds good between men—but between God and man all right to property is vested in the Sovereign Owner. Man the creature has nothing that he has not received, man the servant must look to the Master for orders, and man the steward must give account to God for every talent used. The object for which the gift is made, that every whit possible may go far beyond unto those who cannot in kind restore to us again. The amount from which the offering is taken,—for it is one thing to have plenty and to give of our abundance, while it is quite another to have little and to give it all. Jesus is also to-day sitting over against the treasury, as when in Jerusalem he commended the poor widow. Most of all, emphasize the motive as that quality which weighs heaviest in our gifts. Chemistry has no such power to transmute the choice into base, or to exalt to high degree that which is of low estate, as has the motive of the soul in its gifts. Silver and gold become iron, or tin, or brass, as we give grudgingly, or flippantly, or showily, but the dullest copper penny is changed into a golden penny when it is all that we have to give, and for His sake it is freely given.

Emphasize the blessedness of giving. Let the liberal soul devise liberal things, not merely because it is necessary, or for the good that may

be wrought. There are necessities to be met, there is a world of good we may do, our sympathies ought to be aroused, and there is unspeakable exhilaration in giving, yet over and above these, it is blessed to give. Any one may witness that it is blessed to receive, and never more so than when we trace the gift to its true source, and lift up our eyes to thank God, from whom cometh every good and perfect gift. It is to do His will, as ye have therefore opportunity to do good unto all men. Like the Samaritan on the Jericho road, or Peter and John on their way to worship, the child of God will find meat and drink in doing good unto all in the name of the Lord Jesus. It is to do as God does, Whose hand is opened to supply the want of every living thing; for He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. More than all, it is a doing which brings us into likeness with Him. In keeping His commands, in emulating His example, in walking with Him,—in the one path, in the one direction, for the one purpose,—communing with Him step by step, not only do our hearts burn within us by the way, but we are changed into the same image as by the Spirit of the Lord.

Emphasize the grace of giving. Christianity, from its foundation up through every living stone to the topmost pinnacle of the building, is the fruit of the grace of giving. The Father gives His Son, the Son gives Himself for our sins, the Spirit gives the Christ-life, that we might be conformed to the image of the Son, in whom we are builded together for an habitation of God through the Spirit. Giving to the point of unspeakable sacrifice is at once the root of our gospel and the fruit of the Spirit, by whom is shed abroad in our hearts the love of God. An exotic in Mansoul, yet planted by our heavenly Father, it thrives even in tough soil. Well rooted, it changes the soil itself, so that the very man quick to ask "Who is my neighbor?" will believe that "he was born, not for himself, but for the whole world." No lighter term than this word grace will suit the facts. Paul, having borne witness that in the churches of Macedonia grace given soon grew into the grace of giving, exhorts the church at Corinth and all the saints of Achaia to abound in this grace also.

Emphasize systematic effort. Beneficence as a sphere has its hemisphere, the one the giving, the other the gathering, and the fellowship, or the distribution of the Lord's money. The giving is between God and the soul, the gathering between God and the community of souls—the church—while the fellowship widens the circle to include the world. System in giving requires a fixed proportion—to be increased as God prospers; regularity—to grow into habit until generous giving becomes graciously easy; and frequency—on the first day of every week give tribute to God to celebrate a finished redemption. As to the gathering, every church owes it to God, to itself, and to each member, by teaching and example, by opportunity and exhortation, to encourage and increase

the beneficence of all its congregation. The best general law to be found for both giving and gathering is the apostolic rule of 1st Corinthians, xvi. :1, 2. For simplicity, equity, universality, and effectiveness no one can frame a better plan. Its essential features touch every point and are needed to-day. One of the best plans, which does not cut its own sinews by slighting the small gifts, includes a card somewhat after this form,\* circulated in the closing month of the financial year. Then to every pew, or sitting, affix a card to show the societies regularly aided, noting the month and day when by general contribution the fragments are gathered, or when by vote the sums for each are designated.

Magnify the offering on the first day of every week. The pastor who goes down from the pulpit to hand the plates to the officers and awaits their return, reciting meanwhile appropriate Scriptures, then receives the plates again, and while they stand about him offers all to God,† will

	* WEEKLY OFFERINGS	§	
	OF		
	CHURCH		
	AND CONGREGATION		
	From January 1 to December 31, 1887.		
§ .01	Please mark with an X in the	§	1. FOREIGN MISSIONS.
.02	column on the left the sum you	§	2. HOME MISSIONS.
.03	are willing to pledge as a <i>week-</i>	§	3. PUBLICATION OR TRACT
.04	<i>ly offering</i> to the Lord, from	§	SOCIETY.
.05	January 1 to December 31,	§	4. BIBLE SCHOOL.
.10	1887, using a blank space if you	§	5. MINISTERIAL EDUCA-
.15	prefer a sum not printed.	§	TION.
.20	Write your name and resi-	§	6.
.25	dence at the bottom of this	§	7. GENERAL FUND.
.30	card, and hand to the Commit-	§	
.50	tee or put into the contribu-	§	
	tion box.	§	
	A package of small envelopes	§	
	will be given you, one for each	§	
	week.	§	
1.50	Every Lord's day enclose the	§	
2.00	amount of your weekly offer-	§	
3.00	ing in one of these envelopes,	§	
4.00	<i>seal</i> it, and then put the envel-	§	
5.00	ope in the box when the offer-	§	
10.00	ings are presented; and in case	§	
	of absence, or omission for any	§	
	cause, enclose the amount in	§	
	arrears in the same way.	§	
	On the reverse of this card	§	
	find the objects to which the	§	
	contributions of this church are	§	
	devoted this year.	§	
	The offerings pledged being	§	
	purely voluntary, may be re-	§	
	called at any time, by giving	§	
	notice to the Committe.	§	
	Name .....	§	
	Residence .....	§	

Please designate how you wish your offerings appropriated, by marking against each of the above objects the amount you design for that special cause.

Gifts not designated will go into the General Fund to be disposed of by vote of the church.

The system of weekly offerings has been adopted by this Church, and the hearty co-operation of all who worship with us, both young and old, is cordially invited.

} Committee.

Treasurer.

Please return this card to either of the members of the Committee, or drop into the Boxes when passed.

† The custom of Dr. Edward Judson, of New York, and others.

do more to educate the people into a higher appreciation of the grace of giving than by any other one habit. "The penny collection" will soon become obsolete among that people. Among all the things to be done decently and in order is the equitable distribution of gifts. Pressed by a thousand and one appeals, let pastors see to it that the great channels of power and influence created by the churches are kept full, even though many a little canal is left empty. Generous giving for the spread of the Gospel is the serious, the life-long business of the whole church and of every Christian. As often as once a quarter give up a stated meeting to the discussion of such questions as, How can we raise more money for beneficence? How can we reach every one? In what direction ought we to enlarge this year? How can we more effectively do foreign, or home, or temperance, or Bible work? Getting money is accounted by the world prosperity, but God calls him prosperous who is using, distributing money. At the stated prayer meeting preceding any general appeal for a particular form of work, let two or three members be asked to present verbally, or in writing, some facts connected with this special effort, and then give a season to prayer for the favor of God upon the enterprise.

Gibbon's pen sharpened against the primitive Christians, yet "made their doings loom up in moral grandeur, when he put generous giving among the leading causes of the world-wide triumph of Christianity." Seneca, the heathen, could say, "I possess nothing so completely as that which I have given away. Whatever I have imparted I still possess; these riches remain with me through all the vicissitudes of life." Paul the apostle says, "Do good, be rich in good works, be ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that you may hold on the life which is life indeed."

Mr. Gladstone says: "I believe that the diffusion of the principles and practice of systematic beneficence will prove the moral specific in our age." This may seem too bold, yet one who has looked into this question will be ready to approve Dr. Bushnell's words: "The great problem we have now on hand is the Christianizing of the money power of the world; what we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day when it comes is the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it to us, as the tides of the sea, and like those also it will flow across the world in a day."

Forget the things which are behind, whether of victory or of defeat, cultivate patience, keep an even temper, be at peace with yourself, and be vigilant. In no one thing that pastors attempt to do will these be more important, or their manhood be more tried than in working to

develop the grace of beneficence in a congregation. It will demand study, and patience, and persistency. Study, since you must be able to show the people the ways in which their beneficence may be directed, give information as to specific fields and objects, state the proportionate worth of different appeals, and the results which have attended efforts already made. Study, since they must, on every occasion, be taught that the highest giving is to give themselves, and that all giving, from the least unto the highest, must be under the power of the great fact that glorifies our lives—His example, who, though He was rich, yet for our sakes became poor, that we through His poverty might become rich. Patience, for no man can bring up himself, still less his neighbor, from narrowness of view and the spirit of withholding, to broad views of the Lord's work and the spirit of liberality in a day. It will be one thing to begin in a new church where all is enthusiasm, and quite another to change an organization which with age has fallen into habits wise and otherwise, much easier to acquire than to dismiss. Persistency of effort, for here as nowhere else has a premium been put upon eccentricity, and have spasms been permitted to rule. Here more than elsewhere have true worth, and real need, and pressing importance had to wait upon some individual who had ability to arouse feeling, or be passed by altogether because the aforesaid individual had drained the pocket-books. Back of benevolence, as of war, throbs its passion or calmly rests its principle. Here it is impulse, a short-lived flame of shavings; yonder it is habit, the fixed heat of truth and love. When new members are to be received into the church, especially if they are young disciples, train them up to devise and do liberal things, and when they are old they will not depart from the habit. It will soon come to be as much a privilege to give freely as to pray frequently, and the one will be no more easy than the other.

Thirteen years remain of this century. What revival would freight them with more good for the whole world than a revival of Macedonian giving? A revival fashioned by the mould of those who, according to their power and beyond their power, gave, beseeching Paul with much entreaty to receive their gift. Such a revival would be the forerunner of spiritual triumphs beyond anything the church has ever known. Since believers are to be living letters of Christ in this evil world, what child of God can be indifferent to this great theme which has so large a place in Scripture, and is of such vast importance in the work of disciplining the nations? To discuss this question, therefore, to bring out the Bible teachings, to press home upon the people the example of our Lord, to devise methods for the manifestation of our bounty, to make a free use of selected literature,\* to scatter widely and thoroughly

\* The Christian Giver Publishing Co., N. Y. City, or Mr. Thomas Kane, Chicago, Ill., will send to any pastor or layman, for free distribution, benevolence leaflets.

the good seed of truth, that every disciple of Jesus may abound in this grace also, would most certainly contribute to this end. May the last thirteen years of the great missionary century show forth the power of giving worthily of God.

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#### IV.—MINISTERS' VACATIONS.

BY MARVIN R. VINCENT, B.D., NEW YORK.

No time need be wasted in discussing the general principle underlying this whole subject, for it is generally conceded. All busy men need recreation and rest. This concession practically disposes of the favorite argument against ministers' vacations urged by certain business men and members of other professions: "We do not take vacations." If they do not, they *ought* to. If they *cannot*, so much the worse for them. The argument amounts to this: We sin against our bodies, and therefore our ministers should do the same.

1. The demand for periods of recreation in the case of ministers is peculiar. I am tempted to say that it is *greater* in their profession than in any other. I confine the discussion here entirely to city pastors.

(a) A city pastor, in addition to the multiplicity of his duties, lives *habitually* in an unrestful atmosphere. Along the line of a country pastor's work restful influences are constantly interjected; but a pastor in a city like New York is never out of the influence of the stir, the quick movement, the tension of the life around him. It penetrates to his study. It communicates its quality to everything outside of his professional life. If he throws down his pen and goes out for a walk, he walks in the midst of it. Whether in the pulpit or in social interchange, he must work under a greater strain than his brother in the country. He wears harder and faster. He burns more oxygen. He must do his regular work under constant distractions. His door-bell is forever pealing, and he must turn from his sermon or his studies half a dozen times or more in the course of a morning to confront a book agent, an application for a collection, a beggar, a parishioner in trouble, or a bore who drops in merely to pass away the time.

(b) I have heard a distinguished New York minister say that if he had only his regular preaching and pastoral work to do, he should feel quite like a man of leisure; and yet most men would consider *that* work quite sufficient. The city pastor is not allowed to confine himself to his legitimate work. Neither American society nor the American church has discerned the value of the principle of selecting a man for the thing he knows how to do and giving him facilities and leisure to do that thing. The principle adopted is, rather: Load up a capable man with whatever comes to hand. There is still too much of the Jack-at-all-trades element in the American ideal of a useful man; and nowhere more of it than in the popular ideal of a minister. The Ro-

man Catholic Church avoids this blunder, greatly to its advantage. The man who can preach is not set at ecclesiastical details which a clerk can attend to. The ecclesiastical administrator, who has little pulpit ability, is not put into the pulpit. The man who can write a useful book is put where he can write it without the distractions of parish work. The Protestant pastor in a large city is a member of from one to a dozen committees or boards. If an ecclesiastical body has a new magazine to be shaped, or the financial affairs of a board to be investigated, it is more than likely to throw the work upon some over-driven city pastors. They must dabble in finance, in real estate, in journalism. They must confer on the interests of seminaries and act as examiners of candidates for the ministry. Editors are after them for articles; societies of all kinds for speeches.

(c) Beyond any other class of men, pastors are subject to an exhausting drain on the sympathies. This is something which business men do not and cannot appreciate. It may be said that the same is true of physicians, but the cases are not parallel. The physician is, indeed, dealing continually with suffering; but it is a well-known fact, implying no reflection upon the noble heart qualities of our doctors, that they come to regard suffering largely from a professional standpoint. Indeed, it is essential to their efficiency that they should learn to do this. For the surgeon to allow his sympathies to have full play when a life is at the point of his knife, would be to unnerve his hand and to imperil the life. In military hospitals, during the last war, I was always impressed with the manner in which the practitioner asserted himself over the man, in the constant presence of scenes adapted to melt the stoutest heart. They could not have performed their blessed work otherwise.

But that which is essential to the physician's success would be fatal to the minister's. The moment the pastor approaches sorrow or pain in a merely professional way, his helpfulness vanishes. He is better away. He cannot fill out the true ideal of a pastor, without, like his Divine Master, laying his heart open to the appeal of his people's joys and sorrows alike. He must rejoice with those who rejoice, and weep with those who weep. Hence his sympathetic thermometer is continually and rapidly shifting. One hour he is in the midst of festivity, the next standing by the bed of death. The carriage drives him from the wedding to the funeral. The strain is fearful.

(d) Pastors are compelled to do their work with a larger amount of technical drudgery than either business men or lawyers. Their own hands and eyes and time must be employed upon multitudes of mechanical details which the merchant or the lawyer hand over summarily to clerks. Every lawyer's office, every business establishment of any magnitude, has its stenographers and its type-writer. Those city pastors who are so largely engaged on committees and other outside work

have a great deal of this kind of clerking to do. I could myself easily keep a clerk employed several hours in each day. But stenographers and type-writers and clerks are expensive luxuries.

These considerations make it not only allowable, but imperative, that the city pastor should drop his work at intervals, and seek rest and recreation. It is not a question of indulgence, but of wise economy. The drain upon our city clergy is steadily increasing. The problem of maintaining a city church is yearly becoming more complicated, especially in the light of that common and radically vicious sentiment in the churches which lays the burden of success almost exclusively upon the shoulders of the pastor. Men of influence in the churches, who profess to be intelligent and Christian, instead of railing at pastors for insisting upon their annual rest, should join them in insisting upon it no less as a duty than as a right.

2. The assertion so often made that merchants and lawyers and doctors take and require no vacations, is largely untrue. In the first place, many of these *do* take them, and regularly. In the second place, many more who do not take them *formally*, take them *informally*, for shorter seasons and at shorter intervals. In the third place, every one of these men has fifty-two days in each year when business is suspended and he can do what he will. If he choose to keep himself occupied with business on those days, that is his own matter; but he must not plead that folly as a reason why another man should be a fool. Those fifty-two days are a minister's hardest working days, days of strong excitement and great expenditure of nervous energy. The holidays, moreover, are on holidays for the minister. His Thanksgiving day is loaded down with a sermon, and in the churches which observe the Christian year, Good Friday and Christmas are days of sermon and service.

There is a pleasant little fiction that Monday is a minister's holiday. Perhaps it is in other places, but a good many of us can testify that it is anything but that in New York. If there is a Presbytery meeting, a ministers' meeting, a meeting of any kind that can be gotten into Monday, it is sure to be appointed for that day, on the ground that Monday is the minister's day of leisure. As respects the law of the physical Sabbath,—one day's rest in seven,—I verily believe that we city pastors are representative Sabbath-breakers, for we work seven days in the week the season through.

Monday a rest-day! Nature will assert herself, however. I laugh every time I think of a group of ministers gathered one Monday at a Board-meeting. It was in the early spring, and the venerable secretary had his annual report to read. Tired out myself with the Sabbath work, I was beginning to nod with drowsiness, when, looking round, I saw that nearly every man in the room was either nodding or asleep.

No. *We* don't take vacations. I heard a fat and comfortable lawyer going on once in this strain, and it was only a few weeks later that he

casually remarked, "To-morrow will be our last Sunday in town. We are going into the country for the summer." He had been urging that he worked as hard as his pastor on Sundays, since he taught a Bible class on Sunday morning; but he did not feel it incumbent upon him to remain in town during the summer and look after his Bible class. *He* didn't need a vacation, but I observed that he had to go abroad for his health not many summers since. He had been expressing his admiration of a certain minister who stayed in town all summer and kept his church open; but it was only a few weeks ago that I saw a notice that that same minister had gone off on a little tour. This *tu quoque* argument is very telling sometimes, but it is a gun which, while it shoots at one end, is very likely to kick over the marksman at the other.

Along with all this goes the question of keeping churches open in the summer. It were very much to be wished that people who are so ready to criticise the churches on this point would bring a little common sense and knowledge of the facts to bear, instead of taking up the hue and cry started by newspaper flings. There are churches which ought to be kept open, either because their own congregations largely remain in town, or because they command districts out of which a summer congregation is sure to be gathered. There are other churches where neither of these reasons holds, and where an expenditure of two or three hundred dollars and preaching of the best quality are met with an attendance of from sixty to a hundred. I passed a part of last August in the city, and attended service on two successive Sundays in two of our most prominent Presbyterian churches. The days were fair, the preaching excellent, but the congregation in one church was not over a hundred, and in the other and larger church suggested Virgil's familiar line:

"Apparent rari nantes in gurgite vasto."

The amount of the matter is, that in many cases, if the pastor *did* remain at home, he would have principally empty seats to preach to.

In this same summer, however, I had brought home to me, as never before, the justice of a complaint which is urged in connection with the summer exodus, but which is wrongfully bound up with the matter of the minister's vacation. When it was known that I was in town, I was besieged with applications for funeral services, and was impressed with the difficulty of finding any one to officiate. I had not supposed that the city was so stripped of ministers.

This is a real evil. That it has grown so great, is, I think, due largely to the fact that many, like myself, have not been awakened to it. They have probably supposed, as I did, that there were always ministers to be obtained easily during the summer months. The complaint is just. It is *not* right that the pastor should be deprived of his vacation in order to bury the dead, but the proper representative body of each denomination in the city ought to see to it that definite and certain provision is made and published in order to meet these emergencies, and to save

afflicted friends the sad necessity of traversing mile after mile of the deserted, sun-beaten streets of New York in August, in order to find some one to bury their dead.

## V.—THE APPLICATION IN SACRED ORATORY.

BY HENRY C. MABIE, D.D., ST. PAUL, MINN.

THE ideal sermon culminates in an application. This is not merely an appendage to the discussion, nor a subordinate part of it, but is the main thing. Says Spurgeon: "Where the application begins, there the sermon begins." Not that the exordium and the argument are not parts of the real sermon, but that these elements afford but the promise and the prophecy of better things to come.

The body of the discourse will kindle the lights; the peroration will gather all the rays into a burning focus. Under the command of one leading object, the life, the movement, the full-grown energy of the whole sermon now bear down on the final charge. There is, perhaps, nothing in which preachers differ more than in the art of application.

There are thinkers and logicians who command a rhetoric both ornate and splendid, and yet their sermons leave the people unmoved, or lull them to sleep by the very sweetness of their cadences. The truth does not grapple them as with hooks of steel, and men move on as before, unchanged in heart and life.

On the other hand, a Jacob Knapp, with a clumsy logic and a gross rhetoric, with no beauties of style or graces of diction, but with telling strokes of appeal, brings his audience under throes of emotion — an emotion that leaves them secure upon the Rock of Ages, or sinking beneath the wrath of God, confessing that their damnation is just.

The preacher's is the divine art, not of sermon-making, but of soul-building. He constructs a sermon that he may reconstruct a man. He strikes at the very center of character, persuaded that if the citadel is not captured with the Gospel, error and death will soon plant their pale flag there.

The conqueror is not he who rides out in the pomp of a dress-parade, nor yet he who with consummate order and skill handles his forces; but he who so does all this, that he shall remain master of the field of battle. Let there be logic — iron-linked like chain-shot — but behind it the impelling powder; and let there be rhetoric, wrought by fancy's lightest art, but withal the electric current thrilling along every fiber.

I. The first element in a true application is UNITY.

The ultimate aim of discourse having been chosen, the orator will marshal every thought and figure with reference to it. The conclusion will contain in full and rounded structure only what the discussion has furnished in element. The preacher is, in the highest sense, an advocate charged with a mighty cause. Each plea uniting the essentials of

the cause in a chain of constant progress, will at last consolidate all the powers of the orator in an onset upon the hearer.

Cicero, when he had a point to gain, like a general planning a battle, skillfully arranged all his material with direct reference to his end, and then brought on all his forces with irresistible effect. In the famous oration of "Demosthenes on the Crown," the entire procession of thought, the movement of imagery, the balancing of sentences, the choice of words, even the length and force of syllables, all obey one master and that master's one idea. Milton describes the true orator as one "whose words, like so many airy and nimble servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places." In all the models presented to us in ancient and modern oratory, we may discover some one idea which came to the orator with overpowering singleness. The pleading of the advocates, whether in the forum, the Senate, or at the bar, has been marked by resolute occupancy with the case in hand. The ambassador of Christ should allow himself to speak only as he dares to regard himself as the organ of heaven, sent upon her high and explicit errand. If, then, the glad tidings are to be proclaimed, let the preacher make the conclusion hopeful and winning; if the lightnings of the law are to be flashed, let him deliberately and tenderly decide what impression he will make, and having made it, let him not neutralize it. When the nail is at last to be driven home, the hammer should not be padded or muffled; it should "descend with all its might and ring with all its sharpness."

II. Another element in forcible application is ADAPTATION TO HUMAN NATURE.

The peroration, beyond all other parts of the sermon, assumes to move and carry men. It virtually counts nothing done till this is done, till the will and the life are turned at the fountain; but men are not carried in violation of the principles of their being. He must know men who would mould and fashion them.

The greatest poets and dramatists are those who have, with keenest insight and most delicate touch, sent their thoughts like disguised detectives down through the most intricate windings and hidden depths of man's spiritual organism and awakened the elements lying there into responsiveness. Hamlet and Othello are what they are in pathos and horror because the human heart is what it is; and Shakespeare is immortal because he had the genius to make the transcript. Many a sermon with well conceived plan, with relentless logic, has yet utterly failed to carry its point because in the application the preacher went blundering over the strings of an æolian harp that should have been touched by zephyrs.

"The world of mind is as regular and architectural as the world of matter." Hence, in order to excel in moving men, the preacher must have the spiritual tact by which he instinctively approaches his work

fitly, and "like the slate-quarryman, lays it open along the line of its structure and its fracture." Michael Angelo, at sixty years of age, was able to do the most delicate chiselling with such impetuosity and fire as to cause ordinary sculptors to fear he would shiver the whole mass of marble, yet, though bringing down great fragments at a stroke, he never passed his mark. Such is the bold yet safe power of the master of method. By such mastery only is possible that grandest of all achievements, such control of the delicate and deep-laid power of men's spiritual being as to thrill them with the utmost vehemence and move them to the highest action.

### III. A third element in effective application is the MOST VIVID WORD-PAINTING.

The hearer needs now to be wrought upon by imagery, drawn from natural and simple objects. This may not merely glisten like a constellation on a winter night, but must be swift and glancing, stimulating the affections, while it woos the will. The Scriptures abound in such word-painting. The promulgation of the law from Sinai; the display of divine perfections, as in Job or Isaiah; the glory of Messiah's Kingdom; the grandeur of the first resurrection; the awfulness of the second; the last judgment; the Millennial Sabbath, are a class of representations which stand out on the page of Scripture in bold relief. They are the means of God's great application of His sermon of the ages, and they move all men. In oratory, often by some word, winged and piercing like the lightning, a difficulty is split asunder and its secret laid bare. Grattan described his entire relation to Irish independency in the flashing, magnetic words, "I sat by her cradle, I followed her hearse." The ministers of our God especially should be fresh and commanding with speech, vivid and electric. During the famous sermon of Christmas Evans on "The Demoniac of Gadara," which continued three hours, such was the stimulus and power of his imagery that for the first hour his audience were like an assembly in a theatre delighted with a play; the second hour they were like a community in mourning over some sudden calamity; and at last they were like the inhabitants of a city shaken by an earthquake, rushing into the streets, falling upon the earth, and wailing before God. With themes so transcendent and thrilling in their reach and subject matter, sweeping hellward and heavenward, until two eternities heave into view, how vivid and penetrating should be the corresponding conceptions of the preacher. They should be thrown off like scintillations from the majesty and moral grandeur of his own state. They should rest like a spell upon the hearer till he is won and borne away into a new character. But beyond all things else, the application must have

### IV. A BURNING INTENSITY.

All the foregoing elements will be absorbed and vitalized in this—the preacher's own flaming heart. The true peroration can never be mere

phraseology. It is phraseology plus the preacher himself, and how much that energy is no man can tell exhaustively, because it is life, glowing, creative, transforming life. The preacher's own will must be heroic, his heart aflame, his soul rapt, if he is to be an inspiration to men. The application must come not only with a flash from the brain, but with a rush and drift from the heart.

Nothing short of warm, original emotion can kindle the eye, and mantle the brow, and thrill the tongue with the living flame of eloquence. Perhaps all are not equally gifted with emotional power, and all need not be. There is a calm earnestness in which vehemence and tenderness meet and harmonize as opposite polarities in a common center, and, like a mighty river, coursing through genial lowlands, it yet bears in its deep tide something of the impetuosity it received in descending from its mountain source. But, whatever his temperament, no preacher may be cold and frigid who speaks on a theme the issues of which loom up to infinite proportions, and which fills heaven with emotion.

The preacher may have proved a great doctrine; what then? Is it to be applied as coldly as an axiom of mathematics, or is the soul to be bathed with the unction and fervor of it?

Edmund Burke, even in the lower issues of parliamentary debate, was so intense in his appeals that even those who heard him most frequently were often borne away by the tornado of his passion.

Loyola preached with such urgency that the very passion of his tone and features moved to tears those who did not understand the language in which he spoke.

When Robert Hall became fully animated his pain-racked body quivered like the light frame of a building containing a powerfully acting engine. The glow of his mighty soul flashed upon his audience, and his tones trembled under the weighty message they bore, suggesting that fountains of sublimity and energy would yet discharge themselves if they had adequate channels. Such intensity is borne only of the Spirit's might.

All other qualities of the application as related to this are but "the John Baptists of eloquence, after whom there cometh a Mightier baptizing with fire."

Let, then, the most impassioned utterances flow here. Let not the Legate of the skies be limited. No utterances can equal his lofty themes. Let sensations of the grand and terrible, wailings from below and hallelujahs from above, influence his spirit. Let lightnings flash from his eye and rhapsodies flow from his tongue. Let him become a very herald of "the chivalry of spirit," with even his blood excited to unusual play and his nerves keyed to the awakening and answering thrill of the eternities. And, having done all, let him remember that he hath "this treasure in but earthen vessels," while "the excellency of the power is of God."

## VI.—CREATION LEARNED BY FAITH.

BY CHARLES S. ROBINSON, D.D., NEW YORK.

Now and then we hear of some notable man-of-war passing in all the gayety and pride of battle out of our ports. For a day or more the pens of the news-mongers are busy relating its history as it went on the record in its years of fame; the fearful sea-fights it has been through, the gales it has weathered, the oceans it has traversed, the famous commanders it has borne; far back even to inconspicuous times in the yard where its keel was laid, or at the dock from which some old sailors will yet be found who remember it was launched. It wakes our wonder to be told how methodically the biography of the vessel has been preserved, as if it were a thing alive, and now how easy it is to trace its annals to the beginning.

It would gratify us exceedingly if we could follow back the history of the planet we live upon, or the race we belong to, with equal particularity of detail, and fix our facts with equal authenticity. But early records are meagre, and sometimes hopelessly obscure. Curiosity is baffled, and skepticism makes a daring stand.

Still, let us not despise the knowledge we really do possess. Because our information stops with an uncomfortable hiatus now and then, and that, too, in its most needy part, let us not throw up any of its trustworthy acquisitions in fits of petulant discouragement. The Bible is not a fable, merely because it proposes at points to say nothing; what it has said could not well be spared. If at any moment its revelation of scientific or historic facts seems to be scant, we can do no more than bear with its reserve. The silence of Scripture is as truly an evidence of its divine origin as its utterance. Had mere men written these records, we may be sure of one thing—they would have made them sufficiently voluminous, and the opening chapters of Genesis would never have been blamed for a brevity at which the world wonders. What sort of work they would have made of it, however, we can conjecture, when we remember the pitiful attempts they have since made at explanation.

The Egyptians believe that there was once an entire universe of water. Divine power existed at the centre of it for many ages. In solemn silence the Supreme Being, whoever he was, gathered next to his person and all around him a huge shell, perfectly transparent like glass, and in this he was wont to sleep. One morning, as he awoke, he broke the shell and came up to the surface of the Mediterranean Sea: and now he was in the shape of a terrible turtle, and spread out over millions of miles of space. Thus for ages longer he lived and floated; then once more he burst his shell, and the pieces of this became earth, islands, mountains and rocks. And now the turtle became a giant, and for some ages after dwelt up in the top of a mighty-hill. By and by he crawled down, and went to sleep by the side of a tranquil lake. It was one of those warm nights they used then to have, and the great being was a little weary. He slept recklessly; his arms were flung out very widely over the sand; and from them during the moist darkness sprang up an enterprising race of human workers. His legs were stretched out likewise, and a race of human travelers grew out of them; toes and fingers in a similar manner gave origin to a race of slaves, fashioned to toil forever, destined to wait upon the stronger and first-made creatures.

Now such stories as these are all received by somebody somewhere on faith; they constitute the creed of the men and women, who live and work and wor-

ship and die and are buried under them, as doctrines communicated and propagated by their parents and their priests. The Hindoos are accustomed to teach their children that once a monstrous serpent lay coiled up upon the ocean. Upon his folds a great god, Vishnu by name, slept for long ages, and then died. Out of his soul, just as it was in the instant of its departure, another of their chief deities arose, by the name of Brahma, who created man by wishing for him. The people took these traditions on faith; that is, they believed them.

This is the way in which we receive our beliefs. They come to a race like ours through our intelligence first, and then through a religious trust in those who bring them to us, professedly from on high. This is what Scripture declares now: "Through faith, we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Our supreme advantage is found in the fact that we have a volume of published histories, endorsed by a thousand voices from above, given under the extraordinary gift of inspiration. All that we really in such a case need to know and believe has been told us in the few early chapters of Genesis. The very name of the Book means "The Beginning." Long after the strange events recorded took place, this was written by the Hebrew law-giver Moses. When divine wisdom speaks, it speaks just as the common people said Jesus Christ spoke, "with authority, and not as the scribes." And it must be taken precisely as it stands. The Bible asserts, and we receive the information; and this we do without any questioning. We expect to believe, and we do believe, more than we comprehend. There are some things in the Scriptures which are assumed and never argued. The very existence of a Divine Being, supreme evermore and everywhere in the universe, has never been announced as a revelation that needs to be evidenced or proved; it is taken for granted that intelligent human beings know that there is a God, and that he is a rewarder of them that diligently serve him. So of all these records concerning the Creation; Moses never disputes in the Pentateuch; he is satisfied with relating and describing; that is all he was set to do.

Any declaration whatsoever under inspired authority is to be accepted cheerfully as simply and unalterably true. We receive it in an exercise of devout faith, as a little child receives explanations of a mystery he cannot altogether understand from a parent who is confessed to be wiser than he is. The father stands on his character and dignity when he announces a new and even difficult fact. He has a right to say, as once Christ said to his disciples, "If this were not so, I would have told you." The apostle Paul, who was one of the most extensively and thoroughly educated men, and had sat at the feet of Gamaliel, the greatest teacher of that age, freely admits that he took on faith alone whatever Moses had to say in his account of Creation.

To those who feel vexed to find so little told concerning events as majestic as those of the beginning of the world and the race, it is salutary to recommend that they read some of the efforts great philosophers have put forth to explain all the mysteries. Every process has been cleared up beautifully; and the explanations need nothing but reliableness to render them true; nor do they lack anything but consistency to give them worth; nor do intelligent men miss anything from the stories except simple common sense. One thing at least is comforting when we read the Word of God: if it is silent, when sometimes we might be really glad to know more, we are certain it will never compel us to be ashamed for it because it has been talking the nonsense of folly.

So we reach a second question, namely: What are we taught in the Bible?

How much do we know concerning this grand beginning of the universe around us, to which we give the name of the world? I think the reply to this involves at least these three particulars—the fact, the process, and the purpose: it will be well to touch these in turn.

The fact comes earliest; and this is stated too plainly to be in any particular refuted or doubted. The world was created; it was created by the Word of God; it was created out of nothing. It is not, as some insist even yet, eternal; it was begun. God made this world with a word, voicing the fiat of his will. Over an unknown sea of immensity the Almighty made his voice to be heard. He spoke but a single syllable—"Be,"—and forthwith a new universe came into existence like a new island rising in the deep. A fiat of his own will gave us life and existence. And this was not a refashioning of old elements into fresh forms; things which are seen were not made of things which appear; they were made new.

What was the process of informing Moses? It is not related. But it does not seem as if there could have been more than two conceivable ways of giving him this sublime information. God might have narrated the story in words, just as he told him about the tabernacle in the wilderness afterwards, just as he told Ezekiel concerning the form of the typical temple. But there is no proof of anything like this; and some are inclined to think that most likely the Almighty showed Moses the scenes as if in a series of pictures passing before his illumined imagination. One grand spectacle, like a panoramic vision, may have been sufficient for his own need; and then it is barely possible that, under the serene and intelligent guidance of inspiration, this prophet-leader may have introduced some of the traditions that the world still held. He could choose what he would, and breathe through those the spirit of his own inspiration, and they would be as authentic as a part of the race's history as anything else. That is to say, he would be inspired to select from the traditions whatever was correct; he, in this instance, as much as in any other, would be divinely guided. Some of the best scholars we know in these modern times declare that the opening chapter of the Bible was never written by Moses at all, but was a fine grand old poem detailing the general processes of Creation correctly, and requiring only his endorsement of its accuracy to make the statements as authoritative as any other part of the Pentateuch. Then beyond this, Moses would be told his facts, all of which occurred certainly two thousand years before he was born, just as John in the Apocalypse was told his facts, all of which would occur many years afterwards, when he himself should be dead and buried. Moses was a prophet, just as Isaiah was or Daniel, inspired by the Holy Ghost. He was evidently "raised up" for this particular purpose. His gift of knowledge pointed backwards, precisely as the gifts of these other men in knowledge pointed forwards; he knew the past as they knew the future. Thus the Spirit of God informed him what had taken place at the creation of the world, just as the Spirit of God informed the evangelist John after him what was going to take place at the destruction of the world.

So much, then, for the fact, and so much for the process of revelation, by which we are informed concerning the creation; there still remains the purpose of it all to be considered. What are we taught to believe was God's real purpose in bringing the world into existence?

Let us come back to our picture of the Supreme Father, as he has been represented in the companionship of his only-begotten Son, enjoying the intercourse and planning for the future. It is a beautiful as well as a most amiable picture. He decides to create a world; it will be this world of ours he is going to create; what for? That must be a question worth asking, and worth

answering. But the reply cannot come through any effort of guesswork; we must go to the Scriptures at once with our search. What has been revealed there as the divine purpose?

One passage there is in the Epistle to the Ephesians which tells all we need to know; it happens, fortunately, that it is familiar to us: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him."

The "mystery which from the beginning of the world hath been hid in God" is, therefore, the gospel which Paul was preaching. The eternal purpose of God is that which "he purposed in Christ Jesus our Lord;" a magnificent secret is suddenly told; the "manifold wisdom of God" that is to be made known by the church, "unto the principalities and powers in heavenly places," is nothing more nor less than just "the unsearchable riches of Christ." This world was created in order that it might be the theater of the story of man's redemption by the intervention of divine mercy. Human beings were to be formed with free wills, so that God might have his wish and be served voluntarily; but that would necessarily involve the ability to resist God and commit sin. Then it was certain there would be a fall; and after that the wreck must be graciously retrieved by an atonement, in which God's Son must be sacrificed to justice, and so mercy would come in with a pardon. Out of this astonishing purpose would be revealed the great glory of the Creator, as the merciful Redeemer; so

"God, in the person of his Son,  
Hath all his mightiest works outdone."

This disclosure now, finally, we receive on trust, without argument, and without hesitation. "We have boldness and access with confidence by the faith of Jesus Christ our Lord."

Did God, then, as some slanderously report that we say, create a race of free-willed creatures, liable to fall, and then let them fall, so that he might damn them to hell for their sins? No; he created the race of free-willed men in order that he might save them in heaven after they had fallen in sin; that is what the Word of God says plainly: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

It would be worth while, if our readers' patience would suffer it now, to comment upon the exceeding fitness of such a theme as this brought before them, for the days in which we live. We attain what we know about the Creation through faith, not through logic. But some of us fear that faith is becoming a lost art. Why, think of it! about these times the church people are discussing how little inspiration is necessary to the Scriptures, and how far revelation may be corrected—as if it were a bad play, or an inaccurate poem full of vile mistakes—and how much might be put away rather than how humble should be those studies we pursue in the realms of secular science, and how reverent a true Christian should be in passing judgment upon a man inspired, like Moses or Paul. When the fact is, that God created this world in order to give men salvation, we are discussing violently whether men may not

have a better chance for redemption after the world is all over, and a second probation afford them a better example of God's grace than this one he has given himself. And all the time, there lies the same grand old Bible, not a word of which has ever yet been overthrown!

VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.—No. VI.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

95. *The epitaph of Christopher Wren*, in St. Paul's grand fane, reads thus:

"Subtus conditur  
Hujus ecclesie et urbis conditor,  
Ch. Wren.  
Qui vixit annos ultra nonaginta,  
Non sibi sed bono publico;  
Lector, si monumentum quaeris,  
Circumspice."

So the epitaph of the beloved founders of our Christian charitable institutions may well be inscribed on walls: "They lived not for themselves, but for the public good. And if you seek to find their monument look around you!"

96. *Curious Facts About the Sea.* As to the quantity of light at the bottom of the sea, there has been much dispute. Animals dredged from below seven hundred fathoms either have no eyes, or there are faint indications of them, or else their eyes are very large and protruding. If the creatures in those lower depths have any color, it is of orange or red, or reddish-orange. Sea-anemones, corals, shrimps and crabs have this brilliant color. Sometimes it is a pure red, or scarlet, and in many specimens it inclines toward purple. Not a green or blue fish is found. The orange-red is *the fish's protection*; for the bluish-green light in the bottom of the ocean makes the orange or red fish appear of a neutral tint, and hides it from its enemies. Many animals are black, others neutral in color. Some fish are provided with *boring tails*, so that they can burrow in the mud. The surface of the submarine mountain is covered with shells, like an ordinary sea-beach, showing that it is the eating-house of vast schools of carnivorous animals. A codfish takes a whole oyster into its mouth, cracks the shell, digests the meat, and spits out the rest. Crabs crack the shells and suck out the meat. Whole mounds of shells are dredged up. Not a fish-bone is ever dredged up. A piece of wood may be dredged up once a year, but it is honey-combed by the boring shell-fish, and falls to pieces at the touch of the hand. If a ship should sink, with all on board, it would be eaten by fish, with the exception of the metal, and that would corrode and disappear. Not a bone of a human body would remain after a few days. Nothing made by the hand of man was dredged up after cruising for months in the track of ocean vessels, except coal-clinkers shoved overboard from steamships. Twenty-five miles from land was dredged up an india-rubber doll. That was one thing the fish could not eat.—*Prof. Verrill.*

97. *The three greatest men* Gen. Grant met in his Round the World Tour were, as he said, Gladstone, Bismarck, and *Li Hung Chang*, the Chinese Prime Minister.

98. *Possibilities of mankind.* To appreciate these, we must look on men, the most degraded and depraved, as we look on the reflection of trees in a stream. Their inverted images indicate the possibilities and capacities of right and nobleness.—*Dr. Punshon.*

99. "Tear is the most expressive word in our language."—*Robt. Hall.*

100. *Love's arithmetic.* Joys shared are *added* and *multiplied*; griefs shared are *subtracted* and *divided*.

101. *Lyman Beecher*, born, was a seven-months' child, and so puny when and feeble that the woman who attended on his mother actually thought it useless to attempt to keep him alive. He was wrapped up and laid aside. But after awhile, finding that he was not dead, it was concluded to wash and dress the baby. Many a young convert is treated in the same way by the Church, that should be a nursing mother to his feebleness and infancy.

102. "Three-sevenths of the moon's surface have never been seen by man."—*Humboldt*. How much of the character and works of God have never yet come under our observation?

103. *Great is the power of saying "No."* The book of Daniel is the grand battle-field where the devil is constantly defeated by the power of holy men to say, "I will not."

104. *Proverbs, xxv: 11.* A word fitly spoken, etc.; literally, "spoken upon his wheels"—i. e., running smoothly.

105. *Types of Christ.* 1. Historical, as Joseph, David, Isaac, Jonah. 2. Official, as Moses, Aaron, Melchizedek. 3. Ceremonial, as the goat and dove and heifer. 4. Symbolical, as bread, rock, vine, etc.—*A. J. Gordon, D.D.*

106. *The Holy Spirit's Work* briefly comprehended in relation, 1, to salvation; 2, sanctification; 3, service.

1. *Salvation.* Conviction of sin, especially unbelief. Conversion, in which His work is regeneration.

2. *Sanctification.* Illumination of mind in the understanding of Scripture. Testifying of Christ. Inhabitation of the heart as His temple, and hence, consecration of body. Quickening of graces: faith, hope, love, zeal; and of faculties: memory, reason, conscience.

3. *Service.* Imparting liberty, even of speech. Self-oblivion, and specially anointing for work of winning souls.

107. *Analysis of Preacher's zeal.* "Personal ambition, 23 parts; love of applause, 19; pride of denomination, 15; pride of talent, 14; love of authority, 12; bigotry, 10; love to God, 4; love to man, 3."—*Andrew Bonar, D.D.*

108. *Shaftesbury's dying words:* "I am touching the hem of his garment." John Newton's: "I am still in the land of the dying; I shall be in the land of the living soon."

109. *A Call to the Ministry* cannot be expected to come to us as to Paul in his conversion or in the night vision when he saw the man of Macedonia. The call must be found and heard, 1, in the *voice of a world's destitution.* 2. The *voice of duty,* "Go ye into all the world," etc. 3. The *voice of an inward passion for souls.* 4. The *voice of conscious gifts* fitting for service, such as a balanced mind, aptness to teach, a ready utterance. 5. The *voice of Providence* opening the way. 6. The *voice of the Spirit* working inward impressions. These voices can only be heard when there is absolute self-surrender. They are "still, small voices," easily drowned in the clamor of worldliness and selfishness.

110. *Emancipation.* The freedom of the slaves of the British West Indies was decreed to take effect August 1, 1834. So great was the joy that many people did not sleep at all the whole night previous.

111. *Affliction.* That picture, at Munich or Dresden, which represents the clouds full of faces will never be forgotten by any one who has seen it, as an expression of the intelligence and wisdom and love that rule even in the storm.

112. *Agis IV. of Sparta* was one of the most beautiful and unselfish characters of antiquity. Ascending the throne at twenty years of age, he found 700 heads of families, of whom not more than 100 were wealthy, monopolizing

all the power and privilege of the State, and he, with his mother and grandmother, were among the wealthiest. He assumed the plain attire of a citizen, and publicly, in the town hall, set the example of giving up his property, encouraging the Lycurgian law of limiting property-owners to one lot of land. He shared all the hardships of soldiers in his army, and was as popular in camp as in the town hall. The rich monopolists headed a revolt, and Agis had to flee to a sanctuary; but on coming out of the temple he was kidnapped and imprisoned; then hurriedly tried and sentenced, and at once put to death. Observing one of his guards weeping, he said: "Lament me not; I would sooner die innocent, as I am, than live as my murderers will do."

113. "*The wrath of God abideth on him.*" The impending character of the wrath of God, its ever-pressing weight on the condemned soul, is finely but awfully illustrated by the avalanches gathered on the inclined slope of the mountain, or the edge of a precipitous rock, which the slightest shock—even a careless shout—may detach from their resting place and precipitate into the depths below. Even *weight*, without apparent motion, is grinding, striating and polishing the underlying masses of rock.

114. *Service is the secret of preserved power.* "Use or lose" is God's law. You cannot touch God's work without touching him, and you cannot touch him without virtue going out from him. The two Wesleys began a great movement, which has already grown to such a gigantic extent that there are over 110,000 Wesleyan preachers and 25,000,000 followers and adherents.

115. *The use of God's Word.* Christ drew the weapons in his conflict with Satan (Matt. iv.) from the arsenal in Deuteronomy. The late postmaster of London gave a poor Catholic woman a Testament. The priest took it away, but it had been the means of her conversion, and it was also the means of his; and when he died it was found under his pillow, and the man who took it from that hiding place was also brought to Christ by reading it.

116. *Revolution, not evolution,* is needed in developing Christian character out of the natural man.

117. *Revivals may bring excitement.* But stagnation is the worst of conditions. There is perfect order in a cemetery; but if life could suddenly invade all those tombs and sepulchres, and heave all those mounds and monuments, there would be the greatest disorder. There is always disorder where there is life and activity.

118. *Rules about Bible study.* Make up your mind to read it through and through; to believe it all; to feed yourself, and not be forever a babe needing to be fed with a spoon, on milk; to pass over nothing without understanding it, and to obey whatever you find there.—*Moody.*

119. *In public reading of Scripture good emphasis is good exegesis.*"

120. *Long sermons.* A good preacher aims to develop his thought and theme fully, but studies not to be tedious. An open-air preacher in London kept on preaching till he was left alone, saying it was a pity to stop as long as any one was willing to listen!

121. *To give the Gospel to mankind* is the instant, constant duty of all believers. The whole history of the church and the world demonstrates it. The Book of Nature illustrates it, where getting and giving go together, and getting is by giving. To *impart* is the law and the life of Christ. The history of God's providence is the history of one long preparation for, and prosecution of, missions. And the churches that give the most get the greatest blessing.

122. *Humility and penitence* disarm wrath. Spurgeon was about to beat a dog that greatly annoyed him; but the dog came and licked his hand, and he dropped the club.

## SERMONIC SECTION.

## A TRUMPET CALL.

BY MORGAN DIX, D.D. [EPISCOPAL],  
NEW YORK.

*Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*—Eph. v: 14.

THERE has been no small disputation about these words; friendly, indeed, but earnest and persistent. They are a quotation; but it does not appear whence they are taken, or where St. Paul found them; the mystery enhances their beauty. The apostle introduces them thus: "Wherefore, he saith." But who was it that said? Who wrote them? Or who taught them to Paul? No one can say. The formula is common in quotations from the Old Testament; but where in the Old Testament are these words to be found? Some have thought them to be an adaptation from the prophet Isaiah, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"; but such an adaptation is so very free that it would require a very sharp sight to detect the connection with the original. Others have thought they might be a quotation from some book of Holy Scripture which we have lost; a desperate guess, and one which discloses the character of him who makes it; as if any book, inspired by the Holy Ghost and recognized as canonical in the Church, *could* be lost! And others think they must have been taken from some uninspired work, some apocryphal volume; which possibly might be the case. But there is still another suggestion, and it takes the fancy at once. The words, in the original, are poetry, and not prose; they are three lines of verse, measured and rhythmical, and such as a scholar could scan:

"Awake, thou that sleepest!  
And arise from the dead!  
And Christ shall give thee light!"

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

What can they be but part of some old hymn; some spiritual song where-with, in those far-off days, the people were wont to make melody in their hearts? Perhaps it may have been as familiar to them as Bishop Ken's Morning Hymn to us:

"Awake, my soul, and with the sun  
Thy daily stage of duty run!"

Thus read, the lines take strange hold on the heart. They sing themselves to the ear, as part of some sweet psalm of life in use in the Church in the days of her first devotion to her Lord and King. And when we take them up, and thus begin to think of them, how many scenes arise on the view in those first days of the Gospel! They are full of associations, to which reflection gives the force of reality, as if we had seen with our eyes and heard with our ears. For instance, you may imagine yourself with those who stood, one day, near the grave of Lazarus. "It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. . . . Then they took away the stone from the place where the dead was laid." And as they did so, the inner ear of the soul can almost hear the sweet and solemn hymn, swelling to the air around the place, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." For He was then at hand of whom it was written, "The hour is coming in which all that are in the graves shall hear His voice and shall come forth." Such application may be made, as we meditate of the acts of Christ; and in like manner may we apply the words to our own day, to ourselves, and to the men about us whom we know, and for whom it is our duty and our desire to pray. Just as it is easy to fancy that the wind blowing from the hills round about Jerusalem

did bring, or might have brought, to the grave of Lazarus the cadence of a strain like this, and that invisible watchers might have caught it up, and so have cried unto the dead man in his shroud while the Lord of Life was drawing nigh. Even so is it easy to account for those words as said or sung perpetually by the lovers of souls and the friends of sinners, by those shining ones who hover around our altars and desire to look into the mysteries of redemption here in this lower world, where men are sleeping, yet not in the dust of the earth. This is a melody of the Gospel, a canticle of the Church, repeated again, till the eyes of the blind be opened and the ears of the deaf unstopped; repeated to those who slumber, forgetful of the passing away of time and our drawing towards eternity; forgetful of duty and danger; forgetful of Christ and themselves. Nor is there melody only in these verses; there is power, which I would that we might feel. "Raise up, O Lord, Thy power, and come among us, and with great might succor us!"

First, then, it saith: "Awake, thou that sleepest." Sleep is a state of unconsciousness, of insensibility; therein man takes no note of time and knows not what is occurring in the world around. In sleep there is no conscious activity; that is its principal sign. Whom then, in this invocation, did the Apostle address? He spake, not to the active sinner, but to the sinner passive. For that distinction must be made, and if we look about us we see it every day in the lives of sinful men. Some walk in open vice, reckless, profligate, in rebellion against their God. We do not address such persons as sleepers. Alas! they are awake; awake and active; theirs is the awful life of direct and sustained enmity against the Lord. When a man lifts hand and voice against religion and defies the Divine will, we cannot describe him as a sleeper. When a man is sinning with a high hand, we do not call on

him to awake. He *is* awake; his is a waking life, as truly as that of the devils, whose existence is a life in death. No slumber is there, but great intellectual activity, clear perception, baleful resolve and the intention to commit crime. In the career of open hostility to Christ, when they trample under foot the Son of God, despise the Cross, blaspheme the Name of names, refuse the means of grace, and account the service of the Master foolishness; there is no slumber in that terrible state. It is conscious, deliberate, malignant resistance. It is not to be imagined that men of that class are present with us now. Such persons do not come to church. They shun the message of the love of God. Like those possessed of devils in old time they cry, "What have we to do with Thee, Jesus?" They stand afar off, and storm against God and Religion. When we hear the words, "Awake, thou that sleepest," we must look elsewhere for those to whom the summons is addressed.

What if some of ourselves should be of this number? "Thou that sleepest." Here is a limitation. Not, thou that opposeth; not, thou that art in rebellion, thou that liftest hand or voice against thy Lord; but, simply, thou that sleepest. To sleep; to do nothing; to lie still, listless, indifferent, so that the promises of God to us through the Gospel have no sweetness, nor the warnings terror. To be like Gallio, who cared for none of those things. To be in a state in which no agency for our salvation makes any impression. This is to sleep. It differs entirely from the condition described before. It is a passive state; the other was an active state. Let us look in the Holy Gospels for types of those conditions. The open enemy of God, who has gall in his blood, and hate in his soul, and sins with a high hand; he is like one of the soldiers who mocked the Lord in the day of His Passion; those wretched beings

who heaped reproach and insult on Him, who buffeted and spat on Him, and, as soon as ever the word was given, laid hands on Him and led Him away, minded to destroy the name and memory of Him from the earth. But the sleeper, passive, listless, indifferent, who careth not for God, neither regardeth the things that belong to His Peace; this one is fairly represented by Lazarus in the grave; bound about with the cares and pleasures of the world, as he with his grave clothes; having his eyes shut tight to the future and what it holds for us, as those of Lazarus were, while his face was bound about with a napkin; with no more spiritual life, no more love of God, no more care for Christ, no more concern than he who lay speechless, voiceless, four days dead, under the stone that lay on the mouth of the cave. The soldiers of that Good Friday are still to be seen, with the flatterers and busy mockers of our own day; and Lazarus often walks by us, in his rustling shroud.

It is so of a truth. The life and indifference to religion is a state of spiritual sleep in which the soul lieth in the place of the dead. For it saith, "Awake, thou that sleepest, and arise from the dead!" He that sleepeth thus must be reckoned among the dead. His awakening, if he wake, will be a coming up from a tomb. And let no one flatter himself that it is not so, because it may not seem so to himself. For some one will say: "This cannot be; the life which I lead in the flesh is not to be identified with death. It is an active, wakeful state. It is full of business, of occupation, of thoughts unspeakable, of pleasures and delights; this is not death, nor even slumber." But though any sinner thus justify his course, we shall not change our mind respecting him, nor fail to see the point at which he goes astray. In sleep, unconsciousness relates to the outer world only. Inwardly, men are conscious; and that consciousness

declares itself in dreams. To dream, while sleeping; that follows, almost as a matter of course. Sleep is the sphere of dreams; and dreams the accompaniment of sleep. And what so active, so agile, so incredibly elastic, as the dreamer? We mount, we fly, we fall, we tread with ease inaccessible places, we go through the air, we change from shape to shape; nothing daunts, nothing surprises; it is a madness of action, and often a delirium of happiness for the moment. And yet it is unreal, untrue; the dreamer wakes, the visions fade, with the cold gray dawn or the broad light of day; when the slumber is broken, the dreaming stops. If a life of indifference to religion is but a sleep, the thoughts, the cares, the joys of such a life are its dreams. If you live your life without a thought of anything beyond it, its activities, whatever they be, are but phantom shadows and feigned semblances without duration after it is over. For life must not be considered in itself alone, nor measured by the scant measure of this world. Life must be viewed, described, laid out, on a far higher and larger scale, to make it real and true. Its standard of value, its test of quality, are beyond, in eternity. So measure thy days. Compare life with eternity. See it in God. We sleep, or we wake, merely in the measure in which we see our life in the light of God or in the darkness which comprehendeth Him not. If wise, we shall count that of our existence which has no relation to the world to come, as a mere "economy" of the fleeting hour and as not more substantial than the dreams of the head upon the bed.

But still the unregenerate soul protests; it says again: This cannot be, this shall not be. For the life which we now lead seems to be so intensely real; and it is, to many, so enjoyable and so sweet. Yes; and those also are the qualities of dreams. They also are intensely real, while they last. What do you

know, perceive, remember, of your waking life, while in that deceptive condition? How real, for the time, is the dream! We wonder at nothing; we move from scene to scene, from transformation to transformation, without doubt or misgiving; things the most grotesque and absurd seem natural and right. And dreams bring intense joy. In them men have seen the most lovely sights, they have heard the most delicious music, they have tasted the most exquisite viands; and after all this, seen, and heard, and enjoyed, in the place of phantasms, has come the shattering blow of disillusion, to scatter it all to the winds. So it is with these days which men pass in the sleep of indifference and the dreamery of their selfish and ungodly thoughts. What is to come when they are past and gone? When they fly at the dawning of the Eternal Day, what shall be left? Go on as you like; sleep on now and take your rest; yea, dream your dreams and dream them out; if only you could tell what you intend to do hereafter; what you will do when the slumber is broken, what when the dreams are gone. Dream on as you will, if only you have determined what is to be done when the morning breaks across the vast mirror sea? What then, when the Judge shall be seen standing on the shore? What next? What afterward? What, on and on, forever, in that state, where the voice crieth ever, "Sleep no more!"

Hear, O sleeper, what God Almighty judgeth concerning thy life. "Awake, thou that sleepest, and arise from the dead." He says, "the dead;" a term which is intended to describe thy position. Asleep, in the places of the dead! It is a terrible description; and yet it accords with the tenor of the history of redemption. God accounts the world and all of us to be dead indeed until we are made alive unto Him by grace. The work which man does by nature

are "dead works"; and of us He says, before our calling, "Ye were dead in trespasses and sins."

This is God's account of us; and on this is founded that call, Awake, arise! It is addressed to us as free agents. True, the Lord said, "No man cometh unto me except the Father draw him." But again He said, "I, if I be lifted up, will draw all men unto Me." He has thus drawn us to Himself. To preach the Gospel is to draw men to Christ, not by irresistible force, but sufficiently to test them whether they will or will not come. So of this call to awake. Men may hear, and arise; or they may shut out the sound, and slumber on. Some active, decisive step on our part is necessary to come to Christ, to accept what He offers, to say, "Behold, here I am; redeemed of Thee, by thy sovereign act of redemption, saved of Thee, by my own act of this faith whereby I lay hold of Thee and keep Thee for mine own forever." This it is to awake, this to arise, out of the slumber of indifference and unconcern; to get up from these places where our bones lie scattered before the pit, like as when one breaketh and heweth wood upon the earth; to lay hold on eternal life, to pass from the dreamland of nature into the true light of the Kingdom which shall not be moved, the light which never passes away.

So do, and "Christ shall give thee light." Thou hast no light until thou have it in him—no light that lasts. The light of sun, moon and stars dureth for a season; those ordinances in time shall cease. The light of this world pleases for a while; but hereafter it shall be as completely quenched as that in the eyes of the dead, which are become the homes of everlasting darkness under the lids drawn down upon them by the hand of pity and love. Christ shall give thee another light, which is indeed the Light of God; and this shall be to thee a light to show the way of life—light over

the past, which thy sins, more in number than the hairs of thy head, have darkened; light in the thick shadow of grief, and in the days of trouble, which are many; light where-by to know God and thyself, and to see thy state before him; light on all the vexing questions which make men solicitous and faint-hearted; more light, for which so many have prayed in their own darkness; that light which is shed abroad wherever Christ walks in the earth. Light is coming fast; it is here; the light that lighteneth every man that cometh into the world, except the face be turned away, and the desperate resolution be taken, "I will not look, I will not see!" O man, that art more blind than the blind Bartimeus, be like him in one thing more. Arise and cry, "Lord, that I may receive my sight!" Awake; shake off dull sleep; get thee up; sleep no more. "Arise from the dead." Lo, they are on every hand, thy companions in irreligion, in spiritual slth, in delay. Thicker are they than the slain on the red battlefield, these bodies of the dead in trespasses and sins; a thousand beside thee and ten thousand on thy right hand. Bestir thyself, thou that art in the same condemnation. Move that dreaming head; open those eyes heavy with sleep, rise and look upon the fearful scene. Lift up thyself, on thy hand, on thy arm, on thy feet; stand, or stoop, or bend; yet somehow grope thy way. Step over those prostrate bodies; feel thy doubtful path. Once out, look not behind thee. "Christ shall give thee light." He stands beside the field of death; he calls thee. Escape for thy life. Angels hasten thee; they add their voice to his: "Awake, thou that sleepest, and arise from the dead." They add, once more: "Escape for thy life; look not behind thee, neither stay thou in all the plain. Escape to the mountain of the house of the Lord, lest thou be consumed."

"How short is human life! the very breath which frames my words accentuating death."

### I BORE THE CROSS FOR THEE; WHAT DOEST THOU FOR ME?

BY KARL GEROK, D.D. [LUTHERAN],  
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*And when they had mocked him, they took the purple robe off from him, and put his own raiment on him, and led him away to crucify him. And he, bearing his cross, went forth, etc.* Matt. xxvii: 31, 32. Mark xv: 20, 21. Luke xxiii: 26, 31. John xix: 16, 17.

"LET us also go that we may die with him!" That was the cry of noble Thomas, full of grief and love as the Lord and Master announced to the disciples His resolution to take a last journey to Jerusalem, where He should meet lurking foes and certain death. "Let us also go, that we may die with him!" Throughout all Christendom this ought to be the watchword during the holy Passion week we are just entering to-day; and we invite all who are assembled here, "Let us also go that we may die with him!" It is now six weeks that we have been accompanying Him through the whole sorrowful journey from Lazarus' table in Bethany, where Mary unconsciously anointed Him for His burial; through, oh what torture of body and anguish of soul, what mockery and scorn, what hate and envy, what injustice and violence! and finally, all is decided, sentence of death has been extorted from Pilate, and He is to be crucified. The selections just read describe His passion, and we behold Him on His last and hardest journey, a march that leads Him to execution. To-day, entering upon Jesus' dying week, the watchword of His every disciple ought to be, "Let us also go, not only that we may suffer with Him, as all along through Lent, but that we may die with Him."

Not a bodily death. That He does not require; besides, only the very

\*Translated from the German for the HOMILETIC REVIEW by Mrs. J. H. W. Stuckenberg, Berlin, Germany.

few would stand such a test. Why, Thomas even, in spite of his resolution to defy death, was one of the disciples who forsook their Lord in that appalling hour in Gethsemane. Why, even Peter, notwithstanding his bold intention, "I am ready to go with Thee both into prison and to death," fell into disgrace when it came to the proof. No, not bodily, God be praised. In spite of all the hostility to Christianity it has not come to that. None of us imperil our lives by following after Christ! We are permitted to celebrate Passion Week in peace. We are never persecuted while listening to the preaching of the Cross. We can testify to the Lord's death at the communion table; not a soul molests. But should that afford reason for our being nothing but mute companions, only passive spectators, when our Lord is marching on to death? Ought not love and gratitude, wonder and reverence, constrain us also to do something for Him? Does not the form of that pale sufferer, staggering along the road to Golgotha with a crown of thorns on His head and the beams of a cross on His shoulder, force the question, "All this I did for thee, what doest thou for Me?" Come, let us respond to our Redeemer's question, as He goes out to die, "I BORE THE CROSS FOR THEE! WHAT DOEST THOU FOR ME?"

Lord Jesus, crucified Love! I cannot give Thee much. Yet one thing will I do throughout my whole poor life: the memory of Thy agony and Thy death shall never leave my heart until my soul and body part.

"I bore the cross for thee! What doest thou for Me?" The Saviour puts this question to us all as He marches forward to His death. Let our answer be:

With Zion's daughters I'll weep at sight of  
Thee,  
Yet more my state lament!

"And there followed Him a great company of people, and of women, which also bewailed and lamented Him." What if, mostly, their mourning was nothing more than the natu-

ral sympathy these women would have felt toward any man condemned to death; what if not one of them had the penetration to perceive in Him anything more than an innocent sufferer or a persecuted prophet, who had not merited such treatment; still, when we behold the Man of Sorrows enduring such inhuman cruelty from those brutal men, the tender pity shown by these women does contain some consolation. Surely those tears bedewing His path, leading to death, were a beautiful tribute to the King of souls, far more valuable in His sight than those trampled, quickly-withering palms strewed in His way by a multitude drunk with joy. And how much good these sympathizing tears must have done Him—this Son of Man, so overwhelmed by humiliation. For He who all His life had never passed a tear unnoticed, now stopped to console those weeping ones on His way to crucifixion. He who finally refused to grant a Pilate one more word of reply, and who would not open His mouth before Herod, and was now so exhausted that He could scarcely drag His weary body to the place of execution, heiros these women with a friendly glance, with words that are full of love, and carries a moment on His march, once more erecting His bent and martyred form until He stands again in all the majesty of His royal height, and then turning His thorn-crowded head He casts upon them His leavy, weary look with a ray of the old Saviour's love, and His last, gentle, serious words of farewell, His last public utterance to the people on earth, was directed to these daughters of Jerusalem.

Indeed, during those important days from Palm Sunday to Easter, the women put the men to shame by their loving sympathy and noble fellow feeling. It was a woman who performed the last service of love for the Lord, as in Bethany she anointed His feet and His head while the disciples permitted their feet to be washed by the Master. A woman, Pilate's wife,

sent in a petition for His life on the very morning of His death, "Have thou nothing to do with that just man," and at this hour not a man in all Jerusalem ventured to open his mouth for the sake of saving Jesus. As they marched with Him to the cross the women wept for Him, while the men entrusted to His execution loaded upon Him the beams of the cross until He sank down under the burden. On Good Friday evening there were women standing near the cross when neither a Thomas nor a Peter was to be seen. Women were the first to appear at His grave on Easter morning, and, at the same time, the disciples assembled behind barred doors for fear of the Jews. Attention has justly been called to the important fact that not a single woman is mentioned as having been hostile to the Saviour either during His passion or throughout the Gospel history. And even to this day women may still claim some of their ancient credit, that shall not be taken from them. Even at present, as we count the number of hearers sitting at Jesus' feet while His word is being proclaimed, the number of guests surrounding the Lord's table when His Supper is to be distributed, the sick who desire the consolation of the Gospel, the hearts that can be touched by the preaching of the Cross, or aroused to enthusiasm for Christ's kingdom; the hands still willing, in Jesus' name, to make some sacrifice for the kingdom of God, or to give or manufacture something for a brother in need,—in every one of these instances we find greater numbers of women than men. Where the hearts of men remain cold and hard women's hearts will be kindled with holy love. Where the eyes of men remain dry and proud, women's eyes will fill with tears of pious emotion, for women have a tender nature. And if we find something repulsive in a man who has no heart and no religion, we are altogether repelled by an unbelieving woman—she, emancipated, cut loose

from every holy bond of religion, and rebelling against the pious bent of her nature, has become a nonentity, a monster, who, God be praised, loses beauty even in the eyes of unbelieving men.

Let us appreciate these hearts of tenderness; we will not make light of flowing tears; for we hope that during these sacred days many other susceptible hearts will also be moved at sight of the holy martyr presented to our view with the words, "Behold the Man!" And that many a trifling spirit will grow more and more serious until it is completely overcome with godly sorrow, we should regard it a good sign if, here and there, an eye were to grow moist under the preaching of the cross; if a tear of emotion were now and then to fall on an open hymn book as you read the story of the Crucifixion, or sing a passion hymn; if a tear of devotion were sometimes to flow down a cheek on receiving the communion cup, or while kneeling before the Crucified One in your closet at home. Neither ought a strong man feel mortified at being so moved; during these days it is seemly for even a resolute, manly heart to be shaken and melted by gentler emotions; tears stealing secretly over a rugged, manly face adorn that countenance when they indicate that deep within that nature the spring of holy feeling has not quite run dry under pressure of life's hard toil. It was also a man, and he a great philosopher (Leibnitz), who felt it no shame to compose that Good Friday hymn in our hymn book, ending with the words, "Let my fainting soul perceive the sweet flood of Thy love." He, O Jesus, whose cold heart will not kindle at the glow of passion such as Thine is a stone. He has no love, he has no life!

You have no wish to be such a stone, dear heart, have you? No, Thou Divine Man of Sorrows. With Zion's daughters I'll weep at sight of Thee, but more my state lament.

It does not become true godly sor-

row until we weep for ourselves and for our sins; they are not true passion tears until they become penitent tears that trickle from the very depths of a broken heart, a bruised spirit, and work a repentance unto salvation not to be repented of. That is what the Saviour means as He turns to the weeping women, and says, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." "I am better off than you. True, it is a heavy cross My shoulders are bearing, but I carry something within My heart that would sweeten any cross, and that is peace with My God. This is a hard road leading unto My death, but it takes me to a blessed goal; by My dying I enter upon My glory. Weep not for Me, but weep for yourselves and for your children. O blind Jerusalem! From this day henceforth you have a load of crime to bear, and you can never atone for it; a curse hangs over you and your children, which you yourselves called down upon your head, when your madness led you to cry out, 'His blood be on us and on our children.' Oh, this blood will come upon you sooner than you think, and harder than you imagine! It will be upon you so soon that many who laugh this day will howl on that; it will come with such awful severity that then it will be said, Blessed are the solitary, who can endure this misery alone, and not have it increased tenfold by what our children have to bear; blessed are the barren and the wombs that never bare, and the paps which never gave suck. It will come upon you so appalling that death will seem a boon, and they will say to the mountains, Fall on us; and to the hills, Cover us!" Beloved, thirty-seven years afterward you know how this warning was fulfilled at the final destruction of Jerusalem. How that long siege produced a famine so distressing that, in order to escape their agonizing wail, mothers put their own children to death, and literally fulfilled

"Blessed are the barren." How, when the city was stormed, thousands of the inhabitants sought refuge from the blood-thirsty Romans in subterranean drains and cellar vaults; and now that mounds of rubbish and ashes were accumulating over the city this was literally crying out, "Fall on us, ye mountains; cover us, ye hills!"

What faithful intentions we behold in this Friend of Sinners as He calls to the moaning women, "Weep for yourselves and for your children!" It was calling on them to repent while there was yet time, so that they might escape the future wrath, like that little flock of Christians, mindful of the Lord's warning in Matthew xxiv., "Flee into the mountains," who escaped before the city was surrounded under guard of a troop of angels.

Toward us also how friendly His intentions are! "Weep not for me, but weep for yourselves and for your children!" O, beloved, that is the Lord's cry to us this day to arouse in us true godly sorrow. Tears denoting nothing but natural sympathy, mere susceptible emotions, although we would not reprove or check their flow, still they are not enough to rejoice our Lord, or to redeem our souls. They may be superficial tears that leave the depths of the heart without producing any benefit; they may be only a sudden dash, of which a breeze may remove all trace, and to-morrow you may be pursuing your old habitual lusts; or they may be sentimental tears, in which you revel as in a sort of pious luxury, while, averse to pain, you shrink from the severe requirements of penitence, the harsh sorrow of self-knowledge, and the bitter cross of self-renunciation. No, friend, when tears stream from your eyes at sight of that Sufferer in His crown of thorns, ask yourself, What brought the Holy One of God to this? And reflect, "It was the sin that weighed on Him far heavier than yonder beams of the cross—the world's sin, and my sin also." And when you

are aroused to grief and indignation at the blind folly of His people, the malignity of His foes, and the weakness of His friends in Jerusalem, beat your own breast for sorrow, and remember your weak Peter hours when you have denied your Lord in word and deed, your abominable Judas' tricks when you have sold Him for a paltry price of sin, and your crooked Pilate decisions, when you have yielded to the world in spite of knowing better, and of your conscience, and then your subtle Pharisaic pride, that makes you unwilling to submit to correction from the Spirit of God. Bow your head down to the very dust and exclaim, "Lord, enter not into judgment with Thy servant, for in Thy sight shall no man living be justified!" And when you shudder at hearing the woe unto Jerusalem's daughters, and of its appalling fulfillment, then, oh soul, take a look about you and ask yourself, "This generation to which I belong, this nation among which I am numbered, is it not hastening toward the verge of destruction, since it too is rejecting the Saviour and thrusting out the Redeemer?" Then, my soul, retire within thyself and inquire, "Am I not also an unhappy daughter of Jerusalem, a lost child of God's heavenly city, fallen from my noble origin, and doomed to future judgment? Have I not guilt resting on my heart, guilt that has not yet been atoned for nor forgiven? Over my head, over my house, over my children, over my deeds and omissions, even over my amusements and joys, is there not hanging a secret 'Woe unto you'—a hidden curse, that will not let me find gladness or peace, the curse of a heart fallen from its God, and which has not yet been atoned?" And if you now accompany the Saviour in spirit during His last hours, then, dear soul, think of your last hour. Remember death and the judgment, and say, "If they do these things in a green tree, to the holy Son of God, what shall be done in the dry, what shall be done

to me a sinner, in the fire of my last agony and of future judgment?" For though many shall appeal to their grave mounds on yonder awful day of woe, "Cover us and our sins, ye hills!" the hills will refuse to cover them, and their souls will have to appear in all their sinfulness and stand trembling before the light of Judgment day. Shall I then be among the redeemed and shout "No judgment can affright me, no harm can me distress, because my Jesus hides me beneath his loving wings!"

My beloved hearers, should these thoughts occupy you until you become more earnest, grieve at your condition, mourn for your sins, and cast yourself before the cross with the prayer, "O Lamb of God, Thou that bearest the sins of the world, have mercy on me!" or stretch forth your hands toward heaven with the petition, "O Merciful Father, Thou that so loved the world as to give Thine only begotten Son that whosoever believeth on Him should not perish, but have everlasting life, let me also not perish, but receive me into Thy mercy!" O beloved, all that should come to Him thus, men or women, high or low, old or young, would bring true godly sorrow before the cross of the Lord, and their souls could not but rejoice in the promise, "Blessed are they that mourn, for they shall be comforted." A sowing of tears like that would ripen unto a harvest of joy for time and eternity. Well, then, Crucified Redeemer, with Zion's daughters I'll weep at sight of Thee, but more my state lament. O Jesus, let me not only behold Thy martyrdom, but let me realize the reason for it, and also its fruit. Alas, I too was reason for it; I, with my sins! They made a martyr of Thee that I might find mercy.

But since the Redeemer has permitted us to find mercy, and extends forgiveness and blessedness from His very cross, and now comes inquiring, "This I did for thee; what doest thou for Me?" Christian hearts, let

us be ready with an answer from our text:

With Simon turn and bear the accursed tree,

But with more heart consent.

Thus far we have taken women for our example; now let us proceed to learn something from a man, and that in the more difficult task—real man's work. Not only sympathizing with Jesus, but suffering with Him; not merely weeping for Him, but bearing with and for Him, since He commands, "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Of course, that must precede all else. Repentance must come first, and afterwards sanctification; tears first, and then fortitude; a broken heart first, afterwards a new heart; first let Him make an impression, and then follow Him. But now, after a soul has experienced the sorrow of repentance, and realized the rapture of pardon, the question presses all the more earnestly home, "Now, what will you do for Me?" Ah, now there remains a beautiful work, a noble service, and this we each and all, men and women, must permit yonder Simon of Cyrene to show us, who followed the Saviour, bearing His cross. It says of Jesus, "And He, bearing His cross, went forth into a place called the place of a skull, which is called in Hebrew Golgotha. This sufferer, weary unto death, not having had an hour's rest since the evening before, when He had lain upon His knees in the dust of Gethsemane, who had been scourged, beaten with fists and flogged with rods, until he was covered with marks,—this Man of Sorrows was compelled, besides, to bear on His bruised shoulders the heavy beams of His cross! It was customary to let even the blackest criminal under sentence of death enjoy some human forbearance during the last hours, in the effort to lighten the final punishment; but the Lamb of God, although bearing the sins of the world, received no mercy, but was condemned also to

carry His own martyr wood to the place of slaughter. "And as they led Him away,"—the exhausted sufferer sank to the earth under the load of His thousand tortures—"then they compel one Simon, a Cyrenian, coming from the fields (Luther's translation), the father of Alexander and Rufus, to bear His cross, and laid the cross upon him."

So, against his will, this plain man was compelled to become the imperial standard-bearer of the New Testament; for he first bore the Saviour's cross into the hot, decisive battle. So he, without knowing how it all happened, became Jesus' fellow-cross-bearer, and an example to all true disciples of the Lord. True, he was only coming that way by accident, and it was only under compulsion that he permitted this accursed wood to be laid on him. He, as probably we all should have done in his place, regarded it as a disgrace to be compelled to march beside a malefactor to his execution, and have the whole world pointing at him. But he performed the last service of love for his Lord, even if he never knew how it all came about; and who knows what he may have learned upon this march? Who knows whether he did not experience some spiritual influence communicated by this close following of the Divine Sufferer, like the thief on the cross and the centurion at its foot; and whether afterwards, when the resurrection had crowned the Crucified One with glory and praise, Simon did not esteem it a great honor at having served the Son of God in His last extremity? The very fact that he is mentioned as the father of two sons prominent in the early Church would indicate that this march to Golgotha became for him and his household the beginning of a true following after Christ. So then, Christian heart, let us learn from him, and exclaim,

With Simon turn and bear the accursed tree  
But with more heart consent.

The fact is, we are all unwilling at

first, and need to be compelled to bear the cross-burden of a disciple of Jesus; our natures revolt against the pain of the cross, and our pride is repelled at Christ's disgrace; we want to get along without humiliation; we, like Simon of Cyrene, should like to avoid the cross; but we, too, are seized unawares, have the cross laid on us against our will, and are compelled to take a road that seems out of our way.

Tell me, all ye brothers in sympathy and sisters in cross-bearing, all who ever have followed Jesus bearing a cross, and who, even now, perhaps, are bending under the burden of a cross daily oppressing your soul from within and without, was not your experience like that of Simon of Cyrene at first? Did not your flesh and blood revolt against it? Perhaps you still rebel. But tell me, since you have taken up your cross to follow Christ, looking up to Him, believing on Him, because of your love to Him, in obedience to Him,—do you not find that it becomes lighter and more bearable day after day, step by step? When, beneath your cross, which is, after all, a supportable burden, you look up to yonder Man of Sorrows, marching, bleeding, from Gabbatha to Golgotha; and when from the soft pillows of your sick bed you look up at the hard trunk of the cross they gave Him for a bed in his dying hour; and when, under the mortification you have to endure, you remember the humiliation heaped upon the Holiest One, can you not then endure more willingly, and exclaim, "I have suffered much, but Jesus suffered more!" If, bending beneath your cross, you look up at our great Example, and behold how patiently He accepted His Cross, how willingly He drank the cup of His Father, how meekly He, the Lamb of God, bore the sins of the world, will you not also learn of Him how to carry your cross with manly courage and Christian self-command, and run with patience the race set before you? When, beneath

your cross, you remember His love for you, how He bore your sins also up Golgotha, how, though agonized with thirst, He wrestled to obtain your soul, so that it should not be lacking in His reward, and that He thought of you also when he exclaimed, "It is finished." O, for His sake, then, will you not gladly carry some burden, gladly take up His cross because He bore yours? If, under the burden of your cross you reflect,—it is no disgrace to suffer with Christ, nor to take the path that He, the Lord of Glory, marked with His blood, and over which every true follower of His passes unto this day,—there can be no Christian, no true one, without a cross; for not till then does faith stand the test of fire, or the soul reach the crucible that purifies for eternity. O will you not then make it a point of honor to bear the cross in a manner worthy of a disciple of Christ, and say to your Saviour: "It was, through thorns that Thou didst reach Thy goal; I am Thy disciple; I'll follow Thee!" Ah, though borne down by your cross, remember the heavenly goal to which you are to follow your Saviour by means of the sorrow you now bear, and from out of which the Redeemer calls to you, "Where I am, there My disciple must be; beside Me on the cross, but also beside Me on the throne." And when you think of the crown of life promised to every true soldier, will you not exclaim with joy, For an eternal crown, take the whole of my poor life! Come, beloved, man or woman, old or young, and, with Simon, let us follow, carrying the cross, but with more willingness than he manifested. Let no one consider himself too good for that; we, children of the dust, should we be ashamed to do anything to which the Lord of Glory willingly devoted Himself? Let no one think, "I am too weak for that." Strong shoulders are not required; nothing but a believing, loving heart; and then the tender woman, the trembling grand-

father, even a delicate child, can follow the Saviour, so bearing His cross that it is a joy to behold. So, whenever the burden seems to grow too heavy, take a look at Him in his crown of thorns, and let His question admonish us: "I bore the cross for thee, what doest thou for Me?" And when it seems as if we must sink to the earth under our cross, let us raise our look to Him in glory, from where He calls, "Wherever I am, there also my servant shall be." So, then, beloved, our cross upon our shoulders, the Saviour in our hearts, and heaven in view, let us follow the path of the Lord, nothing daunted, full of comfort and of joy. We can endure sorrow keeping at His side. None but those who overcome shall win the crown of everlasting life. Amen.

#### GOD'S WORKMANSHIP.

BY REV. J. W. LEE [METHODIST],  
ATLANTA, GA.

*For we are His workmanship, created in Christ Jesus unto good works, which were before ordained that we should walk in them.—Eph. ii: 10.*

THE whole world is created in Christ Jesus. "Without him was not anything made that was made." "All things were made by him." "In Him all things consist, or stand together." But man differs from the rest of creation, in that he was created in Christ Jesus unto good works—unto wisdom, justice, mercy, truth, sacrifice, love, holiness. The bee is created unto honey-making and cell-building. The bee makes honey and builds cells as naturally, as unconsciously, as the apple tree expresses itself in blossoms with each returning spring. Man is created to walk in certain ordained lines, and to perform works parallel with the mind of God; but he is endowed with the fearful power of choosing lines along which to move, not ordained, and of following his own will, instead of God's.

1. Man is born to be religious. He comes into the world with a religious

nature, and with religious faculties, just as he comes into the world with an intellectual nature and with intellectual faculties. A man with no intellectual development is a fool; a man with no religious development is a greater fool, because undeveloped in a higher department of his nature. To be religious is not to be unnatural; it is rather to be natural, looking at that word in its highest sense. To be religious is to conform to the plan of one's being, to the idea written with invisible ink in the very constitution of one's nature. Not an engine is built but has reference to rails already laid along which it is to run. Not a man comes into the world but finds principles already ordained with which his life must conform in order to be true, frictionless, and strong. These principles with which men's lives are to conform are not man-ordained. They are as eternal as the character of God. They are discovered to us in the Ten Commandments, and expressed within the limitations of time, space, and human life for us in the character of Jesus Christ. Man's life is insured against woe, remorse, and eternal death when he brings it into conformity with the laws fixed for its regulation. These laws come together and center in Christ. The man who surrenders to Christ yields to the laws of his own nature, and thus comes into position to conform to the plan of his own being. The laws of God are not arbitrary statutes, foreign to man's nature; nor is Christ the end of the law for righteousness, an arbitrary redeemer. He comes in line with human sorrow, and weakness, and aspiration. Christ is the answer to the deep, intense call of humanity. He comes to satisfy the desire of all nations. He is the fulfillment of all prophecy.

2. The universal Christ-life is prior to all individual Christian life. He is the light that lighteth every man that cometh into the world. He is around men everywhere, enswathing them as the atmosphere does the

earth. He is seeking everywhere to individuate Himself in men, to embody his life in men, as his Father's life was embodied in His life. His life is the true life, the normal life of humanity. When all the clocks and watches of the earth keep time with the great chronometer in the heavens, time will everywhere be correct and uniform. So when the life of Christ comes to be the life of humanity, humanity will be redeemed, and men will love God with all their hearts and their neighbors as themselves.

3. The sorrows of men, the failures of men, and the sins of men, will in the ages to come gradually drive men to Christ. The barbed wires along the railroad track advertise men of the dangers of not keeping near the center of the surveyed way. Christ said, "If I be lifted up, I will draw all men unto me." Because He saw that in Himself, his life, his thought, and his method, was found the only system that could accommodate the human race in harmony, order, love, and holiness. All growth in nature is in the direction of least resistance. This is true in the religious world also. The way of Christ is the way of least resistance, because it is the true way and the living way. It is easier to be a Christian than to be a sinner. "Come unto me all that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." The burdens of the world are heavier than the burden of Christ; hence it is harder to go to hell than it is to go to heaven. The drunkard simply satisfies the animal part of his nature by strong drink; but in doing this, see how many sides of himself he outrages—his reason, his conscience, his judgment. To be sober and righteous, he crucifies his animal nature, but he conforms to all the elements of his higher nature. It is harder to be a drunkard than a sober man. The direction of least resistance is

the way of Christ. In the years to come, man will find this out and walk in it. The fittest way will surely survive.

4. The reason why men have so much trouble and misery is because they get out of the way prescribed in the mind of God for them to move in. Men get off the track, and nations get off the track. France got off the track in the days of Voltaire and the Encyclopædists, and the smoke and blood and death of the Revolution resulted from the collision of the nation with the ideas and plans of God. The United States is off the track somewhat to-day. Hence the strikes, the murders, the frauds, the national pains. In looking back over the past, we see nations ditched, bottom-side-up and ruined, because they got from within the limits of the divinely ordained lines for nations to live in—Greece a ditched Pullman palace car, Rome a ditched Man boudoir car, Egypt a ditched freight car. Russia is off the track, and the friction causes the red fires of Nihilism.

5. Christ is the home of God's people, Christ's heart the place for our heart, Christ's imagination the place for our imagination, Christ's will the place for our will, Christ's reason the place for our reason. There is no safety, no peace, no satisfaction for heart hunger outside of Christ.

#### THE MIND OF CHRIST.

BY REESE F. ALSOP, D.D. [EPISCOPAL], BROOKLYN, N.Y.

*Let this mind be in you which was also in Christ Jesus.*"—Phil. ii : 5.

THIS chapter presents to us a picture of the marvelous condescension of Christ. Although equal with God, He thought it not robbery, or as the Greek better expresses it, "a thing to be held fast," or seized. He made himself of no reputation, "emptied himself," and became servant, that is, yielded to another's will, saying, "Not my will, but thine, be done." He was found in fashion as a man. More than that, He took the lowest

conditions and imitations of humanity in childhood, poverty and obscurity. He stooped to death itself. We all *must* die, but Christ laid down his life voluntarily. Furthermore, he accepted death in its most appalling form, that of the cross, with the shame that attaches to a malefactor. This he did for us.

In the same line of thought and prayerful meditation the Church would have us, during this Passion Week, take our stand before the cross and learn of Christ, that the same mind of humility, condescension and self-sacrifice might be in us that was in him. Palm Sunday, indeed, wears an aspect of triumph, but its events led on those of the garden and of the cross. Christ was hastening to fulfil his mission as a Redeemer of men. And this tenderly solemn spectacle is one that should melt our hearts and awaken in us the most intense personal interest. Thousands upon thousands used to sit in the Roman Coliseum and gaze with absorbing attention upon the struggles there enacted, man with man, or man with beast. Thousands have gazed from the walls of some beleaguered city upon the fearful fray outside, on the issues of which their own fortunes and lives depended. Their whole soul was swallowed up in the scene. But with a more serious, anxious and absorbing interest ought we to behold Christ in Gethsemane, the Court of Justice, and on Calvary, as our Champion, suffering and dying for us. He is God's gift to us. It was for us he became poor and humbled himself unto death, even to the death of the cross. Let us keep this central thought before us all the week and ask ourselves what has been our return. The Moravian Zinzendorf was converted by reflecting upon this question, put by a painter beneath a picture of the Crucifixion :

"Behold what I have done for thee;  
What hast Thou done for ME?"

Recall the scene at Bethany. A woman breaks and pours on the Redeemer a box of precious ointment. Its value was great, three hundred

pence; for, as a penny represented a day's wages, the contents of this vase represented about the amount of wages for the working days of a whole year! But costly as it was, it was not too much to express the wealth of her loving heart. That love demanded something that was costly. We ought to give some adequate expression to our love. Christ asks your brain, your hands, your feet, all your faculties, and all your substance for Himself. Hear that voice to-day. He says: "I want your hands to work for me, your feet to go, as did mine, on errands of love; your intellect to plan for me; your talents to further my work, and your substance to advance my cause."

What is your answer? Do you realize what consecration to Christ means? Is the mind of Christ yours? Does your life as well as your language say, "All for Christ?" If yours be "a living sacrifice," it will be this unequivocal and irrevocable surrender of all to Him. With our lips we say, "These are Thine;" but practically we still affirm that our time and treasure are our own, and thus we rob God.

It is well that the church calls us to stand a whole week before the Cross of the Crucified, the most imposing spectacle the world ever saw. It is well if we each, with profound humility, penitence and love, meditate on Him who came not to be ministered unto, but to minister and to give His life a ransom for many. We then shall go forth to toil in the spirit and power of the Blessed Master, walking in His steps here, and sharing in the supernatural and eternal glory of His presence above!

"Eloquence is logic set on fire. This is what is wanted to melt and burn away the empire of Satan. We want both the logic and the fire; strong, intense men, who have knowledge and can use it; who have souls and can throw them into the truth in heavy, glowing masses, sweeping away and consuming."

### THE CHURCH'S PORTION.

BY THOMAS ARMITAGE, D.D. [BAPTIST], IN PLYMOUTH CHURCH, SOON AFTER MR. BEECHER'S DEATH.

*All things are yours, whether Paul or Apollos, or Cephas, etc.*—1 Cor. iii: 21, 23.

MUCH in little delights us. An oak forest may be wrapped in a single acorn. No one but God would have compressed so much thought as is here condensed into this inspired sentence. You may say, brethren of Plymouth Church, "the world *is* ours, but it is robbed of its cheer. Death is ours, indeed, for this pulpit is vacant and this chair unfilled. Paul *was* ours and Cephas in that massive brain and loving heart, full of frankness and fervor; but now we are a broken flock and can never look for so much of Paul and Peter in another man." But what is left? Why, surely LIFE is left, with the teachings, consolations and inspiration which this pulpit has yielded for nine and thirty years. Eulogy of the honored dead will continue to be paid so long as genius and character are appreciated. To the world, Mr. Beecher was a patriot and a preacher; to you, all this and a pastor besides, moulding your individual lives. To few is it given to influence so many; and what a legacy of wealth he has left to you! No church can boast such a ministry. It was not one of mere rhetorical power, voice, gesture and eloquence, but one that touched the great living issues of life, and upheld love, justice and truth.

With such a past what a church this ought to be! In the midst of the hot battle he was crowned a conqueror; one step from the pulpit to the throne where he reigns, without becoming enfeebled with sickness, or crippled with age. His faculties were unimpaired; his heart and hand were not chilled; he gave you his blessing, went home and "fell asleep." How soft the footfall of the angel of death, gentle as a shadow.

Then his spirit soared above as a dove spreads her wings and reaches the sky.

The present is yours. It is full of perplexity, for you are a pastorless flock. *He* conquered death; but life is yours, heavy with responsibilities. Stand firm, though the hour is a critical one. Your pastor came to you a young man, fair and ruddy, lived to impress your character with the courage, energy and love that marked his own. The inspiration was mutual. You were brave when he was weak, and he was strong when you were faint. His transcendent ministry imposes peculiar responsibilities upon you. The eyes of the world are upon you. Your friends sometimes question whether you may not have seen your best years, and your foes are sure it is so. Fear not. Fear, torments and doubt depress. Shake off your numbness and stand fast in your exalted liberty, unshackled, yet depending on God and united in love. I believe brighter days are before you. Many monuments will be erected to Mr. Beecher, but the best will be Plymouth Church, with its new growth and holiness and missionary zeal. Let no church take your crown!

There is an appositeness in the bringing of wood from Olivet for this desk and chair. There the unconscious tree ripened and grew amid the sweet and melting influences of the place, and here sat and stood one whose conscious soul was stirred by the gospel of Jesus Christ; one whose peaceful heart and bugle voice seem still to say, "Dry up your tears and gird your loins; let my glorification with Christ lift you to a higher consecration. I am dead, but Christ lives, and He is yours. Go forward!"

It is a delightful thought that you are a united flock. In an aggressive unity press forward, and thus honor the memory of the departed. Allegiance to Christ will be honoring the dead. No one can fill his place. The

times were peculiar in which he toiled. His work and his endowments were peculiar. With a new work, a new man is demanded. Discourage compassion and encourage contrast. I worshipped on this spot in a Presbyterian church before Mr. Beecher was known. God says move on. He may have a pastor for you now in the seminary or in his first pastorate, a wholly different man for a different work. Like the stately Saul, your late pastor towered above his fellows. Allow his successor to *grow*. Many venerable heads I see here. You will soon end your life. Seek a pastor for your children and your children's children. May the mantle of Elijah fall on Elisha! but I do not ask an Elijah in an Elisha. As a brother of another communion, my prayer shall ever be, "The Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up the light of his countenance upon thee and give thee peace. Amen."

#### THE ABSORBING TASK.

BY E. P. TERHUNE, D.D. [REFORMED],  
BROOKLYN, N. Y.

*I am doing a great work, so that I cannot come down.*—Neh. vi : 3.

To educe the spiritual significance of these words lays no special demand on language. Nehemiah, it need only be said, was doing God's work. He was rebuilding Jerusalem. He met with two obstacles; first, that of the inertia of his people. Indifference is more trying than honest, active opposition. That stimulates, but apathy deadens the heart of the toiler. He is like one who strikes a blow against a bed of feathers, or, sinking in the water, tries to lift himself on the waves.

Then Nehemiah met with sulky and skulking croakers, who were weak-minded and fearful, really in league with the enemy. Such, when soldiers, hang on the skirts of the battle, out of harm's way. God's

people need to be sifted, as when Gideon told the faint-hearted to go home at once and not become a positive weakness to those who remained valorous. It was such a class that wished Nehemiah "to come down;" but he speaks as one with an absorbing task before him. He would not yield.

My friends, there are times when pre-eminently it seems necessary that God's work should take precedence of everything else. The present is such a time in Brooklyn, as it seems to me. I speak as one who is not unacquainted with the exacting demands of social and business life. Diligence in secular matters is imperative. The weary wheel must go round. On the other hand, there is, in spiritual concerns, a favoring tide which we must take at its rise or encounter irreparable loss. Suffer me to name a few reasons for giving priority to God's work.

1. We are custodians of the interests of the Church of Christ. We might trace the parallel between the Jerusalem of Nehemiah's day and ours. His Zion needed bulwarks and other material supports; ours needs spiritual edification. He met with hindrances, as have already been noted, and so do we. Our zeal is tidal. The history of the church shows how fluctuating and full of reactions the religious life has been. At Pentecost the tide of fervor was high. It ebbed. Dark ages followed. Under Zwingle and Luther reformation began. Then a subsidence. So we see that the life and efficiency of the church are in the same ratio as that of individual piety. God would have us vigilant, zealous, and jealous in guarding its interests. They will suffer if we ignore our responsibility. These interests are dear to Him, and they ought to be dear to us.

2. Our own best interests are involved. Personal considerations urge us to this all-engrossing work. Our own well-being and success are inseparable from the honor and success of

Christ's Kingdom in the world. The toilsome student may not, at the time, realize the significance of all the drudgery of each task, but he has his reward. The husbandman who sows plentifully is rewarded with copious ingatherings, while "poverty-grass" is the crop of neglected fields. It is unwise economy to stint the sower's seed. Great love got great commendation from the Master at Simon's house, and the lesson was taught that he who loved little showed little service. God is faithful to honor those who honor Him. I recall a revival in my native town. The mothers held a morning meeting at six o'clock. I was led thither by my mother, and remember once how an eminent advocate and jurist was the only man present. He was on his way to a trial to try an important case, but wished to tarry long enough to show himself to them, a monument of grace, converted in answer to a mother's pleadings with a covenant-keeping God.

3. This work of the Lord is a great work and deserves priority of claim on us, because it concerns the salvation of souls. Christ and his apostles felt, as we do not, the need of man's redemption. They looked with different eyes on God's atoning work. It had a serious significance to them. Our modern Messiahs, had they then lived, would have had no crown of thorns, but would have enjoyed the patronage of the Sanhedrim, and the views now entertained by many would have elicited no opposition in those days. Those early preachers of the "terrors of the Lord," as well as of his tenderness, believed in no compromise. They felt there was a woe for them if they did not deal faithfully with the truth and make the work of saving souls the paramount object. This leads us to our last suggestion.

4. We cannot entertain the thought of coming down from this absorbing work put into our hands because of the unremitting pressure of worldliness. Professors of religion now do not seem to discern the signs of the

times. They have not the burdening solicitude of Nehemiah, but dismiss the call of duty with, "When I have a more convenient season" I will attend to these spiritual interests. We in this city cannot help seeing hopeful signs of the Spirit's presence. We ought to watch as anxiously as the mariner watches for the rising tide when caught on a reef. He cannot lose the chance. By the honor we owe to God, by the duty we owe ourselves, by the sacred obligation to perishing souls, and in view of the persistent pressure of worldliness, let us give the most strenuous endeavor to this work. O, Christian, escape for thy life! Tarry not in all the plain! The work is great. Your unaided strength is insufficient. Put up the continual prayer, "O Lord, revive thy work, in wrath remember mercy."

#### AN APOSTOLIC DESCRIPTION OF CHRISTIANS.

BY WAYLAND HOYT, D. D. [BAPTIST], PHILADELPHIA.

*To the saints which are at Ephesus, and to the faithful in Christ Jesus.*

—Eph. i, 1.

1. WHO Christians are.
2. Where Christians live.
3. How Christians are known.
4. How Christians are enabled to live.

1. Christians are—*saints*; *i. e.*, separated, dedicated people.

(a) Separated in *volition*: they have chosen Christ.

(b) Separated in *motive*: for them to live is, not ambition, pleasure, applause, etc., but Christ.

(c) Separated in *ideal*: their aim is to be like Christ. They are not perfect, but are on the way toward perfection.

2. Where Christians live.—In Ephesus. Describe the temple, idolatrous rites, magical charms, bad luxury of Ephesus. Yet these saints kept their sainthood in such a place. A real sainthood will not succumb, even at Ephesus.

3. How Christians are known.—They are *faithful*.

(a) As such, they must believe somewhat, must have a creed.

(b) They *confess* their belief.

4. How Christians are enabled to live.—They are *in Christ Jesus*.

This phrase occurs thirty-three times in the New Testament.

So they derive their *life* and their *strength* from another than worldly sources.

Application :

(a) Such life must, in the nature of things, have a destiny different from the life careless and worldly.

(b) You are hastening to some end. To what?

#### THE STRONG MAN'S PALACE.

FIVE-MINUTE SERMON TO CHILDREN.  
BY REV. S. WINCHESTER ADRIANCE,  
LOWELL, MASS.

(Matt xii : 29 ; Luke xi : 21, 22.)

LAST Sabbath I simply told you Christ's story of The Strong Man's House. To-day I am going to tell you what I think the dear Saviour meant. You will remember that they had brought Him a poor man, who was blind and dumb, and had an evil spirit within him. When Jesus cured him, he could see and talk, and was in his right mind. I am going to answer five questions.

1. *What was the palace?* It was the man's heart; or rather it was the man himself. Paul says, "Ye are a temple of God." And when man was first created by God, he was like a rich, lovely palace, richer than King Solomon's palace, that we read about.

2. *Who is the bad strong man?* He is Satan, who begins at the very first to try to get into our lives. He will surely ruin this beautiful palace. There is that pure, sweet, lovely baby. You kiss his chubby hands, with the big dimple instead of a finger-joint; you look into his beautiful blue eyes; you pinch very softly his chubby cheeks. Isn't he like a beautiful palace of gold? And his

mother prays softly, "Dear Lord, keep him pure." Can he ever do wrong? But all the worst men were once pure, sweet babies. All the selfish women were, when they came from God's hands, beautiful, chubby, cooing babies. By and by, they become boys and girls. Hark, what do I hear under my window, as they come from school? Angry words, bad words, hateful words. Ah, something wrong has gotten inside the palace. The Strong Man of Sin is there. And, if he stays there, every year it will be worse and worse. Oh, do not let him stay any longer.

3. *What are his goods?* The pictures on the walls are bad thoughts. There is the picture of two boys hitting one another with clenched fists; that is hatred. There is a cross girl with pouting lip, and she is "making up a face." There is one boy whispering a bad word to another. There is a boy, all by himself, reading a bad book. That bad wish is like a shoe with a nail in it, tearing the carpet. I am sure you don't want this to keep growing worse. Some one is knocking; let Him in.

4. *Who is the porter at the door?* It is your own self. You opened the door to the Strong Man of Sin. You let him stay. You got to be his slave, standing at the door and letting in his friends. You keep the other Strong Man out. He comes; "knock, knock," goes the loving hand. A sweet voice whispers, "Let Me in, and I will fight this Bad Giant, and take his weapons away, and tie his arms, and make this palace sweet, and live there, and invite my friends in." But the Bad Strong Man shouts in a cross voice, "Keep that door locked," and he makes you tremble. Don't mind him. Oh, won't you draw the bolt, turn the lock, and invite the Good Strong Man in?

5. *Who is the Good Strong Man?* (Let them guess.) (A little boy five years old answered "Jesus.") Yes, it is Jesus, whom God has sent from

heaven to clean these palaces, wherever the porters will say to Him, "Come in." His Holy Spirit is here. Don't you hear the knock. If you will let Him in to-day, He will stay all life long, and keep your hearts like a palace. Oh, if all of you, both children and men and women, would draw the bolt to-day, and let Him in.

Here is a hymn which I wrote for you to sing to the tune—"Just as I am, without one plea."

At my heart's door I hear Thee knock,  
Dear Jesus. Now I turn the lock.  
The evil in me grows so strong,  
That, without Thee, I'll sure go wrong.

Dear Saviour, I am weak and poor,  
But now I open wide the door,  
Oh, enter in, and cleanse my heart,  
And make the Evil One depart.

New pictures put upon the wall,  
Wash off the stains from floor and hall,  
Bad thoughts and words and actions kill,  
And with Thyself my palace fill.

#### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Failure of Indirection. "And as thy servant was busy here and there, he was gone."—I Kings xx : 40. Charles Cuthbert Hall, D.D., Brooklyn, N. Y.
2. Earthquake but not Heartquake. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalms xli : 1-3. Rev. C. H. Spurgeon, London.
3. The fullness of Divine Forgiveness. "As far as the east is from the west, so far hath he removed our transgressions from us."—Psalms ciii : 12. T. W. Chambers, D.D., New York.
4. Why I Believe the Bible. "Thy word is a lamp unto my feet, and a light unto my path."—Psalms cxix : 105. A. J. F. Behrends, D.D., Brooklyn, N. Y.
5. Attitude and Workmanship. "Thou shalt keep him in perfect peace whose mind is stayed on thee."—Isaiah xxxi : 3. Canon Wilberforce, London.
6. The Holy Ghost the Need of the Age. "O thou that art named the house of Jacob, is the spirit of the Lord straightened? are these his doings? do not my words do good to him that walketh uprightly?"—Micah ii : 7. Rev. C. H. Spurgeon, London.
7. God Wills to Bless even the Unwilling. "How often would I . . . and ye would not."—Matt. xxiii : 37. A. T. Pierson, D.D., Philadelphia.
8. Lessons from the Sepulchre.—Easter Services. "Come see the place where the Lord lay."—Matt. xxviii : 6. Canon Liddon, D.D., London.
9. The Harvest and the Reapers. "Lift up your eyes . . . rejoice together."—John iv : 35, 36. Principal Rainey, Hampstead, England.
10. The Immortality of Truth Contrasted with the Mortality of the Teacher. "Nevertheless, I tell you the truth: it is expedient for you that I go away."—John xvi : 4. Lyman Abbott, D.D., in Plymouth Church, Brooklyn.
11. Christ's Amazing Humility. "Who made himself of no reputation, and took upon him the form of a servant," etc.—Phil. ii : 7. J. L. Withrow, D.D., Chicago.
12. The Same Gifts may Prove a Blessing or a Curse. "For the earth which drinketh in the rain . . . and bringeth forth herbs . . . receiveth blessing from God. But that which beareth thorns and briers is rejected, and is high unto cursing."—Heb. vi : 7, 8. A. T. Pierson, D.D., Philadelphia.
13. Life the Burden of the Christian Revelation. "Blessed be the God and Father of our Lord Jesus Christ . . . who hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead," etc.—I Peter i : 3-5. A. J. F. Behrends, D.D., Brooklyn, N. Y.
14. The Need of more Family Altars. "Likewise, ye husbands, dwell with them according to the knowledge . . . giving honor unto the wife . . . that your prayers be not hindered."—I Peter iii : 7. Rev. G. Hutchinson Smyth, New York.
15. The Immortality of Character. "He that is unjust, let him be unjust still; and he that is holy, let him be holy still," etc.—Rev. xxi : 11. Rev. J. G. Fraser, Madison, O.

#### SUGGESTIVE THEMES.

1. The Preservative Power of Personal Righteousness. ("And the Lord said, if I find in Sodom, fifty righteous, within the city, then will I spare all the place, for their sakes.")—Gen. xviii : 26.)
2. Zeal for God Rewarded. ("Behold, I give unto him my covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God.")—Num. xxv : 12, 13.)
3. The Pew Bribing the Pulpit. ("Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year and a suit of apparel and thy victuals. So the Levite went in.")—Judges xvii : 10.)
4. The Terribleness of Debt. ("As one was felling a beam the axe-head fell into the water; and he cried out, Alas, master! for it was borrowed.")—2 Kings vi : 5.)
5. A Recipe for Sweet Sleep. ("My son, let not them depart from thine eyes. . . then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.")—Prov. iii : 21-24.)
6. An Apparently Right Course May Prove to be Fatal. ("There is a way, which seemeth right unto a man; but the end thereof are the ways of death.")—Prov. xiv : 12.)
7. Temporal Prosperity Not the Final Test. (. . . "Since we left off to burn incense to the queen of heaven, and to pour out our drink offerings unto her, we have wanted all things, and have been consumed by the sword and by famine.")—Jer. xlv : 17, 18.)
8. God in Natural Law. ("The Lord hath his way in the whirlwind and in the storm.")—Nahum i : 4, 5.)

9. The Womanly Instinct Better than Man's Logic. ("Have thou nothing to do with that just man." Pilate's wife's message as he sat on the judgment seat.—Matt. xxvii : 19.)
10. The Vehement Invitations of a Generous Love. ("Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke xiv : 23.)
11. Persecution a Natural Sequence. ("Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. iv : 28, 29.)
12. The Irrevocable Past. ("For ye know that, afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance," etc.—Heb. xii : 17.)
13. Human Effort Must Supplement the Divine. ("Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee,"—2 Tim. i : 6.)
14. To Age in Christ is to Grow in Tenderness of Spirit. ("Little children, it is the last time."—1 John ii : 18. Contrast this with the words of the same apostle in Luke ix : 54: "Wilt thou that we command fire to come down from heaven and consume them.")

### THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

JUNE 1.—JACOB'S EXAMPLE IN PRAYER. Gen. xxxii : 24-32.

There are more and deeper lessons in this sacred story than we can profitably dwell upon in a single evening. We select only a few of the most obvious and significant of them.

1. It brings to view *the human side of prayer*. To commune with *God face to face* here in the flesh is a solemn and fearful act. When we think of it we may well tremble and draw back and ask, who is sufficient? But the God with whom Jacob wrestled was incarnated in humanity—it was "a man." And the fact is infinitely instructive and encouraging. Instructive, for we have access to God only in and by means of the One Mediator; encouraging, for the spirit and act of Christian prayer is practically laying hold of Jehovah and His promises in the person of the Divine Man and on the ground of His sacrifice and intercession for sinners. There is no true or prevalent prayer where *Christ is not laid hold of* as "the way, the truth," etc.

2. *Genuine prayer is actual personal contact of the soul with God in Christ*. So with Jacob. It was a personal contact, a personal test of skill and strength. The two men actually wrestled "until the breaking of the day." So in every exercise of Christian prayer. The soul not only draws nigh to the "mercy seat," but in purpose and in spirit it actually *takes hold of Christ* in his atoning blood and promise and justifying

righteousness, and clings and weeps and prays till the blessing comes. O, how little of this kind of praying is there in the church! And yet it is the only kind of praying that ever overcomes.

3. *Note the means by which Jacob prevailed*. So long as he acted the part of the athlete, and wrestled; the warrior, and strove to floor his antagonist, he gained no advantage. He was contending with "carnal weapons," and they were no match for the arm of God. But when he ceased reliance on his own strength, and resorted to the weapon of prayer, he won the victory. "He had power over the angel and prevailed: he wept and made supplication unto him." (Hos. xii : 4.) So is it ever with the Christian. *Until he is actually shut up to prayer* he will not prevail. So long as he puts any reliance on an arm of flesh, on human wisdom on creative device or merits, he will wrestle in vain with his personal foes, and with the foes of God and man.

4. *Note the reward of importunate prayer*. "Let me go forth, for the day breaketh. *I will not let thee go except thou bless me!* And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be no more Jacob, but Israel: for thou hast striven with God and with man, and hast prevailed." Had Jacob not held on till the morning dawned, he had lost the blessing. And just here is revealed the secret of so many failures in prayer. We

pray awhile, it may be almost through the dismal hours of the night, *but not till the day dawn*, and so lose all.

5. *Every Christian has power to prevail with God in prayer*—as much power as Jacob had, if he will use it aright. "The effectual, fervent prayer of a righteous man availeth much."

6. *How suggestive Jacob's memorial name, "Peniel,"* for, said he, "I have seen God face to face, and my life is preserved." The Christian may well inscribe Peniel over the door of his closet, where he daily seeks and maintains personal communion with God in Christ.

JUNE 8.—IS IT NOT TIME TO AWAKE OUT OF SLEEP?—1 Thess. v : 6 ; Rom. xiii : 11-14.

The call here is to wakefulness, watchfulness, activity, service for Christ, fruit meet for repentance, a life consonant with the "day," and with the hopes and demands of the glorious Gospel. Let others sleep, if they will, but for me, "it is high time to awake out of sleep," for the "night is far spent, the day is at hand;" "let us therefore cast off the works of darkness and put on the armor of light."

The call is an *urgent* one, and it is enforced by many and weighty motives and considerations.

1. *Multitudes do sleep and will not awake, however loud and urgent the call*, and this is a powerful motive why *we should* hear and obey. It is an awful thought that millions of Gospel sinners are going down to death and hell; that God calls, and the Spirit strives, and Christ woos, and life and probation hasten to an end, and yet they sleep on, and sin on. It is an affecting fact that so few nominal Christians are awake and astir, clad in the "armor of light," witnessing for Christ, working out their salvation with fear and trembling. The sight of perishing crowds, of a slumbering Church, and of a dishonored cause, ought to be sufficient

to kindle our pity, rouse our conscience, and morally constrain us to cast off the works of darkness and radiate our sphere with the sunlight of God's presence and grace.

2. *The work God has given each one of us to do is ever pressing.* God marks out a specific work for every disciple to do when He calls him into His kingdom. That work will not be done by another, and it is apportioned to his opportunity. He cannot be idle and it not suffer; he cannot sleep and it be done; and he will be called to an account for that work, done or not done. "He that knoweth to do good," etc. Sleep, and waste precious days and years, when we have *such a work on our hands* as the care of our own soul, the honor of Christ to maintain, and some poor sinner or sinners whose soul or souls God will require at our hands?

3. *"The night is far spent, the day is at hand."* (a) The night of time, with many of us; (b) or the night of physical and mental strength; (c) or the night of opportunity. Our years, our resources, our advantages and opportunities are gliding by, or slipping out of our hands, and what we do for God, for the Church, for a dying world, for our own eternal state, must be done *quickly*. Hear you that solemn, startling cry? It is the cry of the watchman, "The night is far spent." Hark! the trumpet sounds with clarion tones, "The day is at hand! Up and out into the field. It is high time to awake out of sleep. It is daytime, the precious seed time, the golden hours of harvest; make the most of them, soon they will be gone—gone forever!"

4. *"Now is our salvation nearer than when we believed."* (a) Nearer as to *time*; (b) nearer as to its consummated *fruit*; (c) nearer as to its *reward*.

What a world of motive in the thought to stir the blood in us, to shake off drowsiness and indifference, to press the battle harder, to thrust in the sickle with renewed hope and

strength, to press on in the race till the goal is reached!

JUNE 15.—THINGS THAT CANNOT BE GAINSAID IN A CHRISTIAN'S EXPERIENCE.—John ix : 25.

Christianity is pre-eminently a religion of fact, not of theory; of personal faith and experience, not of authority, dogma, tradition. It appeals constantly to reason, to the inner consciousness, to the observation and experience of man, in every condition and relation of life. Every disciple is made a "witness" for Christ. He is expected and required to bear testimony before the world to the basal truths of religion, and to the reality and power of the faith he professes. Christ wrought a notable miracle on a blind man. His enemies, by species questions and cavilings, sought to silence the man's testimony or break its force. But they signally failed. By a few simple words he swept aside all their casuistry and brought out the truth with triumphant effect. "Whether he be a sinner or no, I know not; *one thing I know, that whereas I was blind now I see.*" Here were the simple *facts* of the case: he *knew* them to be facts, and they were sufficient, and no one could gainsay them. That was the end of the matter. "If this man were not of God," he "could not open the eyes of one born blind." That was common-sense reasoning. It was the testimony of *personal experience*. His faith and testimony rested on facts—palpable, undoubted, convincing. And this is the true way to establish our own faith, and to shut the mouth of gainsayers.

WHAT IS THERE IN A CHRISTIAN'S EXPERIENCE THAT CANNOT BE GAINSAID.

1. *The fact of sin, moral ruin, alienation from God, the complete apostacy of man.* The Bible charges this upon every man. It is a basal fact of the Scriptures. But many deny it, and in a thousand ways cavil at it and strive to weaken or destroy

the testimony. But every Christian *knows* it to be true—knows it just as the blind man knew that once he was blind and now he saw—by personal *experience*. He has been taught it in a way that admits of no doubt. His tears, groans, conflicts, struggles, and repeated falls attest the awful truth. Every hour and experience of the new life confirms all that the Bible and the preacher testify on this point.

2. *The fact of God's forgiving mercy.* He has tested it. The prodigal has returned, and the father has welcomed him back and fallen on his neck and kissed him and rejoiced over him as a son. Can any man or devil reason him out of this blessed experience?

3. *The fact of the all-sufficiency of the Gospel provision.* He has made trial of it and found it available and ample. His sins are forgiven. His load of guilt is gone. His soul is cleansed. His heart is at peace. He has a hope that maketh not ashamed. He *knows* this; it is not speculation, hearsay, may-be-so; but a glad reality.

4. *The fact that God's great and precious promises are all sure things.* Hasn't He pleaded them, ventured on them, proven them, times without number and in seasons of great trial, and found his God faithful?

5. *The fact that God hears and answers prayer.* Unbelievers may scoff or ridicule this doctrine, but he has put the matter to practical test. God *has* heard and answered him; his heart witnesses to it; he would as soon doubt that he has a Father in heaven as to think that He turned away from prayer.

Let this suffice. Here are the essential facts of Christianity. *And every one of them enters into every Christian's experience.* He knows, or may know, of their truth and certainty. And no one can rob him of the knowledge or silence his testimony, if he will but speak. Would God there were more of this kind of witness-bearing on the part of Christians!

The world could not then gainsay or resist it.

JUNE 22.—SOURCES OF WEAKNESS.  
—Josh. vii : 10-12.

Israel was suddenly smitten with defeat, and fled before her enemies. God was wroth, and took this method to punish his people till they discovered the sin which Achan had secretly committed, and had purged the camp of it. There was no lack of soldiers, no lack of prowess, and the invincible Joshua led the host. But it could not stand before the enemy. And the reason was a *moral*, not a military one. An "accursed thing" was in the camp. The sin had been committed by a single soldier, but God held all Israel responsible for it, and would "not be with them any more" until they had searched out and destroyed the accursed thing and sanctified themselves anew—so hot was His displeasure because of the trespass. That one source of weakness—the awful "trespass" of a single man—cost the army of Israel defeat and the loss of many lives, and brought down God's wrath upon the nation.

The *principle which governed God's course in this matter*, however evil men may cavil at it, *runs through His entire administration*. He governs nations, communities, churches, families, and aggregate humanity, on the same principle. The sin of one man may affect the whole race, as in Adam's case. The sin of the few may be visited upon the many, unless the innocent ferret out the guilty and punish him, and thereby purge themselves of the offense.

Take a few applications of the principle in the way of illustration.

1. Here is a church, with all the outward elements of strength, prosperity and efficiency. The mass of members are orderly and in good standing. The preaching is faithful, and all the ordinances are properly observed. But it has a "name to live while it is dead." God frowns upon it. And why? There are notoriously unworthy members in it—perhaps

rich and influential—and they are tolerated year after year. And there is not spiritual life and conscience enough in the body to cast them out! And so the whole church is cursed for their sake! I have known such churches; and who has not?

2. Here is a city numbering 800,000 strong, with hundreds of churches and able pastors, and scores of thousands of respectable members, and education and schools and wealth, and all the elements that should insure social virtue and general thrift, and God's abundant and abiding blessing. But there is a *moral blot* upon it. There is an "accursed thing" winked at. A handful of corrupt officials are suffered to rule it and curse it. Gambling, drinking, crime, are suffered to run riot. There is power in the mass, in the Christian element, to put it down, stamp it out, rout and put the brand of Cain on the shameless rascals. But it is not invoked. And so the whole city has to suffer the shame and ignomy and loss. The pulpit, the church, virtue, law, are all shorn of their strength. For *God will not wink at such things, if His people do*; and so "Ichabod" is written on that city. Brooklyn, New York, Chicago, Cincinnati, and others of our cities, are examples to-day.

3. Here is a community in which a horrible crime has been committed—a man shot down in cold blood for his fidelity to truth or virtue or the public welfare. *The blood of that man God will require of that entire community*, unless they exhaust every resource of law and society to bring the guilty to punishment!

4. We may narrow the circle to the *individual*, and the principle will still apply. *One sin in the heart will neutralize a thousand virtues in the life. One secret offense will make a man a coward in the face of the world. One moral weakness will spoil a whole character.* A "dead fly in the ointment" will make offensive a whole bottle of the most delicate and costly perfume.

We have exhausted our space, but not our topic. It has numerous other interesting and instructive applications, which will suggest themselves.

JUNE 29.—THE WELL OF THE WATER OF LIFE WITHIN.—John iv : 14.

Water is one of the most frequent and expressive Scripture symbols of the Divine blessing. The "rain," the "dew," the "showers," the "brook," the "well," the "river," the "sea," all figure largely in the cast and drapery of inspiration. And the reason is obvious. *Water is an essential of life.* Among the commonest blessings, it is one of the choicest. Nay, it is indispensable. Not a human being, nor a beast of the field, nor a bird of the air, nor a fish of the sea, can live without it. While a luxury, it is an absolute necessity to the whole animal creation, and to the earth. Not simply to allay animal thirst, to give life, fertility, and beauty to the earth, but as a *purifier* and *healer* as well. Both life and health are dependent upon water. And to a Jew, to an Oriental, water had a significance and fullness of meaning greater even than to us, because of its comparative scarcity. Hence the infinite compass and preciousness of the Saviour's words at Jacob's well: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"The water that I shall give him."

The water the woman of Samaria came to draw was noted and prized all over Palestine. Jacob's well had long been famous. But the water of the Gospel well was incomparably purer, sweeter, and life-imparting. There was soul-cleansing, soul-healing, everlasting life in it. And He, the stranger, sitting there to rest and talking with the woman, was ready and able to give to her this WATER OF LIFE. He was the Fountain, the Source of

it.—And the like offer he makes to every soul. "Ho, every one that thirsteth, come to Me; drink of the water that I shall give thee, and thou shalt never thirst again."

"A well of water." (1) Deep, cool, and an inexhaustible supply. (2) A continuous, permanent provision, always available and free, and adequate to any and every emergency. So is Christ to every soul, high or low, rich or poor, bond or free, young or old, learned or ignorant, that cometh to Him in the way of the Gospel. He shall never suffer thirst. His soul shall be perpetually green and fertile. He shall be like a tree planted by the river. He shall know no drought, no barrenness, no spiritual famine.

"In Him." "Shall be in him a well of water," etc. No need of going to Jacob's well for water. The supply is ever at hand—within—in his own heart and mind and soul, perpetually welling up with the waters of salvation. The grace of God sinks the well of faith and hope and love and spiritual refreshing deep in the soil of the renewed and sanctified nature, and thence the waters of life, like the fountains of heaven, flow and sparkle and abound evermore.

"Springing up into everlasting life." The soul that has this well of salvation within—the indwelling Christ—shall possess perennial life, fertility, blessedness; shall know no thirst, no drought, no decay—shall be like a tree planted by the River of God in Paradise, ever blooming, ever fruitful!

This poor, erring woman drank of that water, and straightway went and told her friends and neighbors of the priceless boon conferred upon her, and they came also and drank of it and lived forever.

Shall we not follow her example? The same Divine Jesus is speaking to us to-day the same blessed words. Let us drink and live, and carry the message to the thirsty and dying multitude around us.

## HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

*What are the relations of preaching to the Church?*

IN the last paper I was speaking upon the influence of the truth of the unity of the Church, as related to the power of the preacher; that his message gained by this truth proportionally in impetus and authority, as the voice of a whole nation uttered through its representative is weightier than that of an individual man. In unity is strength. In the apostolic Church there was this unity, though in diversity; but the diversity was as nothing to the unity, since the diversity was human and the unity divine. Even in the apostles' time differences existed between the Jewish and Hellenic churches; but these did not break the union, they did not divide the body of Christ. True brotherhood, communion, equality, sympathy, the reciprocal reference of difficulties, the acknowledgment of mutual responsibility and help, the recognition of Christ's true ministers and preachers, continued unbroken. It was a real and organic union, whereas with us it is an ideal and theoretic union. But here was a type of the Christian Church absolutely realized. From this divine type, received fresh from the hands of Christ—from this perfect and glorious body of Christ, which shone before the eyes of the first disciples in simple but resplendent beauty—the Church soon departed. It could not sustain the unity in its purity, and therefore its message, its preaching, became weak. It fell away from the Head, and thus also the body was broken into many irreconcilable parts and schisms. To this apostolic unity, if we wish the Church to speak as with one voice, and with power, we must return, keeping it ever in view as a stimulating aim.

In the first place no national or denominational church is spoken of

in the New Testament. There is no "Church of Asia," or "Church of Europe;" no "Greek Church," or "Latin Church." There are churches of Asia and of Macedonia, but there is not even the church of a city. Spoken of exclusively as such, it is the "Church at Jerusalem," the "Church at Ephesus," the community of believers who are collected in a certain city, by which local or geographical name it is most conveniently designated. The writers of the New Testament give no authority to the view that the Church of Christ is narrowed down or applied to a nation, a province, a city, a denomination. "For while one saith, 'I am of Paul;' and another, 'I am of Apollos;' are ye not carnal? Who, then, is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man? For other foundation can no man lay than is laid, which is Jesus Christ." Can we doubt that the same apostolic rebuke applies in its spirit to that denominationalism—in so far as it is divisive and built upon human foundation—which is expressed in the name of Lutheran, Calvinistic, Wesleyan, Presbyterian, Episcopalian, Baptist, Congregationalist, whether the name sprang from a minister, an office, a rite, or a polity? Who can do ot that the war-names of Roman Catholic and Protestant lie under the same apostolic censure, and that when the Church returns to the pure types set by Christ and His apostles, they will vanish away?

The word "Church," unless I am greatly in error, applies:

1. To all true believers who have ever existed, who compose the whole body of Christ—"the general assembly and church of the first-born, which are written in heaven."
2. To all Christ'-confessing disciples of whatever name or race—there is no "color-line" here—the whole visible Church of Christ as in

the passages: "The Lord added to the church daily such as should be saved;" "Give none offense, neither to the Jews nor to the Gentiles, nor to the Church of God."

3. To every distinct community, assembly, or even household, of Christian believers gathered together for the purpose of religious worship and service in any given place, as "The church which was in Jerusalem," "The church which is in his house."

These three instances cover the use of the word in the New Testament. The more comprehensive use evidently originates and modifies the more restricted uses. First the one, then the many. The term represents the real body of Christ, either as a universal whole, or as an integral part and member of this whole. The arm is not the body, but we call it our body. The member of the body of Christ which was represented by the church at Antioch, was still one with the body of which Christ was the Head. It represented a variety in unity. It expressed a living union, not life isolated and independent, but life springing from and nourished by the one common service—"for by one Spirit we are all baptized into one body."

Roman Catholicism has failed to realize the unity of the church. In the lines of hierarchical church government, by laboring to bring about an external uniformity in organization and rule founded upon a *jure divino* assumption, the problem cannot be solved. The dominion that Innocent III. laid upon the whole world and all its powers has been growing less and less, and that arrogated ecclesiastical unity, or universality, which is vitiated by the fact that an earthly head is put in place of the spiritual head, has been passing slowly off the surface of the world like a cloud nation after nation emerging into the light of a clearer faith. I do not say this in hostility to the Roman Church, or in denial of its claims

to being historically and essentially a Christian church, though bound to great errors; but I say it has failed to represent the apostolic idea of one universal church. I honor even the falsified but majestic shadow of this idea which Catholicism has held up, and which has given force to its preaching and utterances; and, perhaps, it will be her mission, when purified of the Papacy and other "adulterating ingredients," as Coleridge calls them, to teach us this lesson. But not to dwell longer upon the unity of the church, I would only add that one practical obstacle in the way to this true unity would be removed, when the equal rights of all Christian churches should be mutually acknowledged. A true church of Christ, whatever its name, ought to be regarded as entitled to all rights and privileges that belong to a true member of the body of Christ. Its ministers, regularly ordained and accredited, should be recognized by other churches as ministers of the Church of Christ, especially since ordination does not derive its prime validity from the act of man, but the appointment of Christ. Its members, under due tests and restrictions, should be entitled to the privileges of full communion and fellowship in other churches. There might be, at first, practical difficulties in the way of carrying out this mode of inter-ecclesiastical action and communion, of worship and work; but the difficulties would grow less and less as the churches became more pure, more spiritual, more filled with the devotion and love of the Gospel. Then preaching would be apostolic in its range and power. It would flash forth as from the cloudy oracle of God's own dwelling. Then we might expect great preachers, with a world-message, and with Christlike souls that could take in the world. Then they would not preach merely as individual men, but as God's messengers. Then the old saying would become true, that a preacher is not to

be heeded till his feet stood above the earth. He would not at least stand in the cramped pulpit of a sectarian sheepfold, but would breathe a freer and larger inspiration.

To return to the necessity of a visible church in the world. Because Christ founded it, as we have seen, that is enough; but we ourselves may see its necessity and beauty from the fact that the church is the expression of faith in the world. We may conceive of a great thought lying in a man's mind and useful there, in so far as it serves to expel a base thought; but is the thought capable of accomplishing the good it is fitted to accomplish until it express itself in some word or act, some form of beauty or power? Had Michael Angelo's conception of the dome of St. Peter's, as the Pantheon hung in air, never have been wrought in stone, would it have moved men? Would the creative power of God have been a source of blessedness unless He had put it forth in creation? Would the invisible God have been made known unless He had manifested Himself in the Son, who is the power of God unto our salvation? There must be an objective form for the faith which men have grasped in their spiritual consciousness. The Spirit must organize itself into a body fitted for it; and this is one work of the preacher, to be constantly setting forth the faith for men's baptism into and embodiment of its life into their life.

Again, the church is the means of concentrating and diffusing the gifts of the Spirit; for although the Divine Spirit is immanent in universal humanity, and God is never absent from any of His creatures, yet His gracious influences—we are led to believe—may not be poured out so freely on an unresponsive and unconfessing world. His pure gift would thereby be dishonored, even quenched. There must be a fit medium, depository, receptacle of these spiritual impartations, a perennial spring in the hills, supplied from above, from which

they can flow over the world and make it God's garden. This is the church, or that humanity which is purified by faith, obedient to the will of God, united to Him in love like that of His Son, and thus prepared for the indwelling of the Holy Spirit. In the church there is this opening into the heavenly and divine. There is a free and filial intercourse with the Father and the peaceful inflow of His love and life. The Holy Spirit perpetually broods over the earthly and imperfect but regenerated church, bringing its chaotic elements into heavenly order and harmony, and working out a new creation—"truly our fellowship is with the Father and with His Son." The preachers of this true church preach "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;"—"should not stand in the wisdom of men, but in the power of God."

Once more, the Church forms the witness for the truth in the world. The Church represents the Word in its living purity, grace and power. Who would have preserved even the revealed word in its integrity, had there been no church to hand it down from age to age? The written record would have disappeared like the lost books of Livy; or, as containing a reproving and condemnatory word to the evil there is in the world, would have been buried out of sight and thought of men deeper than did ever plummet sound; and, more than this, How would the faith, which comes through the inward reception of Christ, have been perpetuated in men's souls without a living Church in whom He makes His light to shine upon the darkness of nature. God sometimes leaves, as it were, a local or a national Church, which has abandoned itself and become formalized, materialized, or rationalized (I do not mean in the sense of denying reason its place in faith), and then we see how suddenly faith leaves a people. The golden candlesticks of the Seven

Churches of Asia were removed, and where has gone the apostolic faith which burned on them? Where the Church is in its purity, there the truth is in its purity and divine power, for God has chosen to make His Church "the pillar and ground of the truth." There is unwonted strife as to doctrines of Christian faith pervading the literature, the society, the theological schools and the pulpits of the day; but there is one significant fact which may serve to assure minds and give them peace, and that is that there is a divine care of the truth; that the truth is kept pure by a higher superintendence; that proceeding from one eternal Spirit it has an eternal unity, which is to be found in its integrity somewhere in the Church, which is the body of Christ. Divine truth does not depend for its life on

men, or ministers, or theological schools, or councils, or human forms of thinking, or philosophy, though these have their uses; but it is sown by the Spirit of God in the believing, loving, suffering and obedient minds who compose the true Church; and this has ever been so. This Christian consciousness guided and moulded by the divine Spirit through all changes and modifications,—this essential righteousness, faith and love of the Gospel,—perhaps conserved in the humblest, certainly the humblest and truest, whether simple or noble, unlettered or cultured—is identical with the apostolic faith once delivered to the saints. And this truth, this Gospel of the kingdom, shall be preached in the whole world for a testimony.

I reserve the conclusion of this topic until next month.

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#### PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

##### THE PRAYER-MEETING IN REVIVALS.

WHENEVER your preaching or your pastoral activity has become the means of a religious revival, the prayer-meeting will be sure to feel the effect. There will be more attendants, and the interest of the meeting will be greater. The prayer-meeting is your true garnering-place for souls. Bring the prayer-meeting into as close relation as possible to the preaching-service—as close as possible, both in mutual interest and in place and time. We would earnestly advise that your second preaching service on Sunday be closed with a prayer-meeting. For the sake of this, let the preaching service be shortened, and then let the sermon tend directly and with conscious and studious attention, on your part, to bring quickened consciences—both Christians and sinners—into the prayer-meeting. A vast amount of impression that might be fruitful and that ought to be made fruitful, is thrown away, or worse—simply by failure to supply the opportunity for it to confirm and deepen and ripen

itself through prompt and decisive self-expression. The Pentecostal sermon of Peter elicited the question, "What shall we do?" Your sermons ought to elicit similar practical inquiry. Never suffer yourself to rest satisfied unless your sermons do stir up a spirit of practical inquiry. Then afford reasonable opportunity for this inquiring spirit to declare itself. A prayer-meeting following the preaching service will be such an opportunity. You may, if you please, call it an inquiry-meeting. No matter what you call it, let it be an occasion expressly adapted to induce roused consciences to take some decisive course in self-committal. This is of prime consequence in the economy of spiritual impression. It is useless, worse than useless, for hearts to be the subjects of strong impressions of duty periodically on Sundays, and then do nothing in consequence. Such a process is a process of induration. Each successive stroke of impact received that issues in no act of obedience is a step toward the state of cal-

lousness and hopeless insensibility. We feel like adjuring every pastor, Do your utmost to avoid the dreadful responsibility involved in making the Gospel itself a savor of death unto death to any.

The question here naturally arises, In what form may that decisive act of self-committal on the part of consciences, which is here spoken of, be wisely and safely accomplished? The discussion of this question will naturally involve inquiry into the advisableness of those various expedients adopted by evangelists, so-called, namely, "rising for prayer," "coming forward to the anxious seat," etc. The point is an important one, and we shall treat it seriously and frankly.

## II.

### HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Do everything that, without seeming-officious interference you can to direct the voluntary reading of your people to their best profit.

2. Effect this rather by recommending good books and periodicals, than by denouncing the bad.

3. Cultivate the unobtrusive advisory relation here recommended, especially with the young, beginning it at a very early period in their intellectual life.

4. Accordingly, be always on the alert to know the best books, both old and new, for young people, reading them, or at least reading in them, yourself, as a means of keeping your sympathy vivid and intelligent with this class of minds.

5. Encourage among those who have leisure for it the practice of reading aloud socially, both for their own mutual profit and for occasional exercise of the accomplishment in the way of ministration to the aged, the ignorant, the sick, the blind, and others who may be unable to read for themselves.

6. Be prepared, on suitable occasions, to suggest to mothers good reading for the little ones of their

households, not yet old enough to do their own reading.

7. In short, use wakeful good sense to bethink yourself of all available methods of bringing the daily home life of your people more and more under the dominion of purifying, enlightening, and elevating influences from the world of thought and imagination.

## III.

### QUESTIONS AND ANSWERS.

1. "A woman is deserted by her husband, and after six or seven years, believing him to be dead, but without proof of the fact, she marries again. Some years after the death of this second husband she is converted and applies for admission to the church.

Question A. Could the woman have been properly received to membership while the second husband was living?

Question B. If not, can she be now, without anything being said to her about the matter?"

A. The foregoing twofold question comes to us from a thoughtful minister in Vermont, who, however, has not been sufficiently thoughtful to supply quite all the points of information needful for enabling us to give him an unconditional answer. It was apparently not on the ground of desertion that the woman in question deemed herself free to marry a second husband; it was on the ground of her believing the deserting husband dead. Had she made suitable efforts to hear of him, if not *from* him, and had those efforts failed? If yes, then both law, we think, and equity would acquit her of wrong in marrying a second time after the lapse of "six or seven years." The presumption of death would be a fair one; and there would exist besides the alternative probability that a deserting husband, if still living, would be found an adulterer. It follows that, under the condition now supposed, the woman, being clear of fault, might properly be admitted to church membership—even should it meantime have appeared that the first husband was living. Still, in that case, it would be wise for the church to await the issue of any legal inquiry into the

circumstances that might be made. Under judicial methods, facts might be elicited of the gravest importance, as guiding to right decision on the part of the church. At any rate, it would be an obvious scandal to have it turn out that one open to legal punishment for bigamy had become a church member.

Suppose, on the other hand, that the woman in question had made no adequate effort to learn the facts as to her absconding husband, but had presumed his death, simply because she wished to marry again. In that case, she would have committed a fault, which she should indeed be taught to repent and confess, but which should not necessarily debar her from membership in a Christian church. A deserted wife's obvious duty is to know, if she can contrive to know, what the state of the facts is as to her husband. If her own previous conduct toward him had been blameworthy—perhaps constituting a temptation to him to abandon her—then she has in that relation a duty to do of confession and of reparation. All this, it lies within the Christian pastor's province to give private instruction about, when occasion arises. Every such case is likely to be very complex. Each separate case should be investigated, with the utmost care, by the pastor charged with responsibility as adviser whether to the individual or to the church. Two assumptions may, in general, safely be made. One is that, whatever the fault committed by a deserted wife in marrying again, that fault has been committed by her partly in ignorance of her true duty. She should be treated with kindness and lenience accordingly. Another assumption is, that any husband who deserts his wife has, probably, by adulterous sin of his own, given that wife, both in law and in Gospel, freedom from her conjugal duty to him. These two assumptions are certainly not conclusive; but they throw a light on the proper course for the church to pursue, when application

for membership is made by the unhappy wife deserted.

B. If the facts are notorious in the community, the woman undoubtedly ought to be talked with on the subject, and advised to make suitable open confession of any fault that she may have committed in the premises.

One remark having general application to such questions as we are now treating deserves to be made. We ourselves esteem our own answers valuable, if valuable at all, not as certainly furnishing the right solution to particular problems, but as indicating the principles on which investigations should, in such cases, be conducted. Wise pastorship is as arduous and as difficult a task as wise statesmanship. If it were not for that faithful saying, "If any man lack wisdom, let him ask of God, who giveth to all liberally," what minister would not have reason to despair?

2. "Is there not danger of going to the opposite extreme [from liking rhapsody and nonsense in hymns]—of falling into hypercriticism and grammatical prudery?"

So inquires a vigilant and vigorous ministerial reader of ours, apropos of certain criticisms met with by him, some of the most important of which appeared in the present department of the HOMILETIC REVIEW. Our friendly counter-critic says: "The criticisms [made by the conductor of this department] do not, in the main, seem to be valid, *e. g.*, the 'name' of Jesus, in the Bible, stands for the *person*."

Let our friend be assured that we did not fail to consider that point when we were making our strictures. We venture even to think that we considered it more maturely than did our correspondent himself—when he let slip from his pen the following illustrative remark on a parallel use of language observable in hymns: "So we find it [that is, 'name' for *person*] in our most valued hymns. . . . 'How sweet the *name* of Jesus sounds.'" The word "sounds" (we beg our friend not to charge us here

with "grammatical prudery") would hardly do if the word "name" meant *person*. That hymn begins at least with the idea of Jesus' name as a *word*.

As to the hymn (or "song," as our correspondent prefers to call it) originally in question, we ask our friend this question: Does not the line, "*Breathe that holy name in prayer,*" show that the writer of the song had not in mind the Hebraism of *name* for *person*, which the learned and ingenious champion of the song brings forward in its vindication? Is it not clear that the song-writer's conception, there at least, was of "name" as a *word*, not as a *person*? One can "breathe" a *word*, hardly a *person*, "in prayer." All this the present writer carefully considered before making his criticism.

If we had ourselves attempted what, in defending the hymn against the charge of tautology our correspondent attempts, namely, to establish a distinction between "sorrow" and "woe," as these words were used where criticised by us for tautology, and if then our correspondent had asked us whether we had not run into "hypercriticism," we now think that we should thankfully acknowledge we had. It would be interesting to know whether the author of the hymn—this seems impossible—could

testify to having had in mind such a distinction between "sorrow" and "woe" [making "woe" mean "curse," "malediction,"], when writing the line, "Child of sorrow and of woe." In truth, our correspondent seems to us to mistake the whole purport of the "song" defended by him—when he assumes that by "child of sorrow and of woe" is meant the "unreconciled sinner." It is, we think, throughout, the Christian that is appealed to and exhorted in the hymn.

We must add that, happily, it may be, for the interests of truth and frankness, we, in criticising the "song," treated it as anonymous; it actually so appearing in the volume in which we saw it. If we had known that its authorship was acknowledged, and that it was by a lady, we might not have had the full courage of our unfavorable opinion.

We shall seldom, as in the present case we have done, take space to maintain against critical correspondents positions assumed by us. We are willing, however, to let our ministerial readers understand that, while they shall enjoy the opportunity of being heard, upon occasion, in frank dissent from our views, still our views are not set forth without reasons for them, carefully considered, that can on challenge be shown.

### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

#### THE DEVELOPMENT OF MAN AND THE DEVELOPMENT OF CIVILIZATION.

A COROLLARY to the proposition that manhood was developed from a lower grade of animal life, is that the various functions of manhood have continued to develop during the historic generations. Indeed, the latter is commonly used to substantiate the former theory. And legitimately so; for if it can be shown that men, from their first appearance upon the earth, have constantly improved in the strength and quality of those facul-

ties which constitute manhood, it establishes at least a presumption that the original attainment of such faculties was the result of long sustained improvement in some inferior condition; the maturing of the plant of animalism until at length it budded forth humanity, which humanity is now expanding toward its perfect flower.

But can the continued development of the human faculties during the historic ages be shown? Its advocates cite in proof of it the advance

in human civilization. It is assumed that modern society, with its elaborated systems of government, its attainment in science and art, and the culture and comfort of life, must be the product of higher qualities in human nature itself; that advanced knowledge implies clearer native intellectuality; that more extensive enterprises show greater assertion of the will power; that better moral conditions of society attest a truer moral sense; and that the wider spread of religion, together with its higher precepts, must be the outcome of a loftier spirituality in the mass of individuals.

As opposed to this theory, we think that careful reading of history will discover that the advance of civilization has been distinct from the alleged advance of native humanity. Society has attained its present favorable condition largely through the process of accretion. Just as the augmentation of an individual's wealth does not signify greater shrewdness or closer application in his later than in his earlier years, so social benefits, and the treasures of the ages which we have come to possess, argue nothing for our better manhood. Civilization is an accumulation. Its highest forms have often been witnessed in connection with the lowest degradation of the ordinary manhood of the people, as in the early days of the Roman Empire, when it was far less of an honor to say "I am a Roman," than it was in the rough times of the founding of the Republic.

But let us inspect the men of old to discover if they were essentially our inferiors.

The rule "*Sans mens in sano corpore*" was as true then as now. Biological science has recently laid new emphasis upon the physical side of human nature as influencing the psychical. We may, therefore, properly ask for proof that the race has developed *better bodies* as the generations have passed along. Stature has certainly not increased. The

skeletons found in the vast cemeteries of Chaldea are as large as the average to-day; and the unwrapped mummies from Egypt are as graceful as are the bodies of recent generations of monks stacked in the cellar of the Capuchin convent at Rome. Nor have we developed better muscle. It would require the strength of a modern trained athlete to wear easily the armor and handle the weapons of some ancient common soldier. We are no steadier in nerve and no keener in our senses than were those men who warred with wild beasts, shot arrows with an aim hardly surpassed by the modern rifle, drove the chariot in the race and in the battle, fought hand to hand and eye to eye with their foes. Modern inventions have relieved us largely from the necessity of such training of nerve and sense, and desuetude may lead to the lessening of their power. Nor can we boast of more capacious brains than our ancestors, if the skulls which contained them at all fitted their contents. Prof. Virchow may be regarded as authority on this point. He says:

"When we study the fossil man, who must have stood comparatively near our primitive ancestors in the series of descent, or rather, of ascent, we always find just such a man as now. . . . The old troglodytes, pile-villagers, and bog people prove to be quite a respectable society. They have heads so large that many living persons would be only too happy to possess such. . . . On the whole, we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known and put them parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among the fossils known up to this time."

Prof. Huxley says of the most ancient cranium discovered, that it is "a fair average skull, which might have belonged to a philosopher."

All ancient chronicles show belief in the extreme longevity of the ancients. The myths, which represent life extending through many cen-

turies, doubtless had a basis in fact. The prolonged duration of life implies an excellent physical condition. There can, then, be no doubt that the man of old was our peer in all that pertains to the physical manhood; that his soul had as serviceable an environment through which to work, as excellent an instrument upon which to render the strains that moved his intellectual and spiritual nature, as we have.

Nor have we reason to believe that our remote ancestors were possessed of less *native intellect*. In determining this we must draw a distinction between the mere accumulation of knowledge and naturally wise insight. Vastly below us in the former regard, our ancestors may have been even our superiors in the latter. Intellectual power is to be tested not by what it actually accomplishes, but by what it accomplishes considering the material with which it works. It is not to the discredit of Paganini's genius that he could not produce upon four strings the grand harmonies which Stainer brings from a full organ; nor to the genius of an ancient that he wrought less beneficently than one who now works upon the accumulated knowledge which thousands of years of discovery and invention have brought to his hand. Roebing could not have made the Brooklyn bridge as it is had he completed it three years earlier, because the cheap process of making steel wire was not then perfected. Had his work been executed sixty years ago it could not have been even a suspension bridge, since the first stage in the development of such a structure was not reached until 1816. Perhaps the present bridge-builder uses more than a hundred different inventions which are in no way to the credit of his engineering ability. We would not rate Watts and Fulton as men of talent inferior to that of the head mechanic at Taunton or Paterson, because they could not construct a steam engine comparable for strength and speed

with those turned out by these shops. The only fair question is, Did the men of old use the meagre materials which their predecessors had left them with as good judgment as we moderns use our industrial heirlooms?

Every reader knows that Archaeology is rivaling the material sciences in its surprising discoveries. As the latter shout "See, this is new!" the former replies: "There is nothing new!" and exhibits some forgotten marvel of ancient skill and knowledge. Among the treasures taken from the tomb of Agamemnon, and now in the museum at Athens, we admire ornaments of gold which would adorn the cases of Tiffany; so graceful in shape and so finely engraved are they. But they were probably beaten into shape instead of being cast in molds or cut under the die; each stroke upon them calling forth an exercise of taste and skill not demanded in making bushels of modern jewelry with the aid of machinery. All our lines in sculpture, from the copies of nature, as in statuary, to the most "conventional" fancies, we are borrowing from the age of Phidias. Our best architectural decorations are still called the Doric, Ionian, Corinthian, and the like. We have no modern buildings that will compare, in the size of the stones used in their construction, with the temple of Baalbek. If those old builders did not have machinery surpassing ours, they had a shrewder knack in handling heavy bodies. The mammoth black lying at the edge of the quarry at Baalbek challenges the superior conceit of after ages with its call, "Lift me again who can!"

What poet, in his well-stocked library, will enter the lists against Homer, the wandering bard, for words that show the rhythmic sense, or for delicacy of tropical invention? The book of Job is not inferior to Festus or Faust; indeed, these later works have borrowed their plot from the unknown poet-philosopher of an-

tiquity. For prose style adapted to oratory, Demosthenes is still the model. There is a naive simplicity of narrative in Herodotus, the father of history, which is not surpassed by Scott's "Tale of a Grandfather;" and many of Thucydides' sentences have as fine a balance of antithesis and as much precision as those of Macaulay. What philosopher of modern times has expressed ideas so far reaching in their bearing upon society, and even upon theology, as were those of Plato? The logical methods of Aristotle were those upon which the highest culture of two thousand years was educated, and which the world has not yet entirely outgrown.

Yet these great thinkers were apparently no more advanced beyond their own ages than our greatest minds are beyond the multitudes who try to understand them. The ancient masters were thronged by more disciples in personal attendance than many of our wisest men have readers for their books. The age of Greek supremacy was agitated by as strong brain-thrills as ours.

Besides, to make the comparison a fair one, we must take into account that the ancients were compelled to make discoveries of the very rudiments of the sciences; always a far more difficult task than that of putting together, however elaborately, principles already known. Prof. Tyndall has paid a just tribute to the originality of the discoveries of the fundamental laws of modern science, in comparison with the more lauded genius of mere inventors and mechanicians. It is just the reverse of the truth to say that rudimentary work requires only rudimentary intellect. The man who, finding the stream he would bridge was too wide to be spanned by the tallest trunk in the forest, or that the aperture required for the majesty of the temple was greater than the length of his heaviest stone, after wrestling with his problem, conceived of the arch supporting itself midway by its own keystone,

was an architect unsurpassed by any who, coming ages after him, monuments his praise by dome or spire. The same may be said of the prehistoric invention of the wheel turning upon an axle. What would modern mechanics accomplish without the pulley, an invention of Archytes as early as the Sixth Century B.C.? The lathe dates back about 1200 B.C. Our boys are using the very diagrams of Euclid in geometry. Bronze castings were made by Rhœcus 530 B.C. Parmenides lectured on the globular form of the earth in 503 B.C., a hint which it took two thousand years for the world to act upon. Pythagoras talked about the waves of sound in 500 B.C. Thales calculated eclipses in 600 B.C. What profound genius was that which first made practical, in however rude a shape, the idea of fixing oral speech in written words? The very shape of the letters of our alphabet is a survival from remotest antiquity, which should rebuke the conceit of modern times. What æsthetic taste, as well as mathematical judgment, had those who observed and formulated the laws of proportion in architecture! What music in the souls of those who wrote the first harmonic score! From prehistoric times, when, according to modern theories, men were not far removed from savagery, we have inherited knowledge of finely woven linen, lamps, tanned leather, locks, mirrors, lyres, mosaic pictures, painting, parasols, perfumery, artificial hair, medicines, pottery, poetry, stoves, stucco-work, wine, vinegar, etc.

If such things were the product of crude intellects, the marks of an advance from semi-brute condition of society, it may well be asked, Why do not savage tribes now show such a tendency to industrial advance? The very reverse is known to be the case. Hundreds of years show no improvement. There seems to be a tribal line of culture marking a tribal limit of enterprise until those of a higher grade of intelligence are min-

gled with them. Such astute observers as Humboldt have held that savage people are, as a rule, the "fading remains of a better race," rather than "the dawning of a society about to rise." We speak of the American Indians being crushed by the advance of the white man. The fact is that they were dying out numerically, through inability to provide for their own support, before the whites became their rivals for this great heritage. According to the estimate of Col. Mallory, only about a half million aborigines were to be found on the North American continent at the time of its discovery. Savagery does not appear to be germinant with civilization. That it was so germinant in the earliest ages is a theory which finds no support in known facts. We are thus left to the inference that if man originally was savage, that is, inventionless and without philosophical instinct, he would have remained so.

But let us study the *moral nature* of the ancient man as expressed in such of his words and actions as have left record of themselves. We must keep in mind the distinction between the utterances of the native moral sense in men and the laws and customs that we have learned by experience to be politic and safe. We have found out many things helpful to the preservation of public morality, and wiser methods of instruction in private virtue. But these do not necessarily imply any deepening of the moral sense. Moral good in a community, like material good, may grow by accretion, rather than from any development of the moral sense in the individuals.

To one at all familiar with the ethical writings of the ancients, any disparagement of their moral sense, as compared with our own, will seem the most ignorant conceit. Aside from what Christians have learned from their inspired Master, the morality of modern times consists in externals, in actual words and deeds.

If we keep our "honor bright" it is sufficient to satisfy the most of us. Few men not taught by the Gospel can use the words of the old Zenda-vesta, "Of pride, haughtiness, covetousness, anger, envy, looking at with evil intent, looking at with evil concupiscence, . . . of these sins repent I." We are living under the reign of the expediency philosophy in morals. Practically we have not advanced beyond Seneca's advice to Nero, "Young man, amuse yourself, but take care not to harm any one." Because a thing is expedient we regard it as right. The ancient Chinese, as we learn from the Counsels of the Great Yü, B.C. 2200, were conscientious enough to reverse this maxim, and insisted that only the essentially right would be expedient; thus, "Accordance with the right leads to good fortune, following what is wrong leads to bad; the shadow and the echo." And again we read in the Counsels of Thang (B.C. 1700), "The great God has conferred even on the lowest people a moral sense, compliance with which would show their natures invariably right." How do such expressions as these from the most remote ages of antiquity fit in with the theory advanced by some that conscience is a mere matter of education, becoming more and more positive as the generations go by, through hereditary transmission and development? It is interesting to read President Theirs's address to the French people, in which he admitted that they had almost lost the idea of business honesty, and Herbert Spencer's showing from statistics that English industrial life is honeycombed with corruption, the adulteration of the trade conscience illustrated by the adulteration of almost everything that the trades make use of; and then to recall the ancient Persians, whose repute throughout the world was for riding fearlessly, shooting unerringly, and telling the truth. The early peoples were often cruel, but their greatest severities were sometimes the ex-

pression of their abhorrence of sins such as disgrace modern society. The adulterer was bound to two trees, whose trunks were drawn together, so that when the cords were cut the natural recoil would tear the culprit asunder. The bench of a bribe-taking judge was sometimes covered with his own tanned skin, as a warning to his successor. These men of the olden time had nerves strong enough to look at blood, and moral nerve oftentimes to match it. Will it be said that we are less cruel in war because we have learned to kill our enemies from such a distance that our hands are not literally ensanguined,—only powder soiled? Is the selfishness of the money rage diminished with the advance of commerce? Does the massing of material comforts at every man's door make him less sensual? Is the business tyranny which systematically crushes out all small establishments and monopolizes an entire trade more honorable than the feudal aggrandizements of princes? Does pride flaunt itself less in the ever-changing fashions of modern people than it did in the garments whose patterns were the same from one generation to another, as still observed

in the East? Do we have in modern legislation anything more suggestive of human brotherhood than the old Jewish law that the gleanings should be left for the poor? Has Sinai been surpassed by any State House for enactments that subject the conscience?

We may admit that society has become better, in that we have learned from the experience of our predecessors how to preserve social order, and how to lift the average life more nearly to the level of the average conscience; but this does not imply that the native conscience is to-day truer, purer, or more illumined from the spiritual than it was of old. A study of the ancient religious books of the heathen reveal the rather astounding fact that the earlier writings are the nobler; giving the impression that men were becoming more and more confused in their ethical sentiments, casuistry superseding conscience; reminding one of the Scripture saying, "God made man upright, but he has sought out many inventions."

Our purpose in this article is not to argue directly against the development theory, but to point out what, to our minds, is a fallacious method of arguing for it.

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## MISCELLANEOUS SECTION.

T. DE WITT TALMAGE, D.D.

BY A LAYMAN.

PASSION is more than form. The man is more than the style. The soul is more than the body. Differences as graphic as those between the elements we have named exist between an inside and an outside consideration of Dr. Talmage. By an inside consideration of him is not meant an authorized one, an official one, or one inspired either by personal affection or personal interest; but one based on a study of the man from a man's plane of intention; one which seeks to discern and codify the laws of his genius so that he may be made intelligible and accountable. The

writer of this does not belong or go to his church. He is a layman who has sought to get at the secret of his subject's power, since the fact of it is forced on universal attention.

Let it be put at the outset as truth, that it is incumbent on any one who would justly estimate on his historical character to take a few things for granted. One is, that the existence of great influence and strength is *a priori* to be attributed not to accident, but to causes as genuine as the effect. Another is, that the constant augmentation of such influence and strength is proof of the high quality

of those causes, as well as of their genuineness. Still another is, that the exclusive and prodigious employment of transcendent gifts to the glory of God and to the good of man, rewarded, as they are, with the blessing of turning to righteousness more than any other living human instrumentality has in this century had placed to its record in either world, demonstrates not only an extraordinary individuality, but a Divine plan in the creation and development of such a force.

The message Dr. Talmage brings, and the effect of that message on his own soul and on the souls of others, constitute the test and affect the disclosure of the man. For thirty years he has been the bearer of Good News, that is all; the News the morning stars sung together; the News the sons of God shouted for joy, when the earth sprang from nothing into beauty; the News the angels to the shepherds told when the omnipotence of the Father sheathed itself in the muscles of the Babe of Bethlehem. His progress to his present position has been gradual, logical, in the right sense evolutionary. He is not a "phenomenon," for he can be classed, accounted for, and explained. He is the effect of traceable cause. He is the product of laws that remove his career from surprise or mystery.

Reverently be it spoken, God had much to do with his ancestral environments. He came of a Godly stock. His mother and father were the children of prayer. All their sisters and brothers mightily prevailed before the throne. His parents no more doubted the course of God's purposes in their lives than they did the succession of the seasons on their farm. All their children went to Christ. All of their sons entered Christ's ministry. The child of their old age was the one who was appointed to stand out to the world as a flaming evangel of the deathless Gospel, in its meaning and obligation ever old, in his methods of enforcing ever new. From

grandparents and great-grandparents to our subject the line of love and of faith in God has never been broken. All his forerunners were men and women of prayer, piety, and power. That is his equipment. It is not an endowment. It is an inheritance. It was, in his case, infused with a genius, and that is all that God has given him which He did not give to those from whom he is descended.

We have said his development has been gradual and logical. At Belleville, he had in germ form all that has burst into flowers and fruit in Brooklyn; but Belleville was his kindergarten, Syracuse his intermediate and academic course, Philadelphia his matriculation, and Brooklyn has been his postgraduate course in the school of life. The child in the ministry in the New Jersey village was the father of the man in the ministry in Brooklyn. The Lord was tutoring him in the preparatory schools of his purpose. In Belleville he was a student of forms; in Syracuse, he was a student of modes; in Philadelphia, he was a student of men, severally and in multitude; in Brooklyn he was introduced to himself. Thereafter the truth was known to him. The truth made him free. His first charge was necessary to his apprenticeship to conventional courses. His second was essential to his easy use of them. His third was requisite to their subtle mastery. His final charge was needed for his emancipation from them. At Belleville he was the slave of the lamp. At Syracuse he felt the value of the counsel and example of those older in the experience of grace than himself. At Philadelphia great urban forces wrought their educational work in him and on him. In Brooklyn, but a suburb of New York, he felt the inrush of cosmopolitan and metropolitan life, and he was ready for the work set him to do. This shows the gradual, logical, progressive, ascensive power of his career in the world. Those who see him in the

Tabernacle and who hear him twice or thrice err if they leave out his antecedent experiences. Generations of prayer and of living close to God and on confidential terms with nature and toil are to be considered in the making of the man. Decades of labor, all of it educational, are to be credited to the account of his present facility and force. Sermons that fluttered as feebly as infant birds on the edges of their nests preceded, and in occult, far-reaching ways produced the discourses which to-day stir the blood like a trumpet.

Of the life of this man, lived in the eye of the world, two grand characteristics are to be borne in mind: the child-like faith and the child-like nature. Great as have been his audiences, yet he has never lost his trust in God which his mother inculcated and incarnated. The temptation of popularity is to exchange trust in God for trust in self. This man is as accustomed to refer all things, trivial or great, to God, as the infant praying beside its trundle-bed is. The sweetness and light and serenity of the child-like faith are his. We consider him great. The Church and the world endorse the estimate. Any idea that he is great appears ludicrous to his thought on himself, and "praise to the face" will make him blush like a girl with a sense of undeserved compliment, or cause him to feel humiliated at the theory that the spirit of mortal should be proud. His is the simplicity of the child-like nature.

Child-like faith and child-like nature are the basilar qualities alike of his character, methods and genius. He believes every word between the lids of the Bible. There are no ifs in his creed. There is no perhaps in his reading of a Thus Saith the Lord. The Word is real to him. That enables him to stand by and for the Scriptures as a son stands by the honor of his mother, or a husband by the virtue of his wife. This liberal and triumphant faith is largely the parent of his methods. They have

been regarded as lawless, irregular or faulty by minds which apparently think that the best way to measure a stately column is to have an inch worm slime and crawl up and around it. The inch worm can accomplish the transit, but its vision is the vision of an inch worm and its thoughts the thoughts of one. Dr. Talmage, to those who believe that all Scripture is given by inspiration of God is, to our view, one of the most logical of men. To those who regard much Scripture as given as a conundrum or hypothesis for man's guess or liking, he doubtless appears illogical. His analyses are at times startling, but in art and sequence they are as correct as original. A word or a sentence of exordium will introduce and illumine his subject like the red spot does one of Turner's masterpieces. The statement of the proposition will follow in language that bears a closer resemblance to the terseness of the sacred writings than any spoken in the pulpit anywhere else to-day. The subject will then be in a position to be amplified and illustrated. Enforcement of it will follow with the strength of reason thrown into the forms of every day talk and transfigured with a wealth of governed but exhaustless imagery that makes poem or picture, or both, at will. In all this the technique of firstly, secondly, and the like will be avoided. That technique bores and bewilders. As well might one chalk the number of pieces in the mosaic that he is preparing. But argument after argument will follow with the succession of the orders that enter into the effect of a climax. The hearer will find the work of demonstration done in his mind ere he is aware. Then will follow the work of application addressed to his soul. His soul will find its chords of feeling, whether of reverence, awe, love, fear, hope or faith, touched with a master hand. Closing, will come those magnificent illustrations drawn from Scripture, or experience, or from his-

tory, or from contemporary chronicle, which chill, then thrill and melt, and hold the thousands spell bound, their thinking and feeling kept in such rapt and tense condition that the sense of identity itself seems almost in suspension till the relieving and reassuring tones of the closing prayer sums up the sermon to God in petition for His blessing.

The art of this method is in the perfection that conceals all art. The logic of it is in the fact that the mind and heart of the hearer and the mind and heart of the speaker are interfused. The message appears to have come straight out of the Bible through the message bearer.

The test of this method is in the further fact that it passes the ordeal of types perfectly. No aid of delivery is required to commend it. It passes at once from the tongue to the press, and from the press into literature and history. The discourses of the man, in the pulpit, in the journal, within the pamphlet or between the covers of the printed volume, are not evanescent. They abide as strong, fragrant and apposite to-day as they were sixteen years ago. Two months from now the message given to-day will be sold on the streets or cities in Southern Sea islands, or six months from now be read on whalers' decks near either pole. Ten years from now godly men in frontier forts will read them to the rapt garrisons o'Sundays. Twenty years from now professors in seminaries will come across the well thumbed volumes containing them in students' rooms. In any clime, at any time, under any circumstances, the discourse will have the uniformity, universality and permanency of interest and instruction which Blackstone says are the vindication of all propositions of value to all. The sermons have the simplicity of conversation united with the symmetry of the essay and the pungent brevity in integral parts of the proverb, the whole lighted from within

to without with the brilliant vitality of the poem.

For verification of these statements appeal can confidently be made to the consciousness of Christendom and to the facts of contemporary history. Dr. Talmage's sermons are regularly printed in this Republic from the Rio Grande to either Portland. In Great Britain there is scarcely a community organized into municipal form that does not regularly get them in its dailies or weeklies. In Canada they are as current as in the United States. In Australia, a continent notably religious in its living and thinking, they are household words. They have been translated into every language of Europe and into all of the tongues that have written symbols for expression, in which missionaries of the cross tell the story of Christ's salvation. Quite 3,000 daily or weekly journals in America alone more or less regularly issue his discourses as the news of the day. They have a currency conterminous with that of the Bible and coextensive with the world. They have had this currency for long years. The volume of circulation is in proportion to the opening up of the earth to the forces of civilization.

The testimony of the many is not more significant to cultivated minds than the evidence of the typical few. Charles Spurgeon said: "His sermons take hold on my inmost soul. The Lord is with this mighty man. I am astonished when God blesses me, but not surprised when He blesses him." S. Irenæus Prime declares that "they were as simple as Bunyan, as cogent as Wesley and as mighty as Edwards." Frederick T. Frelinghuysen said: "I regard them as unequalled in their power to commend Christ to men as a never-dying Saviour." Henry Ward Beecher said of Dr. Talmage: "In heaven you will find a great multitude whom you have helped on their way." Charles H. Hall says: "He does a work which no one else can do, which can be done only by God's

bleasing and great talents." Richard S. Storrs bears testimony to "his stimulating eloquence and remarkable gifts." Paul Hamilton Hayne goes into the garden of his heart and comes back with flowers like these in his hand:

"When others cursed, thy voice was raised  
to bless!

Thou gavest us love, though all the world  
might hate,

Thy heart too high for gnarled littleness.

So take through mine, her poet's faltering  
mouth,

Thanks, honor, greeting, from our new-  
born South

In the fair morning of her happier fate!"

Talbot W. Chambers rejoices that our subject "has never swerved from the simple and satisfying faith of my mother, who was the godliest woman I ever knew." Writes Lyman Abbott: "His pictorial imagination and impassioned earnestness are divine gifts, consecrated to a divine service." S. F. Smith speaks of him as expert in "that gracious homiletic art of making sermons which root themselves in the text and shoot out from it like the hyacinth from its own bulb." Lord Butler, of Ireland, rejoices in "the benefits which his fear-

less outspokening has conferred on many thousands." "To millions who have never seen him he has been the minister of righteousness," testified John B. Gough. "I admire his strength and earnestness, and his intense sympathy and zeal for the unfortunate and the erring," said Vice-President Hendricks. "The most remarkable, impressive and profitable preacher of the Gospel I have ever listened to. A poet, a dramatist and a genius for the glory of God and the good of mankind," says the Rev. Dr. S. T. Spear.

The tributes could be indefinitely extended. They show that the measurement of the great is the estimate of the millions. The world's great heart and the world's great brains are in accord on the matter. As much more might be written of the man as a lecturer, a moralist and a humorist. As much more again could be written of him as a reformer and a philanthropist. But the aim has been only to consider him as a preacher of righteousness. That sums up all his other qualities, for all those other qualities he enlists in the service of the Master of Life.

#### THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

##### FRANCE AND THE MCALL MISSIONS.

THE last day of 1876 was the beginning of a new era for France. On that day M. Paul Bouchard, in an open letter to the Bishop of Dijon, publicly abjured Romanism, on grounds of consistency and patriotism, as the enemy of the State, and transferred his adhesion to Protestantism as the only hope of his country. This act of a former Mayor of Beaune was the sounding of a tocsin that was the signal for a new reformation in France.

Bouchard believed with Gambetta that clericalism was the foe of his country, but he could not take refuge like Gambetta in atheism. In a few months this heroic man, who took his

stand alone, was followed by hundreds and thousands, from all ranks of society. Among others was Eugene Reveillaud, the freethinker. Both these men, one representing the common folk, the other the higher and more educated classes, addressed their tracts and appeals to *patriots*. In July, 1878, in the Protestant meeting house at Troyes, Reveillaud arose and announced his still farther conversion to Protestantism as a faith, and manifested a baptism of the Holy Ghost. Not yet 30 years old, God had prepared him to be the new Evangelist of France. From January, 1879, Reveillaud gave tongue and pen to the new Protestant movement for the regeneration of France.

Protestantism was in the air. The Huguenots, though forming but one-twentieth of the population, became a majority in the Waddington and Freycinet cabinets. On November 2, 1879, Protestant worship was held in the very hall of the palace of Louis XIV., at Versailles, immediately under the hall of the Oeil-de-Bœuff, not far from his death chamber. Overhead Mad. de Maintenon induced him to sign the Revocation of the Edict of Nantes in 1685.

Families and whole villages openly espoused Protestantism, and the new Reformation was spreading like a prairie fire.

Just at this juncture God raised up the very man for the hour and the place, in Rev. R. W. McAll. In August, 1871, a poor *ouvrier* in a Belleville cafe said to him, "O, do come back to us and teach us more of your religion." It was a new Macedonian cry, "Come over and help us," and on his return to his home and parish in England, he could not forget it. Friends said "No," but God said "Yes;" and breaking his pastoral tie he went back to Paris, and, in January, 1872, set up his first Gospel "station" in that very heart of Parisian Communism, Belleville, whence, in days of anarchy, issued forth those demons of arson and murder.

He had nothing in his hand but the Bible. He could speak only two sentences in French: "*God loves you;*" "*I love you.*" But with those two sentences he began the greatest mission ever yet attempted among a Roman Catholic population. And now after these sixteen years, one station has grown to 129, in Paris and other cities, the work extending to Corsica, and even to Algiers.

This great success is owing to no accident or chance. McAll's work is conducted on apostolic principles. He aims to give the Gospel to the masses. Moved by compassion on the multitude, with faith in the simple Gospel

without any meretricious attractions of art and ritual, with confidence in the accessibility of the common people and even criminal classes to earnest Christian approach, under the impulse of a passion for souls, he simply uplifts the crucified Christ before an ignorant, depraved, priest-ridden population. He preaches a *free* Gospel. Nothing impressed these people, long accustomed to grinding ecclesiastical tyranny that extorted money for buildings, salaries, masses, convents, etc., than the fact that for all that Mr. McAll was doing for them, he asked *not one centime!*

The work was prosecuted in an undenominational spirit, and presented the sublime spectacle of Christians united in one work for souls; and the whole effort was so unchurchly yet so thoroughly Christian that it captivated a people that associated everything religious with the rigid ruts of ecclesiasticism.

For ourselves, we regard this as today the *foremost mission in the world*. With its simple, complete, comprehensive, laborious, economical and successful methods; with its mission stations, its schools and classes, mothers' meetings, prayer-meetings, evangelists, visitors, tract distributors, avoiding all collision with municipal law, and in fact itself confessing the "best police system,"—no statistics can gauge its results. It has broken down the middle wall of partition between the Church and the people; it has erected the cross in place of the crucifix; it meets papacy and infidelity, not controversially, but positively and aggressively, and institutes and constitutes in itself the grand training school for future evangelism.

While Chalmers' work in Edinburgh and Glasgow; Moody's work in Chicago; McAuley's work in New York, and McCall's work in Paris, remain as witnesses, it is both absurd and wicked to talk as though *the cities cannot be reached by the Gospel*.

## MONTHLY BULLETIN.

AFRICA.—H. M. Stanley expresses surprise at the decay of English supremacy in Africa. France, Portugal and Germany, by fuss, fury and bluster, grasp prizes that England loses by sheer inertia or apathy. He found *Tippoo Tib*, at the head of thousands of Arabs, ready to fight or to be employed. With masterly policy, Stanley employed him, contracting with him to furnish 600 carriers to bring away Emin Bey's store of ivory, valued at \$300,000; he made him Governor at Stanley Falls at a salary, and bound him to defend the station against Arabs, to abstain from the slave trade below the Falls, and to defeat and capture slave-raiders! This is *Tippoo Tib* in a new character!—In November last, the first Christian Church was organized in the Congo Free State; four months later there were 1,062 converts, and an iron chapel is to be built.—Mr. Mackay is alone at Uganda, in the power of Mwanga, who distinguished himself by the murder of Bishop Hannington and the cruel treatment of the native Christians in his dominions. Let prayers ascend for the protection of the lonely Protestant missionary.

CHINA.—Rev. Dr. Hunter Corbett, missionary at Chefoo, China, just before his return, occupied the pulpit of the First Presbyterian Church, Wichita, Kan. At the close of his interesting address a collection was called for, accompanied by the statement that \$135 was needed to carry on this missionary work. When the collection was counted it amounted to \$1,633, and after the evening service at the same church another collection was taken up, the morning and evening collections together aggregating \$2,136.87. Dr. Corbett says this gift has not been equaled anywhere in the United States. Mr. Corbett employs converted Chinese as lay evangelists, at an average cost of about sixty dollars a year, and with surprising results. He has a

membership of 859, and by this agency gathers sometimes 300 in one year.—Mr. Hudson Taylor, of China Inland Mission, has been traveling inland for many months, and visited in succession nine of the eighteen Provinces. A Conference of native Christians at Mr. Stanley Smith's place was in many respects the most remarkable meeting that he had ever seen in China. In Shan-si and Shensi he met upward of 500 native Christians, when but a very few years ago there was *not a native Christian* or a missionary. He does not see any reason why people should not be converted in great multitudes, seeing that conversion in any case is the work of the Holy Ghost. "I am afraid that we repeat the words, 'I believe in the Holy Ghost,' when our faith is a very dishonoring and limited one."—Stanley Smith writes: "At the end of the Exeter Hall meeting they asked me to pray; I could only plead in the name of Jesus this promise: 'God shall bless us, and all the ends of the earth shall fear Him.' I expect thirty baptisms at Hung Tung in less than a month. The Lord is giving me daily preaching. I am hoping to start street processions. Mr. C. Studd and Mr. Beauchamp are probably on their way back here from Hanchung, whither they accompanied Mr. Hudson Taylor."—Rome wants a hold upon China. A late dispatch states that proposals have been made to the French Government by the Pope, looking to diplomatic relations between the Vatican and China.

HOLLAND.—The new Reformation. 34 churches have returned to the Confession and order of the Reformed churches as these existed prior to the enforcement of the organization of 1816. Questions similar to those arising under the "Free Church" movement in Scotland are awakening attention. Churches have been driven out of their edifices, ministers deprived of stipends, etc.

HOME HEATHEN.—Dr. Sheldon

Jackson says: "Tens of thousands of women in our land live and die like dogs, all unconscious of the existence and immortality of their souls. In these United States there are pure Baal worshippers, forty stone altars erected to Baal and Ashtaroth! Among the Mormons, Indians and people of New Mexico there are not more than one hundred missionaries of all denominations! and only the means are needed to send a Christian lady teacher into every village among them. In Alaska infanticide and witchcraft and crime are common; yet among no people have I ever seen such hungering and thirsting for the Gospel."—At Baltimore and New York new movements looking toward home evangelization are now attempted. In New York City, Dr. A. F. Schauffler is to superintend some 50 students of the junior and middle classes of the Union Seminary, who, at salaries ranging from \$240 to \$260, are to labor in the city, the money provided by Christian laymen.

**INDIA.**—The proportion of the native students of the University of Bengal who have become Masters of Arts is twenty-three times greater than of the Hindoo and Mohammedan students.—"There are over 20,000,000 of widows in India, and 2,000,000 of them belong to castes who practice child marriage and insist on the celibacy of their widows."

**JAPAN.**—Rev. C. H. Carpenter died in February, at Nemuro, a little over 50 years of age. He went to Rangoon in 1863 to aid Dr. Benney in the Karen Theological Seminary. In 1868 was transferred to Bassein. After 3 years he visited this land for health, and returned to Burma as president of the Rangoon College, but again went to Bassein. In 1880 he returned home again; and last year went to Japan to work among the Ainos, and there, in the midst of great progress, died.

**JEWS.**—The British Society for the Propagation of the Gospel among the Jews expended last year \$38,684 in

its work. It employs 14 ordained missionaries and 9 unordained, and has a large staff of 80 unpaid workers. One of its missionaries, Mr. Schwartz, of Breslau and Dresden, reports last year 100 converts and 79 inquirers. At Vienna 46 converts have united with Protestant churches within a year.

**MCAULEY WATER STREET MISSION,** 316 Water street, was crowded on Sunday, April 17, by friends of the late Jerry McAuley. A tablet of highly polished marble was unveiled and revealed the inscription:

In loving memory of  
JERRY MCAULEY,

The Founder of this Mission.

He rests from his labors

And his works follow him.

Where I am there shall also my servant be.—John xii, 26.

**MR. MOODY'S JUBILEE.**—On Feb. 5 Mr. Moody was 50 years old. His friends, both across the sea and on this side, have taken a unique method of keeping his anniversary, raising a birthday memorial fund to endow the schools at Mt. Hermon and Northfield. The amount has already reached the sum of \$40,000. Another "summer school" for students will open in Northfield on June 30, and hold for thirteen days, for study of the Bible and methods of Christian work. One thousand students are expected to be in attendance. Mr. Moody presides and Revs. Dr. Broadus, Hopkins, Pierson, with Prof. Townsend, and Rev. W. H. Marquess are among the teachers.

**SAMOAN ISLANDS.**—In London, Rev. Charles Phillips gave a thrilling description of the work. Of the 27,000 inhabitants 7,000 are Church members, and there are at present 3,000 candidates for membership. Two hundred native pastors minister to the Church, and asking for money or collections is unknown; the people are eager to give.

## PREACHERS EXCHANGING VIEWS.

*Hold the glass to your own face, and that which you criticise you may see in yourself.*

## "Christ's Resurrected Body."

Is the case perfectly clear? In answering your critic in the April REVIEW, you say rightly that the "living body of Christ" was "flesh and blood." You say, also, that "His resurrection body differed from his living body in the same essential particulars as does the body of every saint." Paul says "flesh and blood cannot inherit the kingdom of God"; hence the risen body must not contain "flesh and blood"; whence (I understand you to say) Christ's "resurrection body differed from his living body" in these particulars.

But is that according to the Scriptures? On the evening of the resurrection, when the two disciples, having returned from Emmaus, were rehearsing to the assembled company "what things were done in the way," "Jesus himself stood in the midst of them." They were "affrighted, and supposed they had seen a spirit." To convince them to the contrary, Jesus challenged them to handle and see, for, he said, "a spirit hath not *flesh and bones* as ye see me have." If he had flesh, then we should say there must have been blood, as the latter is the invariable accompaniment of the former in the living organism.

Another fact would seem to indicate the same truth. "The life of the flesh is in the blood," is the declaration of Scripture. Jesus says, "I lay down my life, that I might take it again." What life? That life, I should say, which is "in the blood": he laid down that life, and he took that life again. And that would make it seem that his resurrected body came forth from the tomb the same "flesh and blood" which was laid there. When this flesh and blood were laid aside, or what distinction is to be made between the resurrection and the ascension body of our Lord, I do not undertake to say. Indeed, I do not even intend to enter into a discussion, but simply to raise some inquiries which arose in my mind.

La Porte, Ind.

JNO. F. KENDALL.

## DR. SHERWOOD'S REPLY.

The above criticism is based on a remark in our "Prayer-Meeting Service" (Feb. No., p. 253. See also April No., p. 360, for reply to the criticism of Rev. S. G. Blanchard). We have received several other letters, indicating a wide interest in the topic. We give Dr. Kendall's because presenting the strongest objections made to our brief remark. This is not the place, and we have not the space for anything

more than the baldest outline of our views. The subject is as comprehensive as it is interesting.

1. We assumed in our original statement that *the resurrection of Christ's human body was the type of the body of the saints in the resurrection*. We have abundant Scripture warrant for this. He is declared to be "THE FIRST FRUITS OF THEM THAT SLEEP." Hence, whatever bodily change "they that are fallen asleep in Christ" undergo when He who is the Resurrection shall awake them into life, the body of Jesus underwent in the tomb of Joseph. And Paul, in Corinthians, specifies some particulars of that wondrous change. Is it supposable that the body of the first Adam is raised a more glorious form than the body of the Second Adam, "the Lord from heaven?" "Christ's resurrection was not a mere reanimation of his crucified form, but a *transformation and spiritualization* of it, which made it at once and forever superior to all earthly conditions and limitations. He was a type of all that was to come after. The Jesus that rose was the same Jesus that was crucified and buried, and yet how completely transformed! It was only through that revelation which He made of Himself to the eye of the *soul* that Mary at the tomb, and the two disciples on the way to Emmaus, and the seven apostles at the Sea of Tiberias, *were enabled to recognize in Him the same Jesus* whose lifeless body had been so tenderly cared for by Joseph and Nicodemus, and whose body had so mysteriously vanished from the unwound grave-clothes in which it had been carefully bound when placed in the tomb. But the more they communed with Him, the more overwhelming became the evidence of His identity and of the reality of His return from the dead." (Pres. E. G. Robinson, D.D.)

2. The stress laid by my critic on

the words, "flesh and blood cannot inherit the kingdom of God," is hardly warranted. Paul, to my mind, uses the phrase not in a *natural* but *spiritual* sense. *Flesh and blood* are often used to express "carnality" and "corruption," and it is significant that the apostle immediately added: "Neither doth corruption inherit incorruption." All that he asserts in the entire argument is, that the *body to be raised will not be the same body that was buried*. He does not even hint at the distinction between the "natural" body and the "spiritual" body raised. If so careful and reticent on the *positive* side of the resurrection body, is it not strange that he should positively and unqualifiedly assert the *negative*: "Flesh and blood cannot inherit the kingdom of God?" To interpret these words, as my critic does, and some commentators do, is to do violence to the spirit and entire tenor of Paul's statements. Just what the raised body *will* be, Paul does not assert in his letter to the Corinthians, and the Bible nowhere declares, and hence speculation were vain. It is the *human body in its essential elements* that is to inhabit eternity. That it will be *material*, in distinction from spirit, we believe. "In my *flesh* shall I see God," was the triumphant language of Job. Had Adam not sinned, would not his body have been immortal? And has not Christ, by taking our humanity upon Himself, cleansed, quickened and restored it? What is there, in reason or Scripture, to forbid the idea, that the constituent properties of the body, free from all the taint and infirmity and corruptibility consequent upon sin and raised forever superior to all earthly conditions and limitations and so spiritualized (whatever that be) as to adapt it to the conditions of the new life, will exist in the future state?

3. The way Jesus took to prove His identity to His disciples does not conflict with our views. Suddenly standing in the midst of them, they were

afraid and took Him for an apparition. He at once appeals to their *senses* to convince them of His *corporeal* presence, His identity with the Jesus of their faith. With Thomas, the test was even stronger. He put his fingers into the *print of the nails*, and thrust his hand into the *wounded side*. Will my Brother tell me how this could be, if we are to take it all *literally*, in a physical sense? if we are we to believe that the body, risen, was the unchanged, identical body that hung on the cross and was laid away mangled and bleeding in the tomb? I believe, with many others, that *the human body of Jesus in heaven will forever exhibit the marks of the crucifixion*, and yet there will be such a *manifestation* of supreme Divinity in connection with it as shall fill angels and saints with eternal wonder and thanksgiving.

4. As the Scriptures plainly intimate that the bodies of the saints, "raised in glory" "and fashioned like unto Christ's glorious body," are immediately reinhabited by their glorified spirits, and received into heaven—so in the case of Jesus. There is not a hint anywhere that His body underwent any change after His resurrection in a single element or feature of it. We trace Him from the open tomb to Bethany, and while "His hands" were lifted up in "blessing" His disciples, "He was parted from them and carried up into heaven."

We must not confound the *body*, in its essential elements and organism, with spiritual and divine *manifestations*, either in the person of Jesus or of His saints.

Since the above was in type, we have received a second and quite lengthy criticism from Rev. S. G. Blanchard; we printed his first criticism with a brief reply in the April number. We cannot continue the discussion longer for obvious reasons. Several of the points enlarged upon in his last communication are covered by our reply to Dr. Kendall.

**"When Greek Meets Greek."**

Is not this famous quotation often misused? Recently one of our best literary religious journals referred to the contention of two great English divines about the genuineness of the Ignatian Epistles, characterizing the debate in their opposing volumes as a battle between giants, and rounding up with the familiar line, "When Greek meets Greek, then comes the tug of war."

Does it mean the tug of war between giant Greeks against each other, as one has often heard it applied to our late war between the Northern Greek and the Southern Greek—a combat between brothers of equal strength and courage; or is it the allusion to the well-known custom of the Greeks in close line of battle touching or joining their shields, so as to form unbroken lines of armor, rank on rank, and thus forcing the tug of war by the strength and compactness of their front?

The line is from Taylor's \* "Rival Queens; or, The Death of Alexander," where Clytus is made to say to Alexander that Philip was the greater warrior:

"I have seen him march,  
And fought beneath his dreadful banner,  
where  
The boldest at this table would have trem-  
bled.  
Nay, frown not, sir, you cannot look me  
dead;  
When Greeks joined Greeks, then was the tug  
of war."

Thus, does it not seem that we have read our wrong interpretation into the line until we have made "Greek meet Greek," face to face, when the poet's conception was according to the truth of history—Greek joining Greek.

How suggestive this old Greek war custom of that solid and aggressive unity which should distinguish the "soldiers of the Cross." "We, as workers together with Him," etc. Let Christian join Christian in the brave battle against all wrong. The "tug of war" with evil will never

come until we are able to lock our shields against the combined assaults of sin and Satan.

D. E. BUSHNELL.

Waynesburg, Pa.

**"Manuscripts in the Pulpit" Once More.**

"The use of the manuscript in the pulpit," by Dr. Taylor, in the April issue, I heartily endorse. I would like to add a suggestion, which will, I think, help to disarm prejudice against the manuscript in the pulpit.

One of the arguments against the manuscript is that "frequent turning of leaves distracts attention." This can and should be remedied. I offer the following method, which I have adopted:

My plan is to use perforated sermon paper; size, 8½x7 inches: 18 sheets, 36 pages, is ordinarily my limit for a sermon of 30 minutes. The number of pages will vary, of course, according to the rapidity with which one speaks and the boldness of the chirography. I take one sheet, fill one page and lay it aside; take another and do likewise, laying number two on the first written page, with the written side uppermost. I continue to do so until I have written and numbered 18 pages. Then turn the whole manuscript, and beginning with the first page, proceed as before to fill all unwritten pages, numbering in order, thus the first page after turning will be No. 19. Supposing the 36 pages to be filled, the manuscript is now ready for use. On beginning to preach, lay manuscript on left page of Bible, move first sheet of sermon to the right. This will give you two pages of written material before you. After finishing these, move No. 2 as before, placing it upon No. 1. While you deliver No. 3 you can move that to the right as before, and have two pages of the sermon before you again, and so on till the end, when the whole manuscript is turned and the same process repeated. Thus you avoid turning leaves, and have to turn manuscript but once

\* Nathaniel Lee was the author of these lines.—Ebs.

during the sermon. A little practice will enable one to so move the leaves that, other things being equal, a congregation will scarcely detect that you have a manuscript. I use perforated paper, so that after the sermon is delivered, a string can be passed through the holes and tied, thus keeping all together, that none be lost.

Dr. Taylor says: "A good, large, round hand and good jet black ink (if we only knew where to get it) are indispensable." We recommend "Arnold's Writing-fluid," purchased in pint

bottles, as the best black ink to be had. It flows freely, and does not mould. It is of a green color when first used, but after 24 hours becomes a jet black, holding its color. If I could not get Arnold's ink I would use violet. I tried this for a number of years, and liked it much better than any black ink I had ever used. A ten-cent package of "Diamond dyes" (violet) will make a quart of violet ink superior to that sold in stores. I keep it on my study table, and use it often in sermon-writing.

*Croton, N. Y.*

W. J. DAY.

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS.

*"A brave word spoken on earth is heard in heaven."*

[We began in the March issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a \*, e. g., "Salamander." \*—Ebs.]

#### Revival Service.

NEGLECTERS OF THE GOSPEL SURE OF PERDITION.

*How shall we escape if we neglect so great salvation.*—Heb. ii:3.

#### I. AN INFINITE OPPORTUNITY.

It offers "so great salvation." Not bodily, but spiritual; not temporary, but everlasting.

How great in view of—

1. The heaven, which is the home of it. From heaven; it leads to heaven.

2. The heart, which is the scene of it. There it cleanses and creates.

3. The hell, which is the want of it.

#### II. AN AWFUL INDIFFERENCE.

It sees that some shall "neglect" even so great salvation. Keen to save health, labor, money—everything but ourselves.

All the reasons are awful.

1. An awful hopelessness. Not fond hopes failing; but worse—lack of aspiration.

2. An awful thanklessness. The precious blood and the eternal life reveal no indebtedness.

3. An awful recklessness. Doom and debasement known, and hazarded.

#### III. AN UTTER IMPOSSIBILITY.

"How escape, if we neglect?"

How avoid the penalty pronounced?

1. Flee? How leave God, or ourselves?

2. Plead? What excuse, since salvation is offered?

3. Pay? Our sensibilities not keen enough,—nor eternity long enough.

DEL.\*

Now.

*Behold, now is the accepted time: behold, now is the day of salvation.*

—2 Cor. vi:2.

God never says "Behold," without showing something worth looking at, or telling something worth listening to. But here a double note of attention—"Behold, Behold." Surely He has something overwhelmingly important to say, demanding special regard. *Repeats* thought in varied language, as if would so fix it as never to be forgotten.

Impress two thoughts:

I. SALVATION THE THING TO BE SOUGHT.

1. Greatly needed. All sinned and sentenced. "Condemned already." Needed now.

2. Graciously provided. (1) Divinely planned. "Deliver, . . . ransom." (Job.) (2) Dearly purchased; gave "not silver," etc., but self.

3. Gratuitously proffered. Had for asking. To be *presently embraced* and *permanently enjoyed*.

II. NOW'S THE TIME TO SEEK IT.  
Double "Now."

1. Commanded by Revelation. God ready, and calls now. "Now commandeth all men to repent."

2. Commended by Reason. Most important—first. What more important? Conscience, reason, gratitude, self-interest, say *Now*.

*Why delay.* (1) Unnecessary. "All now ready." (2) Unreasonable and wicked. Rebellion. God says "Today." Devil, To-morrow.

3. Unnatural. (1) Dangerous. May be *last offer*. (2) Destructive. Ruinous to conscience, character. Evil strengthened, heart hardened, guilt increased. Esau.—When Hannibal *could take Rome, would not*. When he *would, could not*.

Accept *salvation NOW* A. M.\*

#### MEETING GOD.

*Prepare to meet thy God.*—Amos iv:12.

Thrilling announcement.

Not indicative of hopelessness, but the contrary. Means first, the necessity; second, the possibility; third, an encouragement to do so.

I. WHY SHOULD WE PREPARE TO MEET GOD?

1. Because we must meet Him. No uncertainty about this. (Phil. ii:10.) Not like Luke xiv:18. This meeting (1) universal, (2) personal, (3) final.

2. Because we are unfit to meet Him without preparation.

God holy we unholy. He describes us. (Jer. xvii:9.)

II. HOW PREPARE?

Great question. Men's methods: Education, morality, resolution, penance—"filthy rags." (Isa. lxiv:6.)

God has told us how: Repent—accept Christ. No other. (Acts iv:12.)

III. WHEN SHOULD WE PREPARE?

When would you think best?

God says *now*. (2 Cor. vi:2.)

Why now? Because—

1. Now is the best time.

2. Now may be your only time.

3. No preparing after death—only judgment then. SHELEPH.\*

#### Christian Culture.

PERSONAL RESPONSIBILITY.

*After a long time the lord of those servants cometh and reckoneth with them.*—Matt. xxv:19.

INTRODUCTION.

I. A solemn, important subject:—destiny involved.

2. Theme:—Personal responsibility to God.

THE ARGUMENT.

1. Dependence of material universe.

2. Providential tendencies; results of wrong doing; unfinished justice here.

3. Soul's consciousness; right and wrong; choices; motives; forebodings.

4. Scriptures:—"Occupy till I come." "Account to God." "He will judge the world." "Weighed in the balances."

I. NATURE AND EXTENT OF RESPONSIBILITY.

1. Proportioned to natural endowments.

2. Its extent determined by possessions.

3. Affected by our relations in life.

4. Is equal to our opportunities.

II. RECKONING WITH THE FAITHFUL SERVANT.

1. Talents the gift of God.

2. Immediate and faithful improvement.

3. Happy account rendered.

4. Approved and rewarded.

III. RECKONING WITH THE UNFAITHFUL SERVANT.

1. His false reasoning: "Thou reapest," etc.

2. No improvement of the talent.

3. Account rendered with shame and guilt.

4. He was dispossessed and punished.

## CONCLUSION.

1. "Occupy" till the Lord cometh.
2. Then answer with joy His call.
3. The greatest of all thoughts, my personal responsibility to God (Webster).

HUPOMENO.\*

## Communion-Preparatory Service.

## DIPPING THE SOP.

*Behold the hand of him that betrayeth me is with me on the table.—*

Luke xxii: 21.

## I. A WARNING AGAINST HYPOCRISY.

As Judas reaches out to grasp the cup, an exclamation of pain escapes from Jesus' lips: "Behold the hand!"

1. A disciple's hand, and dishonest. What he received as a disciple, he dealt with as a thief.

2. A friend's hand and false. We see, in that hand bending round the cup of loyalty, a forecast of the kiss.

3. A fool's hand found out. To act the hypocrite under that eye!

## II. A LESSON IN RESPONSIBILITY.

v. 22. Judas and the Jews carried out a divine decree, yet the malice and the murder were theirs.

1. God's will does not force our will.
2. God's use of our sin does not end the sin.
3. God's doom on our life may be worse than death.

## III. AN EXAMPLE OF SELF-DISTRUST.

v. 23. Judas had hidden his heart. The others were therefore in doubt of themselves.

A salutary fear this, for

1. Good hearts are capable of evil deeds. Once on the slope, the abyss is possible.
2. Great gifts are possibilities of guilt. Judas as the best business man got the office which led to his ruin.
3. Fear of sin is a foe to sin.

SELIG KIRCHE.\*

## Funeral Service.

## THREE HELPS IN TROUBLE.

*Let not your heart be troubled; ye believe in God, believe also in me.*  
—Jno. xiv: 1.

Trouble is sure, and so comfort is

seasonable. These *sounds* of the text soothe, and make a quiet for the restful truths.

I.—Christ names the only CENTER OF REST—"Believe," etc.

1. Our true rest, then, is spiritual. It is ours as we "believe."

2. It is divine. Believe "in God."

3. It is *Christian*. "Also in me."

Thus is God nearer, sweeter, and, to our faith, surer.

II.—Christ shows the coming CIRCUMSTANCES OF REST.

First must rest come into the heart before the heart can go into rest.

1. The rest of home. Within the "Father's house" is that content of heart, for which we vainly rear our roof-tree.

2. The rest of friendship. Christ unveils a place of reunion with Himself and His.

3. The rest of fortune. The "many mansions" are clustered round the great court of the palace. Lodged there we are lifted to princeliness, and made heirs of God.

III. Christ gives the best CERTAINTY OF REST.

1. He gives us His personal assurance of rest: "If it were not so I would have told you."

2. He gives us His personal achievement of rest: "I go to prepare a place for you."

3. He promises us His personal welcome into rest: "I will receive you."  
DON.\*

## IT IS WELL.

*It is well.*—2 Kings iv: 26.

Death is not a calamity to the Christian.

"It is well."

## I. IN VIEW OF THE UNSATISFACTORY NATURE OF LIFE.

"I would not live away,  
I ask not to stay  
Where storm after storm  
Rises dark o'er the way."

Paul would say, "To live is Christ," and yet he testified, "To depart and be with Christ is far better."

## II. IN VIEW OF THE HOME PREPARED FOR THE SAVED.

Of a saved soul transported from a suffering body into the presence of Jesus, it may fitly be said:

"Oh change, Oh wondrous change!  
Burst are the prison bars!  
One moment here so low, so agonized,  
And now beyond the stars."

They are never sick there, never tired, never sin; they never weep, never die.

III. "IT IS WELL" WITH THE CHILD

OF GOD EVEN IN THIS LIFE.

"Though sorrows like sea-billows roll,  
Whatever my lot Thou hast taught me to say.

It is well, it is well with my soul."

Because "we know that all things work together for good," etc. (1 Thess. v: 10.)

IV. APPEAL TO THE LIVING.

Is it well with your soul?

M. S. K.\*

### EDITORIAL NOTES.

#### Abandoning the Pulpit.

"I am now done with the pulpit forever." So writes a clergyman to us who has great abilities, is positive and aggressive in his views, and is a most spiritually minded man, faithful to his calling, but who, somehow or other, has failed to become popular with congregations, or, perhaps, we should say, in his case, with the powers in synods and conferences which often determine the popularity or lack of popularity of a clergyman with congregations. This clergyman is past fifty and has a large family. He says that he has tried every fair and honorable method to succeed in the ministry, but has failed, and that now he must go into business or starve. For a man with a large family to begin business at fifty is, we fear, to starve. We deeply regret to see such a preacher as is this one drop out of the ministry. But what alternative is there? Are there too many clergymen? Devoted clergymen are scarce. The harvest is still much greater than there are laborers rightly to attend to it. What then is the matter? This brother's case is not an isolated one. Let us have a free conference talk along this line.

#### An Illuminated Conscience Rather.

Sentiment is blind; conscience is blind. The reason is the only faculty that has vision; make your appeals to reason.—*Excerpt from a report of a sermon.*

Is it true that love and conscience and all other powers of the soul are blind, save the reason? Is it not

rather true that every attribute of the soul is *the touchstone of truth up to the level of its development*? A man with the musical faculty well developed hears an oratorio of Mozart and at once exclaims, "That is true music." What told him so? Was it the logical faculty? No; it was the sentiment of music within him. A child is a creature of sentiment, and yet a child is an excellent judge of human nature. A man finds usually what he brings. If he has beauty in him, he sees beauty everywhere; if he has in him a moral development, he recognizes everywhere the evidence of the existence of a moral universe. We would not underrate the logical faculty, but would urge: Follow rather its impulse springing from an illuminated conscience than the deductions of the most carefully trained logical faculty.

#### "Down with the Blue Laws."

I wish a little frank talk with you. I am an Englishman, but am settled in America, and am a clergyman. In common with most European clergymen, I have no sympathy with Prohibition views. I say, down with the "Blue Laws" in this age and country. Every man must be a law unto himself. You, I fear, have gone way off to the extreme. Much prosperity has made you mad. You have waxed fat and kicked. . . . T. E. D.

Now, we hope you feel better after relieving your mind of all that. We have neither waxed fat nor kicked. Why did you not point out, while you were at it, just the "Blue Laws" you would down. In Memphis now the cry is, Down with the Blue Laws which close the theatres on Sunday.

In New York, Mayor Hewitt is down on the Blue Laws which close liquor saloons on Sunday. And the pool-sellers at Albany are bringing every pressure to bear to down Blue Laws which are opposed to gambling. And there are some people who would regard the Paris system of legalizing houses of prostitution as a commendable innovation upon the "Blue Laws." "Every man," cry they with you, "should be a law unto himself." So he should be, but he isn't. "For rulers are not a terror to good works, but to the evil. . . . For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil." It is because the "natural man" is not a law unto himself that "the powers that be are ordained of God to help society to keep in subjection the unruly."

WE remember once hearing Henry Ward Beecher say: "The greatest of these is love; love is the fulfillment of the law, and includes obedience. A child that loves with all its heart, mind, and strength, need not be told to obey. It will be swift to anticipate every wish of the beloved parent. Its will is to do the will of the one it loves."

#### True of Some Brains, but Not of All.

Do you believe that the brain at about sixty ceases to evolve new ideas? I. G. New Orleans, La.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### New York City Pauper Children.

FAVORITISM TO ROMAN CATHOLICS.  
*Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers.*—Ex. xviii: 21, 23.

MR. RUSH C. HAWKINS, of New York, is thoroughly posted on this subject, and is known as a careful

#### From Our Note Book.

A CLERGYMAN: "I am not an unqualified admirer of Dr. Talmage, but when I read that masterly written criticism upon his preaching which you published in your April number, I could not help saying to myself after each scoring, "Nevertheless, Talmage is a success."

#### Our Offer for the Best Skeletons of Sermons

This offer was made in the February issue, and the time for sending in the manuscripts has now expired. We have received in all nearly *one thousand* sermon briefs. We are printing, from those we selected as best in our judgment, as fast as our space will permit. We shall continue to do so as long as the patience of our contributors and justice to our selections will seem to warrant. We can print but a part even of those selected as worthy of publication.

#### The Napkin is Mine.

SAYS a clergyman in a note to us: "Prohibition is oppressive. It is my right to drink what I please, and I will not surrender any right of mine. Justice and conscience must rule." Well, if justice alone must rule, God help us; we shall all fetch up in Sheol sure. "The greatest of these is charity." Love is mightier than the law. He who is not ready to yield his right at times for the good of his neighbor, is detestably selfish, no matter what manner of conscience he has. Very likely the man in the parable with the one talent was such an one. He would not have anything but what was his own, and oh would not suffer anybody else to have anything but his exact right. He hid the talent, so nobody else would get it; he knew just where to find it, for he was exact, conscientious. "Here, Lord," said he, "take what is thine own. This is thy talent; but remember, *the napkin is mine.*"—Quoted from *The Voice*.

and reliable statistician. At our request he has put at our service the following facts and statistics, showing appropriations under color of law from the City Treasury to a certain class of nominally charitable institutions. We invite careful scrutiny of these facts and statistics. No one believes that these enormous sums of money are entirely expended for the

support of these classes. These annual appropriations are the source of immense profit to the Papal Church, and go far to account for the unprecedented growth of that power in this city in the way of churches and parochial schools.

The statistics referred to (carefully compiled from official sources) are startling as to amounts, instructive to the taxpayer, and suggestive to those who are familiar with the history of the Roman hierarchy.

They are as follows:

*A statement showing appropriations made by the State and City of New York to charitable institutions under the exclusive control of the Roman Catholic Church for 12 years, from 1875 to 1886, inclusive, paid from the Excise fund so far as applicable and balance (deficiency) made up by direct tax inserted each year in the annual levy, and chiefly for the support of children committed by police magistrates.*

Institutions.	Organized.	1875.	1876.	1877.	1878.	1879.
Roman Catholic Orphan Asylum.....	1832	\$13,219 84	\$19,270 11	\$26,658 43	\$15,363 06	\$17,264 59
St. Vincent De Paul's Orphan Asylum.....	1856	500 00	650 00	1,250 00	500 00	1,000 00
St. Joseph's Asylum.....	1858	2,400 00	2,100 00	1,110 00	500 00	.....
New York Catholic Protectory State.....	1863	207,431 82	218,627 85	234,854 16	227,853 93	220,612 15
Foundling Asylum of the Sisters of Charity.....	1869	188,026 78	220,260 56	236,713 98	241,303 49	231,546 11
House of the Holy Family.....	1869	.....	1,500 00	3,500 00	300 00	1,500 00
St. Joseph's Industrial Home.	1869	5,800 00	10,472 00	39,831 26	62,311 10	.....
Mission of the Immaculate Virgin.....	1870	.....	1,275 00	1,600 00	13,785 42	16,648 00
St. Stephen's Home.....	1870	.....	2,160 00	3,220 00	1,302 57	2,000 00
Asylum of the Third Order of the Sisters of St. Dominick..	1877	.....	.....	4,675 00	1,000 00	9,800 00
St. Joseph's Home of the Missionary Sisters of the Third Order of St. Francis.....	1879	.....	.....	.....	.....	.....
St. James's Home.....	1879	.....	.....	.....	.....	.....
Dominican Convent of Our Lady of the Rosary.....	1879	.....	.....	.....	.....	.....
St. Ann's Home.....	1879	.....	.....	.....	.....	.....
St. Michael's Home.....	1884	.....	.....	.....	.....	.....
St. Agatha's Home.....	1884	.....	.....	.....	.....	.....
Appropriation of \$100,000 made in 1886 for general deficiency in 1885—the Roman Catholics got about 85 per cent., estimated.....	.....	.....	.....	.....	.....	.....
		416,978 44				

  

1880.	1881.	1882.	1883.	1884.	1885.	1886.	Total.
\$5,758 06	\$25,978 08	\$10,424 76	\$19,452 68	\$16,434 11	\$13,046 18	.....	\$182,869 90
1,140 00	300 00	7,163 90	6,067 39	6,312 13	6,080 55	\$5,702 65	36,666 62
16,071 14	14,067 14	31,683 99	27,554 55	39,902 00	41,259 29	44,184 56	214,432 67
209,054 73	203,395 00	206,842 04	211,906 41	210,351 74	197,982 57	242,000 00	2,591,432 44
50,000 00	.....	.....	.....	.....	.....	.....	175,000 00
236,086 09	232,453 21	239,930 84	242,753 81	264,668 55	247,906 49	249,013 90	2,831,653 81
2,164 14	540 00	9,566 19	10,435 00	11,301 52	14,637 88	12,000 00	68,044 73
77,102 49	22,979 95	86,232 64	81,519 99	76,809 53	60,679 62	86,631 39	674,455, 00
24,046 29	21,509 00	25,329 64	43,385 88	62,409 35	71,922 15	106,271 80	388,182 24
14,266 29	18,475 99	37,874 54	35,125 70	38,123 62	41,297 14	48,914 21	243,360 06
32,727 17	15,494 63	29,466 08	31,335 40	37,747 78	38,850 42	41,011 70	242,108 72
.....	.....	.....	.....	43,271 66	41,530 68	52,780 41	137,582 75
.....	.....	.....	7,377 98	11,949 70	13,502 29	14,112 12	46,942 09
.....	.....	.....	9,926 69	17,602 05	30,199 41	43,909 74	101,637 89
.....	.....	.....	.....	.....	.....	2,814 27	2,814 27
.....	.....	.....	.....	.....	2,016 37	5,512 12	7,528 49
.....	.....	.....	.....	.....	7,924 02	14,862 78	22,786 80
.....	.....	.....	.....	.....	.....	85,000 00	85,000 00
.....	.....	.....	.....	.....	.....	\$1,055,622 65	\$8,052,528 48

"An examination of these figures will show that the average appropriation for each of the 12 years has been \$671,044.04; for every week of those years, \$12,904.69, and for each day, \$1,843.52. If we divide the appropria-

tion for one day by 28½ we find that these institutions ought to have had in their keeping each day during the 12 years 6,468 persons, the appropriations being based upon an allowance of \$2 per week or 28½ cents per day

for each inmate. If we make the like calculation based upon the appropriation for 1875 the result calls for 4,008 inmates for each day of that year, and in 1886 the appropriations were made upon a basis of 10,144 beneficiaries cared for every day of that year.

If the calculations showing these results are correct, they prove not only a remarkable but a most dangerous growth of pauperism among the Roman Catholics of our city, and these liberal donations of public moneys are chiefly responsible for the enormous increase. So long as these institutions can obtain from the public Treasury \$2 per week for the support of each child they can capture, just so long will apparent pauperism continue to grow.

The great profit flowing from these pretended charity operations and accruing to the Roman Catholic Church became practically apparent during Tweed's reign, for we find, by reference to the list of "institutions" while he was in power (1869 and 1870), five of them came into existence and have been drawing large sums from the Treasury ever since, and from 1877 to 1884 nine more, controlled by the same power.

To me the proposition is almost self-evident, that while there may be much charity work performed by the management of these numerous associations, their business is carried on largely in the interest of making money for the Roman Catholic Church; and the appropriations from public moneys, to a considerable extent, go for building churches, parochial schools, or other purposes not contemplated by the law authorizing the appropriations. This particular field of industry has proved so unexpectedly profitable that in a bill now pending before the Legislature at Albany the parties in interest have had a provision inserted extending the authority to commit to these institutions under Roman Catholic control, and others, children up to the age of 14; the present law providing only for the committal of those under 12 years.

The money question involved in

this iniquitous policy, is not of as much importance as the economic and moral question. It is a question which concerns every citizen in the State and society at large. In view of the fact, often proved, that the Roman Catholics furnish over 80 per cent. of the criminals and paupers of the city of New York, is it wise or sensible as a measure of public policy, having a direct bearing upon the welfare of our local society, that these great amounts of money should be paid to institutions which are conducted with special reference to manufacturing more Roman Catholics, many of whom are likely to become criminals and paupers?

The culmination of this misappropriation abuse occurred in 1886, when the Board of Apportionment, consisting of Grace, Mayor; Loew, Comptroller; Nooney, President of the Board of Aldermen, and Coleman, President of the Tax Commission—three Roman Catholics and one German Protestant—donated to these institutions \$1,055,622.65.—There are thirteen other city charitable institutions aided from the same source and organized substantially for the same object, but under non-sectarian and Jewish control. These thirteen non-sectarian institutions, during the same period, received from the city the sum of \$4,467,310.33, that is, \$3,585,218.15 less than was awarded to the sectarian Roman Catholic institutions. And yet it is believed that the non-sectarian Protestant and Jewish institutions supported more dependent children than the sectarian Roman Catholic. Of course, there is no way of accounting for this excess upon the assumption that it was drawn for the support of pauper children at \$2 per head per week.

Such astounding facts need no comment. But they suggest the practical inquiry, Where is this thing to end? Whither are we drifting? Will Protestants never assert and vindicate their rights? Will Protestant taxpayers, groaning in all our cities under the burden of taxation, sit supinely and let a few officials and intriguing Romish priests and politicians trample on justice and liberty, and rob them in the name of sweet charity?

#### Sectarian and Special Legislation.

There are two bills pending in the Legislature of the State of New York of a most interesting character, and which are an outrage on the Protestant sentiment of the country. Our

readers will recall the persistent efforts of Roman Catholics in past years to force the so-called Freedom of Worship bill through the Legislature. An aroused public sentiment has hitherto defeated that measure. But the two bills referred to aim at the same results, and are covert but palpable assaults upon our public schools, the school fund, and religious freedom. One of these bills provides for the "commitment of idle, truant, vicious, and homeless children" to the Catholic Protectors of New York, and likewise provides that "the schools established and maintained by the New York Catholic Protectors shall participate in the distribution of the common school fund in the same manner as the common schools of the City and County of New York." Now, it is a well-known fact that the chief object of this Protectory is to secure to the Romish Church the numerous children intrusted to its care. It is entirely and intensely sectarian in its teachings and whole management. The bill now pending proposes to place the purely sectarian schools of the Protectory on precisely the same basis as that of the public schools of the City and County of New York. This is the point at issue between Protestants and Catholics; it is in direct conflict with the law of the State prohibiting sectarian appropriations; and yet this bill concedes all that is claimed by the advocates of sectarian Catholic schools. If this may be done in one case, it may be in all; if conceded to the demand of the Catholic Protectory of New York, then it must be to the Kings County Roman Catholic Protectory, now seeking an act of incorporation of the same Legislature, and, indeed, all over the State. This bill, enacted, would be the entering wedge for the destruction of our common school system as now organized. The State itself, through its taxing power, would become a propagator of the Catholic faith, and all taxpayers in the city would be compelled to share in the expenses of Catholic propagandism.

The Evangelical Alliance of the United States calls attention to another bill, No. 575, equally audacious in its defiance of the Constitution of the State, and equally subversive of American principles. The bill is to incorporate the King's County Roman Catholic Protectory, with a surrender by the State of the guardianship of its wards, and a share in the School Fund. A few items of the bill will

reveal its intent. All children of "Catholic parentage or training shall be committed to this corporation, and to no other." Power is given "to bind out or indenture in this State, and also in any State in the United States, the children entrusted to its charge, the males till 21 and the females till 18 years." The corporation is made "the guardian of every child bound or held in service," and they are to report yearly the number indentured, "but the names of such children need not be included in said report" (no trace of a child after commitment). "The schools established and maintained by the Kings County Catholic Protectory shall participate in the distribution of the common school fund in the same manner and degree as the common schools or public schools of the city of Brooklyn and of the several towns of Kings County; and such schools shall be subject to the general superintendence and visitation of the Board of Education of the city of Brooklyn, but shall remain under the immediate direction and management of this corporation."

This is a bold scheme for pauperizing children for the benefit of a sect and at the expense of the people, similar to what has long been pursued in the City of New York. From the Nineteenth Annual Report of the State Board of Charities (January, 1886), we give some startling facts bearing on this subject: "In Kings County there were in August, 1875, about 300 children in the 'Nursery,' a branch of the Almshouse. These were at that time transferred to sectarian institutions, and the number of dependent children at once increased wonderfully. In August of the succeeding five years, the number in the county was as follows:

" 1876.....	670
1877.....	874
1878.....	1,169
1879.....	1,404
1880.....	1,479

"That is an increase of FIVE HUNDRED PER CENT. in six years, dating from and including 1875." The cost of supporting these pauper children rose from \$40,000 to \$172,000. The number in the several asylums was: Roman Catholic, 1,288; all Protestant denominations, 266; Jewish, 17.

In view of such astounding statements no time should be lost and no effort spared to send up so loud and indignant a protest to the Legislature as shall secure the defeat of both of these obnoxious bills.

# INDEX TO VOL. XIII.

January to June, 1887.

	PAGE		PAGE
General Index.....	553	Index to Living Issues for Pulpit Treatment.....	557
Index of Authors.....	553	Index to the Missionary Field.....	557
Index of Subjects.....	554	Index to Pastoral Theology.....	557
Index of Minor Articles.....	556	Index to Prayer-Meeting Service.....	558
Index to Editorial Notes.....	557	Index to Preachers Exchanging Views.....	558
Index to Hints at the Meaning of Texts.....	556	Index to Study Table.....	558
Index to Homiletics.....	557	Textual Index.....	558
General Reference.....	553		

## GENERAL REFERENCE.

	PAGE		PAGE
Current Religious Thought of Continental Europe.....	31; 278; 309; 460	Pastoral Theology.....	70; 159; 232; 345; 444; 526
Editorial Notes.....	92; 182; 276; 338; 459; 548	Prayer-Meeting Service.....	64; 152; 245; 339; 437; 518
Gems and Curiosities, etc.....	40; 128; 218; 315; 409; 496	Preachers Exchanging Views.....	85; 172; 266; 360; 454; 542
Hints at the Meaning of Texts.....	87; 176; 269; 362; 457	Sermonic.....	43; 131; 221; 318; 413; 499
Homiletics.....	87; 156; 249; 342; 440; 523	Study Table.....	73; 162; 255; 348; 477; 529
Living Issues for Pulpit Treatment.....	89; 179; 272; 365; 549	Suggestive Themes.....	63; 152; 244; 328; 437; 517
Missionary Field.....	82; 156; 230; 356; 431; 538	Themes and Texts of Recent Leading Services.....	63; 151; 244; 338; 436; 517

## INDEX OF AUTHORS.

	PAGE		PAGE
Alsop, Reese F., D.D., The Mind of Christ.....	511	Gordon, A. J., D.D., How Can the Pulpit Best Counteract the Influence of Modern Skepticism?.....	465
Andrews, Bishop, Faith in God.....	43	Gregory, D. S., D.D., Christianity and Modern Civilization.....	208
Hall, John, D.D., Liberty Only in the Truth.....	43	Hall, Charles H., D.D., Address at the Funeral of Rev. Henry Ward Beecher.....	413
Apple, Thomas G., D.D., Paul's Exhortation in Reference to Offending Weak Brethren.....	265	Heard, J. B., D.D., A Scheme of Christian Ethics, Part I.....	388
Armitage, Thomas, D.D., The Church's Portion.....	513	Hoge, Moses D., D.D., Gratitude for Enduring Mercies.....	227
Axtell, Rev. J. S., Desperation in Religion, 59; A Heroic Sword Grasp.....	434	Hopkins, Mark, D.D., L.L.D., The Place of the Sensibility in Morals.....	109
Bacon, Leonard W., D.D., How may the Ministry Increase its Efficiency and Usefulness (Symposium), No. VI.....	5	Hoppin, Prof. J. M., D.D., Homiletics, 67; 156; 249; 342; 440; 523	
Bersier, Eugene, D.D., Good from Evil.....	223	Hoyt, Wayland, D.D., Bearing Chastisement, 238; An Apostolic Description of Christians, 515; Concerning a Saint, 88; Adoption, 88; Ways of Doing Good, 177; What Men May Have.....	178
Braislis, Edward, D.D., Spiritual Assimilation.....	239	Junkin, E. D., D.D., The Father's Will Fulfilled by the Sinner's Coming to Christ.....	417
Buluz, Henry A., D.D., Jerichos in our Hearts and Lives, 234; How can the Pulpit Best Counteract the Influence of Modern Skepticism?.....	233	Kelley, Rev. Thomas, Moral Surgery.....	242
Chambers, T. W., D.D., The Sunday Newspaper.....	16	Kellogg, S. H., D.D., Verily, Verily.....	147
Clark, Rev. D. O., An Easter Sermon, 328; The Doubt of Thomas.....	62	Kerfoot, F. H., D.D., Christian Conscientiousness.....	60
Conant, William C., Pulpit Power.....	173	Lawson, Albert G., D.D., How to Develop Benevolence in a Congregation.....	476
Crosby, Howard, D.D., Is Paul's Law of Charity a Fair Argument in Favor of Total Abstinence? I; What Can the Ministry Do to Purify our Politics? 205; Interpretation of some difficult Texts.....	217	Leavitt, George R., D.D., The Best Methods for Getting Church Members to Work.....	199
Cuyler, Theodore L., Is Paul's Law of Charity a Fair Argument in Favor of Total Abstinence?.....	104	Lee, Rev. J. W., God's Workmanship.....	510
Danforth, Rev. J. R., The Christian Calling.....	61	Ludlow, J. M., D.D., The Study Table, 73; 162; 255; 348; 447; 529	
Dix, Morgan, D.D., A Trumpet Call.....	499	Luthardt, Charles Ernest, D.D., The Hours of Refreshing in Earthly Life.....	221
Edton, T. T., D.D., The Bones of Joseph.....	131	Lyman, Rev. A. J., The Miraculous Element in the Egyptian Plagues.....	373
Eddy, Daniel C., D.D., Ministers as Practical Business Men.....	36	Mahe, Henry C., D.D., The Application in Sacred Oratory.....	488
Elderdice, Rev. James L., The Possibilities and Revelations of the Future State.....	143	Matthews, Rev. John, Prayer Purified and Prevalent, 57; The Law of Christian Life.....	331
Gerok, Karl, D.D. (Germany), I Bore the Cross for thee, etc.....	503	Miller, G. W., D.D., Missions an Investment, Not a Waste.....	432
		McDowell, William O., Workingmen and	

	PAGE		PAGE
McGlynn, Edward, D.D., Evangelical Methods.....	170	Wave, 272; The Use of Money at Elections, 363; Sorrow Unspeakable, 381; When a Thorn is God's Best Gift, 76; The Light is in the Cloud, 177; Perdition Imminent, 270; Awarding Praise, 271; Easter and Good Friday Services, 353; A Reminiscence and a Lesson.....	269
McNulty, J. M., D.D., "Come See the Place,".....	169	Smyth, Rev. G. Hutchinson, Making God a Liar.....	236
Morgan, W. E., D.D., The Final End.....	140	Spurgeon, Rev. C. H., One more Cast of the Great Net.....	150
Murray, Prof. J. O., D.D., Bunyan as an Allegorist and Preacher, No. 1, 20; No. 2, The Homiletic Study of Bunyan, 116; The Doubter.....	146	Stanley, Henry M., Missionary Work in Africa.....	171
Ormiston, Wm., D.D., J.L.D., The Character of Samson.....	470	Stanton, Rev. Horace C., Ph. D., The Church in the Catacombs.....	121
Palmer, B.M., D.D., Sanctity of Vows.....	318	Storr, R. S., D.D., The Advantages of Long Pastorates and of Preaching Without Notes.....	79
Pank, Superintendent C. (Germany), The Secret of a Blessed Death.....	53	Stuckenber, Prof. J. H. W., D.D., Current Religious Thought of Continental Europe.....	363, 184, 278, 369, 400
Pentecost, George F., D.D., How Shall our Cities be Evangelized?.....	257	Taylor, Wm. M., On the Use of the Manuscript in the Pulpit.....	281
Pierson, Arthur L., D.D., Genes and Cures from a Literary Cabinet, 40, 128, 218, 315, 409; 496; The Missionary Field.....	82, 169, 290, 355, 451	Terhune, E. P., D.D., The Absorbing Task.....	514
Pratt, Rev. Dwight M., The Attainment of Glory.....	243	Thomas, Jesse B., The Lesson of Christ's Delay.....	430
Preble, Rev. Fred M., Joseph the Carpenter.....	335	Thrall, Rev. W. G., Commercial and Spiritual Railroadings.....	149
Rabinowitz, Rev. Joseph, An Evangelical View of the O. T. Scriptures.....	426	Thwing, Charles F., D. D., The Best Method of Getting Church Members to Work, 112; Personal Experience the Best Test.....	422
Raymond, Prof. George L., Should there not be a Professor of Elocution in every Theological Seminary.....	383	Van de Water, George R., D.D., Worship and Work.....	353
Reed, George E., D.D., Why am I Saved?.....	336	Vincent, Martin R., D.D., Ministers' Vacations.....	484
Redpath, James, Workmen and the Church.....	263	Wetherbe, Rev. C. H., Ministerial Encouragements, 83; Hobby Riders, 267; Pastors and Politics.....	456
Rice, Rev. Edwin B., The Law of Christian Growth and Development.....	223	West, N., D.D., How can the Pulpit Best Counteract the Influence of Modern Skepticism?.....	97
Robinson, Charles S., The Best Methods of Getting Church Members to Work, 296; Where was the Creator Before the Creation? 405; Creation Learned by Faith.....	492	Wilkinson, Prof. W. C., D.D., Pastoral Theology, 70, 159, 252, 345, 444, 529 The Positive in Preaching.....	195
Robinson, Prest. E. G., D.D., How can the Pulpit Best Counteract the Influence of Modern Skepticism?.....	189	Willoughby, Rev. B. F., The Sphere of the Pulpit.....	135
Sherwood, J. M., D.D., Applied Christianity, No. 1, The Relation of the Church to the Enormous Growth of our Cities, 25; The Prayer-Meeting Service, 64, 152, 245, 339, 437, 518; Corruption in Politics, 89; Moral and Industrial Training in our Public Schools; The Purification of our Politics, 181; The Temperance Tidal		Woods, Rev. Byron A., The Query of the Ages.....	241

## INDEX OF SUBJECTS.

	PAGE		PAGE
Applied Christianity. No. I, The Relation of the Church to the Enormous Growth of Our Cities, by J. M. Sherwood, D.D., 25; No. II., How Our Cities Can Be Evangelized, by George F. Pentecost, D.D.....	287	Palace, by Rev. S. Winchester Adriance, No. I, 435; No. II.....	516
Beecher, Rev. Henry Ward, Criticism on His Preaching, by an eminent Professor of Homiletics, 365; Funeral Address, by Dr. Charles H. Hall.....	413	Chinese Sacred Books, by J. M. Ludlow, D.D.....	235
Benevolence, How to Develop, in a Congregation, by Albert G. Lawson, D.D.	476	Christ, The Mind of, by Reese F. Aisop, D.D.....	511
Bible, The, and Other Sacred Books, Some Analogies, by J. M. Ludlow, D.D.....	162	Christ, Resurrection of, A New Argument, by J. M. McNulty, D.D.....	168
Bible, The, in the Pulpit and the Pew, by Prof. W. C. Wilkinson, D.D.....	444	Christ's Delay, The Lesson of, by Jesse B. Thomas, D.D.....	430
Bunyan, the Allegorist and Preacher, by Prof. J. O. Murray, D.D., 20; The Homiletic Study of Bunyan.....	116	Christ's Temptation in the Wilderness, by Prof. J. M. Hoppin, D.D.....	342
Calling, The Christian, by Rev. J. R. Danforth.....	61	Christian Ethics, A Scheme of, by J. B. Heard, D.D.....	338
Catacombs, The Church in the, by Rev. Horace C. Stanton.....	121	Christian Life, The Law of, by Rev. John Matthews.....	331
Chastisement, Bearing, by Wayland Hoyt, D.D.....	238	Christians, An Apostolic Description of, by Wayland Hoyt, D.D.....	515
Children's Sermons. The Strong Man's		Christianity and Modern Civilization, by D. S. Gregory, D.D.....	208
		Church Members, The Best Methods of Getting Them to Work, No. I., Charles F. Thwing, D.D., 112; No. II., George R. Leavitt, D.D., 199; No. III., C. S. Robinson, D.D.....	296
		Church, The, in the Catacombs, by Rev. Horace C. Stanton.....	121

	PAGE		PAGE
Church History, The Use of, in the Pulpit, by J. M. Ludlow, D.D.	447	Ministers as Practical Business Men, by Daniel C. Eddy, D.D.	36
Church's Portion, The, by Thomas Armitage, D.D.	513	Ministers' Vacations, by Marvin B. Vincent, D.D.	484
Cities, Our, The Enormous Growth of, and the Church's Duty, by J. M. Sherwood, D.D., 25; How Shall Our Cities Be Evangelized? by G. F. Pentecost, D.D.	287	Missions an Investment, not a Waste, by G. W. Miller, D.D.	432
Civilization and Christianity, by D. S. Gregory, D.D.	208	Missions, Looking Backward and Forward, by A. T. Pierson, D.D.	82
Commercial and Spiritual Railroad, by Rev. M. G. Thrall.	149	Missions, The Statesmanship of, by J. M. Ludlow, D.D.	73
Conscientiousness, Christian, by F. H. Kerfoot, D.D.	50	Moral Surgery, by Rev. Thomas Kelley.	242
Creator, Where Was the, Before the Creation, by C. S. Robinson, D.D.	405	Moravians, The, and their Missions, by A. T. Pierson, D.D.	355
Creation Learned by Faith, by C. S. Robinson, D.D.	492	Old Test. Scriptures, An Evangelical View of the, by Rev. Joseph Rabinowitz.	426
Criticisms on Some of the Ablest Representative Preachers of the Day, by an Eminent Professor of Homiletics: No. I. T. De Witt Talmage, D.D., 300; No. II. Rev. Henry Ward Beecher.	395	One More Cast of the Great Net, by Rev. C. H. Spurgeon.	150
Cross, The Bearing it for Christ, by Karl Gerok, D.D.	503	Oratory, Sacred, The Application in, by Henry C. Mabie, D.D.	488
Death, The Secret of a Blessed, by Superintendent Pank.	53	Pastoral Experience, by R. S. Storrs, D.D.	79
Development of Man, and the Development of Civilization, by J. M. Ludlow, D.D.	529	Paul's Exhortation in Reference to Offending Weak Brethren, by Thomas G. Apple, D.D.	265
Doubter, The, by J. O. Murray, D.D.	146	Pastors and Politics, by Rev. C. H. Wetherbe.	456
Easter Sermon, by Rev. D. O. Clark.	328	Personal Experience the Best Test, by Charles F. Thwing, D.D.	422
Elections, The Use of Money at.	365	Politics, Corruption in.	89
Egyptian Plagues, The Miraculous Element in the, by Rev. A. J. Lyman.	373	Politics, What can the Ministry do to Purify our, by Howard Crosby, D.D.	235
Elocution, Should there not be a Professor of, in every Theological Seminary, by Prof. George L. Raymond.	383	Polygamy: Action of Congress.	275
End, The Final, by W. E. Morgan, D.D.	140	Prayer, Purified and Prevalent, by Rev. John Matthews.	57
Evangelical Methods, Personal Experience of, by Dr. Edward McGlynn.	170	Preaching, The Positive in, by Prof. W. C. Wilkinson, D.D.	195
German Union against Rome, by J. H. W. Stuckenberg, D.D.	369	Preaching, What are the Relations of, to the Church, by Prof. J. M. Hoppin, D.D.	440, 523
Father's Will, The, Fulfilled by the Sinner's Coming to Christ, by E. D. Junkin, D.D.	417	Pulpit Illustrations Drawn from Nature, by J. M. Ludlow, D.D.	348
France and the M'AH Missions, by A. T. Pierson, D.D.	538	Pulpit, The Use of Church History in the, by J. M. Ludlow, D.D.	447
Future State, The Possibilities and Revelations of the, by Rev. James Elderdice.	143	Pulpit, The Use of Manuscript in, by Wm. M. Taylor, D.D., LL.D.	281
Gems and Curiosities from a Literary Cabinet: No. I., 40; No. II., 128; No. III., 218; No. IV., 315; No. V., 409; No. VI.,	496	Pulpit, The Sphere of the, by Rev. E. F. Willoughby.	135
Germany, Conflicts of the Evangelical Church, by J. H. W. Stuckenberg, D.D.	463	Pulpit Elocution, Criticism on, by a Prof. of Elocution in an Actors' School.	215
God, Faith in, by Bishop Andrews.	43	Pulpit Power by W. C. Conant.	172
God's Workmanship, by Rev. J. W. Lee.	510	Query of the Ages, The, by Rev. Byron A. Woods.	241
Good from Evil, by Eugene Bersier, D.D.	323	Ranke's Last Work, by J. H. M. Stuckenberg, D.D.	278
Gratitude for Enduring Mercies, by M. D. Hoge, D.D.	227	Religion, Desperation in, by Rev. J. S. Axtell.	59
Growth and Development, The Law of, by Rev. Edwin B. Rice.	243	Ritschl's Theology, by J. H. W. Stuckenberg.	279
High License and the Saloon Problem.	276	Samson, The Character of, by Wm. Ormiston, D.D., LL.D.	470
Hours of Refreshing in Earthly Life, by Charles Ernest Luthardt, D.D.	221	Sensibility in Morals, The Place of the, by Mark Hopkins, D.D., LL.D.	109
Interpretation of Some Difficult Texts, by Howard Crosby, D.D.	217	Sermon, What is the Golden Mean between the Dead and the Sensational, by Prof. J. M. Hoppin, D.D.	67
Jerichos in our Hearts and Lives, by Henry A. Buttz, D.D.	231	Skepticism, Symposium on: How can the Pulpit best Counteract the Influence of Modern Skepticism? No. I., N. West, D.D., 97; No. II., Prest. E. G. Robinson, D.D., 189; No. III., Prest. Henry A. Buttz, D.D., 308; No. IV., A. J. Gordon, D.D.	465
Joseph the Carpenter, by Rev. Fred M. Preble.	335	Socialism in Germany, by J. H. W. Stuckenberg, D.D.	184
Joseph, The Bones of, by T. T. Eaton, D.D.	131	Spiritual Assimilation, by Edward Braislín, D.D.	239
Liar, Making God a, by G. Hutchinson Smyth.	236	Sunday Newspaper, The, by T. W. Chambers, D.D.	16
Medical Missions, by A. T. Pierson.	166	Sword - Grasp, A Heroic, by J. S. Axtell.	434
Ministry, The, What can it do to Purify our Politics, by Howard Crosby, D.D.	205	Talmage, T. De Witt, D.D., Analysis of his Qualities as a Preacher, by an Eminent Professor of Homiletics, 395; A Layman's Estimate.	534
Ministry, Symposium on, How we may Increase its Efficiency and Usefulness, No. VI., by Leonard W. Bacon, D.D.	5		

	PAGE		PAGE
Task, The Absorbing, by E. P. Terhune, D.D.	514	Truth, Liberty Only in the, by John Hall, D.D.	47
Temperance, The Great Tidal Wave	272	"Verily, Verily," by S. H. Kellogg, D.D.	147
Tholuck as Pastor and Preacher, by J. H. W. Stueckenberg, D.D.	185	Vows, Sanctity of, by B. M. Palmer, D.D.	318
Thomas, The Doubt of, by Rev. D. O. Clark	62	Why am I Saved, by George E. Reed, D.D.	336
Total Abstinence, Is Paul's Law of Charity a Fair Argument in Favor of, No. I., Howard Crosby, D.D., II; No. II., Theodore L. Cuyler, D.D.	104	Workingmen and the Church, by James Respath, 263; by William O. McDowell	179
Trumpet Call, A, by Morgan Dix, D.D.	499	Worship and Work, by George R. Van De Water, D.D.	333

## INDEX OF MINOR ARTICLES.

	PAGE		PAGE
Abiding in Christ	269	Lot's Choice	362
Abounding in the Work of the Lord	387	Man, Origin of	462
Announcement of Subjects	174; 362	Man's Companionship with Jesus and its Blessed Effects	143
Anxious Inquirer, The, Directed	437	Marriage Ceremony a Form	285
Awarding Praise	271	Massillon as a Preacher	86
Babe of Bethlehem, The Group about the	364	Meeting God	546
Beecher, Henry Ward, Ed. Note	358	Moravians, The, and their Missions	355
Bible, The, in the Pulpit and in the Pew	444	Neglecters of the Gospel Sure of Perdition	545
Blessing God for His Mercies	439	Nothing Shall Separate Us from the Love of God	89
Catacombs, The, and Baptism	266; 361; 457	"Now," The Imperative	458
Christ's Parting Words	438	Occupy till I Come	64
Christ's Resurrected Body	390; 542	Our Conversation is in Heaven	152
Christ, The Radical Demand of	341	Oyster Boy, The	41
Christian, The Loss and the Gain in Becoming a	66	Pardoning Love, The Wide Sweep of	457
Christian Communion	459	Pastor, The, In his Closet	315
Christians, The Rights and Immunities of	439	Pastor's Part in Revivals	159; 252
Church, The, and the Family	65	Parable of the Pounds, The	175
Church, The, and Workingmen	179	Perdition Imminent	270
College, The, Missionary Revival	451	Perfection, "Absolute,"	86
Communion Preparatory Service	263; 547	Personal Responsibility	546
Concerning a Saint	88	Pleading for a Revival	363
Consolation in Affliction	459	Purification of our Politics	181
Criticism on a Plan of a Sermon	249	Pulpit Power	172
Curious Facts about the Sea	496	Preparatory Service, The	156
Death, The Bitterness of	177	Reading the Bible in 2400 Worship	113
Easter Sunday, Sermon, Themes and Thoughts	354	Rejoicing in the Lord	248
Empty Pews on Sunday Evening, How to Fill them	87	Religious Revivals	70
Faith, the Mysteries of	412	Resurrection Power	364
Fashioned Like Unto Christ's Glorious Body	153	Revelation, The Great Facts of	361
God, the Name of	270	Salvation Army, The	92
God Looks after the Nine	245	Sacramental Meditation	178; 272
God's Promise as a Refining Fire	271	Secret Desire of the Renewed Heart	340
God's Service as a Choice	359	Scripture Chronology	87
God's Word the only Means of Sanctification	339	Sinning Still	155
Good Friday, Sermon, Themes and Thoughts	364	Socialism as an Enemy of the Church	184
Greatness, What Makes	365	Sorrow Unspeakable	88
Hobby Riders	267	Strength in the Hour of Need	154
Immortality and Eternal Life	364	Supreme Reward of a Devoted Life	64
It is Well	547	The Lord is Indeed Risen	247
Laboring Men and the Church—Criticism	455	The Moral Young Man	437
Light in the Cloud, The	177	The Wanderer	459
		Thorn, When God's Best Gift	176
		Three Helps in Trouble	547
		To Sit Still is to Die	246
		Webster or Young	268
		Weighed and Found Wanting	271
		Whosoever	363

## HINTS AT THE MEANING OF TEXTS.

	PAGE		PAGE
Abiding in Christ	269	Lot's Choice	362
Abounding in the Work of the Lord	87	Meeting God	546
Adoption	88	Nothing Shall Separate Us from the Love of God	89
Anxious Inquirer Directed	437	Neglecters of the Gospel Sure of Perdition	545
Awarding Praise	271	Now	545
A Much Needed Lesson	460	Perdition Imminent	270
Christian Communion	459	Personal Responsibility	546
Communion Preparatory Service	547	Pleading for a Revival	363
Concerning a Saint	88	Resurrection Power	364
Consolation in Affliction	459	Sacramental Meditation	178; 272
Death, The Bitterness of	177	Sorrow Unspeakable	88
God's Promise as a Refining Power	271	Suffering Saint's Consolation	458
Group About the Babe of Bethlehem	364	The Imperative "Now"	458
Immortality and Eternal Life	364		
It is Well	547		

	PAGE		PAGE
Trouble, Three Helps in.....	547	When a Thorn is God's Best Gift.....	176
The Wanderer.....	459	Whosoever.....	363
Ways of Doing Good.....	177	The Light in the Cloud.....	177
Weighed and Found Wanting.....	271	The Name of God.....	270
What Men May Have.....	178		

### EDITORIAL NOTES.

	PAGE		PAGE
Abandoning the Pulpit.....	548	McGlynn, Dr., 184; The Dr. McGlynn	368
An Illuminated Conscience, Rather.....	548	Puzzle.....	182
Beecher, Rev. Henry Ward, 368; Criti-		Plagiarism.....	92
cism on his Preaching.....	466	Salvation Army, The.....	183
"Down With the Blue Laws".....	548	Sermons, Offer for the Best Skeleton.....	349
High License a Solution of the Saloon		Text, An Unfair.....	549
Question.....	276	The Napkin is Mine.....	549
Judging Making a Difference.....	480	True of Some Brains, but not of All.....	549
Marriage Ceremony, A Form for a.....	183		

### HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

	PAGE		PAGE
What is the Golden Mean Between the		Why I am not an Attractive Preacher.....	251
Dead Sermon and the Sensational		Christ's Temptation, How can we use	
Sermon.....	67	Such a Class of Subjects for In-	342
The "Preparatory Service".....	156	struction.....	
Criticism on a Plan of a Sermon Sub-		What are the Relations of Preaching to	
mitted.....	249	the Church.....	440; 523

### LIVING ISSUES FOR PULPIT TREATMENT.

	PAGE		PAGE
Corruption in Politics.....	89	Polygamy: Action of Congress.....	375
Moral and Industrial Training in Our		The Use of Money at Elections.....	365
Public Schools.....	91	Adulteration of Food.....	367
Workingmen and the Church.....	179	New York City Pauper Children.....	549
The Purification of Our Politics.....	181	Sectarian and Special Legislation.....	551
The Great Temperance Tidal Wave.....	272		

### MISSIONARY FIELD.

CONDUCTED BY ARTUR T. PIERSON, D.D.

	PAGE		PAGE
British Contributions to Missions in 1885,		Hungary.....	168
358; Comparative Expenditure.....	452	Indians of N. A.....	168; 262
Looking Backward and Forward.....	82	India.....	262
Medical Missions.....	196	84; 168; 261; 359; 454; 541	
Our Great Commission.....	260	Japan.....	168; 359; 454; 541
The Moravians and Their Missions.....	355	Jamaica.....	262
The Day of Large Gifts.....	357	Jews.....	84; 168; 541
The College Missionary Revival.....	451	Jerusalem.....	262
The University Movement.....	359	Mexico.....	168
		Moravians.....	168
		Morocco.....	454
		New Britain.....	359
		Persia.....	84
		Russia.....	84
		Samonian Islands.....	521
		Scotland.....	169
		South America.....	84
		Turkey.....	84; 454
		Thibet.....	84
		Waldenses.....	169
		Zanzibar.....	84

#### MONTHLY BULLETIN.

Africa.....	83; 261; 358; 453; 540
Arundale.....	453
Australia.....	167
Brazil.....	167; 358
Burmah.....	83
China.....	168; 261; 453; 540
Corea.....	83; 359
Cuba.....	454
England.....	168
Holland.....	540

### PASTORAL THEOLOGY.

CONDUCTED BY PROF. W. C. WILKINSON, D.D.

	PAGE		PAGE
QUESTIONS AND ANSWERS.		Public Worship.....	444
In relation to use of the First Personal		In relation to the use of Tracts.....	446
Pronoun.....	71	In relation to Church Discipline.....	527
In relation to the use of Wine at the		The Bible in the Pulpit and the Pew.....	444
Communion.....	72	The New Campaign.....	70
In relation to Pronunciation.....	72; 254	The Pastor in his Closet.....	345
In relation to Marrying Persons.....	166	The Pastor's Part in Revivals.....	169; 252
In relation to the use of the word Back-		The Prayer-Meeting in Revivals.....	526
slider.....	254	Maxims relating to the Prayer-Meeting.....	446
In relation to the Two Greatest Events		Maxims relating to the Quest of the	
in the Bible.....	255	Work.....	169; 346
In relation to Moody and Sankey Hymns		Maxims relating to Pastoral Visiting.....	253; 527
347; 528		Maxims relating to Revivals.....	71
In relation to Reading the Scriptures in			

### PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

	PAGE		PAGE
Blessing God for His Mercies.....	439	Rejoicing in the Lord.....	248
Christ, The Radical Demand of.....	341	Sitting Still.....	155
Christ's Parting Words.....	438	Sit Still, To, is to Die.....	246
Fashioned Like Unto Christ's Glorious Body.....	153	Sources of Weakness.....	521
God Looks After the Nine.....	245	Strength in the Hour of Need.....	154
God's Service a Choice.....	359	Supreme Reward of a Devoted Life.....	64
God's Word the Only Means of Sanctification.....	339	The Church and the Family.....	65
Is it not Time to Awake out of Sleep.....	519	The Lord is Indeed Risen.....	247
Jacob's Example in Prayer.....	518	The Rights and Immunities of Christians.....	439
Loss and Gain, The, in Becoming a Christian.....	66	The Secret Desire of the Renewed Heart.....	340
Man's Companionship with Jesus and its Blessed Effects.....	245	The Well of the Water of Life Within.....	522
Occupy till I Come.....	64	Things that Cannot be Gainsaid in a Christian's Experience.....	520
Our Conversation is in Heaven.....	152	The Radical Demand of Christ.....	341

### PREACHERS EXCHANGING VIEWS.

	PAGE		PAGE
Absolute "Perfection," a Criticism.....	86	Manuscript, The, in the Pulpit.....	454
A Critic Criticised.....	456	Massasa as a Preacher.....	86
A Fair Text.....	455	Ministerial Encouragements.....	85
Announcement of Subjects.....	174; 362	Parable of the Pounds—Criticism and a Reply.....	175
Applied Christianity—Dr. Sherwood's Article on Growth of Cities.....	267	Pastors and Politics.....	456
Catacombs, The, and Baptism, Criticism.....	266; 361; 457	Pulpit Power.....	172
Christ's Resurrected Body—Criticism and a Reply by Dr. Sherwood.....	360; 542	Put Yourself in his Place.....	176
Domine or Domine.....	176	Pronunciation, 175; Webster or Young.....	228
Hobby Riders.....	267	Reading the Bible in Public Worship.....	173
How to Fill Empty Pews.....	87	Reminiscence, A, and a Lesson.....	269
Laboring Men and the Church.....	455	Revelation, The Great Facts of.....	361
"In Our Midst"—A Criticism.....	361	Scripture Chronology.....	87
		When Greek Meets Greek.....	544

### THE STUDY TABLE.

CONDUCTED BY J. M. LUDLOW, D.D.

	PAGE		PAGE
The Statesmanship of Missions.....	73	Pulpit Illustrations Drawn from Nature.....	348
Some Literary Analogies of the Bible and Other Sacred Books.....	162	The Use of Church History in the Pulpit.....	447
The Shu-King, the Oldest of the Chinese Sacred Books.....	255	The Development of Man and the Development of Civilization.....	529

### TEXTUAL INDEX.

	PAGE		PAGE
Genesis i: 20.....	323	Isa. xii: 2.....	154
vi: 6.....	217	Isa. xi: 28-31.....	149
xii: 2.....	315	xliii: 19.....	412
xliii: 10, 12.....	362	Isa. xliii: chap.....	271
xxxiii: 24-32.....	518	Dan. v: 27.....	64
Exodus xvi: 18.....	230	xii: 3.....	546
Leviticus, chaps. i-v.....	411	Amos iv: 12.....	217
Num. xxxv: 9-34.....	426	Jonah iii: 10.....	150
Deut. iv: 30, 31.....	218	Joel ii: 32.....	364
Joshua vi: 10-12.....	521	v: 1-12.....	426
xxiv: 15.....	339	vi: 30.....	242
1 Sam. xv: 26.....	249	vii: 9.....	270
xv: 32.....	177	vii: 12.....	459
2 Sam. xxiii: 10.....	434	ix: 24.....	364
2 Kings vii: 3.....	246	xi: 7-11.....	365
Neh. vi: 3.....	514	xii: 29.....	436; 516
Job xiv: 10.....	241	xliii: 55.....	335
xiv: 14.....	364	xix: 16-32.....	457
xxiii: 3-10.....	340	xxv: 19.....	546
xxxvii: 21.....	177	xxvii: 1-9.....	221
Psalms xxxi: 15.....	459	xxvii: 35.....	354
lxxiii: 32.....	155	xxviii: 1, 6.....	247
ciii: 2-5, 8-14.....	439	xxviii: 6.....	199
cv: 19.....	271	Mark xi: 22.....	43
cvii: 1, 2.....	227	xiv: 4.....	432
cxvii: 14.....	518	Luke xi: 21, 22.....	435; 516
cxix: 45.....	47	xvii: 17.....	245
cxxxxv: 6.....	363	xix: 13.....	64
Prov. xvi: 30.....	455	xxii: 21.....	355; 515
xxiv: 34.....	272	xxiii: 42.....	43
xxv: 11.....	497	xxiv: 5, 6.....	328
xxvii: 8.....	459	John i: 41.....	177
Eccles. iv: 2.....	272	i: 46.....	422
iii: 7.....	341	iii: 11.....	147
iii: 16.....	42	iii: 16.....	263
iv: 14.....	522	iv: 12.....	400
vi: 12.....	400	vi: 37-40.....	417
ix: 25.....	530	ix: 25.....	530
xii: 6.....	430	xii: 6.....	430
xii: 16.....	59	xii: 16.....	59
xiv: 1.....	329	xiv: 5.....	59
xiv: 5.....	59	xv: 7.....	57
xv: 7.....	57	xvii: 17.....	339
xvii: 17.....	339	xix: 16, 17.....	503
xx: 27, 28.....	62	xx: 27, 28.....	62
xx: 29.....	146	xx: 29.....	146
Acts i: 6-9.....	438	Acts i: 6-9.....	438
iv: 13.....	245	iv: 13.....	245
ix: 6.....	331	ix: 6.....	331
xii: 1-12.....	88	xii: 1-12.....	88
xvi: 30.....	457	xvi: 30.....	457
xxii: 1.....	60	xxii: 1.....	60
xxvi: 16-18.....	336	xxvi: 16-18.....	336
Rom. viii: 38, 39.....	89	Rom. viii: 38, 39.....	89
xiii: 11-14.....	519	xiii: 11-14.....	519
xiv: 21.....	11	xiv: 21.....	11
1 Cor. iii: 21, 23.....	513	1 Cor. iii: 21, 23.....	513
vi: 7.....	177	vi: 7.....	177
vii: 17.....	61	vii: 17.....	61
viii: 13.....	11	viii: 13.....	11
xi: 23-26.....	178	xi: 23-26.....	178
xv: 17.....	245	xv: 17.....	245
xv: 22, 23.....	247	xv: 22, 23.....	247
xv: 24.....	140	xv: 24.....	140
xv: 58.....	87	xv: 58.....	87
xvi: 18.....	243	xvi: 18.....	243
vii: 2.....	458; 545	vii: 2.....	458; 545
vii: 2.....	176	vii: 2.....	176
xii: 37-10.....	154	xii: 37-10.....	154
Col. iii: 1-15.....	66	Col. iii: 1-15.....	66
iii: 18-25.....	65	iii: 18-25.....	65
Eph. i: 5.....	88	Eph. i: 5.....	88
i: 7.....	178	i: 7.....	178
ii: 10.....	510	ii: 10.....	510
ii: 19-32.....	439	ii: 19-32.....	439
v: 14.....	499	v: 14.....	499
Phil. i: 28.....	270	Phil. i: 28.....	270
i: 5.....	511	i: 5.....	511
iii: 20.....	152	iii: 20.....	152
ii: 21.....	153	ii: 21.....	153
iv: 4.....	248	iv: 4.....	248
1 Thess. v: 6.....	519	1 Thess. v: 6.....	519
2 Tim. iv: 2.....	335	2 Tim. iv: 2.....	335
60 Heb. ii: 3.....	545	60 Heb. ii: 3.....	545
xi: 22.....	131	xi: 22.....	131
xi: 30.....	235	xi: 30.....	235
243 James iii: 17.....	275	243 James iii: 17.....	275
2 Peter i: 19.....	338	2 Peter i: 19.....	338
John i: 9.....	457	John i: 9.....	457
i: 10.....	236	i: 10.....	236
iii: 2.....	153	iii: 2.....	153
Rev. xiv: 12, 13.....	458	Rev. xiv: 12, 13.....	458
xix: 9.....	372	xix: 9.....	372